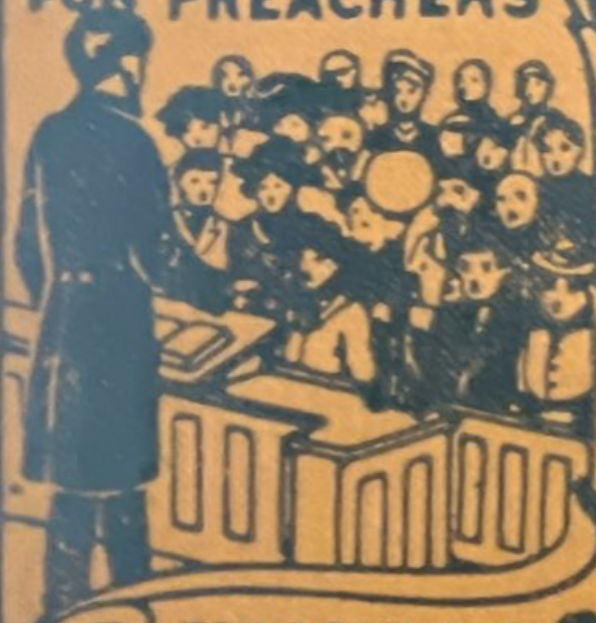
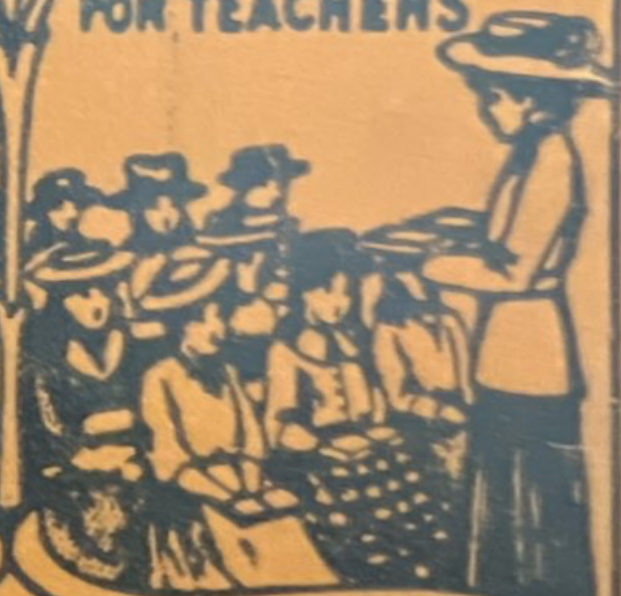


# POINTS PICTURES PEARLS

FOR PREACHERS



FOR TEACHERS



FOR OPEN AIR PREACHERS



FOR PRACTICAL WORKERS

"That we might be fellow-helpers to the Truth."—3 John 8.

— NEW —

# POINTS, PICTURES PEARLS

FOR  
GOSPEL PREACHERS, BIBLE TEACHERS,  
SUNDAY SCHOOL WORKERS, OPEN-AIR  
SPEAKERS, STUDENTS, VISITORS, AND  
ALL PRACTICAL WORKERS IN  
THE GREAT WORLD-FIELD.

EDITED BY  
**HY. PICKERING,**

Author of "The Gospel in a Nutshell."  
Editor of "Twelve Baskets Full," "Through Eyegate to Heartgate," &c.



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— NEW —  
POINTS, PICTURES, PEARLS,  
FOR  
BIBLE STUDENTS AND CHRISTIAN WORKERS.



LORD CONGLETON,  
ONE OF THE LEADERS IN THE "RECOVERED  
TRUTH" MOVEMENT IN DUBLIN.

## LORD CONGLETON.

We had purposed giving a new portrait, with extracts from the new life, of **GEORGE MULLER**. As the volume is delayed, we give a new enlarged portrait of one of his earliest friends and helpers, and one of the earliest pioneers of recovered truth and awakened missionary interest.

**N**O name amongst the early brethren who stood for scriptural simplicity in worship, ministry, and service is more revered than **LORD CONGLETON**, the eldest son of Baron Congleton. Born in London in 1805, converted to God whilst studying at Edinburgh University, he at once took a decided stand for the Master amongst his friends and fellow-students, and maintained a consistent testimony for close on sixty years. During visits to his uncle's house in Dublin he met others whose names are now beloved, including Anthony Norris Groves, John Nelson Darby, John G. Bellet, Dr. Cronin, and other devoted servants who were instrumental in leading a remarkable movement which has now spread to almost every land, including thousands of assemblies, hundreds of evangelists and missionaries, and a large number of devoted Christians who by grace abide loyal "to God and to the Word of His grace" (Acts 20. 32). Long may they continue thus.

The first public meeting where the Christians, now commonly known as "Brethren," assembled was hired by Lord Congleton, then John Parnell. (The famous Charles Stewart Parnell came of the same stock, and used to attend similar meetings in his younger days.) It was situated, not in Plymouth (as the nickname would indicate), but in Angier Street, Dublin. In 1830 he accompanied A. N. Groves to Bagdad. The heroic story of disaster, death, and perseverance in connection with this mission has stirred many hearts. After a time the party went to India.

In 1837 Lord Congleton returned to Britain, and ever after spent his time in ministering the Word, preaching the Gospel, giving Bible readings, seeking to promote fellowship amongst the people of God—rich or poor—and in every way aiming at the extension of the Saviour's kingdom, till in 1893 he uttered words often on his lips, "Lord Jesus, receive my spirit," as he passed to a full reward for long, patient and abundantly fruitful labour for the Lord whom he loved so well.

No wonder the truth triumphed with such devoted men carrying the torch aloft. May we more and more in days of deeper need seek to "follow in their train." HYP.

## WAITING AND WATCHING.

TO *wait* and *watch* for Him is what we are called to. The two words do not carry quite the same thought, and I cannot better explain the difference than by giving an illustration which suggested itself to me, when speaking to a company of Firth of Forth fishermen. The fleet has all gone to the fishing ground, when a furious and long-continued westerly hurricane bursts on them. Rapidly getting in their nets, they have to fly before it. Each day it lasts takes them farther and farther from home, where now great anxiety prevails as to their safety. At length the gale spends itself, and the wind veering to the south-east, the boats make for home.

On their way they manage to get a telegram flung ashore and transmitted : " All safe. Coming home," and the good news spreads like wildfire through the village, bringing joy to many a troubled bosom. Up the Firth of Forth they come at a spanking pace, having a fair wind and a flowing tide. The old skipper of the leading craft has a telescope, and as he comes within sight of the pier-head he uses it. After a good long look he says to his crew, " The hale village is out on the pier *watching* for us, my hearties."

As the smack draws rapidly near the telescope is again used, and this time the skipper is heard to say, half under his breath, " God bless her ! the dear auld soul," while a tear rolls down his weather-beaten cheek. " Who do you see ? " says Jim, the mate, who has charge of the tiller. " I see my auld woman stan'in' at the vera pier-end, wi' naethin' but her mutch on her heid, watchin' for her auld man," and another tear or two fell on the deck. " Div ye see my missus tae ? " " Na, Jim, I canna see her ; maybe she's there, but she's no visible."

By this time the staunch lug-sail boat had neared the harbour, and loving salutations passed between the old couple. No special greeting has awaited Jim, who, rather dejected, trudges up to the back of the village where lies his home. Peeping in at the window, he sees his wife sitting at the fire, deep in a book. Jim opens the door. She hears the latch, and looking up says, " O, Jim, my dear, I'm glad to see you back ; I was *waiting* for you." " Very like, but the skipper's wife was *watchin'* for him at the pierhead." God give you and me to be true watchers for the return of His Son.

DR. W. T. P. WOOLSTON.



## PRECIOUS PROMISES.

**G**IVEN in the Scriptures of Truth imparting life (John 16. 3), a new nature (2 Peter 1. 4), encouraging faith, strengthening for service (Heb. 12. 12), succouring in temptation, brightening with hope the discipline of the present, providing consolation in sorrow, and promoting holiness and likeness to Christ.

**Absolute** (Psa. 1. 1-6). "All the promises of God in Him are yea, and in Him Amen" (2 Cor. 1. 20). Centreing around the Son of God and His glory, these promises are absolute in character. What He hath promised He will perform (Rom. 4. 21). They are also absolute in power. They surround us; meet us at every point of life; bring new courage to the failing strength to the tempted, and hope to the distressed. Put the glory of God first in our lives, and their absolute authority is ours.

**Sufficient.** My God shall supply all your need (Psa. 2. 1-12). Let us not limit these promises to our finite experiences. Temporal need is but the least of our necessities, and into every one of them this promise comes. "My grace is sufficient for thee" (2 Cor. 12. 9) was enough to support Paul when pressed beyond measure, and it comes to us to-day in whatever state or circumstance, and brings us renewed courage to go forward, to overcome, and to triumph in His might. "The Lord is my shepherd; I shall not want" (Psa. 23. 1).

**In the Gospel** (Psa. 3. 1-8). The Gospel of God which He had promised (Rom. 1. 2). Here realisation and promise meet together, for the Gospel is not only pregnant with blessing for the future, but is the answer to promise in the past. The cross is a rainbow arch spanning two eternities. The fulfilment of promise and prophecy; the proclamation of pardon, and the earnest of glories to be revealed; proclaimed for the obedience of faith, it becomes the test of righteousness as well as the message of salvation.

**Life-Giving** (Psa. 4. 1-8). "The promise of life in Christ Jesus" (2 Tim. 1. 1). Even at its best the world cannot rise beyond "the promise of the life which now is" (1 Tim. 4. 8), but the Gospel promise embraces also that which is to come. With the certainty of having to relinquish all present gain, and of going out into eternity and into the presence of God, the pathway of faith is not only the pathway of promise, but of assurance of eternal life.

J. H.

## FIVE THINGS TO REMEMBER.



**A**N active teacher will ever be on the look out for something *new* to set forth the *old* Gospel. Here is a lesson from a familiar habit—the tying of a piece of thread around the finger to help the wearer to remember the message or object desired. Appear in your class with a piece of *red* wool or string around your finger (two pieces if you like). Let all look and whisper, but say nothing till time for lesson. Ask if they have noticed, and know what it means. Then say your lesson is **5 Things God wants us to Remember.** Having

made ready 5 *cards* (plain post cards or correspondence cards for small class, larger for room or school) with 5 *texts* as follows written thereon and 5 *coloured cards* as indicated tied thereto, proceed thus: Scholar 1 (*white* thread—brittle) Eccles. 12. 6. Turn up and read Psalm 89. 47, “**REMEMBER** how short my time is.” Years are rolling, scholars are dying, Eternity is nearing. “Prepare to meet thy God. Scholar 2 (*blue*—heaven). Ecclesiastes 12. 1, “**REMEMBER** now thy Creator in the days of thy youth.” Many are forgetting Him, others living as if God did not live. Urge to early decision regarding salvation. “They that seek Me early shall find Me.” A Friend in life, death, and for ever. Scholar 3 (*red*—blood). Luke 23. 42, “**Lord REMEMBER** me.” Who said this? The dying thief. Who was he beside? The dying Saviour. As he gazed at the Lord “crowned with thorns upon the tree, silent in His agony,” he seemed to realise that that brow would yet wear a royal crown, and cried, “Lord, remember me.” Scholar 4 (*yellow*—forsaken) read Luke 17. 32, “**REMEMBER** Lot’s wife.” Type of one almost saved, but lost. Meant well; ended badly. Set out to reach a city, reached endless shame. There must be no half-measures. Christ or Baal. Close with Scholar 5 (*black*—death). Luke 16. 25, “**Son REMEMBER.**” Abram’s message to the rich man in hell. Remember privileges abused, opportunities neglected, doom fixed. Go over 5 texts and you will find these “fastened as a nail in a sure place” (Isa. 22. 23). nyp.

## TO BIBLE AND TRACT DISTRIBUTERS.

By GEORGE MULLER.

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.

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.

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.

## *Subjects for Sunday.*

# THE HOMEWARD JOURNEY

FROM THE LAND OF BONDAGE TO THE REST OF CANAAN.

## THE START ON THE WAY.

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

**A**FTER triumph there is frequently trial. Delivered from the power of the enemy, the children of Israel pass into the wilderness with its trials. The life of the Christian is made up of light and shade, joy and sorrow, but the end is peace. We consider to-day the first trial of the children of Israel and its effect upon them.

**Israel's First Trial.** "They went out into the wilderness of Shur, and found no water" (verse 22). The want of water was their first difficulty. Everything up to this point had been in their favour. All the money in the world cannot purchase a shower of rain. They were entirely dependent upon God, and this was a splendid opportunity for seeking a supply from a good God. This reminds us that all our blessings (temporal and spiritual) come from God, and reach us because of Christ's atoning sacrifice.

**Their Bitter Disappointment.** "When they came to Marah, they could not drink of the waters" (verse 23). After three days' travel in a hot, dry desert, it must have been a real joy to find water. But, alas, what disappointment! It was so bitter they could not drink it. The one who drinks at earth's cisterns is doomed to disappointment. Christ alone gives the water of life that thoroughly satisfies (John 4. 14). His invitation is, "If any man thirst, let him come unto Me and drink" (verse 7. 37).

**Their Ungrateful Murmuring.** "The people murmured against Moses" (verse 24). Trial tests the reality of our profession, and discovers both to God and ourselves what kind of people we are. Instead of turning to God as they should, they murmur against Moses. And so a chapter which opens with triumphant song, ends with discontented murmuring (verse 24). Oh! the unbelief of the human heart.

**God's Healing Tree.** "The Lord showed him a tree" (verse 25). The casting of the tree into the waters made them sweet. This would remind us of the Lord Jesus being cast into the deep waters where the floods overflowed Him (Psa. 69. 2) in order that all the blessings of salvation might be ours. Calvary's tree changes the bitter sense of judgment into the sweetness of forgiveness.

**God's Gracious Provision.** "They came to Elim, where were twelve wells of water" (verse 27). The wilderness has its Elims as well as its Marahs. The children of Israel found delight and satisfaction at the cool refreshing springs of Elim. The believer 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).

**Illustration.** Sir Andrew Clark, the favourite physician of Queen Victoria, once said: "There is but one remedy for all the spiritual diseases in this world of ours, and that remedy is the person and work of the Lord Jesus Christ."

## FOOD FOR THE JOURNEY.

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

**O**UR subject is the feeding of the children of Israel in the wilderness with manna from on high. The lesson is one which can be made specially interesting to the children.

**A Murmuring People.** "The whole congregation . . . murmured" (verse 2). A little more than a month on the way, their provisions became exhausted, and instead of asking God for supplies they murmured against God's servants. Murmurers have bad memories. The Israelites forgot their deliverance from Egyptian bondage, the passage of the Red Sea, the sweetening of Marah's waters, and Elim's refreshing springs. They forgot *past* mercies, and when trial crossed their path they refused to trust God for future provision. The root cause of their murmuring was unbelief.

**A Gracious God.** "I will rain bread from heaven for you" (verse 4). God did not bring His people into the wilderness to starve them. He not only leads His people; He also feeds them. Like all other blessings, the manna came down from heaven. The Lord Jesus is the true Bread from heaven (John 6. 32), of which if a man eat he shall live for ever.

**A Necessary Condition.** "The people shall go out and *gather* a certain rate every day" (verse 4). It was God's part to send the manna; it was the people's part to gather. In Egypt, the lamb had not only to be slain, but the blood had to be *applied*. The application of the blood to the door-posts and lintel made them safe from judgment. 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.

**A Passing Opportunity.** The manna had to be gathered daily, and in the morning, because when the sun waxed hot it melted (verse 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. Then, again, the manna was to be gathered *early* in the morning. The believer should *begin* the day with God. Our blessed Lord could say: "He wakeneth Mine ear morning by morning to hear as the learned" (Isa. 50. 4). For the unconverted, the lesson is that they should seek Him *now*, for to-morrow may be too late (see Prov. 8. 17 and 2 Cor. 6. 2).

**An All-Sufficient God.** "At even the quails came up" (verse 13). The quail was a bird about the size of a turtle dove. God brought the quails to the camp of Israel, showing that He could not only create a new thing in the manna, but that He is also above nature. He can use and control all nature to supply His people's need.

**Illustration.** Frederick Douglas, the great slave orator, was speaking at a time when things looked very dark for his people. In a melancholy tone he exclaimed: "The white man is against us, Governments are against us, I see no hope for the coloured race. I am full of sadness." Immediately a poor old coloured woman in the audience rose, and said, "Frederick, is God dead?" The question electrified the people, and they broke forth in songs of praise, glorifying God. The children of Israel forgot that the living God was among them (Joshua 3. 10).

## Subjects for Sunday.

### WATER ON THE JOURNEY.

READ Exod. 17. 1-15. LEARN John 7. 37. HINTS, Smitten Man, Isalah 53. 4; Shepherd, Zech. 13. 7; earth, Rev. 11. 6; nations, Rev. 19. 15.

OUR lesson is full of beautiful Gospel truth. We have to consider the smitten rock and the plenteous supply of water which followed Israel all *through* the way.

**Israel's Ungratefulness.** "The people did chide [strive or contend] with Moses" (verse 2). Arriving at Rephidim, there was no water, and immediately the people begin to chide Moses. In chiding Moses they were blaming God. They actually blame Moses for bringing them into the wilderness to kill them. God had just begun to rain bread from heaven, and when their need of water arose, instead of appealing to Him for a supply, they speak of God as a heartless monster. The Israelites were no worse than many to-day, who seem to think of God in the same way. God is the great Giver. He has given the best of heaven for the worst of earth. (John 3. 16).

**God's Goodness.** "What shall I do with this people, they be almost ready to stone me?" (verse 4). Moses had done a great deal for the people, but like Paul in a later day, he could have said, "The more abundantly I love, the less I be loved" (2 Cor. 12. 15). They treated our Lord in the same shameful manner. On one occasion they would have stoned Him (John 8. 59). They did worse, "they crucified Him" (John 19. 18). Notwithstanding their treatment of Moses, God in the richness of His grace supplies their need.

**God's Righteousness.** "Thou shalt smite the rock, and there shall come water out of it" (verse 6). The people deserved to have been smitten by the rod of judgment because of their heartless unbelief; but instead the word was "smite the rock." Paul tells us, "that Rock was Christ" (1 Cor. 10. 4). The incident is a beautiful type of Jesus Christ, the Rock of Ages, smitten at Calvary, in order that the blessing of salvation might flow to men. Happy is he who can sing truthfully: "Rock of Ages, cleft for *me*."

**Salvation's Fulness.** "He smote the rock, the waters *gushed* out" (Psa. 78. 20). Like salvation the supply was *plenteous* and *continuous*. It followed them all the way. We are reminded that the blessing of salvation is for "whosoever will," and can be had "without money and without price" (Isa. 55. 2).

**Christ's Intercession.** "Then came Amalek and fought with Israel" (verse 8). Hitherto Israel had their battles fought for them. This was their first encounter with the enemy. Amalek is a type of the flesh, and immediately conversion takes place the flesh in the believer wars against the Spirit. Moses, Aaron, and Hur, on the Mount, remind us of our blessed Lord who continually maketh intercession for us (Heb. 7. 25). His hands never hang down with weakness or weariness.

**Illustration.** The smiting of the rock clearly speaks of the substitutionary work of Christ on Calvary "I thank Jesus that He was punished instead of me." Such was a little girl's confession of faith on Christ. It was simple, yet expressive; brief, but full of truth and meaning. It contained the sum and substance of salvation through a crucified Christ (Gal. 2. 20).

## Subjects for Sunday.

### GOD'S APPOINTED LAMB.

READ John 1. 19-34. LEARN John 1. 29. HINTS., Able, Gen. 4. 4; Abraham, Gen. 22. 7, 8; Paschal, Exod. 12. 5; redeeming, 1 Peter 1. 18.

**O**UR lesson is the consideration of the Lord Jesus as the Lamb of God. The title indicates both His character and work. The subject is one that is full of beautiful Gospel Truth.

**John's Humble Testimony.** "I am the voice of one crying in the wilderness" (verse 23). John's preaching in the wilderness had attracted great crowds. The religious leaders formed a deputation to ask him who he really was, and the object of his mission. He denied that he was the Christ; he was only a *voice*—"a sound that, so soon as it has expressed the thought of which it is the sign, dies into air, and is known no more." John points to Christ, and hides himself. This should be true of every servant of the Lord, for God has said, "Them that honour Me, I will honour" (1 Sam. 2. 30).

**Christ's Solitary Dignity.** "Preferred before me, because He was before me" (verse 30). Although John was older than Jesus by natural birth, yet John says Jesus was before him. The reason for this statement is that Jesus had a pre-existence. 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 with the Father had before the world was. He was the eternal Son of the eternal God.

**His Redemptive Work.** "Behold the Lamb of God, which taketh away the sin of the world" (verse 29). In order to redeem man, the Son of God becomes the Lamb of God. From Genesis to Revelation, all through, the choicest type of sacrifice is the lamb. Genesis 22. 7 question, "Where is the Lamb?" is answered by John's testimony, "Behold 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 Wonderful Personality.** John pointed twice over to the Lord Jesus as the only object worthy of attention. Of all the crowds of great and small that flocked to Jordan, none 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 put their trust in Him, and find in Him their all for time and eternity.

**Illustration.** To John the Baptist, Jesus Christ was the object of His heart's affections and his hope for eternity. A scoffer once said to D. L. Moody: "I do not think much of Jesus Christ. I think the man who invented illuminating gas has done more for the world than Christ." To which Mr. Moody promptly replied: "My friend has a perfect right to his opinions. I suppose he would carry his view into practice. Now, when I come to die I shall send for a man who can talk to me about Jesus Christ, the Saviour of sinners; but I suppose that our friend would send for the nearest gas-fitter." "Whom say ye that I am?" (Luke 9. 20). "What think ye of Christ?"

## Subjects for Sunday.

### THE BURNING MOUNT.

READ Exod. 19. 1-16. LEARN Gal 3. 10. HINTS, Come to deliver, Exod. 3. 8; to save, 1 Tim. 1. 15; to take up, 1 Thess. 4. 16.;

“ THE holiness of God ” might be fittingly given as a heading to this chapter. God would teach His people Israel how far distant morally He was separated from them. Further, in this chapter they are for the first time put under law.

**A Holy God.** “ Israel camped before the mount ” (verse 2). Sinai’s mount speaks of God’s holiness. It was here that God manifested Himself and His holy character. Paul tells us that “ He dwelleth in the light which no man can approach unto ” (1 Tim. 6. 16). If holiness had been God’s only attribute there would have been no salvation for man. But He is the God of all grace, and has manifested his abounding grace in the gift of His well beloved Son.

**A Fitting Mediator.** “ Moses went up unto God ” (verse 3). The bounds set round about Sinai, its thunders and lightnings all speak of the great moral distance existing between an holy God and a guilty sinner. Moses stood between the people and God, and he is a fitting type of the Lord Jesus Christ, the Mediator of the new covenant (Acts 8. 6), through whom we approach God to-day (Heb. 10. 19).

**A Great Deliverance.** “ I bare you on eagle’s wings ” (verse 4). The eagle is emblematic of strength. When her young are in danger the eagle will carry them on its pinions to a place of safety. The Lord by a strong hand delivered His people from Egyptian bondage, and destroyed their enemies. He brought them *unto Himself*. We are reminded that Christ not only died to save us from sin’s guilt, but also to bring us to God (1 Peter 3. 18). Like the Israelites, we are in the wilderness, but like them we have God, and “ if God be for us, who can be against us? ”

**A Conditional Covenant.** “ If ye [will obey My voice indeed, and keep My covenant, then ye shall be,” &c. (verse 5). The old covenant had an “ if ”—a condition. The new covenant of grace has no conditions for the sinner, because all the conditions have been fulfilled for him by the Lord Jesus Christ. All that a sinner has to do to be saved eternally is to trust Christ. “ It is of faith that it might be by grace ” (Rom. 4. 16).

**A Thankful People.** “ Ye shall be unto Me a kingdom of priests and an holy nation ” (verse 6). This object has not yet been attained so far as Israel is concerned; but it has been accomplished in Christ’s people. “ We are a holy priesthood to offer up spiritual sacrifice ” (1 Peter 2. 5), the sacrifice of praise to God, giving thanks to His name (Heb. 13. 15).

**Illustration.** The difference between law and grace is tersely put in the verse from an old book :

“ Run, John, and live, the law commands,  
But gives me neither legs nor hands  
Yet better news the Gospel brings,  
It bids me fly, and gives me wings.”



## Subjects for Sunday.

### THE TWO BROKEN TABLES.

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

WE have to consider the sin of the children of Israel in setting up a golden calf and worshipping it. The weakness of Aaron's character is also manifested in submitting to the request of the people, whilst in Moses we see faithfulness to God displayed.

**Israel's Grievous Sin.** " Make us gods which shall go before us " (verses 1 and 23). Moses had been in the mount with God for forty days, and the people became tired waiting his return. They could not believe in One they could not see. They first make a god, and then put their trust in it. They substitute a calf for Jehovah. Many such substitutes exist to-day. Men trust to gold, good deeds, anything and everything but Christ.

**Aaron's Great Weakness.** The people said unto Aaron, " Up, make us gods " (verses 1 and 23). Instead of taking a stand for God, Aaron, probably afraid of the people, not only gave way to their desire, but actually directed the movement. The fear of man bringeth a snare. Fear of their fellows keep many from Christ.

**Moses' Righteous Indignation.** " Moses' anger waxed hot, and he cast the tables out of his hands and brake them " (verse 19). Although Moses was a meek man, yet the idolatry of the people called forth his righteous indignation. It is possible to be angry and sin not (Eph. 4. 26). Moses' anger was aroused not on account of any indignity done to him, but because of the dishonour done to the Lord. The dashing to pieces of the new made tables of stone would speak of the effect of sin, destroying and marring God's handiwork.

**Sin's Bitter Consequences.** After burning the calf and strewing it upon the water, Moses made the people to drink of it (verse 20). " Whatsoever a man soweth that shall he also reap " (Gal. 6. 7). Sin *must* be punished either in the person of him who commits it, or in the person of God's appointed Substitute. Happy is he who can truly say from his heart : " He was wounded for *my* transgressions " &c. (Isa. 53. 5).

**Moses' Clarion Call.** " Who is on the Lord's side ? " (verse 26). There were only two sides then ; there are but two sides to-day—saved and unsaved. " He that believeth *is not* condemned : he that believeth not *is* condemned already " (John 3. 18).

**His Faithful Intercession.** " Yet now, if Thou will forgive their sins " (verse 32). Moses hated the sin, yet he loved the people. He condemns their sin, and then he pleads with God on their behalf. Surely a beautiful type of our blessed Saviour.

**Illustration.** There is a piece of ground at Gibraltar, situated between the British and Spanish possessions, which belongs to neither country, and it is called " neutral ground." There are many people to-day standing on what might be called " neutral ground." They say they are not saved, and they will not acknowledge they are lost. Men are either saved or lost. Moses' call was : " Who is on the Lord's side ? "

## Subjects for Sunday.

### TABERNACLE IN THE WILDERNESS.

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

NOTWITHSTANDING their waywardness, God loved His people Israel, and His desire was to dwell amongst them. This was the reason why the tabernacle was set up in the wilderness.

**The First Anniversary.** " On the first day of the first month " (verses 1, 2). Exactly twelve months had elapsed since the celebration of the first passover in Egypt (Exod. 12. 2). God did not set up the tabernacle in Egypt. It was only after they were delivered by the blood of the lamb and freed from Egyptian bondage that God began to dwell amongst them. There can be neither acceptable worship nor service until the soul is sheltered under the blood.

**The Tabernacle of Testimony.** " Thou shalt set up the tabernacle " (verse 2). God is a God of fellowship, and " His delights are with the sons of men " (Prov. 8. 31). He must, however, have a dwelling place, the patterns of which are clearly defined by God Himself. If God is to be worshipped, it must be according to God's pattern. Much to-day that passes for worship never reaches God at all.

**The People's Gifts.** The tabernacle was built from material supplied by the people ( Exod. 35. 20-29). They gave to God of their substance (Exod. 35. 20-29). First of all, God *gives* to us (John 3. 16, &c.), and then we give back to Him of His goodness (Psa. 23. 5). God cannot accept anything from the unregenerate.

**The Vessels in the Tabernacle.** There was (1) THE ARK, called the Ark of Testimony ; in it the tables of the law, on it the sprinkled blood, and above it the shekinah glory between the cherubim ; (2) THE TABLE, having on it the bread, twelve loaves, representing the twelve tribes ; this bread was eaten by the priests after it was accepted before God ; (3) THE CANDLESTICK, made of gold, giving light from its seven lamps ; (4) THE ALTAR OF INCENSE, overlaid with gold, from which the fragrant cloud arose before God ; THE ALTAR OF BURNT OFFERING, on which the sacrifice all for God was laid and consumed ; (6) THE LAVER, at which the priests washed hands and feet before they entered on their work. All these again speak of Christ and His people.

**The Anointing Oil.** " Thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein " (Exod. 40. 9). The vessels of the sanctuary represented different aspects of the work of the Lord Jesus Christ, and the anointing oil is typical of the Holy Spirit. We are reminded of the work of the Holy Spirit. Conversion is effected by the Spirit and the Word ; and it is the indwelling Spirit that fits the believer for service (1 Cor. 6. 20).

**Illustration.** Many people have no clearer notion of what true worship is than the dear old deacon who said : " Let us commence the worship of Almighty God by singing,

' Come, ye sinners, poor and needy,  
Weak and wounded, sick and sore.' "

Singing such hymns is not worship. Worship is the outflow of a redeemed heart made divinely glad in the favour of God.

## *Subjects for Sunday.*

### THE REJECTED STONE.

READ Matt. 21. 33-45. LEARN Psalm 40. 2. HINTS, In pit, Gen. 37. 24; enthroned, Gen. 41. 41; cleft rock, Exod. 33. 32; high rock, Psalm 61. 2.

SOMETHING like three days before His crucifixion our Lord is found in the temple in Jerusalem, surrounded by the chief priests and elders, who questioned His authority and teaching. The Lord in reply spoke strong words against themselves. Among other things, He told the parable of the wicked husbandman, out of which our present theme springs.

**A Prepared Place.** "There was a certain householder, which planted a vineyard" (verse 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, &c.). The figure also describes accurately many privileged persons to-day who have been born in a so-called Christian land, perhaps in a Christian family, who listen regularly to the Gospel, and yet like the Jew put it from them.

**A Privileged People.** The householder "let it out to husbandmen" (verse 33). The duty of the householder was to cultivate and render the produce to the owner. God is Sovereign, Lord of Creation, and all things subsist for His glory (Rev. 4. 11; Col. 1. 16). Man has not only failed to render fruit to God, and rebelled against Him, but he has abused all who ever sought for God the place and portion that were His right.

**A Rebellious Act.** "Last of all He sent unto them His Son" (verse 38). True picture of man's treatment of God's Son. When on earth, Jesus Christ went about doing good, giving sight to the blind, strength to the weak, life to the dead, and yet in return man cast Him out and slew Him on a tree.

**A Sure Judgment.** "He will miserably destroy those wicked men" (verse 41). These words have surely been fulfilled in the history of the Jewish nation. A few years after the crucifixion the destruction of Jerusalem took place, and the slaughter was dreadful. Their place among the nations has been taken from them.

**The Reversed Plans.** 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. Blessed are they who have eyes to see and hearts to bow to God's decree.

**The Wonderful Stone.** 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—it shall "grind to powder," (Matt. 21. 44).

**Illustration.** A preacher one Sunday morning said: "If virtue were to appear on earth incarnate; men, ravished by her beauty, would fall down and worship her." The same evening, from the same pulpit, a servant of Christ said: "Incarnate Virtue came to earth, and men cried, 'Away with Him, crucify Him.'" Such was the reception received by the Son and Heir.

## TALES WORTH TELLING.

**Garrison Fare.**—A Christian was asked if he would take some bread and a glass of wine. He replied: "No, I will take some bread and a glass of water." His friend exclaimed, "Bread and water! That is prison fare!" "No," said the Christian, "not prison fare, but garrison fare. We cannot afford to be off our guard." "Endure hardness as a good soldier" (2 Tim. 2. 3).

**Can't God Count**—A little boy and girl, sent with some cakes to an aged relative, opened the basket on the way, counted the cakes twice. Thirteen. One out would never be missed. The little boy looked at his sister, and said, "Can't God count?" None were taken. He who counted the fishes "an 100 and 50 *and* 3" (John 21. 11) counts all our desires and deeds.

**Why not let the Bible alone?**—"Why don't you tackle Homer, Shakespeare, Kipling, or some of these chaps? Have a shot at them, and let the Bible alone for awhile," queried a man at one of the infidel lecturers in the east of London. "Because it wont let us alone," promptly replied the orator. Something about the Bible gets at sin, unbelief, and such-like (Heb. 4. 12).

**At the End of the Journey.**—On a hot summer day a little lad was travelling alone in a train. A lady said: "Are you not tired of the journey, and the noise, and the heat?" The boy replied, "Yes, ma'am, a little. But I don't mind it much, because my father is going to meet me when I get to the end of it." When we tire a little, let us remember that like Rebekah, the "Master" will meet us at the end of the pilgrim journey (Gen 24. 65).

**The Genuine Five Dollar Bill.**—When Andrew Carnegie, the American millionaire, was visiting Florida during the winter months he went to a service in a little negro Church. When the contribution-plate came around Mr. Carnegie dropped a five dollar bill upon it. After the contents of the plate had been counted, the clergyman arose and announced: "Brethren and sistern, the collection this evening seems to figure up six dollars and forty-four cents; and if the five-dollar bill contributed by the gentleman from the North is genuine, the repairs on the sanctuary will begin immediately. Had the negro had a little of that "love which believeth all things" (1 Cor. 13. 7) he might have had a few more dollars.

## SOME OF THE SEVENS OF SCRIPTURE.

### Paul's "I Am's."

1. I am Debtor, Rom. 1. 14
2. I am Not Ashamed, - - ,, 1.16
3. I am Carnal, ,, 7. 4
4. I am Persuaded, ,, 8. 38
5. I am an Apostle, ,, 11. 13
6. I am Sure, - ,, 15. 29
7. I am Glad, ,, 16. 19

### Learn what this Meaneth.

(Matt. 9. 13).

1. Christ's Lowly Birth, - - Luke 2. 7
2. Christ's Sinless Life, - - 2 Cor. 5. 21
3. Christ's Shameful Death, - - Phil. 2. 8
4. Christ's Resurrection, - - Rom. 4. 24
5. Christ's Ascension  
Heb. 8. 1
6. Christ's Return for His Saints 1 Thess. 4.17
7. Christ's Return with His Saints - Jude 14

### Beware Lest Ye Be (2 Peter 3. 17).

1. Saviourless—  
Salt, - - Matt. 5. 13
2. Covered—  
Candles, - Luke 8. 16
3. Foundationless—Builders, ,, 6. 49
4. Fruitless—  
Branches, - John 15. 6
5. Sleeping—  
Virgins, - Matt. 25. 5

### 6. Broken—

- Bottles, - Luke 5. 37
7. Bastards and  
not sons, - Heb. 12. 8

### Things which are "Set."

1. A set Child, - Luke 2. 34
2. A set Light, - Acts 13. 47
3. A set Ruler, - Heb. 2. 7
4. A set Hope, - Heb. 6. 18
5. A set Priest, - Heb. 8. 1
6. A set Race, - Heb. 12. 1
7. A set Joy, - Heb. 12. 2

### Pure Things (Phil. 4. 8).

1. Pure Wisdom, Jas. 3. 17
2. Pure Water, Heb. 10. 22
3. Pure Mind, 2 Pet. 3. 1
4. Pure Heart, 1 Pet. 1. 22
5. Pure Conscience, 1Tim.3.9
6. Pure Religion, Jas. 1. 27
7. Pure Servant, 1Tim.5.22

### The Christian Life.

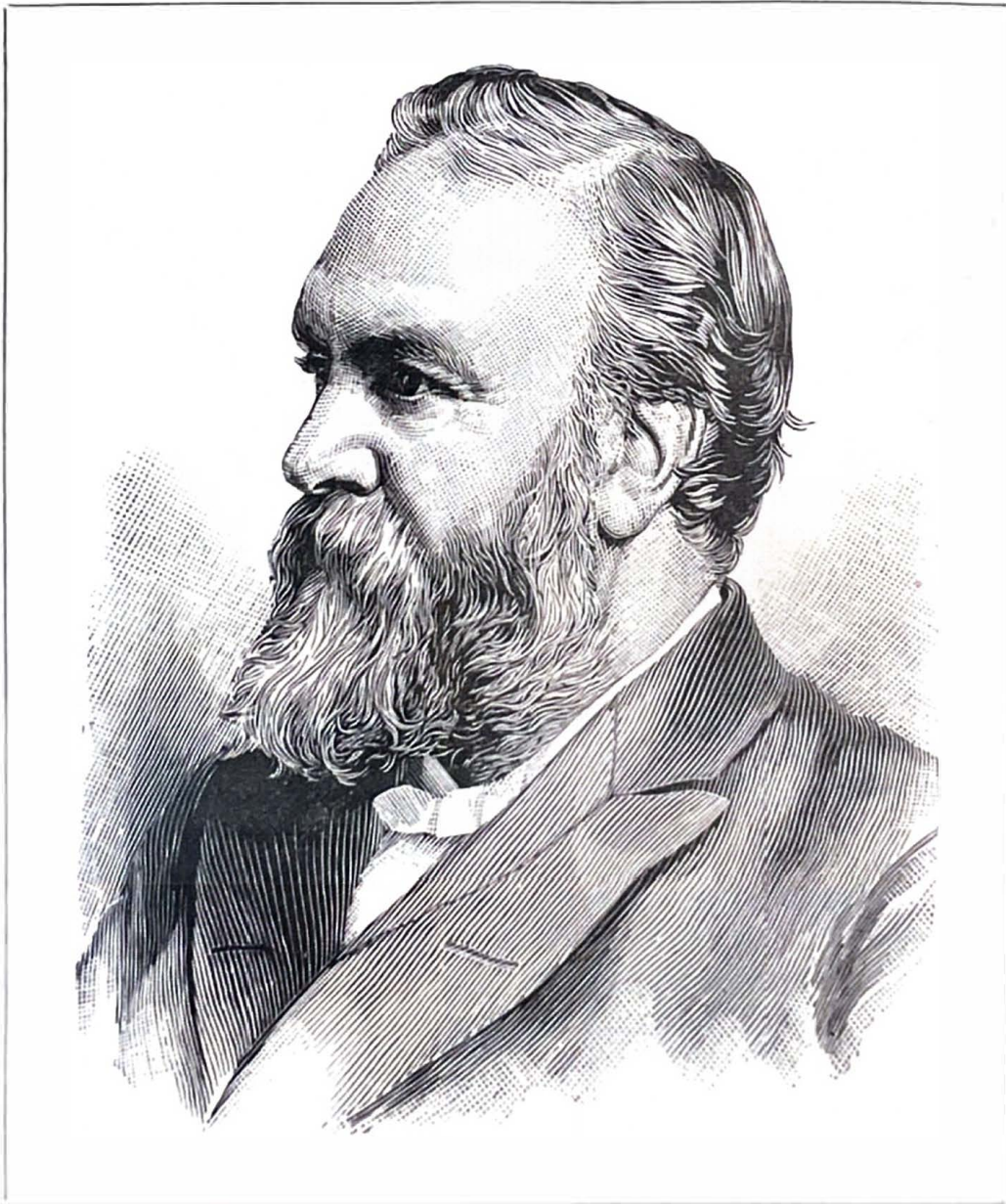
1. Confession of  
Christ, - - John 12. 42
2. Cleansing by  
Christ, - - John 13. 10
3. Communion with  
Christ, - - John 13. 23
4. Chastening unto  
Christ, - - John 15. 2
5. Comfort in  
Christ, - - John 16. 33
6. Consecration to  
Christ, - - John 15. 14
7. Conflict for  
Christ, - - John 15. 19

### The Effect of Receiving the Spirit.

- |                |             |                      |
|----------------|-------------|----------------------|
| 1. Godward,    | - PRAYER,   | - - - Rom. 8. 15     |
| 2. Soulward,   | - CONFLICT, | - - - Gal. 5. 17     |
| 3. Churchward, | LOVE,       | - - - Acts 4. 31     |
| 4. Worldward,  | SEPARATION. | - - Acts 5. 13 JS 13 |

## THE CHURCH'S COMMISSION.

So far as the Church fails to bring the Gospel to the knowledge of the unsaved, she disobeys the last command of her Lord, declines in spiritual life, forfeits her commission, and risks the removal of her candlestick out of its place. That other duties are important we do not deny, but we do affirm that the importance of evangelisation is primary. DR. A. T. P.



PROFESSOR JAMES ORR,  
OF GLASGOW.

## PROFESSOR JAMES ORR.

IT is not often we give a "record" of a professor, as so few of them are out-and-out loyal "to God and to the Word of His grace" (Acts 20. 32). As we honour every man who honours the Word of God, we have pleasure in noticing a notable exception to the majority of so-called Higher Critics.

Dr. JAMES ORR was born in Glasgow in 1844. His boyhood was spent in Leeds, where his father, who died when he was nine, worked as an engineer. Not long after he was brought back to Glasgow, and apprenticed to a bookbinder. From binding books he learned how to study them, and afterwards to write a number of considerable value.

Like many young men, he was beset with doubts as to the fundamentals of the faith, but came out whole-heartedly on the evangelistic side. His own statement of this transition period is worth repeating: "I will give you a page of my own personal experience when I was a young man. It was a time when the conflict between Christianity and unbelief was stirring the country, and my mind was a good deal upset, and very especially by one man—Joseph Barker, of Newcastle.\* He was a very skilful debater, well read, having at his finger-ends all the difficulties, objections, contradictions, and immoralities you hear about in the Bible, and could make the best use of them; and for a time my mind was a good deal impressed by this kind of thing." Yet he emerged from the fiery trial a humble believer in the Lord Jesus Christ, having the assurance of Salvation. The method he afterwards explained: "How is that assurance to be had? Only by taking God's *naked word* for it—assuredly in no other way—God gives His sure Word to those who receive His Son; hold by that Word and all is well."

Entering Glasgow University when twenty years of age, he graduated as M.A., with honours. During this time he acted as City Missionary in one of the poorest districts, preaching the Gospel in a building which had been converted from a slaughter house to a mission hall. Gathering together a large Bible class at 8 o'clock on Sunday mornings, he thoroughly grounded the members in the foundation truths of the Scriptures, and whole-heartedly sought to "by all means save some" (1 Cor. 9. 22). After spending

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\* Barker emigrated to America, and settled on a farm. In his solitude he took down the New Testament, read it, returned to the faith of his fathers, and died a preacher of the Gospel of God.

*Professor James Orr.*

some years in Glasgow, Irvine, and Hawick, he was appointed Professor of Church History in the U.P. College, Edinburgh, and later to be Professor of Apologetics and Systematic Theology in the U.F. College, Glasgow, which post he retained till his Home-call.

As a writer Professor Orr was known world-wide through his books : "The Christian View of God in the World," "The Supernatural in Christianity," "The Virgin Birth of Christ," "The Problem of the Old Testament," "God's Image in Man and Its Defacement," "The Bible Under Trial," "Sidelights on Christian Doctrine," and probably better still by his later book, "The Resurrection of Jesus," of which *The Witness* said, "It is scholarly, sane, and, above all, scriptural."

As a lecturer and staunch Defender of the Faith he visited many parts of Britain, Canada, United States, and other lands. Dr. Griffith Thomas, of Toronto, in his new book on the Holy Spirit, voices the opinion of many eminent Christians when writing concerning Dr. Orr : "I have often enjoyed and profited by his massive scholarship, his wonderful insight into Christian principles, his powerful grasp of essential truth, his marvellous balance of judgment, his fair and pellucid presentation of his own and his opponent's positions, his intimate knowledge of current thought, and his unswerving convictions."

Almost his last address, given in Sydney Place, where he had commenced to preach fifty years before, indicated the great truths he had grasped at conversion, stood by so nobly during these fifty years, and was "assured" of at the close of a remarkable career. Taking Ephesians 1. 7 as his text, he pointed out that it dealt with—

1. The greatest wonder in the world, - "Redemption."
2. The blessing Redemption brings, "Forgiveness of sins."
3. The Person through whom it comes,  
"Our Lord Jesus Christ..in WHOM."
4. The means by which it is accomplished,  
"Through His Blood."
5. The way we become possessed of it,  
"United to Him, in Whom ye also trusted."
6. The great fountain-head of all,  
"The riches of His GRACE"



In the midst of his "labours abundant" he was suddenly called to higher service on 6th September, 1913, at the ripe age of seventy. May the Head of the Church raise up many more men of grace and ability to "earnestly contend for the faith once for all delivered to the saints." HYP.

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## FIVE WAYS OF READING THE WORD.

By W. HOSTE, B.A.

I. **SOME** read it to *get rid* of something. Such are the "higher critics." Modern Jehoiakims (Jer. 36. 23); they seem to delight in "cutting up" the Scriptures, or in trying to prove some part spurious. It does not seem to occur to them that it is they themselves who may be spurious. On the other hand, how many have got rid of their sins and sorrows through reading the Word of God! But our Bibles ought not to open more easily at the promises than at the precepts of God's Word (Rev. 22. 18, 19).

II. Some read it to *get through* something. Consecutive reading of the whole Scriptures is sensible and helpful. Different minds affect different methods. But it is not the amount we get through which strengthens, but what we assimilate (Ezra 7. 10; Neh. 8. 8).

III. Some read it to *get up* something. Systematic and accurate study is necessary if we are to "hold fast" and "rightly divide the Word of Truth." Let us not, however, be like cooks preparing choice viands for others, while neglecting our own souls. Feeding on the Word ourselves is the best preparation for feeding others (Eccles. 12. 9-11).

IV. Some read it to *get out* something. The Word of God is "a sincere milk that we may grow thereby," and contains "strong meat," too, for "them that are of full age." It inculcates patience. It bestows consolation. It teaches doctrine. It administers reproof. It conveys correction. It yields instruction (Jer. 15. 16)

V. Some read it to *get to* some one. An opened Bible is like a window in heaven. But we need to see a face at the window, the face of our Beloved, and hear His voice. The Word of God Inspired, presents to us the Word of God Incarnate—in the greatness of His Person, the value of His work, the diversity of His offices, the tender love and sympathy of His heart. To know Him should be our great object in reading the Holy Scriptures (S. of S. 2. 14).

## 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).

HYP.

## HEAVENLY ASPIRATIONS.

A REFERENCE to the experimental portions of Scripture makes plain the desire of the unsatisfied human heart for the source of its truest good (Rom. 2. 15).

**Primary** (Psa. 5. 1-12). "Seek ye first the kingdom of God" (Matt. 6. 33). Man's first responsibility is to give God the proper place in his life, and this can only be accomplished by a definite yielding of himself, first, in the full confidence of faith to Christ as Saviour (John 1. 12); second, in glad obedience of love to Him as Lord (Rom. 12. 1). Where these two things are absent true aspirations after holiness have never begun.

**Delight in Christ** (Psa. 8. 1-9). "Esteeming the reproach of Christ greater riches" (Heb. 11. 26). It is said of Moses, "He endured as seeing Him who is invisible." This relationship to God determined the course of his life and service, made renunciation easy for him, enabled him to suffer and overcome. The secret of all godly living is our relationship to Christ, and in the measure we are in communion with Him, we shall be holy as He is (Jude 20, 21).

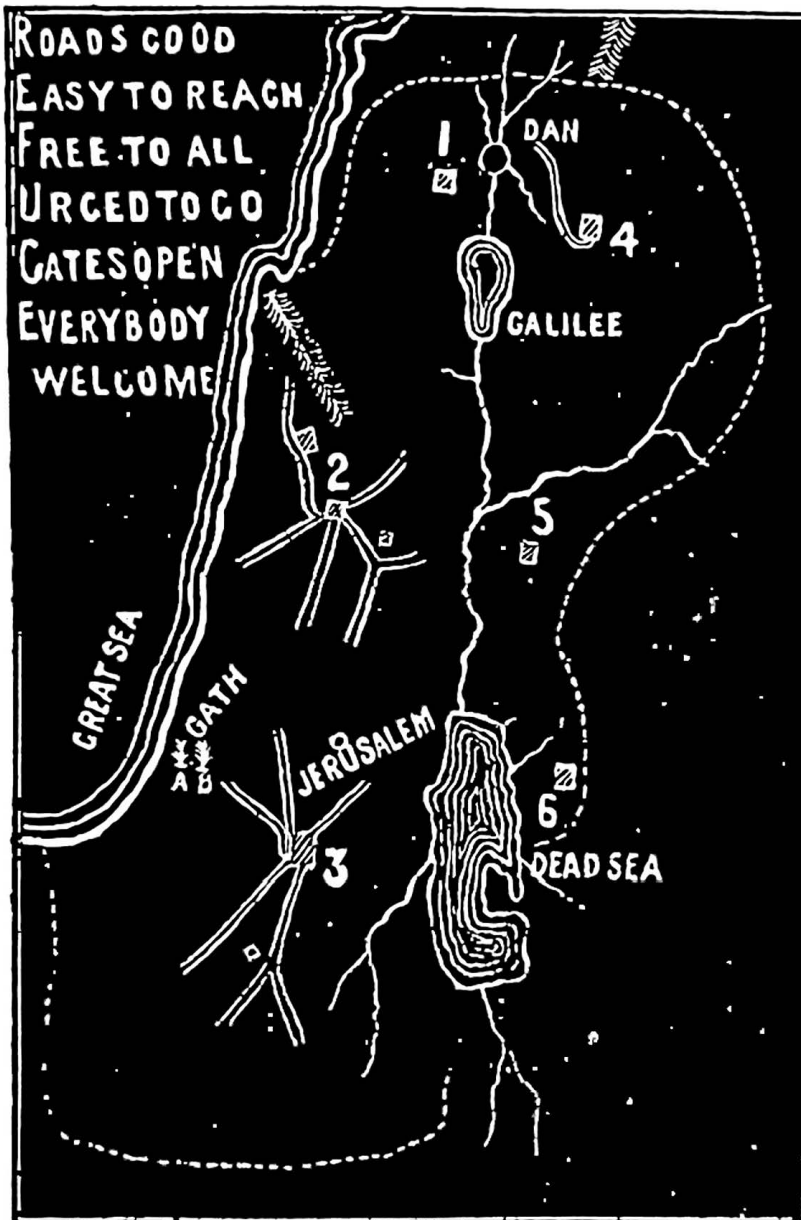
**Detachment** (Psa. 11. 1-7). "Be not conformed to this world" (Rom. 12. 2). Heavenly aspirations beget heavenly-mindedness. The life of the true disciple is fashioned after the example of Christ. Self-satisfaction and self-aggrandisement are what we see in this world, every man looking "at his own things;" but if we would follow Him there must be in our lives care and sacrifice for others. (2 Cor. 8. 9). Living "separate from sinners" (Heb. 7:26).

**Dependence** (Psa. 13. 1-6). "Whom have I in Heaven but Thee?" (Psa. 73. 25). Corresponding with growth in grace, there is always an increased sense of our own unworthiness. Fuller knowledge of God means a deeper revelation of self. It was near the end of his course that the apostle said, "Sinners; of whom I am chief" (1 Tim. 1. 15). This sense of weakness and unworthiness truly known is the believer's best safety, for it drives him but closer to the Person of His Saviour (2 Cor. 12. 10).

**Deliverance** (Psa. 15. 1-5). "I will receive you" (2 Cor. 6. 17). The pathway of obedience is necessarily narrow. It means the denial of the flesh, renunciation of the world, and constant conflict with Satan, but it is also the way of promise, and no sacrifice was ever made for Him but it carried with it a present compensation in the conscious nearness and help of God.

J. II.

## THE REFUGE FOR THE RUNNER.



M O S T schools have a map of Palestine. If not, one can be bought from 1d. upwards, and used in this lesson as follows: (1) School map, with bold red stars pinned on at Cities of Refuge. The 6 stars could have 6 initials, R.E.F.U.G.E., and be taken one by one. (2) Map could be hung on or alongside blackboard, and acrostic developed on board as lesson proceeds. (3) Outline sketch as shown on

board. (4) Map alone. Or (5) Acrostic alone on cards, on fingers, or on board. With such an adaptable lesson let no teacher fear to tackle the subject. Fix the plan, and commence by asking the name of a land beginning with (Palestine), a river with **J** (Jordan), and some cities in that land beginning with **R** (Refuge). A boy might stand up and read Joshua 20. 2. Tell the story of two men cutting wood; the axe-head flies off, one is killed. The big son of the dead man hears of it, and chases the manslayer. Where does he flee? To the Cities of **Refuge**. We will take the word, and make an acrostic lesson simple enough for anyone. In order that there may be no delay God told them to make the

*The Refuge for the Runner.*

**ROADS GOOD** (Deut. 19. 3), so that all round the city there were good roads leading to it like this (roads made in white chalk). But suppose one man kills another beside Carmel here, or Dan here, can he run to Hebron? Oh, no! There were six cities, and God took care they should be scattered all through the land, so that whenever a man wanted refuge there was a city.

**EASY TO REACH.** Wasn't that kind of God? N., S., E., W. Any sinner could find near at hand a refuge. Just like Jesus. Sitting on these seats you can reach Him. It is **HARD** (Acts 9. 5) to kick against the Gospel; but it is easy to **ACCEPT** Jesus and be saved (John 1. 12). Fancy you see the man after he has killed his neighbour. He has only got his working clothes on. Does he run home and get his Sunday suit and his purse? No, he sets off at once and runs to the city, for he knew it was

**FREE TO ALL.** Prince or pauper, an aristocratic traveller, or a poor ragged tramp, were alike accepted at the door of that city. The priest opened wide the door and let him bolt right in, for it was free to all. Again, fancy him starting for the city. Do you think he would go strolling along like this with his hands in his pockets, or sit down to have a rest, or read the news of the day? Indeed not, he was

**URGED TO GO,** for God said "He shall **FLEE** into one of those cities, and live" (Deut. 19. 5). He'd forget his food, he'd forget his best clothes, but he would not forget to **RUN**. I almost fancy I can hear the people by the wayside shouting, "Run, man, run!" But see that man; he runs up this road as hard as ever he can. He finds the

**GATES OPEN,** and the priest awaiting to admit. Now he nears the gate, he tires, he slackens, he stumbles, but he "strives" (Luke 13. 24), and, hurrah, **HE'S IN!** Outside is the avenger; inside is the shelter. One step makes him safe. Just one letter more. I am sure anyone can tell what **E** stands for. You read it at the foot of the bills,

**EVERYBODY WELCOME.** Quite true, for on looking at verse 9 of Joshua 20 I find it was a "whosoever" door for children and strangers and visitors. How like God's big door in John 3. 16, or "the Door" of John 10. 9, "I am the Door: by Me if *any man* enter in, he shall be saved." In closing, let me urge you one and all, big and little, old and young, to **FLEE** from wrath, for Salvation's **FREE**. IIYP.

## TALES WORTH TELLING.

**Too Old or Too Cold?**—"Where is brother Jones? I haven't seen him during this meeting, and he never used to miss a meeting. I suppose he is getting too old now to attend the meetings." "Oh, no, he is not too old, he is too cold," was the reply. "Lukewarm" is the mark of the last days (Rev. 3. 16).

**The Jester's Answer**—It is said that a certain Earl, who held at one time the office of King's Jester, was converted through his own question. Driving one day with four-in-hand on a country road, he pulled up his horses, and said, "Lad, which is the way to hell?" Possibly the boy mistook the question. At all events he replied, "Go straight on, sir; you will soon be there." (Matt. 7. 13).

**Men Like Boys.**—A little girl, walking in New York with her father, saw some workmen on top of a building twenty stories high, and asked: "Papa, what are those boys doing up there?" He replied that they were not boys, but men, who looked like boys because they were so high. The little girl thought for a moment, then said: "They won't amount to much when they get to Heaven, will they?" The higher up we get the less we should be in our own eyes.

**What will Become of the Archbishop?**—A citizen of Cologne. in the Middle Ages, who was also an archbishop, was one day overheard swearing. A peasant who stood by seemed to greatly wonder at his conduct. "I swear," said the man, "not as an archbishop, but as a citizen." "But, sir," said the peasant, "when the citizen goes to perdition, what will become of the archbishop?" "Every one of us must give an account of himself to God" (Rom. 14. 12).

**Head or Heel.**—A company of believers were sitting together contemplating the coming glory of Christ. Said one of them, "Christ is now making up His body, and if you had choice, what part of that body would you prefer to be?" One said, "A member nearest the head," another "Near the heart," another preferred to be the strong arm, until finally an old lady, who had remained silent, was asked, "Auntie, what part of the Lord's body would you prefer to be?" She replied, to their surprise, "I would like to be the heel." "Why the heel?" they each asked. She replied, "Because the Lord Jesus will bruise Satan under His heel shortly" (Gen. 3. 15; Rom. 16. 20). uyp.

## THE HOMEWARD JOURNEY

FROM THE LAND OF BONDAGE TO THE REST OF CANAAN.

### THE JUDGMENT OF REBELS.

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

WE have to consider the insubordination of three men who refused to bow to the authority of God's servants and their consequent destruction.

**Korah's Envious Rebellion.** "Now Korah, Dathan, and Abiram. rose up against Moses" (v. 1). Korah was leader in the rebellion, and he had influenced a large number of important men to act with him against Moses. The charge made was: "Ye take too much upon you" (v. 3). This was the last thing that truthfully could be said of Moses. On the contrary, he had always shrank from taking a place among the people. Korah and his companions were full of envy against God's servants. For envy, the descendants of these same people crucified the Saviour (Matt. 27. 18).

**Their Cruel Misrepresentation.**—We learn from verse 13 that those evil men speak of Egypt as a land flowing with milk and honey. What a falsehood! They say nothing of the taskmaster's lash. In verse 14 they also blame God, through Moses, for not fulfilling His promise. They not only tell lies about Egypt, but charge God with falsehood. There are many to-day treating God in the same fashion. "He that believeth not God maketh Him a liar."

**Moses' Wise Action.** "When Moses heard it, he fell upon his face, and spake: Even to-morrow the Lord will show" (vs. 4, 5). Moses does not argue the right of his position; he leaves the Lord to vindicate His cause. Again Moses is a type of our Lord, of whom we read: "Who, when He was reviled, reviled not again, but committed Himself to Him that judgeth righteously" (v. 23). Cruel men crucified Christ, but God vindicated His cause by raising Him from the dead (see Rom. 1. 4).

**God's Searching Examination.** "Even to-morrow the Lord will show who are His" (v. 5). Called before the Lord, the rebels had the Great Searcher of Hearts to deal with. He had said: "Vengeance is Mine; I will repay" (Rom. 12. 19), and most certainly He will avenge wrong done to any of His people.

**Moses' Gracious Invitation.** "The earth opened her mouth and swallowed them up" (v. 32). We learn from verses 26 and 27 that Moses gave the people the gracious opportunity of escaping from judgment before the final stroke fell. We are reminded that the present day of grace is the time when young and old alike should take sides with Christ before the righteous anger of God breaks forth on the Christ rejecter (Heb. 2. 3).

**Illustration.** There is a Grecian story of a man who killed himself through envy. His fellow-citizens had reared a statue to one of their number who was a celebrated victor in the public games. The feeling of envy in the breast of this man was so strong that night after night he went forth if possible to destroy the monument. After repeated efforts it moved from its pedestal and crushed him to death.

## JOURNEYING TO CANAAN.

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

FOR twelve months the children of Israel had remained at Sinai. Now they set out at God's command to Paran. Our lesson deals with an incident of the march.

**Perfect Guidance.** "The children of Israel took their journeys out of the wilderness of Sinai" (v. 12). The silver trumpets sounded, and the cloud of Jehovah's presence lifted. God communicated His mind to the people by means of the trumpets blown by the priests. God speaks His mind to-day by means of the Spirit through the Word. Guided by Jehovah's presence, every step brought them nearer home. The Lord is the perfect Guide of His people to-day. "He that followeth Me shall not walk in darkness" (John 8. 12).

**Inviting Grace.** "Moses said unto Hobab...Come thou with us, and we will do thee good" (v. 29). This truly is Gospel language. The Gospel is *good* news from Heaven. Moses' invitation to Hobab was both *simple* and *individual*. "Come unto Me" (Matt. 11. 28) is the Lord's gracious invitation to-day.

**Rejected Grace.** "I will depart to mine own land" (v. 30). Hobab, the Kenite, was related to Moses by his marriage to Zipporah (Exod. 2. 21). He did not belong to Israel, and got tired of their company. He is a type of the unregenerate, who never feel at home in the company of the Lord's people. If they cannot bear their company on earth, how do they expect to enjoy it in heaven?

**Mistaken Trust.**—"Thou mayest be to us instead of eyes" (v. 31). Hobab was well acquainted with the desert, and Moses thought he would be of use to him in journeying through the wilderness. This surely was a mistake. Hitherto Moses had trusted *only* in the Lord; now he is going to trust in God and Hobab. There are those to-day who would trust in Christ and something else. Christ *alone* must save.

**Blessed Prospect.** "We are journeying unto the place of which the Lord said, I will give it you" (v. 29). This is truly the language of the believer. He has a glorious prospect. He rejoices in hope of the glory of God (Rom. 8. 5). He does not object, therefore, to be called "stranger" (away from home) and "pilgrim" (going home) (Heb. 11. 13).

**Complete Rest.** "The ark of the covenant went before them to search out a resting place" (v. 33). Thus onward they went, making progress toward the promised land. Type of the greater rest provided for the people of God (Heb. 4. 9), who have been redeemed to God by the Blood of the Lamb.

**Illustration.** At a certain English port the harbour lights are so arranged that when the pilot of an incoming vessel sees them all in a line, shining as one light, he knows the vessel is in the deep water channel which will lead him safely into the harbour, and, keeping the lights in view, he pilots the vessel into the harbour however dark the night. So the teaching of the Word of God (Psa. 119. 105), the inward impulse of the holy Spirit (Acts 16. 6), and the outward circumstances of providence (Acts 16. 10), all combine to point in the right direction.



## Subjects for Sunday.

### ANGELS' FOOD DESPISED.

READ NUM. 11. 1-10, 31-35. LEARN Isa. 53. 3. HINTS, Danger, Heb. 3. 12;  
Heb. 12. 16; blessing, Luke 10. 42; Col. 3. 2.

WE have to consider the despising of angels' food by the people of Israel. Scarcely had the Israelites left Mount Sinai when they began to feel the hardships of the way. They had formerly complained about the path, now they object to the provision. The subject teaches many helpful lessons.

**Heavenly Food Despised.** "When the people complained, it displeased the Lord" (v. 1). For eighteen months the people had feasted upon the manna. Like salvation, the manna came down from God, and was free to all. The people got tired of heavenly food and began to complain. God feeds His people to-day by means of His Word. It is a sign of a bad condition of soul when Christians devour trashy literature and neglect God's Word. Just as wholesome food makes a healthy body, so wholesome reading maintains the soul in a healthy condition (see Psa. 1).

**Separation Neglected.** "And the mixt multitude that was among them fell a lusting" (Num. 11. 4). The mixed multitude doubtless refers to Egyptian hangers-on who had accompanied them from Egypt. God had put a difference between the Egyptians and the Israelites (Exod. 11. 7), but now they lose sight of the dividing line. For the Christian the only safe path is that of separation (2 Cor. 6. 17).

**Moses Discouraged.** We learn from verse 11 that Moses became discouraged. He found the responsibility of such a large army too much for human shoulders, and his heart sank. Moses was quite right when he said: "I am not able to bear all this people alone" (v. 14), nor did the Lord ask him to do so. Surely God was able. Could Moses not trust the Lord? We are apt to blame Moses, but how many there are to-day who will not trust the Lord for salvation, and if saved, cannot trust Him for their daily needs. "The Lord is good, happy is the man who trusteth in Him" (Psa. 84. 12).

**Nature's Laws Controlled.** "There went forth a wind from the Lord, and brought quails from the sea" (v. 31). Moses had wondered how it was possible for a nation of 600,000 footmen to be fed with flesh for a month (v. 21). God controls the forces of nature, and can make nature's laws obey Him. When our Lord was on earth He stilled the tempest by the word of His power. Our God is a great God. He is the Creator, Upholder, and Sustainer of all things.

**Desires Gratified.** "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.** Charles Peabody, when a very old man, asked a lad in his office to bring him the New Testament, and then he said: "My boy, you carry that Book easily in your youth, but when you are old as I am it must carry you."

## Subjects for Sunday.

### THE REPORT OF THE SPIES.

READ Num. 13. 26-14. 4. LEARN Heb. 13. 6. HINTS, A true report, 1 Kings 10. 6; good report, John 14. 2; 1 Cor. 2. 9; 2 Cor. 12. 4.

AFTER being about fifteen months in the wilderness, the children of Israel reached Kadesh-Barnea, which was situated just on the border of the promised land. The people urged Moses to send out spies to search out a way. The plan received God's sanction, and twelve men were appointed, two of them being Joshua and Caleb.

**An Unworthy Proposal.** It is clear from Deuteronomy 1. 21, 22, that the proposal to send spies came from the people, and not from God. God's command was: "Go in and possess the land," but the unbelief of the people was such that they proposed that spies should be sent to search the land. It is quite true that God sanctioned the proposal, but He sometimes allows a course of which He does not approve. We should see that our desires are in line with God's will.

**A Land of Plenty.** "They brought back word, . . . and showed them the fruit of the land" (v. 26). The spies spent forty days in the land, and their united testimony was that it was everything God had promised it would be (Exod. 3. 8). God's promises are performances. He never misrepresents nor exaggerates, and all He has said about the heavenly Canaan, to which the Christian is journeying, is true to the letter (1 Cor. 2. 9). Simple faith accepts God's Word and believes His promises (Eph. 1. 3).

**A Twofold Report.** We learn from verse 30 that the evil spies magnified the obstacles, while Caleb stilled the people and said: "We are able to overcome." The evil spies had their eyes on the difficulties; Caleb had his trust in the Lord. Surely God was able to overcome the giants of Anak. He slew Goliath by means of a stripling lad with a sling and stone, and if the people had put their trust in God, He would have overcome all their enemies also.

**An Ungrateful People.** "And all the congregation . . . wept that night" (chap. 14. 1). They forgot all about past victories, and refused to put their trust in God. They also 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. God sometimes takes men at their word. Further, "They said one to another, Let us make a captain, and let us return into Egypt" (v. 2). At Horeb they made a *calf* and worshipped it; at Kadesh they make a *captain* to lead them back into Egypt. The human heart will trust in anything and everything but the living God.

**Illustration.** There was once a woman who was well known for her simple faith and her calmness in the midst of trials. Another woman, living at a distance, hearing of her, said: "I must go and see that woman, and learn the secret of her happy life." She went, and addressing the woman, she said: "Are you the woman with the great faith?" "No," was the reply, "I am not the woman with the *great* faith, but I am the woman with the *little* faith in the *great* God" (Psa. 95. 3). Israel had a great God, but they were unwilling to trust Him.

## Subjects for Sunday.

### THE MASTER OF THE HOUSE.

READ Luke 13. 24-35. LEARN Isa. 32. 2. HINTS, A safe place, Psa. 57. 1 ;  
Psa. 32. 7 ; exposed, Rev. 6. 16 ; Jer. 23. 24.

OUR lesson affords much simple and helpful teaching on the necessity of immediate decision for Christ, and the teacher should wisely keep this end in view.

**Abounding Grace.** The Lord tells the Jews in this chapter they were equally sinners with the Galileans, whose blood Pilate had mingled with their sacrifices (v. 1). "There was no difference" (Rom. 3. 22). In the parable of the fig tree (vs. 6-10) we have a type of judgment being delayed in order that men might have an opportunity to escape. In the story of the healing of the woman (see vs. 11-17) the gracious heart of the Lord is revealed, while the heart of the Jew is manifested in their hatred of Christ. Yet "where sin abounded, grace did much more abound" (Rom. 5. 20), and to this people the Lord opens a door of hope (John 10. 7).

**Powerful Opposition.** "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 Gethsemane (Luke 22. 44). There never was a soul took a step towards God but Satan did his best to oppose. The enemy is *mighty*, but we have an *almighty* Saviour.

"In vain doth death and hell oppose,  
For God is greater than our foes."

**Delayed Judgment.** Judgment will not always be delayed. The Master of the house will rise up and shut the door (v. 25), the day of grace will close (Gen. 6. 3), the acceptable year of the Lord will end (Luke 4. 19), for "God hath appointed a day in the which He will judge the world in righteousness" (Acts 17. 31).

**Abused Privileges.** "We have eaten and drunk in Thy presence" (v. 26). The excluded had had great privileges. They had been at the Lord's table, they had heard His Word in the very streets of their favoured city, but had never stepped over salvation's threshold. Increased privilege always adds to responsibility, and their plea for mercy was their condemnation.

**Despised Mercy.** "O Jerusalem, Jerusalem, . . . ye would not" (v. 34). The Pharisees, probably at the suggestion of Herod, whose conscience doubtless still troubled him 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. As at the cross, so here He utters a sob of anguish for His murderers. These are significant words: "Ye *would* not." God saves no one against their will.

**Illustrations.** Salvation should be made the *first* business of a person's life. Bunyan's pilgrim, fleeing from the city of destruction, with wife and children calling after him to return, put his fingers in his ears, and ran crying, "Life! Life! Eternal life!" Napoleon said, "Opportunities in battle seldom recur." In hearing of the Gospel there is always a last opportunity; and it will be an awful calamity to be left outside of a closed door for all eternity. Teachers should press for *immediate* decision.

## HANDFULS OF HELP.

### Three Objects Christ had in His Redemption Purpose.

1. To fulfil the Law—which He accomplished in His life.
2. To put away Sin—which He accomplished in His death.
3. To abolish Death—which He accomplished in His resurrection.

I. To fulfil the Law (the embodiment of God's righteous justice and holiness). The prophecy—"Lo, I come: in the volume of the Book it is written of Me, I delight to do Thy will, O my God; yea, Thy law is within my heart" (Psa. 40. 7, 8).

#### The fulfilment—

1. I am not come to destroy the law, but to fulfil, - - - - - Matt. 5. 17
2. Christ is the end of the law for righteousness to every one that believeth, - - - Rom. 10. 4
3. Christ hath redeemed us from the curse of the law, - - - - - Gal. 3. 13

II. To put away Sin. The prophecy—"When He shall make His soul an offering [margin] for sin . . . by His knowledge shall My righteous Servant justify many; for He shall bear their iniquities" (Isa. 53. 10, 11).

#### The fulfilment—

1. He hath made Him to be sin, who knew no sin, that we might be made the righteousness of God in Him, - - - - - 2 Cor. 5. 21
2. He put away sin by the sacrifice of Himself, Heb. 9. 26
3. Who is he that condemneth? It is Christ that died. The blood of Jesus Christ cleanseth from all sin, - - - - - Rom. 8. 34  
1 John 1. 7

III. To abolish Death. The prophecy—"I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues" (Hosea 13. 14). "I have found a ransom" [an atonement, margin] (Job 33. 24).

#### The fulfilment—

1. Christ both died, and rose, and revived, - Rom. 14. 9
2. Death is swallowed up in victory, - - - 1 Cor. 15. 54
3. We are risen with Him through faith in the operation of God, who hath raised Him from the dead, - - - - - Col. 2. 12

#### The conclusion of the whole matter—

"You, being dead in your sins . . . hath He quickened together with Him, having forgiven you all trespasses, blotting out the handwriting of ordinances that was against us, . . . nailing it to His cross" (Col. 2. 13, 14).

## TALES WORTH TELLING.

**The True Book**—A French Roman Catholic was given a Bible. He began to read it to his wife. Soon he said, "Wife, if this Book is true we are lost" (Luke 19. 10). But reading further, he said, "Wife, if this Book is true we can be saved" (John 3. 16). And soon they were saved. "Thy Word is truth" (John 17. 17).

**"You Might Catch It."**—The *Manchester Guardian* relates how a boy of twelve who had been taken to an infirmary ward, suffering from typhoid fever, was very ill indeed, and the night nurse had to do a great deal for him. This seemed to trouble the child, and at last he roused himself to say, "Don't you lean over me, 'mother,' you might catch it." "Look . . . on the things of others" (Phil. 2. 4).

**"I'm Going to Hell."**—An old schoolmaster, with others, was sitting in a publican's house playing cards. The publican's son who was converted passed through the room, and as he passed, the schoolmaster said as a taunt to the young convert, "I'm going to hell." Had he known it he might have truthfully added two words more, "Tonight." That evening, while in the act of pulling off his coat, he fell down dead at his bedside (Luke 12. 20).

**Mercy and Justice.**—A little girl of twelve being asked by her mother if she were afraid to die, replied, "No, mother." "On what are you depending?" her mother said. "On the *justice* of God," said the little girl. Her mother was surprised, and said, "You mean the *mercy* of God, don't you, dear?" "No, mother," said the little girl, "I mean the justice of God. You know, mother, all my sins were laid on Jesus, and He bore my punishment. God in His justice will not punish me too." "Just and the Justifier" (Rom. 3. 26).

**The Prayer Track.**—The native Christians in a small West African village had no privacy for prayer in their huts; so every Christian used to make off into the bush, away behind his hut, to have times of prayer with God. Behind every Christian's hut a little track became plainly visible where they went to and fro to their places of prayer. If it ever happened that the track was rather overgrown for want of use, another Christian would come and say: "Brother, there is something the matter with your track." "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret" (Matt. 6. 6). HY P.

## KEEP HUMBLE.

LET not thine heart be lifted up because thou art free from the grosser sins. Perhaps circumstances have been favourable, and temptation has not assailed thee as it has done many. Therefore be thankful that thou hast thus well escaped its withering blast. If thou wouldst still escape, *keep low*.

W. S.



HENRY FROWDE, M.A.,  
OF OXFORD UNIVERSITY PRESS,  
WHO PUT INTO CIRCULATION TWENTY-FIVE MILLION BIBLES.

## HENRY FROWDE, M.A., OF OXFORD PRESS.

THE Best Book produced in the best possible manner is what all true lovers of the Bible rejoice to see, handle, and possess. Amongst the millions of Bible students in all parts of the world who use the "OXFORD BIBLE" bearing the familiar imprint: "London: Henry Frowde, Oxford University Press Warehouse, Amen Corner, E.C.," this statement will be appreciated, for those who have an edition on Oxford India Paper stamped "Oxford binding" have the book described above.

Without controversy, for beautiful clear type, opaque paper, careful printing, neatness and taste in binding and general finish, the "Oxford" books are far ahead of anything ever issued in Bible publishing, and are likely to maintain the lead for many years to come.

It naturally follows that information regarding the "Press" or the "Publisher" of the Volume beloved by all will be of interest, hence we append a few details.

OXFORD UNIVERSITY PRESS claims to be the oldest printing business in Britain, with an unbroken history from the days of Queen Elizabeth. The first book printed at Oxford bears the date 1468. The right of the University to print Bibles was first clearly admitted in 1637. The title page of the first Oxford Bible bears date 1675. After many changes the Press was moved to its present home in Walton Street, Oxford, in 1830. The Learned or *Classical Press*, producing standard works, occupies the north wing, and employs about 300 persons. The *Bible Press* occupies the south wing, employs about 400 persons, with 60 modern printing presses, and produces on an average 3000 copies of the Bible every day. The skins of 100,000 animals are used every year for the covers of Oxford Bibles alone, and about a million sheets of gold leaf are required for gilt edges and gilt lettering of the volumes.

Amongst the many names associated with the press, four may be mentioned (1) Archbishop LAUD, who was Chancellor, 1630-41, and who obtained the Letters Patent for printing; (2) Dr. JOHN FELL, Bishop of Oxford, well known by the ditty,

"I do not love thee, Dr. Fell,"

who established a type foundry and encouraged the fitting up of the Paper Mill which was to become famous; (3) Professor BARTHOLOMEW PRICE, the dominating personality of the last half-century, of whom it was said "he understood

## *Henry Frowde of Oxford Bible Fame.*

business because he understood men," and (4) Mr. HENRY FROWDE, London publisher of the Bible since 1874, and of both from 1880, who retired in 1913, and whose name will long be remembered as the one who by sterling character, untiring energy, and conspicuous ability, made "Oxford University Press" world famed.

Mr. HENRY FROWDE, who was born in 1841, comes of the same Devonshire stock as J. A. Froude, the famous historian, the names slightly differing. Although little is known concerning his early Christian course, he has all along companied with Assemblies of brethren more directly associated with the name of the late J. N. Darby. As a young man in a Bible Warehouse, in Paternoster Row, in 1874 he was selected by Professor Price, head of the eleven delegates who control the Press, as Publisher of the Bible side of the Clarendon Press. Twelve assistants handled the London work then, now there are over 300. In the first year, 1875, half a million Scriptures were issued; in his last year one million and a quarter were sent forth. The total output during the thirty-nine years of his control is reckoned at twenty-five millions (sometimes wrongly stated as forty millions).

To detail the many interesting episodes and remarkable feats during these years would fill volumes, we select two outstanding achievements.

The issue of the REVISED NEW TESTAMENT was acknowledged by the trade journals to be "*the greatest publishing feat on record.*" At 11.55 on 16th May, 1881, not a single copy had been issued, at midnight the doors of the warehouse were thrown open, the crowd like a fair which filled Paternoster Row surged in, and by midday every bookseller in-the kingdom had copies. Over a million were sent out on the first day of issue, and nearly a million more were required for urgent repeat orders. Many attempts were made to procure advance copies of the Testament. A printer in Oxford was secretly offered £2000 for a copy, an American firm offered £5000 for an advance copy, Mr. Frowde's signature was forged to an order for a book, yet the secret was honourably kept. The next best thing was done, the type was set up on board the steamer which carried the books to America, and within two days of the arrival of the vessel copies were being sold by the thousand.



*Henry Frowde, Oxford University Press.*

The whole of the Gospels, Acts, and Romans, consisting of 118,000 words, were telegraphed from New York to Chicago at a cost of £2000, and appeared in the *Chicago Times* of 22nd May, 1881.

A similar event occurred when the complete REVISED BIBLE was issued in 1885. Yet this is the Book which was to be extinct a hundred years ago.

The romance of INDIA PAPER, which has revolutionised Bible and book production, had a peculiar beginning. In 1842 an Oxford graduate brought home a specimen of paper from the East. Twenty-four copies of the smallest Bible then in existence were printed upon it. They were not sold, but presented to Queen Victoria and others. Nothing more was done till Mr. Frowde became manager, then experiments resulted in the discovery of the secret of making *Oxford India Paper*, now world famed and incomparable for toughness and opaqueness, and about one-third the thickness of the ordinary paper. Most of the paper is made at Wolvercote Mill, two miles from Oxford, owned by the University Press. The secret of manufacture is said even now to be known by only two or three persons intimately connected with the work.

Henceforward the Bibles will bear the imprint of HUMPHREY MILFORD, who joined the Press in Oxford in 1900, and since 1906 has been associated with Mr. Frowde in London. May the next forty years witness a continued increase in the circulation of the Book, which alone can guide into the Way of Life, cheer the rugged path, and so instruct "that the man of God may be perfect, thoroughly furnished unto all good works." HYP.

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### MORE PEARLS FROM OLD SEAS.

By DIVER T. BAIRD.

GOD'S corrections thresh out our vile affections.

Exclude human *feelings* from divine *dealings*.

Innocent ignorance is preferable to guilty culture.

A lie succeeds in proportion as it resembles the truth.

There can be no unity in *all* till there is unity in *each*.

Infidelity is a corrupt *plant*, the product of a corrupt *seed*, planted in corrupt *soil*, and bearing corrupt *fruit*.

A heaven without *fear* of hell lies before every Christian, but a hell without *hope* of heaven lies before every sinner.

## SUBJECTS FOR SPEAKERS AND STUDENTS.

<b>Even So.</b>	<b>Things to Continue In.</b>
1. Of submission, Matt. 11. 26	1. His Word, - - John 8. 31
2. Of resurrection, 1 Thes. 4. 14	2. His love, - - John 15. 9
3. Of expectation, Rev. 22. 20	3. His grace, - - Acts 13. 42
4. Of lamentation, - Rev. 1. 7	4. The faith, - - Acts 14. 22
5. Of retribution, Rev. 16. 7	5. Prayer, - - - - Col. 4. 2
6. Of commission, John 20. 21	6. Brotherly love, Heb. 13. 1
7. Of sustentation, 1 Cor. 9. 14	7. Following the Lord, 1 Sam. 12. 14 w. J. M.

T. B.

### Seven Precious Things for the Believer.

1. Saved, - Acts 16. 31	5. Eternal life, - 1 John 5. 11
2. Forgiven, - Acts 13. 38	6. Sealing by Holy Spirit, Eph. 1. 13
3. Justified, - Acts 13. 39	
4. Peace, - - - Rom, 5. 1	7. Glory with Christ, Col. 3. 4

If all the "shalls" in Scripture meant "perhaps,"  
And all the "haths" meant simply "hope to have,"  
I well might doubt.

But since the loving God means what He says, and cannot lie,  
I trust His faithful word, and know that I  
Shall surely dwell throughout eternity  
With Him I dearly love, e'en Christ Himself. J. W. H. N.

### My Saviour.

Luke 1. 47.

1. A personal Saviour,  
Psa. 55. 16
2. A present Saviour,  
Jer. 15. 20
3. A powerful Saviour,  
Heb. 7. 25 w.

### Seven Things to Flee From.

1. Wrath to come, - Matt. 3. 7
2. Fornication, - 1 Cor. 6. 8
3. Idolatry, - - 1 Cor. 10. 14
4. Youthful lusts, 2 Tim. 2. 22
5. Strangers, - - John 10. 5
6. Mammon, - - 1 Tim. 6. 11
7. Persecution, Matt. 10. 23 T. B.

### Seven "I Wills" of Jehovah in Exodus 6.

- |                         |         |
|-------------------------|---------|
| 1. I will bring you, -  | verse 6 |
| 2. I will rid you, -    | " 6     |
| 3. I will redeem you,   | " 6     |
| 4. I will take you, - - | " 7     |
| 5. I will be to you, -  | " 7     |
| 6. I will bring you, -  | " 8     |
| 7. I will give to you,  | " 8     |

Jehovah then signs His name as a guarantee of His grace to these wonderful promises, "I am the Lord." G. S.

### Sins Against the Holy Spirit.

1. Despising Him,  
Heb. 10. 28, 29
2. Resisting Him, - Acts 7. 51
3. Hardening heart against  
Him, - - - Heb. 3. 7, 8
4. Lying to Him, - Acts 5. 3
5. Tempting Him, - Acts 5. 9
6. Grieving Him, Eph. 4. 30
7. Quenching Him, 1 Thes. 5. 19

I-C.

## ACTS AND FACTS

**The Weight of the Rope.**—Louis Agassiz, the distinguished French naturalist, got lowered into an Alpine chasm to study glittering interior. When time came to be drawn up it was found that they had forgotten to reckon the weight of the rope. The three men had to get to a tree and get lever to draw up. The “ tree ” of Calvary (1 Peter 2. 24 ) is the only lift from the caverns of sin to the “ crown of glory ” (1 Peter 5. 4).

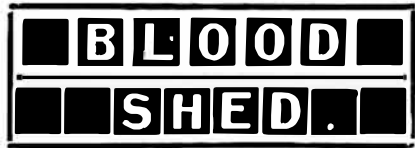
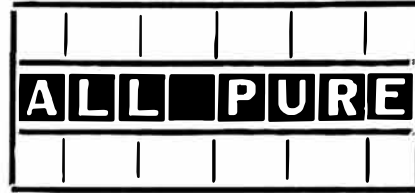
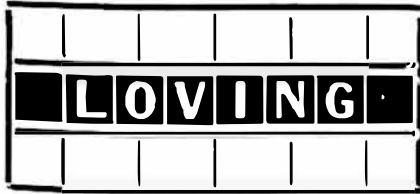
**Bishop Tucker**, of Uganda, left the secluded artist’s studio for the work of Christ. He had been painting the picture of a poor woman, thinly clad, and pressing a babe to her bosom, wandering homeless on a stormy night in a dark, deserted street. As the picture grew, the artist suddenly threw down his brush, exclaiming : “ Instead of merely painting the lost I will go out and save them ” (Mark 16. 15 ; 1 Cor. 9. 22).

**The Best Ahead.**—Mr. Story, the famous sculptor, was once showing his work to a special friend. “ For which of the things you have done do you care most ? ” was the question addressed to him by this friend. “ I care ‘ most, ’ ” was the answer, “ for the statue I am to carve next.” So the Christian ever sings, “ ’Tis better on before,” and continues to “ go forward ” (Exod. 14. 15), and press “ toward the mark ” (Phil. 3. 14).

**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.

ИГР

## THE LAMB OF GOD.



**M**OST Sunday school workers have a toy lamb, as they have already been suggested for several lessons, and can be used in many ways. If not, you will easily procure for sixpence or a shilling a nice fluffy lamb, the joy of little children. The cardboard box in which you buy it, or one easily made, will do as base for lesson. Four cards can be made, slightly less than the box, to stand upright alongside the lamb. Put down your box, ask what is in it, lift the lid, and produce the lamb. At the same time take out cards and lay behind box, replace the lid, place lamb on top, so that all may readily see, and all are ready for a lesson simple and Scriptural. The more of both the better. Pause a moment, with every eye centred, point to the

**LAMB.** You all know what this is, but who can tell me who first mentioned "the Lamb?" **ABRAHAM?** Yes, when he said to Isaac, "My son, God will provide Himself a lamb for a burnt offering" (Gen. 22. 8). Who can tell me the last mention of "the Lamb?" The end of the Bible. **Clever girl.** "The throne of God and of the Lamb" (Rev. 22. 3). The first mention on the Cross; the last on the Throne. Now for an acrostic on the object before us, as memory pegs, with the well-known hymn, "MAN OF SORROWS," woven in. **L** will stand for

**LOVING,** as reminding us of the leading characteristic of an earthly lamb, and certainly of the Lamb of God. Leaving Heaven out of love for us, He said, "Lo, I come to do Thy will, O God" (Heb. 10. 7). "He first loved us" (1 John 4. 19), and "so loved us" (John 3. 16), that He

## The Lamb of God.

left the glory, lay in a manger, suffered hunger and thirst, died on a cross, was laid in a tomb. Well may we sing :

“Man of Sorrows,” what a Name		Ruined sinners to reclaim !
For the Son of God, who came		Hallelujah ! what a Saviour !

[Verses can be repeated by one or all, sung together, or otherwise, as arranged.] What will **A** stand for? He was

**ALL PURE.** “Your Lamb shall be *without* blemish”

(Exod. 12. 5) God said to Israel about the figure. “A Lamb *without* blemish” (1 Peter 1. 19) God said of Christ, in fact. How many PERFECT persons are here to-day? Shut your eyes and see. How many in——? (name the place). Shut your eyes again. How many in all the world? No, don't shut your eyes, for there was 1, and only 1. Who was He? JESUS. The only perfect Being who ever trod this earth, therefore the only 1 who could die for sinners, and put away sin. Well may we sing again :

Guilty, vile, and helpless we ;		“Full atonement,” can it be?
Spotless Lamb of God was He ;		Hallelujah ! what a Saviour !

I am sure you will all say I am right with next letter.

**MEEK.** Does a lamb butt or kick or bite? No. It is a quiet, innocent little creature. The only One who could die was the only One who could truthfully say, “I am MEEK and lowly in heart” (Matt. 11. 29). We can say “I *ought* to be.” He said “I *am*.” That was the “Lamb dumb before His shearer” (Acts 8. 32), the One who was reviled but “reviled not again” (1 Peter 2. 23). Lifted up on the Cross, He would not come down to save Himself.

“Lifted up” was He to die,		Now in Heaven exalted high :
“It is finished !” was His cry ;		Hallelujah ! what a Saviour !

**BLOOD SHED.** A live lamb, however good, was no use for atonement. It must die, for “without shedding of blood there is no remission” (Heb. 9. 22). “Blood” means life given. The black woman put it thus : “Me die, or He die ; He die, so me no die.” Believe that Jesus loved you, died for you, and rose again, and you will be saved (Rom. 4. 24 ; Acts 16. 31), then heartily sing :

Bearing shame and scoffing rude,		Sealed <i>my</i> pardon with His BLOOD.
In <i>my</i> place condemned He stood ;		Hallelujah ! what a Saviour !

If lesson has been enjoyed, a little more application, then urge all to come “now,” because death may come any day, or Jesus may come at any moment. Close with :

When He comes, our glorious King,		Then anew this song we'll sing :
All His ransomed Hoine to bring,		Hallelujah ! what a Saviour !    Hyl!

## PRECIOUS BLOOD.

**T**HE life of the flesh is in the blood (Lev. 17. 11). Blood in Scripture is always the evidence of life taken; of what value, then, in the sight of God and in the memory of the pardoned sinner, is the precious blood of Christ? (1 Peter 1. 19). To you, who believe, He is precious.

**Purging Sin** (Exod. 12. 1-14). "He by Himself purged our sins" (Heb. 1. 3). All the value of His own glorious person attaches to what He does. Nothing less than the life of the Holy One of God (Isa. 53. 12) wholly given for us upon the Cross is required to purge our sins. By nature "all have sinned by law." Through law "all are under sin," but where faith has applied that atoning death, the blood of Christ in all its atoning efficiency replaces the crimson stain of sin. God says, "I will remember no more" (Heb. 10. 17).

**Paying the Ransom** (Exod. 24. 1-8). "In whom we have redemption through His blood" (Eph. 1. 7). "Sold under sin" (Rom. 7. 14) fitly describes the bondage of unbelief, and from this bondage the blood alone can release. "Loosed us from our sins" (Rev. 1. 5) is the trumpet note of the saint, and this is accomplished through the blood. The full indemnity has been paid, every enemy has been vanquished, the blood which meets the eye of God cleanses the conscience of the believer, renews his will, and separates him from his former manner of life (Heb. 9. 14).

**Procuring Peace** (Lev. 16. 1-14). "Having made peace through the blood of His Cross" (Col. 1. 20). The blood shed outside, the blood sprinkled within the holy place, perfected atonement for Israel. Jesus as our great High-Priest has entered Heaven with His own blood (Heb. 9. 12). Bearing the wounds of Calvary, He has procured eternal redemption. The way of access is open, and the believer is urged to draw near, and in the presence of God learn that pardon, liberty, and peace are alike secured through the blood. "Let us draw near with a true heart" (Heb. 10. 22).

**Cleansing the Sinner** (Lev. 4. 1-18). "Shall the blood of Christ . . . purge your consciences from dead works to serve the living God?" (Heb. 9. 14). Service acceptable to God must have its spring and motive in the Cross. Communion, companionship, and service were restored to the leper after he came in contact with the blood of the sacrifice, and so the blood bond of the New Testament looses the sinner from his sins, unites him to the Lord and His people, and fits and enrolls him in the service of God. J. II.

## TALES WORTH TELLING.

**A Good Salutation.**—Luther's salutation when meeting his friends was, "Do I meet you praying?" We should "pray without ceasing" (1 Thess. 5. 17).

**The Twig and the Trunk.**—A teacher took his boys to a wood, got them each to bend a twig, then offered sixpence to bend a trunk. Urged to "Seek Me early" (Prov. 8. 17).

**Defending a Lion.**—C. H. Spurgeon was once asked if he could defend the Bible. "Defend it! I would as soon defend a lion. Let it out; it can defend itself!" It is still "quick and powerful" (Heb. 4. 12).

**Who Shall Dispute?**—A preacher delivered a faithful warning as to "everlasting punishment." An objector called next day and said there was a little dispute between them. "No, no," said the preacher, "if you turn to Matthew 25. 46 you will find the dispute is with the Lord Jesus Christ. Settle it with Him."

**Thirty Years of Hell on Earth.**—She was then a young convert, warm-hearted and earnest. She got in touch with an unconverted young man. Warned with tears by parents and others, she married him. In the mourning coach, on the way to the cemetery, a relative said, "She had thirty years of Hell upon earth" with drink and all its devilments. Young believer, beware of the "unequal yoke" (2 Cor. 6. 14).

**A Big Corner in the Will.**—Mr. Price, a devoted old Christian, was walking along the road with the New Testament in his hand, when a friend met him, and said, "Good morning, Mr. Price." "Ah, good morning," replied the aged pilgrim, "I am reading my Father's will as I walk along." "Well, and what has He left you?" said his friend. "Why, He hath bequeathed me a hundredfold more in this life, and in the world to come life everlasting" (Matt. 19. 29).

**An Old-Fashioned, but Wise Suggestion.**—"We've got to do something to arouse interest in our church work," said the chairman of the board of managers. "Our church socials are failures," said one. "Our illustrated sermons on Shakespeare and Milton do not bring the people," confessed another. "I wonder what we can do to draw the people?" inquired a third. Mr. Chairman," said an old-fashioned Christian, "I've been thinking that if we tried preaching the Gospel of Jesus Christ, and practising it a little bit, it might interest people" (Rom. 1. 16; Col. 1. 23).

## THE HOMEWARD JOURNEY

FROM THE LAND OF BONDAGE TO THE REST OF CANAAN.

### 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.

THE children of Israel were now nearly at the end of their wilderness experience. Thirty-eight years elapse between our last lesson and this. Our present subject is brimful of Gospel truth.

**Israel Opposed.** "King Arad the Canaanite..fought against Israel" (v. 1). Arriving back at Kadesh, Israel met with enemies. These enemies had to be fought. Happily Israel turned to God, and invoking His power the victory was granted them. The people of God have enemies to-day to fight, but with God on our side victory is assured. "If God be for us, who can be against us?" (Rom. 8. 31).

**Edom Shunned.** It is clear from verse 4, and also Numbers 20. 21, that Edom also barred the way. Edom was a descendant of Esau. Esau is a type of the flesh. Israel did not fight with Edom, they simply "turned away" (Num. 20. 21). There are enemies from which, like Edom, we should turn away. Flee youthful lusts (2 Tim. 2. 22). Abstain from all appearance of evil (1 Thess. 5. 22).

**God Dishonoured.** "The people spake against God, and against Moses" (v. 5). Refused by Edom to pass through their land, the children of Israel had to go round their borders towards the Red Sea. It seemed hard to turn their backs again on the Promised Land, and "the soul of the people became discouraged because of the way" (v. 4). The people blamed God, and said, "There is no bread, no water, and our soul loatheth this light [vile] bread" (v. 5).

**Sin Punished.** "The Lord sent fiery serpents, . . and much people of Israel died" (v. 6). Their sin brought its own punishment, and many of the people died. The wages of sin is death, and but for Divine interposition the sinner would die eternally (Rom. 6. 23).

**Sin Confessed.** "The people came to Moses, and said, We have sinned" (v. 7). Conviction and confession precede conversion (Luke 15. 21; Psa. 32. 5). "We have sinned," said the people. This made it possible for Moses to plead, and possible for God to reveal the remedy (Rom. 3. 23, 24).

**Healing Accomplished.** "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 Gospel type. The bitten, dying people were to look for healing, not to 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. "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life."

**Illustration.** When Professor David Dickson, of Glasgow University, was on his death-bed he said to a friend, "I have taken all my good deeds, and all my bad deeds, and have cast them all together in a heap before the Lord. I have fled from both of them to Jesus, and in Him I have sweet peace." Like the bitten Israelite *looking* to the brazen serpent, so the sinner to-day simply *looks* by faith to the Saviour on the Cross dying for him, and is eternally saved.



## The Homeward Journey.

### BALAAM, THE 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.

WE have now to consider how God defended His redeemed own people against every attempt to obtain their hurt by an enemy who pretended to be a friend.

**A King's Deception.** " King Balak and his people saw all that Israel did to the Amorites " (Num. 22. 2-4), and rightly judged that the Israelites had God with them. Balak, the king of Moab, was afraid that the Israelites would effect the ruin of his people, and he begins to attempt to put something between God and the Israelites. This is the work of Satan to-day. If he can spoil the testimony of God's people he will have gained his end.

**A Covetous Prophet.** " 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, and he could be " hired " (Deut. 23. 4). Balaam neither loved God nor His people. He loved money and all that goes with it. For reward and honour he is prepared to become the tool of Balak, king of Moab, against God's people. " The love of money is the root of all evil " (1 Tim. 6. 10), and there are many to-day bartering their soul's eternal salvation for worldly gain.

**An Ineffective Curse.** " 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).

**A Fruitless Prayer.** 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). If we are to *die* right, we must *live* right.

**A Blessed People.** " He hath not beheld iniquity in Jacob " (Num. 23. 21). How is this? Had they none? Yes, they had; but God had dealt with it in atoning work. In order that it might be removed He provided the sacrifice; and the faces of the cherubim were toward the blood on the mercy-seat. Blessed truth! " There is no condemnation to them which are in Christ Jesus " (Rom. 8. 1).

**Illustration.** The most costly robe in all the world is said to be a royal cloak from the Sandwich Isles, made of black and yellow feathers from a bird now extinct. Even at the time the bird was so rare that it took 150 years to obtain sufficient feathers for this rarest of cloaks, said to be valued at £100,000. This is nothing compared with what it cost God to redeem His people. Little wonder they are precious to Him, and He will preserve them against every enemy.

## *From Bondage to Rest.*

### THE DEATH OF MOSES.

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

MOSES lived until he was one hundred and twenty years of age. It was a long life, but the longest life comes to an end. We have to consider the circumstances attending his death.

**A Wonderful View.** "The Lord showed Moses all the land of Gilead unto Dan" (v. 1). Because of Moses' action at Meribah he was prevented entering the Promised Land. Acting in grace, however, God takes him to Pisgah's height and gives him to see the whole sweep of Canaan. Spread out before the old servant's eyes lay the Promised Land, the land flowing with milk and honey. Love showed it to him, and justice kept him out. What a mercy that love and justice met on the Cross (Psa. 85. 10), and now the way to the heavenly Canaan is open to all.

**A Lonely Death.** "So Moses died" (v. 5). These three short words describe the death of one of the greatest men that ever lived. Man makes much of death; God makes most of life. It is not so much how a man died, but how he lived that determines his eternal weal or woe. There is only one death that God makes much of—the death of His Son (Rom. 8. 32).

**An Honourable Burial.** "God buried him" (v. 6). What an honourable burial! Buried by God Himself. Loving hands buried Jesus (Mark 15. 46); devout men buried Stephen (Acts 8. 2), but God Himself interred His faithful servant Moses (Psa. 116. 15). God put His own private mark on the spot where the dust of His servant lies, and knows where to find it. The day is coming when the precious dust of all His saints will be raised again.

**A Worthy Record.** "There arose not a prophet since in Israel like unto Moses" (v. 10). In the Bible we get a true record of a man's character; failure is pointed out for our warning, while for our encouragement, where commendation is deserved, such is given. We are reminded of the judgment-seat of Christ, where everything will appear in its true light (1 Cor. 3. 15).

**A Wise Successor.** "Joshua, the son of Nun, was full of the spirit of wisdom" (v. 9). Now that Moses was gone, the people were not left orphans (John 14. 18). The Spirit which was in Moses was imparted to Joshua to carry on the work by the servant of God. Truly our lesson brings before us our Lord Jesus in His wondrous death, burial, resurrection, and ascension, as well as the descent and mission of the Holy Spirit.

**Illustration.** One night in Egypt a young officer was leading the British to the attack, having for sole guidance the stars above him. At dawn that faithful guide was cut down, shot through the lungs. When death was nigh, he pressed the hand of his colonel, who bent over him in sorrow, "Didn't I lead them straight, sir!" he said, and passed away. Moses led the children of Israel to the verge of the Promised Land. "The Captain of our Salvation" (Heb. 2. 10) is leading His soldiers straight to glory. Are you one?

## JESUS, THE PATTERN 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.

IN this thirteenth chapter of John we have a beautiful illustration of the humble and untiring service of the Lord Jesus for His people. He was the perfect Servant, and in all His ways is the perfect Example to His followers.

**Endless Love.** " Having loved His own which were in the world, He loved them unto the end " (v. 1). The Lord affectionately designates His people "*His own*." They belong to Him as the gift of the Father (John 17. 6), and because He bought them with His own precious blood (Rev. 5. 9). His love for them 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.

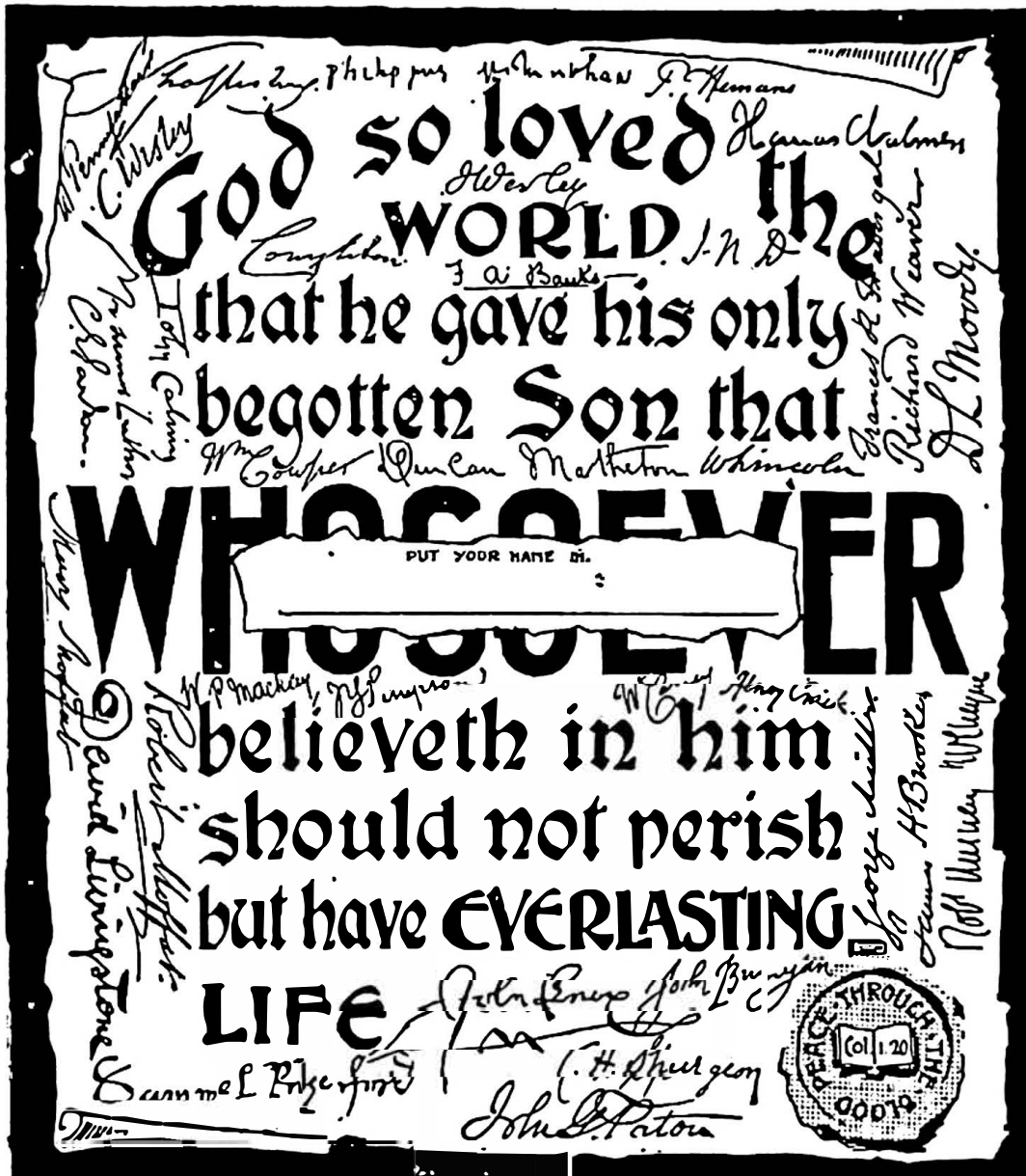
**Humble Grace.** " He riseth from supper, . . . and began to wash the disciples' feet " (vs. 4, 5). The Lord proceeds to give full proof of His love, and that in the presence of a traitor (v. 2). He, however, loved His *enemies* (Matt. 5. 44) ; indeed He died for them (Rom. 5. 6). The motto of the Prince of Wales is " I serve." This might also be said of the Prince of Life (Luke 22. 27). 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).

**Complete Salvation.** " Thou shalt never wash my feet " (v. 8). Peter in his usual impulsive manner 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 coming in daily contact with the world our walk and ways require cleansing, and this is the present ministry of the Lord Jesus Christ by His Spirit through His Word (Eph. 5. 26).

**Perfect Example.** " I have given you an example " (v. 15). The Lord teaches them an example in humility and tender care for one another. Pride is natural to the human heart, and is responsible for keeping many out of the kingdom. Men are too proud to own themselves lost sinners, and consequently lose the blessing of salvation. 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 .

**Illustration.** A woman in Ireland is reported to have once said, " All the power in the world cannot keep up a proud man, because God has determined to put him down ; and all the power in the world cannot keep down a humble man, because God has determined to exalt him " (Luke 14. 11).

PUT YOUR NAME IN.



HERE you have the Divine Declaration of the Gospel—**John 3. 16** —with *fac-simile* signatures of men and women of different climes and different times, who, acknowledging themselves to be ungodly sinners, and accepting the Lord Jesus Christ as their only Saviour, put their names into the **whosoever**, and were saved and kept in time, and are now with Christ in glory.

Let us, then, "hear the Word of the Lord" as to:

**WHO ARE TO PUT THEIR NAMES IN?**

- Sinners**—"Christ Jesus came into the world to save sinners" (1 Timothy 1. 15).
- Ungodly** "Christ died for the ungodly" (Romans 5. 6).
- Enemies**—"When we were enemies we were reconciled to God by the death of His Son" (Romans 5. 10).
- Any man**—"If any man thirst let him come unto Me and drink."
- Whosoever**—"And whosoever will, let him take the water of life freely" (Revelation 22. 17).

## *Put Your Name In.*

### **WHO CAN NOT PUT THEIR NAMES IN ?**

**The Righteous**—"For there is *none* righteous, no, not one" (Romans 3. 10).

**The Good**—"For they are all gone aside, they are altogether become filthy; there is *none* that doeth good; no, not one" (Psalm 14. 3).

**Those who "never did any harm"**—"For all have sinned, and come short of the glory of God" (Romans 3. 23).

### **WHAT IS IT TO PUT YOUR NAME IN ?**

Not merely to write your name in the text (though that may bring you to decision), but to—

**Believe**—"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31).

**Look**—"Look unto Me and be ye saved, all the ends of the earth."

**Hear**—"Incline your ear, and come unto Me; hear, and your soul shall live" (Isaiah 55. 3).

**Come**—"Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11. 28).

### **WHY PUT YOUR NAME IN ?**

**Because Invited**—"Come, for all things are now ready" (Luke 14. 17).

**Because Besought**—"Now, then, we are ambassadors for Christ, as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God" (2 Corinthians 5. 20).

**Because Urged**—"Flee from the wrath to come" (Matthew 3. 7).

**Because Commanded**—"God now commandeth all men everywhere to repent" (Acts 17. 30).

### **WHEN TO PUT YOUR NAME IN.**

**Now**—"Behold, now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6. 2).

**To-day**—"To-day, if ye will hear His Voice, harden not your hearts" (Hebrews 3. 7, 8).

**Not To-morrow**—"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth" (Proverbs 27. 1).

**Not after Death**—"For there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest" (Ecclesiastes 9. 10).

### **THOSE WHO PUT THEIR NAME IN,**

or those who "believe on Him," partake of the following blessings :

**Saved**—"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Romans 10. 9).

**Justified**—"All that believe are justified from all things" (Acts 13. 39).

**Obtain Peace with God**—"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5. 1).

**Receive Everlasting Life**—"Verily, verily, I say unto you, he that heareth My Word, and believeth on Him that sent Me, hath everlasting life" (John 5. 24).

**Kept**—"Who are kept by the power of God" (1 Peter 1. 5).

**Glorified**—"Salvation, which is in Christ Jesus, with eternal glory"

### **THOSE WHO KEEP THEIR NAMES OUT,**

and neglect or refuse to be embraced in this **WHOSOEVER**, must

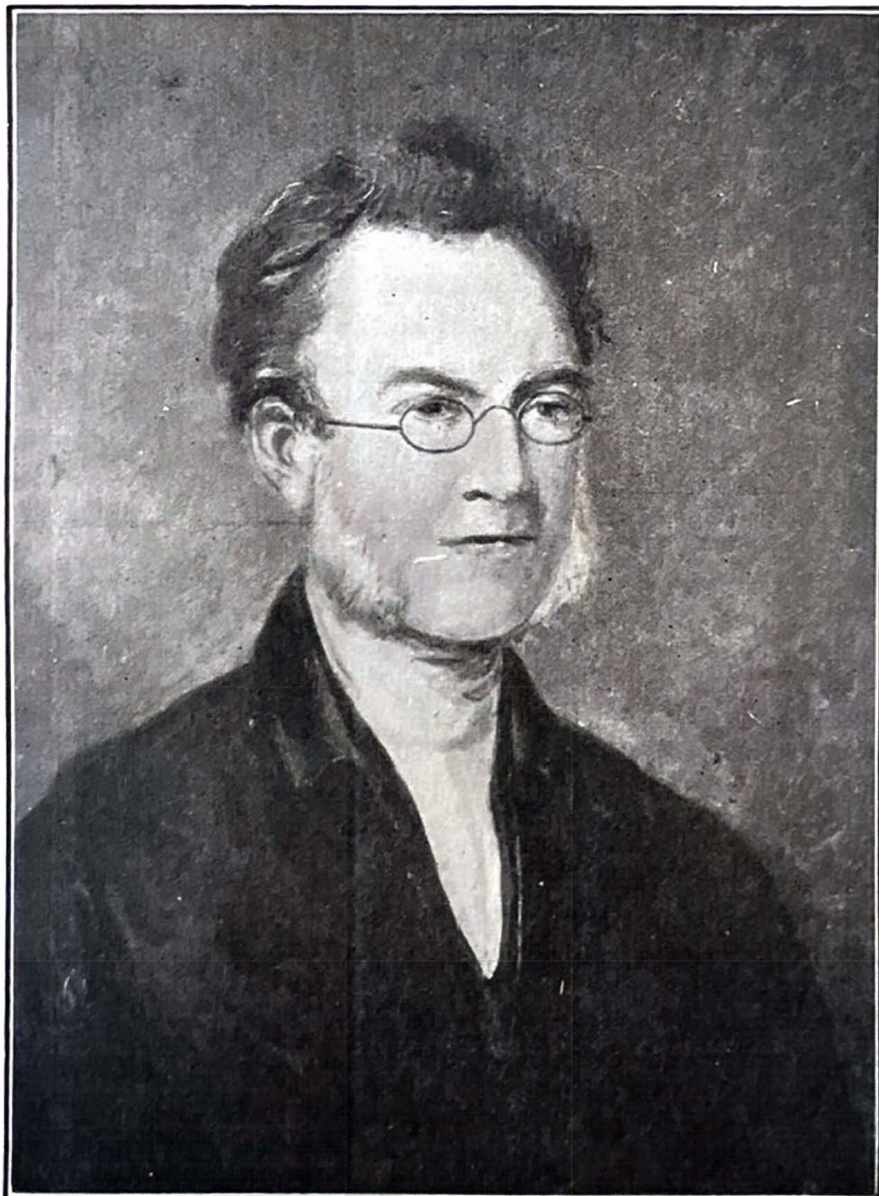
**Perish**—"For **WHOSOEVER** was not found written in the book of life was cast into the lake of fire" (Revelation 20. 15).

Will you put your name into the **love whosoever** now, and be **SAVED**; or be put into the **wrath whosoever** by-and-by, and **PERISH**?    117.

## EARNESTNESS FOR SOULS.

THE preacher who is without earnestness has mistaken his calling. He may have some beautiful things to say—he may have nicely-arranged “heads” and sweetly-rounded periods, but if his matter does not pass through the fire of a burning earnestness for souls it will leave no lasting impress on sinners’ hearts.

W. S.



GEORGE MÜLLER,  
OF BRISTOL.

PHOTO FROM AN OIL PAINTING SOME YEARS BEFORE HE DIED.

## A RECORD OF FAITH TRIUMPHANT.

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THE spirit of the age in which we live, with its hurry and hustle, is becoming less and less favourable to the "biography." The meteor flashes into the sky, flares for a while, and relapses into obscurity. So with the "man" of to-day.

To have maintained a testimony, growing brighter and brighter during the years of his lifetime, to have several biographies issued soon after his home-call, and to have a new and important record of his life issued sixteen years after is indeed a remarkable record. Such is that of GEORGE MULLER, of Bristol, the secret of whose wonderful life and witness can be described in two words, "PRAYER and FAITH." A condensed record of this remarkable life, with a few new details gleaned from this sumptuous volume will be of interest to all who desire in any measure to follow in his train.

GEORGE MULLER was born at Kroppenstadt, Prussia, in 1805. With Augustinian frankness he tells how he mingled folly and sin with study. Drink, lying, gambling, and rioting were fast mastering him when he came in contact with a fellow-student named "Beta," who told him of meetings in the house of a tradesman named Wagner, where "they read the Bible, sing, pray, and read a printed sermon." Directly he heard of such a meeting the thought of it fired his awakened soul. It was Saturday afternoon. A meeting was to be held at Wagner's that evening. Would Beta kindly take him? Beta demurred at first, remembering his excesses, but finally promised to call for him in the evening. Mr. Muller half apologised for his presence. "Come as often as you please," responded the warm-hearted Wagner, "house and heart are open to you." A brother named Kayser (afterwards a missionary amongst Kaffirs) fell on his knees and began to pray. This astonished Muller, for he had never seen anyone kneel to pray, nor had he ever knelt himself. Then followed the chapter, the read sermon, songs of praise, and prayer. Muller was revolutionised in his experience. To wait a week for a second meeting was impossible. The next day, and the next few days, he went to Wagner's to read the Bible and pray with him. In November, 1825, he found "peace with

## *The Life of George Muller.*

God," though not until July, 1829, did he make what he calls his "full surrender."

Instead of aiming at the attainment of his father's ambition to become a clergyman, "not, indeed," as Muller himself puts it, "that I might serve God, but that I might have a comfortable living," he felt impressed to become a missionary. Yet he had two more years at the University, and felt that he must not burden his father, seeing he was not realising his ambition. He could trust God. Three American ministers visiting Halle and wanting to be taught German supplied the means, and Muller writes thus early in his life: "Thus did the Lord rightly make up to me the little I had relinquished for His sake." At this time he came into touch with the Francke Orphanage and Day Schools at Halle, where hundreds of poor children received Scriptural instruction and physical benefit. From these he got the idea of what became his life work, and will be his perpetual memorial.

In connection with the London Society for Promoting Christianity among the Jews he came to London in 1829, his mind set on the evangelisation of Jewry. Whilst following his studies in Hebrew he learned how A. N. Groves, giving up £1500 a year for Christ, had gone forth to Bagdad, *looking only to God for support*. At Teignmouth he met Henry Craik, thus beginning one of the most remarkable spiritual alliances of modern times. Learning more and more of the life of faith in God, he severed his connection with the London Society, and henceforth became the Lord's freeman and "bondslave."

During the years that followed his mind was being formed concerning points of doctrine. He had often spoken against Believers' Baptism, but, urged by a Christian lady, he determined to study the Scriptures and prayerfully consider the matter. His conclusion was that believers are the only subjects for baptism, and immersion the only true Scriptural mode, accordingly he was baptised by Henry Craik. A second conclusion was that it is Scriptural to "break bread" every Lord's day, although no absolute command is given.

After a real partnership in life and service of Muller and Craik, of Teignmouth, and Robert C. Chapman, of Barnstaple, Muller and Craik removed to Bristol in 1832.



## *A Record of Faith Triumphant.*

Bethesda was taken for a year (and remains unto this day). Three brethren and four sisters formed "the Church assembling at Bethesda" for the first time. Cholera infested Bristol. Craik and Muller visited the sick day and night. A spirit of inquiry was aroused, many souls were saved, "so mightily grew the Word" that hundreds were converted, and in all about 2500 believers added to the fellowship of Bethesda, Gideon, and Salem.

In 1834 was begun "THE SCRIPTURE KNOWLEDGE INSTITUTION," which has done a mighty work for God. A year before he died Mr. Muller stated that 117 schools had been founded in more than ten countries; in these 122,000 young people had been educated, more than 20,000 of whom had professed conversion; 279,000 Bibles in various languages, 1,440,000 Testaments, 109 million books and tracts had been circulated; close on 500 missionaries helped on faith lines, who reported 20,000 conversions, besides streams of blessings in other ways.

Out of the Institution arose the greater work of the ORPHAN HOMES. A little boy attending the day school, under some pointed words of Muller's is led to Christ. The child is taken away to the poorhouse lamenting his separation from so kind a teacher. Muller is disappointed at losing an eager and promising scholar, lays the matter before God, and after a visit to the Francke Orphanage, opens Wilson Street Orphan House in 1836. A lady once remarked to one of the matrons: "You cannot carry on these institutions without a good stock of funds." "Our funds are deposited in a bank which cannot break," quietly replies the matron. Muller had paid out his last penny that afternoon, but ere leaving one of the inquiring visitors deposits £5 in the "unbreakable bank."

The New Orphan House No. 1, ASHLEY DOWN, was opened in 1849; No. 2, in 1857; No. 3, in 1862; No. 4, in 1868; and No. 5, in 1870. To detail the trials and triumphs of the succeeding years fills a volume, as may be judged from facts given by Mr. Muller twelve months before his death. "Out of the 9750 orphans that I have been enabled to receive, between four and five thousand have been brought to the knowledge of the Lord; and we have at the present time about 1600 in the Orphan Houses who are believers."

## *The Life of George Muller.*

George Muller had associations with MANY NOBLE MEN AND WOMEN whose names are honoured. In addition to Henry Craik, for thirty-six years his co-worker; Robert C. Chapman, his like-minded brother for many years; J. Nelson Darby and Anthony Norris Groves in early days; August Hermann, Francke; Dr. Tholuck; Queen of Wurttemberg, of Germany; he visited and preached for Dr. Barnardo, in London, in 1875; followed up the work of Moody and Sankey in 1875; preached in M'Cheyne's old pulpit in Dundee, where he spoke seventeen times in fifteen days; visited America in 1877 and 1879, and preached in Moody's Tabernacle. After visiting many other lands, at the age of eighty-five he set out on a world tour of ministry of the Word. During these many preaching tours he travelled 200,000 miles, and addressed 3,000,000 persons, the service of a lifetime in itself.

Mr. Muller's final word in public was given on Sunday, 9th March, 1898, on "The Vision of Glory." He quietly passed home from his plain room in New Orphan House No. 3, on 10th March, 1898, leaving a few items of furniture and about £60 in cash. Yet private records show that he gave £81,490 of money which he had received solely for personal use. £17,000 of this was given to the poor, the balance to the work associated with his name.

In all, to use his own words, this "*poor man, simply by prayer and faith, without anyone being asked*" for means received £1,381,170 19s. 5½d., sheltered over 10,000 orphans, and leaves his monument in five large orphan houses, all free of debt, and thousands upon thousands who cherish his name in Time, as well as thousands more who shall bless God for George Muller through all Eternity. HYP.

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### GEORGE MULLER'S TESTIMONY.

"I NEVER remember, in all my Christian course, that I ever *sincerely* and *patiently* sought to know the Will of God, by the teaching of the Holy Ghost through the instrumentality of the Word of God, but I have been always *directed rightly*. But if honesty of heart and uprightness before God were lacking, or if I did not patiently wait upon God for instruction, or if I preferred the counsel of my fellowmen to the declarations of the Word of the living God, I made great mistakes."

## COVENANT BLESSINGS.

**T**HE dispensation of grace brings with it a new covenant established on better promises (Heb. 8. 6), secured by a better sacrifice (Heb. 9. 22), based not upon outward obedience, but upon inward re-creation and forgiveness (Heb. 10. 16), of which Jesus Christ is the Sacrifice, the Security, and the Mediator. It is in this relationship the believer stands, and participates in its blessings.

**Sonship** (1 John 3. 1-10). "Heirs of God, and joint-heirs with Christ" (Rom. 8. 17). Not the result of natural birth, or by the attainment of works, but by the gift and calling of God the believer is brought from the alienation of sin (Eph. 2. 13), graced with the Spirit of the Son (Rom. 8. 15), made partaker of the heavenly calling, called to share in the inheritance (Rom. 8. 17), a member of the household (Eph 2. 19), and bountifully blessed with all the blessings of a loving Father.

**Communion** (1 John 1. 1-10). "Called us into the fellowship of His Son" (1 Cor. 1. 9). To joy in God was the earliest purpose for man in creation, and it is the ultimate triumph of redemption. Sin removed, the soul united to God, and fitted by grace for His presence, it is the unspeakable privilege of the believer to live in fellowship with God. To live and labour under the smile of His presence.

**Participation** (1 John 3. 11-24). "Partakers of the divine nature" (2 Peter 1. 4). These blessings are perfect now, but they are also capable of development. Emancipation from the power of evil means that we also become partakers of His holiness. Strengthened and fed by communion with Christ, it is possible for the Christian to live a life of victory over sin and the flesh (Rom. 6. 14).

**Liberty** (1 John 4. 1-21). "Thou art no longer a servant, but a son" (Gal. 4. 7). Made free from the law of sin and death, the obedient Christian rejoices in liberty. Not to serve the flesh, for faith reckons it dead, but to serve God. To yield himself a sacrifice; his members instruments of righteousness (Rom. 6. 19).

**Reward** (1 John 5. 21). "There is laid up for me a crown of righteousness" (2 Tim. 4. 8). Not the least of covenant blessings is the Reward of the Inheritance. The promise of recompense for service and suffering presently endured. It comes to us by grace alone; faith apprehending it, labours on, knowing "our labour is not in vain in the Lord." J. II.

## A LESSON FOR EASTER.



A SEASONABLE object lesson for Easter (Acts 12. 4) can be made with half a dozen of eggs. These can be either the real thing with letters painted on, or fancy toy eggs with cut-out letters attached. I use it as a card lesson with six pieces cardboard cut out oval or egg-shaped. They may be made any size, small for class or large for hall. Draw and cut out one piece, then lay on cardboard, mark round, and cut out other five pieces same size. Put bold letter on each with black ink to spell EASTER. It would improve to colour each egg differently—blue, yellow, red, &c. Get a long narrow draper's box, and cut in lid six slits in which cards can be placed to stand upright. If real eggs are used cut circular holes.

Begin by speaking about Easter eggs to gain interest, and say you have some to show. Then fix in position one by one, beginning at the *last* letter R, and working backwards without telling what word you are forming. This sustains curiosity till near the end. The lesson is on the Resurrection in acrostic form. Thus R stands for

**R**ISEN. Describe incidents of the resurrection of Jesus, such as the earthquake, angel rolling away stone, fear of soldiers (Matt. 28. 2-4). Impress the fact, "The Lord is risen indeed" (Luke 24. 34). What it implies, God satisfied with the finished work of Christ (Rom. 4. 25). Next letter E indicates that

**E**ARLY in the morning Mary Magdalene came to the sepulchre seeking Jesus (John 20. 1). Nor was she disappointed. Tell how the Lord revealed Himself to her (John 20. 11-16). "Those that seek Me *early* shall find Me." Urge the young to seek Him early, even *now*. Third letter : T has also to do with Mary, as she was sent to

**T**ELL the news. "Tell My brethren," said Jesus (Matt. 28. 10). "Tell His disciples and Peter," said the angel (Mark 16. 7). Those who have found Jesus themselves should bear the good news to others. Tell the sinful, like erring, backsliding Peter, that Jesus lives and loves them

*A Lesson for Easter.*

still. Pass on to S. When Jesus appeared to His disciples He **SHOWED** them His hands and His feet (Luke 24. 36-40).

Relate incident of Thomas (John 20. 24-29). The nail-prints of Calvary are the marks of redeeming love. Expand and illustrate. A mother whose hands were scarred through rescuing her child from burning explained in later years the cause of the scars, whereupon the child exclaimed, "Beautiful scars. Oh, mother, I never knew till now how much you loved me!" Press home the wondrous love of Jesus. Now comes A for

**ASCENDED.** Describe the ascension (Acts 1. 9). Tell where Christ is now at God's right hand highly exalted. Joseph on Egypt's throne makes a good type here. Ask what letter comes next, and you will get a chorus of "E," the word "Easter" having been guessed. Suggest M, F, W, then take E.

**EXPECTED** back again (Acts 1. 11). Tell what will take place at the Second Coming of Christ. Dead saints raised from land and sea, living ones changed, all caught up together (1 Thess. 4. 16, 17). Ask: Will you be among the saved when Jesus comes? Oh, be ready! Believe now and be saved.

T. R. C.

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**SUBJECTS FOR SPEAKERS AND STUDENTS.**

**Threefold Deliverance.**

1. Deliverance from demons, - - - Mark 5. 1-20  
Sin utterly shameless. No outward chain could bind him; deliverance must come from inside. Legalism cannot save.
2. Deliverance from disease, - - - -Mark 5. 25-34  
The touch of faith brought deliverance immediately, - - - -Mark 5. 27-29
3. Deliverance from death, - - Mark 5. 22-24, 35-43  
Contact with Christ means life. W. R.

**Jeremiah's Questions.**

1. RUIN—*How* canst thou say I am not polluted? - - - - Jer. 2. 23
2. REDEMPTION—*How* shall I pardon thee? - Jer. 5. 7
3. REGENERATION—*How* shall I put thee among the children? - - - - Jer. 3. 19
4. RETRIBUTION—*How* wilt thou do in the swelling of Jordan? - - Jer. 12. 5 W. J. M.

## SOWING AND REAPING.

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OUR Heavenly Father in the plainest, simplest way condescends to speak to us.

“IN THE MORNING SOW THY SEED, AND IN THE EVENING WITHHOLD NOT THINE HAND.” That is, “Use any and every opportunity which the Lord is pleased to give thee; seek to redeem the time, for thou hast but one life here on earth, and that a *brief* life—a very brief one as compared with Eternity; therefore make good use of it.” Oh, the blessing that results from attending to this! On every occasion, under all circumstances, after we have sought the Lord’s blessing and are in a proper state of heart, let us drop a word for Christ here and there and everywhere, and after we have spoken it, bring it before God again, and again, and again in prayer.

When the reaping time comes, and we find ourselves in glory, that child for whom we prayed will be found there! That aged cripple whom we met incidentally on the road, and to whom we spoke, will be in Heaven. That person in consumption whom we visited every day for a long time, and who gave little or no heed at all to what we had to say, will be found in glory, having at last laid to heart what we spoke so many times to him, and though we had no information about it, God blessed our word.

I was once standing here about sixty-two years ago, preaching the Word of Life, and after I had done I was cast down because my words seemed to me so cold, so dull, so lifeless. And not till three months after did I hear that through that very address abundant blessing had been brought to *nineteen different persons*.

And precisely thus we shall find it in our labour and service in the end. Often and often it appears to us that the many opportunities made use of have been lost. Yet it will be seen that all was owned of God, all put down in His book of remembrance, our labour, after all, was not in vain, and the reaping time has come.

“FOR THOU KNOWEST NOT WHETHER SHALL PROSPER, EITHER THIS OR THAT.” We are ignorant of what God is about to do, because He does not tell us if at this particular time He will own our labour and service or not. Therefore, our business is at all times to seek to lay out ourselves for God, for, as I have stated before, *we have but one life, and this ONE LIFE IS A BRIEF ONE.*

GEO. MULLER.

## THE HOMEWARD JOURNEY

FROM THE LAND OF BONDAGE TO THE REST OF CANAAN.

### JOSHUA, THE APPOINTED LEADER.

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

AFTER the death of Moses, God finds in Joshua a man ready to step into the breach and lead the children of Israel right into the promised land. The meaning of the name "Joshua" is "Jehovah is salvation;" Jesus is the Greek form of the same name (Heb. 4. 8).

**A Fitting Successor.** "The Lord spake unto Joshua the son of Nun" (v. 1). Joshua would be about eighty years of age when he succeeded Moses as leader of God's people. He is believed to have been forty years of age when the children of Israel left Egypt, and had travelled all through the wilderness. We find him first mentioned in Scripture in a battle with the Amalekites (Exod. 17. 8-16), and he was one of the faithful spies who brought a good report of the land (Num. 13). His experience in the wilderness fitted him for the position he occupied as Moses' successor. Like Him of whom he is a type, Joshua *learned* . . . by the things which he suffered (Heb. 5. 8).

**A Victorious 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 practically, it must be conquered. There are enemies in the path, and the encouraging exhortation is needed: "Not any man shall be able to stand before thee" (v. 5). The God who had brought Moses through many a difficult trial would not fail nor forsake the new leader. Christ is the Leader of His people to-day, "the Captain of our salvation, bringing many sons to glory" (Heb. 2. 10), and although our enemies are many and mighty, under His banner we shall be "more than conquerors through Him that loved us" (Rom. 8. 37).

**An Essential Condition.** "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).

**A Loyal People.** 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. The Gospel of Jesus Christ contains in it salvation and condemnation side by side (2 Cor. 2. 15, 16).

**Illustration.** "Would you be afraid to have a chariot of fire with you to Heaven as Elijah had?" asked a teacher of his class of boys. "Not if God was the driver," cheerfully replied a little fellow at once. With the Lord Jesus as our Leader and Guide we are safe in all circumstances (Psa. 66. 12).

## THE DIVIDING OF THE JORDAN.

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

AFTER forty years' desert experience only one thing stands between them and Canaan. The swollen waters of a "Jor" (a river) "dan" (death) flowing into the Dead Sea, typical of the stream of death—a seemingly impassable barrier—lay in the path. If they are to enter Canaan, Jordan must be crossed.

**Death Prefigured.** The children of Israel reached Jordan during barley harvest, which takes place about the end of March or beginning of April, when the river overflows its banks. This season was doubtless chosen by God for two wise reasons. (1) It made the miracle all the more stupendous, and consequently would inspire their enemies with greater terror. (2) Israel entered the land when food would be plentiful. Jordan's river speaks of death.

**Salvation Accomplished.** "Take up the ark of the covenant, and pass over before the people" (v. 6). Before the ark of the covenant Jordan's waters were driven back. The ark with its blood-sprinkled mercy-seat is a figure of the Lord Jesus who went down into the waters of death (Psa. 69. 2) to make a path through these waters for His people. It was the ark of the Lord alone that did the work, just as it is the Lord Jesus Christ alone in His death and resurrection who accomplished our salvation (Rom. 4. 25). "He passed through death, and gloriously confounded our every foe."

**Calvary Typified.** We learn from verse 4 that there was to be a space of about two thousand cubits—about three-quarters of a mile—between the ark and the people. The distance between the ark and the people would illustrate the death of Christ. He not only died the death of the Cross, but He died *alone*. His disciples forsook Him and fled, and on the Cross He said, "My God, My God, why hast Thou forsaken Me?" He is no longer alone, for He carries His people with Himself through death into life and glory.

**Deliverance Effected.** "All the Israelites passed over on dry ground until all the people were clean passed over Jordan" (v. 17). This was complete deliverance. There was not one lost by the way. So it is with all who trust the Saviour to-day. Whom the Lord takes up He never gives up. He saves to the uttermost (Heb. 7. 25), and has pledged His word that His sheep "shall never perish."

**Joshua Magnified.** "This day will I begin to magnify thee in the sight of all Israel" (see chap. 3. 7; 4. 14). Joshua is a type of our Lord who has been glorified in what His death has accomplished. He has been exalted (Isa. 33. 5; Phil. 2. 9), and although "despised" by many, there are millions to-day who in their heart of hearts crown Him "Lord of all."

**Illustration.** Five sailors were clinging to the broken mast of a sinking ship in Dublin Bay. A rope was thrown to them. At the trumpet signal "NOW" they were to loosen their hold of the mast and trust themselves to the rope. Four did so, and were hauled safe to shore. The fifth hesitated to let go, and was *lost*. God bids you "let go" all your doings and trust entirely to the work of His Son.



## *The Homeward Journey.*

### THE RESCUE OF RAHAB.

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.

IN point of time our present lesson should have preceded the last, for the event took place before the Israelites crossed the Jordan. Two spies were sent over to explore the land of Canaan, and their visit to Jericho provides the interesting and instructive story of the rescue of Rahab. In its every detail the lesson is a beautiful illustration of the salvation of the sinner.

**Joshua's Carefulness.** Joshua sent spies across Jordan to "view the land, even Jericho" (v. 1), before he passed over to take the city. Joshua had no doubt in his mind as to his success, but every prudent general endeavours to obtain information respecting the state of a fortified city which he is about to besiege. In our work for God we should act as if success depended solely on *our* exertions, whilst, on the other hand, we should trust in God, knowing that everything depends upon Him.

**Rahab's Character.** Guided by God the spies found refuge in the house of Rahab. This woman had no righteousness to trust in, and the lie she told was in keeping with her general character. God did not require Rahab to tell a lie to screen the spies; He could easily have saved their lives in another way. And yet, to such a woman, God's mercy is extended, proving that God's grace can save, and Christ's Blood can cleanse the vilest. He welcomes a Saul of Tarsus, the chief of sinners; a Mary Magdalene; a dying thief, &c.

**Her Conviction.** Verses 9, 10, and 11 describe her state of mind. Along with others, she said, "Our hearts did melt because of you." "The fear of the Lord is the beginning of wisdom" (Prov. 1. 7), and Rahab knew that her guilty nation and she herself were under just condemnation (Rom. 3. 19). Conviction of sin is the first step towards salvation. Witness Job: "I abhor myself" (Job 42. 6). Isaiah: "Woe is me! for I am undone" (Isa. 6. 5). Peter: "Depart from me; for I am a sinful man, O Lord" (Luke 5. 8).

**Her Confession.** Rahab confesses her faith in the God of Israel. "The Lord your God, He is God in Heaven above and in earth beneath." She believed the report she had heard of the wonders wrought by the God of Israel, and her faith found expression in the hiding of the spies. Her works prove the existence of her faith. We are justified before God by faith (Rom. 5. 1); but before our fellow-men we are justified by works (James 2. 24).

**Her Salvation.** Having confessed her faith in God, she put in her plea for mercy in which were included all her father's house. "Give me a true token" (v. 12). The word of the spies and the token they gave were all she asked. Her comfort all the time till she was rescued depended on her trust in the word and her consideration of the token. In Egypt God said to His people, "And the blood shall be to you a token; . . . I will pass over you" (Exod. 12. 13).

**Illustration.** Rahab's scarlet cord certainly speaks of the precious Blood of the Lord Jesus Christ. A Swedish missionary's last words were, "I go home on the Blood, not on my service or any worth in myself, only on the Blood" (Col. 1. 14).

## THE DOWNFALL OF JERICHO.

READ Joshua 6. 12-25. LEARN 1 Thess. 5. 3. HINTS, Mercy offered, Deut. 20. 10; submission refused, Matt. 21. 37; judgment, Psa. 2. 9.

OUR lesson is the consideration of the circumstances attending the downfall of the wicked city of Jericho. We learn from Deuteronomy 20. 10-12 that mercy always precedes judgment, and even Jericho had a seven days' opportunity before judgment overtook them.

**Israel's Enemies.** There were seven nations opposed to Israel (see Joshua 3. 10). These are believed to have been descendants of Canaan (Gen. 9. 18), and upon them and their descendants rested the curse. They were a very wicked people, and had settled in what was really Israel's own land.

**Jericho's Opportunity.** "Seven priests . . . blew with the trumpets" (v. 13). Seven priests in company with the ark were told off to bear seven rams' horn trumpets. The sound of that trumpet-blowing was the same as the jubilee sound (see Newberry, margin), and as the Gospel trumpets blow to-day; it is either a sound of joy or a presage of dark, dark woe (2 Cor. 2. 15, 16). Submission to God's judgment would have saved them, but they "knew not" (Luke 19. 42). Happy are the people that "know" the joyful sound (Psa. 89. 15).

**Mercy's Call.** For six days, and greater part of the seventh day, there was only one sound, that of the ram's horn—the people were not to shout (v. 10). There is a meaning here; the less of other sounds the better (1 Cor. 2. 1-5), so that God's Gospel be heard in its solemn simplicity (2 Cor. 4. 3). Swiftly it passed on to the last, the seventh day. On the final day special sevenfold encircling of the city with mercy's call and opportunity. Complete and perfect display of God's patience and mercy (1 Peter 3. 20; 2 Peter 3. 9). This is God's day of grace, and the Gospel call goes forth, leaving the unsaved without excuse.

**Jericho's Ruin.** "The wall fell down flat, . . . and they took the city" (v. 20). The end had come, and the shout of the redeemed host rent the air. We are reminded of 1 Thessalonians 4. 16, where the shout and the trump announce the triumphs of the Lord in resurrection. At the shout the great walls fell flat. Man and beast were all destroyed with the exception of Rahab and all that were in her house. It is worth noting that the day of Jericho's destruction was the day of Rahab's rescue.

**Illustration.** At the overthrow of Pompeii, in the year 79, among others who fled from the torrent of lava sent forth by Mount Vesuvius was a lady who sought not only to save her life, but also some valuable jewels. With her hands full of rings, bracelets, necklets, chains, and other treasures, she made her way out of the city, but was then overwhelmed by the rain of ashes from the volcano. She perished with her hands full of jewels; and quite recently, in the course of building operations outside the area of the burned city, her petrified body was unearthed. Wealth afforded no protection in the hour of peril and destruction. Nothing can save from judgment but the atoning death of Christ, of which Rahab's cord was a type.

## *The Homeward Journey.*

### JESUS, THE TRUE HELPER.

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

WE have to consider Jesus, the true Helper, giving help and healing to the helpless man at Bethesda's pool.

**The Helpless Man.** "A certain man . . . had an infirmity thirty and eight years" (v. 5). In favoured Jerusalem, not far from the Temple, there lay A GREAT MULTITUDE of impotent folk, with vague, uncertain hopes. Their hope lay in being able, either alone or by "help," to get down FIRST into the pool. Amongst the number was one poor fellow who had a disease which had been his constant companion for thirty-eight years—half a lifetime. Helpless and friendless he lay in the presence of a remedy which to him was none. The unconverted sinner, like this man, is *helpless*, "without strength."

**The Great Physician.** Jesus saw him lie (v. 6). The feast of the Jews had brought the Lord Jesus to Jerusalem. Mercy loves the haunts of misery, and the Lord makes a visit to Bethesda's pool. Immediately He enters the sanatorium His discerning eye is fixed on the poor man, the desperateness of whose case calls forth the compassion of the Saviour. Jesus saw, and Jesus knew (Exod. 3. 7), and, better still, Jesus pitied (James 5. 11). The more dire the need, the greater the pitying love (Eph. 2. 4).

**The Simple Question.** "Wilt thou be made whole?" (v. 6). Did it not seem useless to ask? It was to stir up desire in the man, to have the pleasure of hearing him say, "I would." We are reminded that the Lord said to the woman of Samaria, "Thou wouldst ask, and He would give." Expression of willingness to receive is all He seeks (Rev. 22. 17). "Sir, I have no man," &c. (v. 7). In effect the man said, "There's no help for me. Others have friends; I have none" (Isa. 63. 5). Little did he know man's great and best Friend stood ready, all-powerful and all-loving, at his side.

**The Complete Cure.** Hitherto the man had been looking to a "pool" for healing, and hoping for a "man" to put him in at the right moment. The simple question put to him by the Lord, however, had turned his expectations in another direction. He was now *looking* to the Saviour, who speaks the word of power: "Rise, take up thy bed, and walk." The voice of the Son of God enabling, energising—by which the worlds were made, by which the dead live, and the living exist (John 5. 24, 25). With the command Christ always gives to the willing soul power to obey it, and "straightway the man was made whole," as a proof of which "he took up his bed, and walked" (v. 9). The cure was perfect and immediate. So is salvation; the moment a sinner trusts the Saviour he is made a new creature in Christ Jesus (2 Cor. 5. 17).

**Illustration.** An aged saint once said that salvation was "*Something for nothing*." Another old Christian who had weathered the storm for many a long year, and was nearing the heavenly harbour, on hearing this related, exclaimed, "Aye, it's even better than that, it's *everything for nothing*." Salvation the moment you cease trying, struggling, doing, and accept "the free gift of God"—eternal life (Rom. 6. 23).

## SUBJECTS FOR SPEAKERS AND STUDENTS.

Three Onlys.	Three States of Grace.
1. He only, - - Psa. 62. 2	1. Past, - - - 2 Cor. 1. 10
2. They only, - - Psa. 62. 4	2. Present, - - 2 Cor. 1. 10
3. Thou only, - - Psa. 62. 5	3. Future, - - 2 Cor. 1. 10
W. J. M.	W. J.

### Exhortations and Answers.

THREE EXHORTATIONS TO CHOOSE.	AND THE THREE ANSWERS.
1. Whom will ye serve? Josh. 24. 15	1. We will serve the Lord, Josh. 24. 17
2. How long halt ye? 1 Kings 18. 21	2. The people answered him not a word, 1 Kings 18. 21
3. Whether of the two will ye? Matt. 27. 21	3. They said, "Barabbas," Matt. 27. 21 H. P., Jr.

### Bible Robes.

1. A scarlet robe (Matt. 27. 28),	- A rejected king
2. A long robe (Luke 20. 46),	- A religious hypocrite
3. The best robe (Luke 15. 22),	- A returned prodigal
4. A white robe (Rev. 7. 9),	- A redeemed person
5. A clean robe (Rev. 19. 7),	- A rejoicing bride
6. A red robe (Rev. 19. 13),	- A ruling king H. K. D.

The Bride.	I Shall Not Be Moved.
1. Before the kingdom, Rev. 19. 7	1. The sinner's false con- fidence, - - - Psa. 10. 6
2. During the kingdom, Rev. 21. 9	2. The saint's false confidence, Psa. 30. 6
3. After the kingdom, Rev. 21. 2 W. W. F.	3. The saint's true confidence, Psa. 16. 8 W. W. F.

### The Lord was Anointed Three Times, each Time by a Woman.

- FIRST**—In Simon the Pharisee's house, the early part of His ministry. His feet anointed, - - - - - Luke 7. 37
- SECOND**—Six days before the Passover at Bethany by Mary, the sister of Lazarus and Martha. His feet, - - - - - Thess. 12
- THIRD**—Two days before the Passover at Bethany, the house of Simon the leper, by a woman (no name given, might have been Mary first at the temple). His head, His body, - - - - - Mark 14 D. M.

## TALES WORTH TELLING.

**Grace and Ignorance.**—Origen, the most learned of all the Greek fathers, made this confession : “ I am not ignorant of my own ignorance.” It is well for us each to keep saying, “ So foolish was I, and ignorant ” (Psa. 73. 22).

**The King and the Barber.**—A prating barber asked King Archelaus how he would be trimmed. The king replied, “ Silently.” True Christian work is more done in silence than in speech. “ The talk of the lips tendeth to penury ” (Prov. 14. 23).

**Pleased with the Weather.**—A gentleman travelling on a misty morning asked a shepherd what weather it would be. “ It will be what pleaseth me.” Requested to express his meaning, “ Sir,” said he, “ it shall be what weather pleaseth God, and what weather pleaseth God pleaseth me.” “ He doeth whatsoever pleaseth Him.” (Eccles. 8. 3 ; 1 Cor. 12. 18).

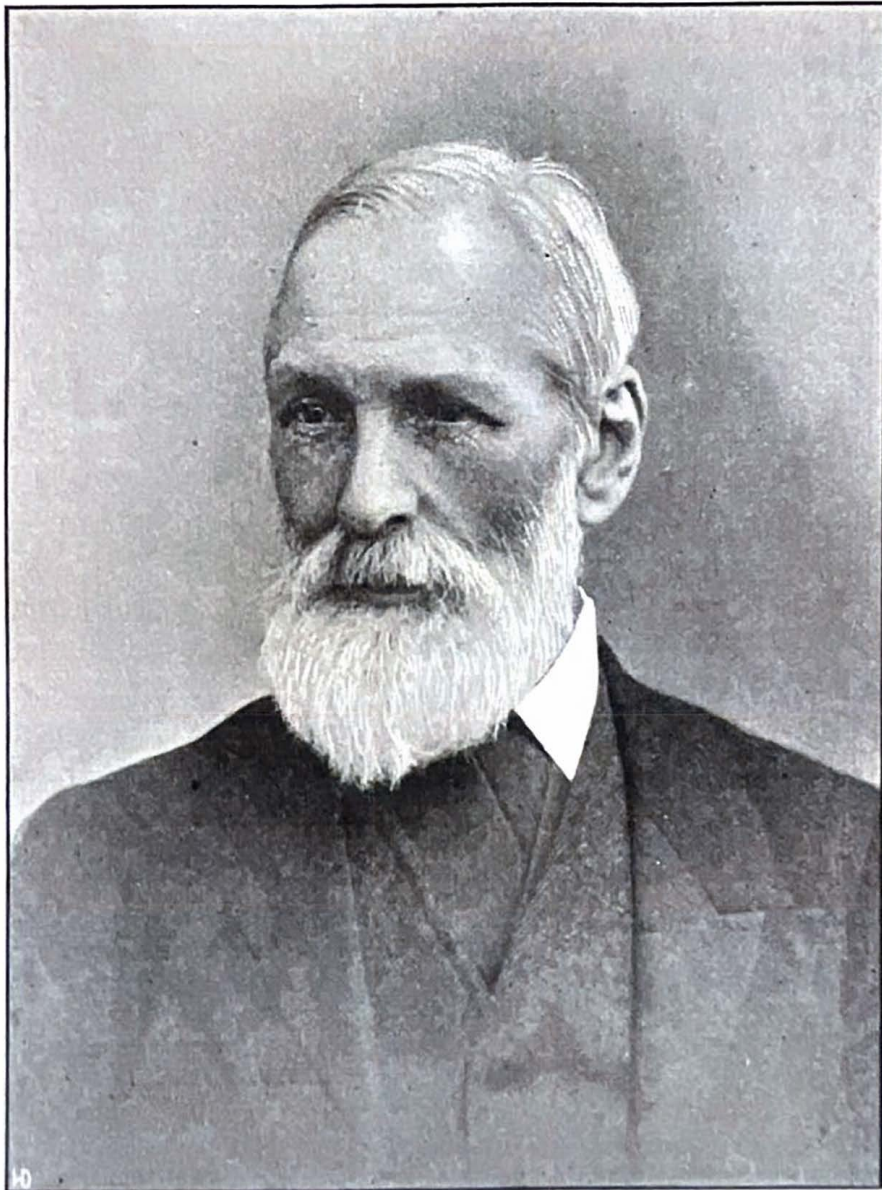
**True Courage.**—Sir Horace Vere, late Baron of Tilbury, when in the Palatinate called a council of war. A Dutch lord said that the enemy had so many pieces of ordinance planted that it was dangerous to fight. Sir Horace replied : “ My lords, if you fear the mouth of a cannon, you must never come into the field.” “ Be of good courage ” (Ezra 10. 4 ; Psa. 27. 14 ; Acts 28. 15).

**The Precious Word.**—A preacher gave out for his text these words : “ This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners ” (1 Tim. 1. 15). A poor negro in the congregation who had but recently been saved was so affected by the reading of the text that he requested the preacher to read it again. The preacher did so. “ Be so good, massa, read it once more, it makes my soul feel so good ” (Jer. 15. 16).

**Difference Between Defeat and Victory.**—A Frenchman who had lived in England a number of years desired to become naturalised. He accordingly went to London, went through the necessary ceremony, and paid the customary fees. When he returned to his friends, one of them said, “ Well, I suppose you are an Englishman now, but I don't see any difference.” “ Ah ! but there is a difference,” he responded. “ Yesterday Waterloo was a defeat, to-day it is a 'victory.' ” So those who have changed not their country but their nature (John 3. 3 ; 2 Cor. 5. 17) obtain “ Victory through our Lord Jesus Christ ” (1 Cor. 15. 57).     uyp.

## EVER SOWING.

Each day is like a furrow lying before us ; and our thoughts, desires, and actions are the seed that each minute we drop into it. Thus we are ever sowing ; and what we have sown springs up, and bears fruit, even although we may fail to recognise our work.



ALEXANDER GRANT,  
OF SINGAPORE.

## ALEXANDER GRANT.

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IT is with a hallowed memory of our beloved brother in the Lord that we have to announce his departure to be "with Christ" on Wednesday, the 4th February, 1914, in his eighty-first year.

He was born in 1832, and twenty-five years later, in 1857, he went out to Amoy, China, in connection with the English Presbyterian Church. He remained there for three years, until 1860, and then went down to Singapore, and afterwards to Penang, Straits Settlements.

Here he stayed at the house of Mr. and Mrs. John Chapman, having come to recuperate after an accident, and while with them he contracted typhoid fever, and was brought so low that his life was despaired of. Through the mercy of God, health and strength were again given, and on his recovery, while standing looking on at a baptism in the sea, it occurred to him that he ought to be baptised, and accordingly he then and there walked down into the water and publicly confessed his death, burial, and resurrection with Christ. This action practically severed his connection with the Presbyterians. He had never himself christened an infant, and was much exercised about the subject, as some aunts who were Baptists had brought the matter before him.

He remained on with the Chapmans, and found abundant work both amongst the Chinese and English speaking peoples, and this was particularly the case, because he held the fort during the absence of Mr. and Mrs. Chapman who were invalided home on account of their health. They returned, however, to Penang from England in 1866, accompanied by Mrs. Grant, and it was there that she first met Mr. Alexander Grant.

In 1867 they were married, and went to Singapore. At that time there were a large number of Chinese Christians speaking the same dialect that he had learned. The leading brother was named Seeboo, who had also a few years previously left the Presbyterian Church, and they very gladly welcomed him as a teacher. There was also an English gathering meeting on the simple lines, so that work was ready to hand. In addition, Gospel work among soldiers and sailors offered unlimited opportunity, also a ladies' English weekly Bible reading, and an evening weekly Bible reading conducted in Malay at a lady's school for Chinese girls. These, with prayer meeting, and English

*Alexander Grant, of Singapore.*

Bible reading, and two meetings a week in Chinese filled up a busy week.

In 1870 Mr. Grant and a friend went to Batavia, Java, to visit some Chinese brethren, and there heard that some miles in the country, at Depok, there was a community of Christians. They went out to inquire, and found the minister just starting for the hills with his family. He at once offered them the use of his house during his absence. They found about one hundred persons there, formerly the servants of a well-to-do Dutchman, who left his estate to them on condition that they became Christians. Their instruction had been mainly from the "Pilgrim's Progress" and some of Spurgeon's sermons. They found the field white to harvest, and the people drank in the Word of God with great avidity and joy. On the last morning of Mr. Grant's stay many of them came at four in the morning for a last meeting, and not very long ago he heard of fruit still manifested there.

In 1873 Mr. Grant came home to England in very indifferent health, having been away for fifteen years, and on this occasion he had the joy of meeting his mother again, for which he had longed. He returned to Singapore in 1878, where he found further opportunity for work, because the prison had been opened for the preaching of the Gospel to the different nationalities—once a week to Chinese, once to Europeans, and once to Malays.

Through failure of health he was compelled to return to England in June, 1885, and after this he again visited the Straits and China.

He suffered greatly from dysentery, and although this weakened his body, he ever pressed on in his labours for the Lord, and never murmured. In fact it was very difficult to get him to say how he was. All who knew him would testify that he has left behind him a sweet savour of Christ, and we do well to add, "Whose faith follow." J. W. J.

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"THE Lord thinketh upon me" (Psa. 40. 17). One is inclined to say as he looks back on an unprofitable life, and unused or misused talents, "What is Thy servant that Thou shouldest look upon such a dead dog as I am?" But He does think. It is truly good to be on the outlook for the best blessing that is to be got. We need not feed on husks if "the finest of the wheat" (Psa. 81. 16) is to be had. ALEX. GRANT.



## SUMMER GOSPEL WORK.

Notes of a Meeting of Workers at Uxbridge, containing many practical hints for OPEN-AIR PREACHERS, VILLAGE WORKERS, TRACT BANDS, &c.

### I. The Reasons Why we Preach the Gospel.

1. To further God's will. He wills that none should perish.—John 3. 16 ; John 4. 34 ; 1 Timothy 2. 4.
2. Christ's love for us and the need of man constrain us.—2 Corinthians 5. 14 ; Matthew 9. 36-38.
3. The Lord's command.—Mark 16. 15.
4. A trust committed to us.—1 Thess. 2. 4.

### II. The Preparation that we Require for the Work.

1. To receive strength for ourselves.—Isaiah 40. 29-31.
2. To receive the bread (*i.e.*, the Word) direct from the hand of Christ before giving it to the multitude. We must receive before we can give.—Luke 9. 16.

### III. The Condition that we Should be in Before Setting Out. 1, CLEAN; 2, CONFESSED; 3, READY; 4, SENT.—Isa. 6.

Isaiah confessed. He was purged ; he was ready (" Here am I ") ; he was sent. We must be sent.—Romans 10. 15.

At preliminary meetings before starting out it may be that we require confession and cleansing before we are ready to be used. We cannot expect to prove one of God's promises until we are obedient and separate in our walk and ways.—2 Cor. 6. 14-18. Separation and meditation go together. " Blessed is he that walketh not," &c.—separation.—Psalm 1. 1. " Delighteth in the law of the Lord "—meditation. Leviticus 11. 3 gives us the chewing of the cud (*i.e.*, meditation) and the dividing of the hoof (*i.e.*, separation). The sanctifying effect of the Word of God is necessary in order to make us vessels meet for the Master's use. To be separated from the world means true love to God and real love for the unsaved. " Draw nigh to God, and He will draw nigh to you." Before we can draw nigh to God we must leave the things that drag us down. In a museum at Whitby is a key apparently suspended in mid air. Further examination reveals a large magnet fixed above the key, exerting its influence to draw the key upwards. But the key is held down by an almost invisible thread. The constraining love of Christ should ever be stronger than the attracting power of the world's pleasures.

The object of our message should be largely testimony. It is no good speaking unless there is the force of our own experience behind what we say. But that testimony is not

## Summer Gospel Work.

centred on myself, its object is the Lord Jesus Christ, crucified, buried, risen, living, coming, reigning. "Jesus only."

IV. **If we do not feel like it, should we go?** Yes. Christ has said, "Go," though the devil would hinder. Satan casts us down and causes us to forget that it is not in our own strength that we go forth. Whether we feel like it or not, whether wet or fine, souls are precious, men are perishing, the opportunity may not recur. Our time of service is brief, and the coming of the Lord draweth nigh. It was while men "slept" that the enemy sowed tares. Ritualism, Romanism, Rationalism, Dawnism, &c., are the tares which are being sown everywhere.

A cold reception should draw us out to the people, as the greater the darkness the greater is the need that we should go there again and yet again, although we may be despised. Many of the workers can testify that "he that watereth shall be watered also himself" (Prov. 11. 25), as the result of being obedient in going forth. If we have the Lord's glory at heart and a love for souls nothing will deter us.

The Holy Spirit leads through the word of God, never contrary to it.—Isa. 52. 6. It is God that speaks. Before the Lord Jesus Christ did His great works He went to the mountain top, and again when He had finished. Prayer should precede and follow service. How often God has given the message to a speaker while the others have been praying for him; therefore the attitude of the workers is most important. "Pray and believe that ye have received."

V. **Encourage the Young Workers.** Some have not yet opened their mouths in the open-air testimony. When the Lord wanted the five loaves and two fishes it was "a lad" who supplied them, and he had the joy of seeing the five thousand fed with them (John 6). Never mind if the first attempt is a few stammering words. We should take the Lord into account, and remember that He can feed five thousand with five words spoken in His wisdom and fear better than with five hundred words spoken for the sake of speaking. "I have put My words into thy mouth" (Jer. 1. 6-9). This is what we want. "Bring me a *new* cruse, and put *salt* therein" (2 Kings 2. 20). Here is the material for God to work with. "Salt," the power that brings home sin to the conscience with stinging force. A young man newly saved is one that God often chooses to use.

## ACTS AND FACTS.

**Robert Moffat.** F. S. Arnot, the African pioneer missionary, asked the veteran African worker, Robert Moffat, what was the first requisite for work abroad. He replied, "The first is *patience*, the second is *patience*, and the third is *patience*." "Ye have need of patience" (Heb. 10. 36).

**Commander Wolfe**, expiring on the heights of Quebec, in the midst of the battle, heard the cry, "They run, they run!" "Who run?" said he. "The enemy," they told him. Then he turned and died triumphantly. Our Captain cried, "It is finished" (John 19. 31), and dying gained the victory. "They overcame by the blood of the Lamb."

**C. H. Spurgeon**, nearing the close of life, replied: "Tranquil and happy, though very weak. What could all their German theories do for me now? But I know whom I have believed. My theology now is very simple. I can express it in four words. I don't say they contain all you should preach or that they are sufficient to live by, but I know they are enough to die on. Now, what are they?" After a pause, he said, slowly: "JESUS DIED FOR ME." How like the Apostle in Galatians 2. 20 and 2 Timothy 1. 12.

**Rowland Hill**, the famous preacher, in alluding to the excuses of the Papists for keeping the Bible as much as possible from the people, because there were some things in it "hard to be understood" (2 Peter 3. 16), said as he bent forward, leaning one elbow on the desk and putting on his look of peculiar archness, "What would you think of a father whose little boy should come to him hungry, and say, 'Father, I want some meat,' and he should reply, though he had a good joint in the cupboard, 'No, my son, I won't give you any meat, because you can't eat all the bone.'"

**Mark Rutherford** in his book upon John Bunyan has observed: "His English has been a puzzle to some, but it is easy to see whence it comes. If we take the first three hundred words, not of one of his theological treatises, but of his relation of the imprisonment, excluding proper names, there are only five words which are not in the Authorised Version. The language of the Bible is, in fact, sufficient for nearly everything, excluding science, that a human being need know or can feel."

"Then let me love my Bible more,  
And take a fresh delight  
To read its wondrous pages o'er,  
And meditate by night."

John 5. 39.

## SUBJECTS FOR SPEAKERS AND STUDENTS.

### Little Things, and their Lessons.

1. The ants—The wisdom of preparation, - Prov. 30. 25
2. The coney—The necessity for precaution, - Prov. 30. 26
3. The locusts—The secret of power, - - Prov. 30. 27
4. The spider—The fruits of perseverance, - Prov. 30. 28

H. K. D.

### Love and Hate in Psalm 119.

1. I love Thy law, - - - - verses 97, 113, 163
2. I love Thy testimonies, - - - ,, 119, 167
3. I love Thy commandments, - - verse 127
4. I love Thy precepts, - - - ,, 159
5. I hate the double-minded, - - ,, 113, R.V.
6. I hate every false way, - - - ,, 128
7. I hate falsehood, - - - verse 163, R.V. W.W.F.

### A Gospel Study of Zacchæus.

1. A rich man unsatisfied, - - - - Luke 19. 2
2. An anxious man hindered, - - - Luke 19. 3
3. An earnest man in a hurry, - - - Luke 19. 4
4. An obedient man brought down, - - Luke 19. 6
5. A genuine convert—He received Jesus, - Luke 19. 6
6. A happy man—" Joyful in the Lord," - Luke 19. 6
7. A real man—He owns Jesus as Lord and manifests a change, - - Luke 19. 8 W. J. M

### The Father's Seven Gifts to His Son.

1. John 17. 2, Authority or power over all—  
His position, - - - - Matt. 11. 27
2. John 17. 4, The work to do—His Mission, John 1. 8
3. John 17. 6, The men out of the world—  
His people, - - - - John 6. 37-40
4. John 17. 7, All things whatsoever — His  
endowments, - - - - John 3. 35
5. John 17. 8, Sayings or words to give unto  
them—His message - - - John 7. 16
6. John 17. 22, The glory of Redemption  
Work—His reward, - - - 2. Thess. 1. 10
7. John 17. 24, The glory of Eternal Creator-  
ship—His pre-eminence, - Col. 1. 18

As the Obedient Son He acquired a glory which He shares with His own.

As the Co-Eternal Son He has an essential glory which is incommunicable.

F. S. B.

## PRECIOUS FAITH.

**O**N the sinner's attitude to the Gospel depends his relationship with God. The Gospel demands the obedience of faith, yet the saint learns that for the faith he has he is indebted to God. It is "obtained," and on that account "is precious" (2 Peter 1. 1).

**In Christ** (Rom. 5. 1-11). "Ye believe in God, believe also in Me" (John 14. 1). Precious because of the blessing it brings, it is doubly precious because of the person in whom it is reposed. Placed in an earthly object, it may be shattered, but placed in the precious Person of the Son of God its value increases in trial and testing until it is found "unto honour and glory at the appearing of Jesus Christ." It apprehends the glories of His essential Deity. His perfect humanity, His obedient sacrifice, and His glorious exaltation, and in these finds "an anchor of the soul."

**Giving Righteousness** (Rom. 5. 12-21). "With the heart man believeth unto righteousness" (Rom. 10. 9). Faith apprehends the Saviour, and takes the first step towards righteousness. Here he puts himself in a right relationship to God, confession of sin, and acceptance of the provision. God justifies and imputes to the believer His own righteousness (Rom. 4. 24); accepts him in His Son, and makes him a new creation (2 Cor 5. 12). Frees him from sin to become a servant of righteousness (Rom. 6. 17).

**Sealed by the Spirit** (Rom. 8. 1-13). "We might receive the promise of the Spirit through faith" (Gal. 3. 14). The witness of the Spirit (Rom. 8. 16). "The anointing of the Father" (1 John 2. 27; 2 Cor. 1. 21). The presence of the Comforter (John 14. 16; Rom. 8. 26). "The earnest of the inheritance" (Eph. 1. 13); these are not aids to faith, but the answer of the faith which we possess, God's seal upon it, and upon us; the companionship which flows from relationship with God.

**Strengthening for Service** (Rom. 8. 25-30) "I will trust, and not be afraid" (Isa. 12. 2). Whatever the future holds, we have sufficient in the revelation of the present to encourage us to step the pathway before us. Such a revelation of His grace and glory have been given to our faith that in obedience to His will we may well set out in service for Him. Looking to Him, who is our Leader and Captain, "the Author and Finisher of our faith" we are assured we shall not fail.

J. II.

## COMMENTS ON A CUP.



**G**ET an ordinary cup for object lesson, and prepare four cards, putting word on each with brush and ink as shown above. Or words may be done on strips of paper rolled up in cup, to draw out one by one. Some may prefer chalking words on blackboard, making large initial **S**. Begin by showing cup, and say your subject is **Bible Cups**.

**SIN** (Luke 11. 39). Jesus compared the Pharisees to a cup with outside clean but inside unclean. Hypocrites, outwardly religious, but hearts full of sin (Luke 16. 15). How many are like this cup? Whitewashed instead of washed white. "Ye must be born again" (John 3. 3).

**SUFFERING** (Luke 22. 42). Speak of the Saviour's prayer in Gethsemane while He sweat great drops of blood. We deserve the bitter cup of suffering for our sins, but He drank it instead. Make much of the substitutionary work of Calvary. "He has drained the last dark drop, 'tis empty now for me."

**SALVATION** (Psa. 116. 13). This cup is offered to all. Whosoever will may take freely (Rev. 22. 17). Christ has to be definitely received by faith (John 1. 12). The Psalmist says: "I will *take* the cup of Salvation." Urge all to do likewise. Illustration: Ishmael (Gen. 21. 19).

**SATISFACTION** (Psa. 23. 5). "My cup runneth over." An old Christian added, "My saucer too!" Fulness of joy is the believer's portion (John 15. 11). Happy are God's people, and well they might be. Give reasons.

Illustrate freely throughout. This lesson is easy. T. R. C.

## SOWING BESIDE ALL WATERS.

“Blessed are ye that sow beside all waters” (Isa. 32. 20).

[T was only a tract in the cottage left with a friendly smile,  
But the woman's face grew brighter as she bent to her daily toil ;  
And the messenger given so kindly was placed with care away  
To read in the quiet evening at the close of the busy day.  
Only a kind word spoken of the Home and the Rest above,  
Of the wonderful patience and mercy and the gift of an infinite love ;  
And the man, so hard and callous, heard of this grace so free,  
And felt with a new emotion, then surely *He* cares for *me*.  
Only a short little visit to the weary one, sick and lone,  
To smooth the ruffled pillow, and to speak in a gentle tone ;  
And the sufferer grew more quiet at the sound of a soothing prayer,  
For the light of Heaven came gleaming through the shadows settling there.  
Only the work of a district, one short little hour in the week—  
Not very long for labour, not many words to speak ;  
But the Angel of Mercy is passing with the caller from door to door,  
And the fruits of the Heavenly mission remain for evermore.  
Only one life for service, one talent to lay at His feet,  
And efforts and prayers are needed, and workers in every street ;  
For eyes are grown dim and heavy which a smile of love would light,  
And some are far from the Master, and perishing in the night.  
It was only a tract in the cottage, but its message was clear and plain,  
And the voice of Jesus was calling, and He did not call in vain,  
For one more sheaf was gathered, and another soul was won ;  
It was only a little service, but the Lord pronounced “ Well done ! ” [Psa. 126. 5, 6 ; Gal. 6. 9 ; Matt. 25. 23.] v.

## THE HOMEWARD JOURNEY

FROM THE LAND OF BONDAGE TO THE REST OF CANAAN

### THE SIN OF ACHAN.

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

DEFEAT follows victory, and the subject of our lesson is the defeat of Israel consequent upon the sin of Achan. Sin cannot go unpunished, and poor Achan dies as the result of his covetousness.

**Israel's Defeat.** "Let not all the people go up" (v. 3). The Israelites were over confident, and evidently thought that Jericho having been taken so easily, it would be a simple matter to take the smaller city of Ai. They appear to have taken the credit for the victory of Jericho instead of giving the glory to the Lord. We need the Lord to fight our Ai's as well as our Jericho's, our little enemies as well as our great ones.

**Joshua's Dismay.** "And Joshua said, Alas, O Lord God" (v. 7). God had promised Joshua to make his way prosperous and to give him good success (chap. 1. 8), and yet in his second assault, and that against such a small place as Ai, he is defeated. What does it mean? "Wherefore hast *Thou* at all brought this people over Jordan?" (v. 7). Joshua throws the onus on God. "Israel hath sinned" (v. 11) was the real cause. Sin is always the cause of defeat.

**Achan's Sin.** Achan was a covetous man. God had said that *all* the silver, gold, brass, and iron were to be His. Achan *stole* God's property. "Will a man rob God?" (Mal. 3. 8). Yes! when *we keep* what God says is His. We were made for God's glory (Rev. 4. 11). If we live for self or sin we are robbing God of His own. Achan's sin caused trouble to the whole nation. Thirty-six men perished, three thousand men were defeated, and Achan and his family were destroyed. God's mills may grind slow, but certainly they grind sure.

**Achan's Exposure.** "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, till the sin and the man were face to face. There are many things in this life we can have no certainty about, but there is one thing we are assured of: "Be sure your sin will find you out" (Num. 32. 23). Better to have our sin searched out now and put away than meet it at the judgment (1 Tim. 5. 24).

**Achan's Judgment.** "Indeed I have sinned against the Lord." Achan's confession came too late. He confessed when he could do nothing else. There could then be no mercy. For Achan there could be nothing but righteousness—justice. So when the day of grace has run its course, the Lord Jesus will judge the world in righteousness—justice (Acts 17. 31).

**Illustration.** In a certain dream a schoolmaster is represented as having murdered a man. After that he could not look in the faces of the innocent children. He buried the body, but had to take it up; he plunged it in a stream, but the stream ran dry; he covered it with leaves, but the wind blew them away. Nothing can put sin away but the Blood of Christ.



## THE WILY MEN OF GIBEON.

READ Josh. 9. 3-21. LEARN 1 John 4. 1. HINTS, False brethren, 2 Cor. 11. 26, Gal. 2. 4; false apostles, 2 Cor. 11. 14; false prophets, 1 John 4. 1; false Christs, Matt. 24. 24.

THE interesting story of the wily men of Gibeon is our subject. The wisdom of the Gibeonites is to be commended, whilst the means adopted by them to preserve their lives must be condemned.

**Prudent Forethought.** "When the inhabitants of Gibeon heard what Joshua had done," &c. (v. 3). The Gibeonites had heard what God had done to Jericho and Ai, and they knew the same fate awaited them. They set to work to plan an escape. They were in great earnest about it—a striking contrast to men and women of the present day. Men and women are fully alive to the interests of the present life, but so far as God and eternity are concerned, what characterises them is utter indifference.

**Filthy Rags.** "They took old sacks, . . . old shoes and clouted upon their feet, and old garments upon them" (vs. 4, 5). This is surely a true picture of a man at his *best* state. Just a perfect rag-store! It was in this condition the prodigal came, and a father's love received and clothed him (Luke 15).

**Needed Assurance.** "Now therefore make ye a league with us" (v. 6). The Gibeonites wanted a pledge and assurance of safety. They were prepared to rest on the oath of men. We have a better covenant based upon the Word and promises of God (Heb. 6. 16, 17). The Israelites might have gone back on their oath, but God will never deny Himself. He has promised eternal life to those who trust His Son (John 3. 36), and His Word will be made good.

**Divine Protection.** The history of these people is interesting. Chapter 10 tells that the Gibeonites were hated by their neighbours for their treaty with God's people, and how God's people went to their rescue and delivered them. Turning to 2 Samuel 21. 2 we see the children of these same men, four hundred years after this, very carefully protected by God. Saul, in his ignorant zeal, had broken the covenant and slain the men of Gibeon, but God would not have that, and taught Israel that He was a covenant-keeping God, and that He would have His people the same.

**Mistaken Confidence.** "The men took of their victuals, and asked not counsel at the mouth of the Lord" (v. 14). The children of Israel were deceived by appearances. Before entering into any covenant they should have sought counsel of the Lord. There is a healthful lesson here for saved and unsaved. Just as there is only one Saviour, there is but one true Guide—the Lord Jesus Christ.

**Helpful Lessons.** This strange incident affords valuable lessons. (1) The wisdom of seeking salvation when it may be found. (2) The Lord's people are shamed by the wisdom of men's sons (Luke 16. 15). (3) God's spoken Word cannot be broken.

**Illustration.** George the Third said: "I can give up my crown and retire from public life; I can lay my head on a block and lose my life; but I cannot break my oath." A greater than he has said: God is not a man that He should lie; neither the son of man that He should repent; hath He said and shall He not do it, or hath He spoken and shall He not make it good?"

## *From Bondage to Rest.*

### THE DAY OF VICTORY.

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

THE success of Israel in the downfall of Jericho and Ai naturally caused great fear to fall on the inhabitants of Canaan, who, doubtless, expected to share the same fall. They therefore offer a strenuous resistance to the progress of Israel, and combine in opposing their allies.

**A Combined Opposition.** The Gibeonites having allied themselves to Israel, the enemies of Israel became their enemies also. Headed by Adonizedec, king of Jerusalem, the five kings determined to oppose the Gibeonites. A common enemy oftentimes leads to a combination. We see this at the Cross of Christ, for Jew and Gentile joined in the crucifixion of Christ. Earth and Hell are against the Church of God to-day, but all their opposition is unavailing (Matt. 16. 18).

**A Wise Appeal.** "The men of Gibeon sent unto Joshua" (v. 6). Realising their danger, and knowing their own weakness, the Gibeonites appealed in the right direction. Being servants of Israel, they were entitled to the protection of their masters. Thus all who belong to Christ are protected (John 10. 28; 1 Peter 1. 5). Joshua had an easy victory, and the Lord caused great hailstones to shower down upon the flying foe (Psa. 76. 7-9). It is a fearful thing to fall into the hands of an angry God, and this will surely be the lot of those who "obey not the Gospel" (2 Thess. 1. 8).

**An Extended Day.** "Then spake Joshua, . . . Sun, stand thou still" (v. 12). To complete the work Joshua sought the Lord to lengthen the day, and the sun "hasted not to go down about a whole day" (v. 13). Sun and moon are at God's command (Psa. 121. 6). We are reminded that the day of God's grace is being lengthened out; but as the longest day came to an end, so will the day of grace end and the day of vengeance begin (Isa. 34. 8).

**A Defeated Combine.** The five kings sought safety by hiding in a cave, which became for a time their prison. When Joshua had leisure to deal with them they were brought out of the cave and abased before the people, the captains placing their feet on the royal necks. This is an apt illustration of what will yet take place when the Captain of our salvation returns, leading the armies of the redeemed into possession and rest, every enemy shall be subdued under Him. Better far to bow to Him in a day of grace than be obliged to do so at the great white throne of judgment.

**Illustration.** Crossing the channel from Folkestone to Boulogne you may notice upon a hill near the French coast a high pillar. On inquiry you are informed that the monument is Napoleon's pillar. The explanation is that Napoleon had formed a plan to conquer England. So sure was he of success that he caused that pillar to be erected within sight of English shores to celebrate the great victory he was going to win. But he never conquered England, and the pillar only commemorates a great man's folly. All opposition against Christ and His Church will be equally futile. We are more than conquerors through Him that loved us (Rom. 8. 37).

## *The Homeward Journey.*

### JESUS, THE SENT ONE OF GOD.

READ Luke 4. 14-30. LEARN Isa. 61. 1. HINTS, Sent to, Matt. 9. 13; sent or, Luke 19. 10, John 3. 17; sent with, Luke 2. 30, Heb. 5. 9.

OUR lesson has to do with the wonderful announcement of our Lord in the Synagogue of Nazareth.

**A Good Custom.** "As His custom was He went into the synagogue on the Sabbath day" (v. 16). In this verse we have two good things, namely, a good day and a good custom. What the Sabbath day was to the Jew, the Lord's day is to the Christian. It has been said that a world without a Lord's day would be like a man without a smile, or a summer without flowers. It is a good custom to go where the Word of God is read and spoken on the Lord's day.

**A Gracious Message.** "He hath anointed me to preach the Gospel," &c. (v. 18). Gospel for the poor, in the supply of all their needs, meeting of all their debts, enriched through His poverty (2 Cor. 8. 9). Healing for the heart-broken—a broken and contrite heart (because of sin) God will not despise (Psa. 51. 17). Deliverance for the captives; the Gospel tells of Satan vanquished and liberty purchased; the one who hears and believes passes from the power of Satan (Acts 26. 18) unto God. Sight for the blind, "Out of darkness into His marvellous light" (1 Peter 2. 9). Liberty for the bruised—the crushed, marred, wounded sons of men are by Jesus set free, their wounds bound up, their diseases healed (Psa. 103. 3).

**A Glorious Jubilee.** "To preach the acceptable year of the Lord" (v. 19). As in Jewish Calendar the fiftieth year was a year famed for its release of bondsmen and property into liberty and rest, so this present time, and "now" is God's acceptable year and day (2 Cor. 6. 2). Atonement is finished (Lev. 25. 9), and the Gospel jubilee trumpet is sounded to every creature.

**A Boundless Gospel.** When Jesus spoke of pure grace, apart from national advantage, their admiration was changed into violent hatred. Does He dare to say the promise of Israel will go to the Gentiles—the dogs—the uncircumcised? And yet, so it is; God's salvation is "unto all and upon all who believe."

**A Heartless People.** "When they heard these things they were filled with wrath" (v. 28). They had wondered at the gracious words spoken by Him, but could not overcome their prejudices. They thrust Him out, and would have thrown Him over the hill on which the city stood, but He passed through the midst of them, and was gone (v. 30). There are many, alas! like the Jews to-day who are rejecting the Saviour.

**Illustration.** A lady once said to Lord Chesterfield: "Sire, I believe that the Parliament of England is composed of 500 or 600 of the best-informed men in England." "They are certainly supposed to be so," replied his lordship. "Then," said the lady, "what is the reason why they believe such an absurdity as the Christian religion?" Lord Chesterfield turned with dignity to the foolish questioner, and said, "Madam, I believe it is because they cannot find anything better to take its place." There is nothing better than the Gospel announced by the Lord in the little synagogue of Nazareth long, long ago.

## HANDFULS OF HELP.

### A Living, Loving, Longsuffering God:

(Jer. 10. 10 ; 31. 3 ; Num. 14. 18).

1. I am He that liveth ; . . . I am alive for evermore, - - - - - Rev. 1. 18
2. We shall live by Him, - - - - - 2 Cor. 13. 4
3. Because I live, ye shall live also, - - - - - John 14. 19
4. Thou . . . hast loved them, as Thou hast loved Me, - - - - - John 17. 23  
Jer. 31. 3
5. In this was manifested the love of God toward us, because God sent His only begotten Son into the world, that we might live through Him, - - - - - 1 John 4. 9
6. A God full of . . . longsuffering, - - - - - Psa. 86. 15
7. The Lord . . . is longsuffering to us-ward, not willing that any should perish, - - - - - 2 Peter 3. 9
8. The longsuffering of our Lord is salvation, 2 Peter 3. 15 ; Neh. 9. 17 ; Rom. 9. 22-24

### Spiritual Sacrifices.

1. *Praise*—Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord, - - - - - Eph. 5. 19  
Psa. 50. 23
2. *Thanksgiving*—Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ, - - - - - Eph. 5. 20  
Psa. 107. 22  
Psa. 116. 17
3. *Rejoicing*—Though all things fail, yet I will rejoice in the Lord ; I will joy in the God of my salvation, - - - - - Hab. 3. 17, 18  
Phil. 4. 4

“Ye are built up . . . an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (1 Peter 2. 5).

“Made nigh by the blood of Christ” (Eph. 2. 13). “Bind the sacrifice with cords, even to the horns of the altar” (Psa. 118. 20-28). Nothing is acceptable to God, nothing well-pleasing, apart from Christ ; all must be associated with Him ; offered up in His name. “By Him, therefore, let us offer the sacrifices of praise to God continually, that is, the fruit of our lips, giving thanks to His name” (Heb. 13. 15).

Also, “The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, Thou wilt not despise” (Psa. 51. 17). “Thus saith the high and lofty One that inhabiteth eternity : . . . I dwell . . . with him . . . that is of a humble and contrite heart” (Isa. 57. 15).

## TALES WORTH TELLING.

**Good There, Naughty Here.**—Not a few, both old and young, act like the little chap who said, “Mother, will I always be good in Heaven?” “Yes, dear.” “Then let me be naughty here.” Is it not good that “we shall all be changed” before we get there? (1 Cor. 15. 51).

**The Christian Race.**—Alexander the Great, when invited to run a race amongst the common multitude, gave this answer: “Were I not the son of a king, I would not care what company I kept; but being the son of a king I must employ myself in such company as is suitable to my birth and breeding.” We should ever remember we are “heirs of the kingdom” (James 2. 5).

**Constrained by Love.**—A Hindu convert was once asked if, for a certain salary, he was willing to go and try to commence a mission in a neighbouring district where he would be sure to meet with great difficulties, and perhaps be persecuted and put to death. “I cannot do it for money,” he replied, “but I can do it for *Christ*,” and he went. “The love of Christ constraineth” (2 Cor. 5. 14).

**“Always Licking Sores.”**—A man who did little else than complain about the failing of others was asked by a preacher, “Did you ever hear the story of the rich man and Lazarus?” “Yes.” “Ever hear about the dogs licking the sores?” “Yes.” “Well, you remind me of the dogs, always licking the sores of your fellows, instead of encouraging or helping them” (Luke 16. 21; Phil. 4. 8).

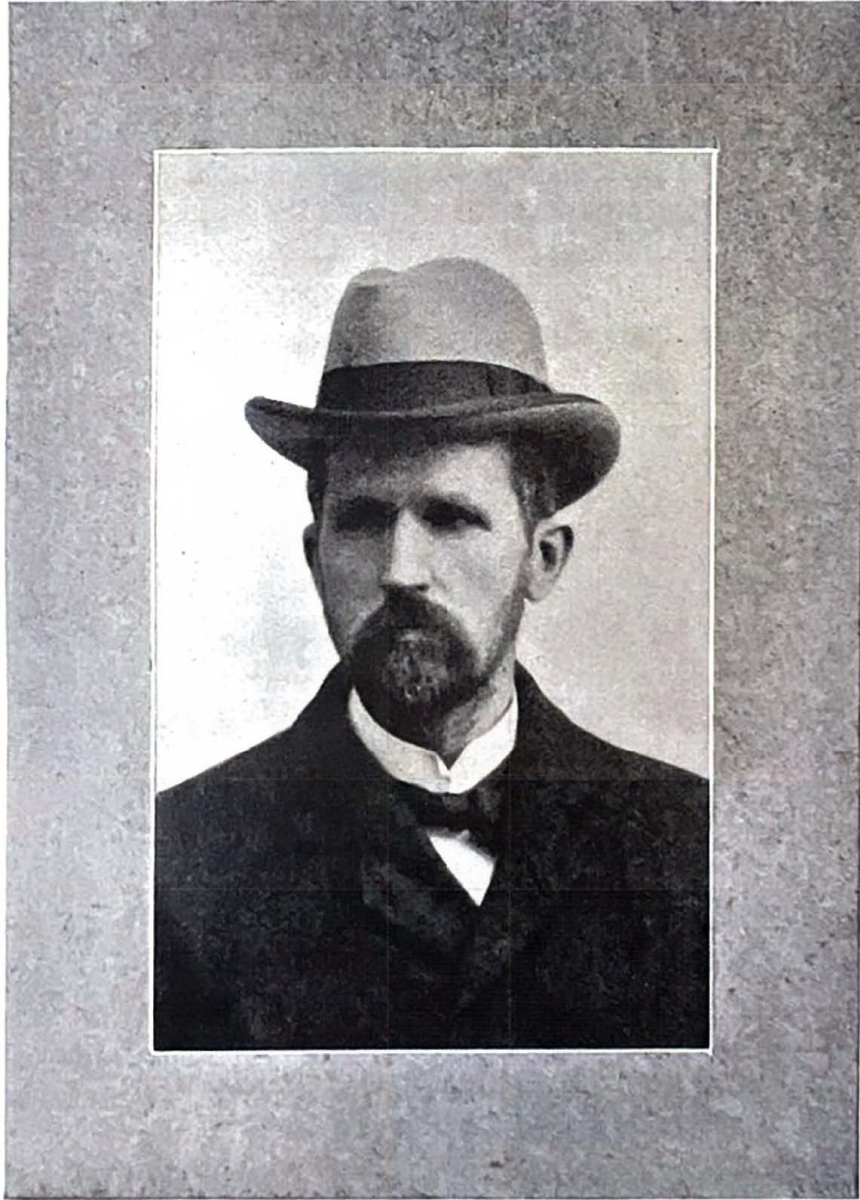
**“Watch Weel.”**—On the face of a large stone in an old Scotch abbey are these words, “Watch weel,” quite alone, and deeply engraven in large irregular-shaped letters. It was a watch-word during the Border wars. They watched for a coming enemy. God’s children should “Watch well,” not for an enemy, but for our Saviour and Friend. “I say unto all, watch” (Mark 13. 37). “Surely I come quickly” (Rev. 22. 20).

**“How is Christ the Word?”**—A sceptical gentleman said to a servant of Christ, “Can you give me the reason why Jesus Christ is called the Word? It is a curious term.” The servant of Christ replied, “I suppose, as words are the medium of communication between us, the term is used in the Scriptures to demonstrate that He is the only medium between God and man. ‘In the beginning was the Word’” (John 1. 1; 1 John 1. 1; 1 Tim. 2. 5).     HYP.

## TIMELY GRACE.

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GRACE is not given, save when it is needed. We do not want light while it is yet day, and the sun shining on our path. But when darkness falls—when sorrow and trial encompass us, and we see no path; 'tis then the promise is fulfilled—"At evening time it shall be light."



FREDERICK STANLEY ARNOT,  
OF CENTRAL AFRICA.

## A MODERN LIVINGSTONE.

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SUCH was the title given by the *Glasgow Herald* to F. S. Arnot in reviewing the issue of "GARENGANZE; or, Seven Years' Pioneer Mission Work in Central Africa." That there was warrant for the title is shown in the remarkable similarity of service. David Livingstone spent 33 years in the dark continent, traversed 29,000 miles of its roads and swamps, and burned out life's flame for his beloved Africa. F. S. Arnot went out 8 years after Livingstone's death, spent 33 years in service, traversed 30,000 miles, and died in seeking to carry the Gospel message to the unreached tribes in the heart of the land he loved.

FREDERICK STANLEY ARNOT was born in GLASGOW on 12th Sept., 1858. His parents being earnest Christians, he had the advantage of being trained "in the nurture and admonition of the Lord" (Eph. 6. 4). At the age of 8 he was convicted of sin, and in 1869, at 2 o'clock one morning, he found peace through repeating and believing the message contained in John 3. 16.

When a lad of 15 he was sitting with his sister looking over a map spread out on the table. Pointing to the district in which he afterwards settled, he said, "You see these hills beyond the Zambezi?" "Yes," replied his interested sister. "That's where I'm going." "But how will you get there?" she naturally inquired. "Well, if they don't send me, I'll swim there," replied the ardent youth, betraying then his characteristic spirit of persistency which carried him through many a trial in after days.

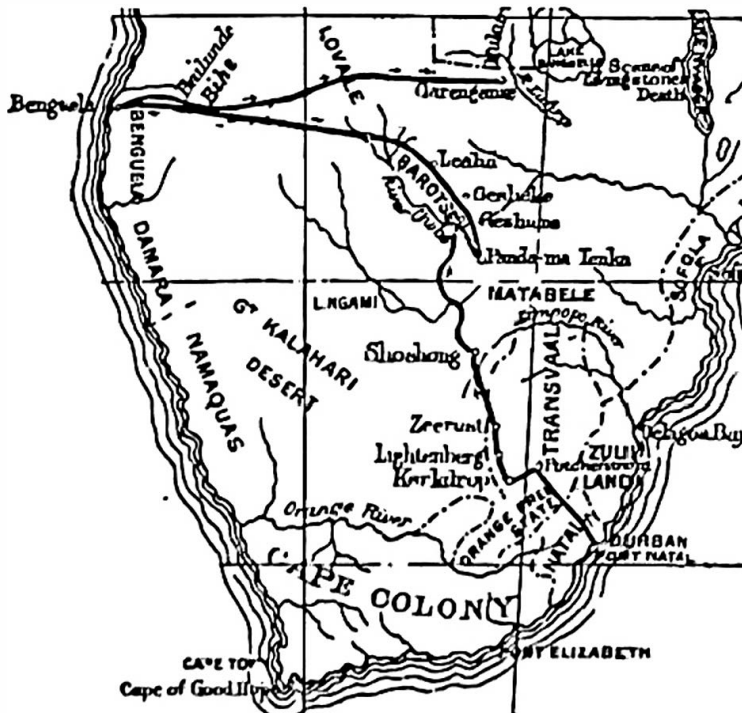
Leaving GLASGOW, with the hearty concurrence of elder brethren, he went forth to Africa, having had some experience in connection with the Summer Pioneer Work in Scotch and English country districts. In his farewell message in Scotland given at the Half-Yearly Meetings in Glasgow last year, he mentioned that it was 33 years since he went out from Parkholm Hall to the mission field, and told how he received his first missionary impulse when, as a little boy, he visited with his sister the home of the family of Dr. David Livingstone in Hamilton, Lanarkshire. Dr. Livingstone's daughter, now Mrs. Wilson, read a letter to Fred and his sister she had received from her father. Dr. Livingstone described in that letter how his heart was overcome by the sight of a slave raid in actual progress, and the awful scenes he had witnessed. Mr. Arnot remembered as

a boy buttoning up his little coat, and saying in his heart, "If ever I grow up to be a man, I would like to go and help that great man in his good work."

Landing in Natal in August, 1881, on the advice of Major Malan, he chose the longer route into the interior, travelling from the south rather than from the east. Donald Graham, a Scottish brother, accompanied him to DURBAN, where their funds becoming exhausted they secured "a lot of knockdown chairs," put them together, sold them, and thus were prepared to go forward. A Christian who gave them hospitality out of his scanty hoard at that time, now resides amongst the wealthy magnates in Park Lane, London, increased in this world's goods, but diminished in interest in the world to come.

His companion remaining at Durban, Mr. Arnot took passage by a company of transport wagons bound for the TRANSVAAL, and visited many of the Boers in the Orange Free State and Western Transvaal. He next made for SHOSHONG, then the chief town of Khama's country. Khama placed at his disposal his own big wagon and span of trained oxen. The half-coloured butcher of the town brought to the wagon a heavy bag of highly-spiced sausages, others brought bags of food and various supplies

to help him forward on the journey. Passing across the KALAHARI desert was very trying, water was scarce, and the cattle suffered much. Here occurred an incident which has drawn forth many a tear, as Mr. Arnot again and again told it in his own simple way: "At last in the midst of the desert we had to loose the cattle to go in search of water to save their lives.



The black line indicates Mr. Arnot's route.



*A Modern Livingstone.*

Some wandering bushmen came along, dug pits in the sand, and sank a long hollow reed deeper into the bottom. In the morning they sucked up a frothy liquid, spat it into tortoise shells and saved our lives. Never was a drink more welcome." The tsetse flies compelled the wagon with oxen to return, so he pressed forward with 3 pack donkeys, and reached the CHOBE River, and water in abundance. Here the lions were troublesome, leopards charged through the camp, antelopes, buffalo, and giraffe lined the path, and a troop of baboons brought the party to a complete standstill for some hours.

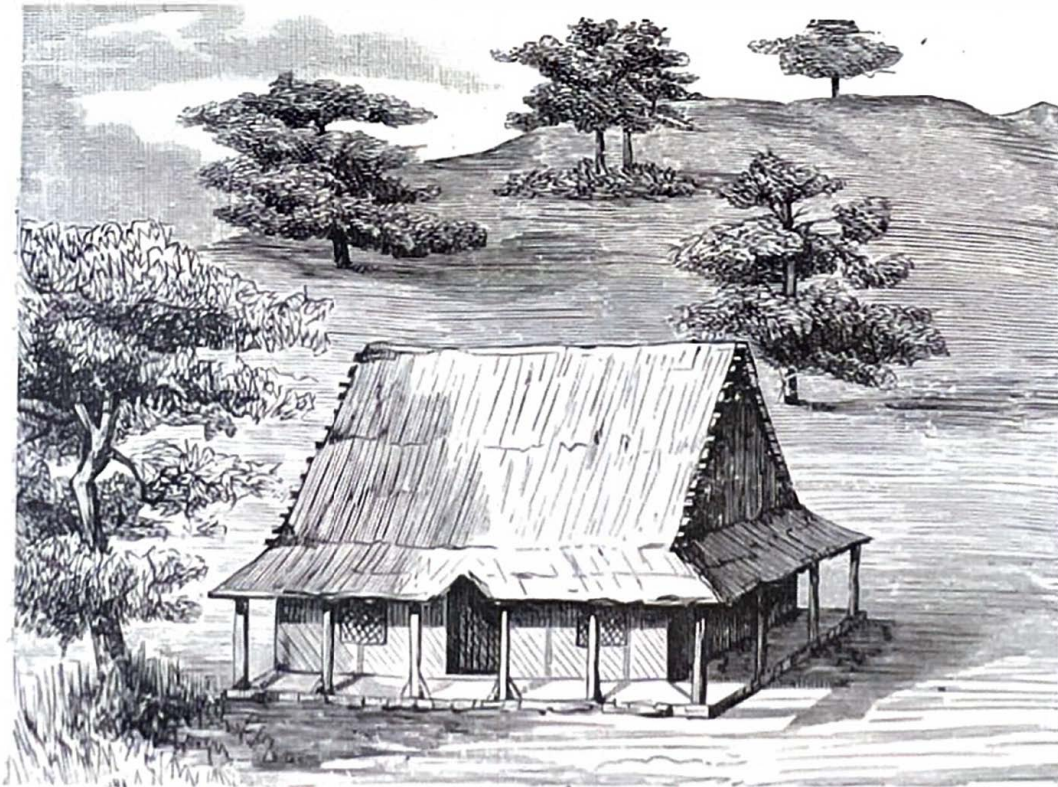
At a trading station he sold the donkeys, and made up loads for the native carriers. Beyond SHESHEKE (on the map Gesheke) Mr. Arnot was attacked by his first African fever, lay alone under a bush for 3 days, till the only lad with him brought help, and he was carried to PANDA-MATENKA. With the raw Zambezi natives he continued the journey to Liwanike's town, reaching LIALUI (Lealia), 19th December, 1882. Two years were spent among the Barotse natives, who had known the "Great Doctor." They told wonderful stories of his powers, and an old blind minstrel repeated in Sechuana one of Livingstone's sermons on the "Last Judgment." Leaving Lialui, with Biheans as carriers and guides, he made for BENGUELA. Having heard of the Garenganze country from a company of natives, he decided to make for it, assured that God would direct his steps day by day.

In setting forth into the interior from BIHE, he received much kindness from Na-Kandundu, the queen-mother of the fishing tribe of Baluena, pushed on till he reached the famous Msidi, who had risen from a copper trader owning four muskets to be king of a very large country. After 10 days of waiting and testing, he was welcomed by this chief, his 800 wives, and 20,000 of his subjects. December, 1887, marks the real beginning of missionary work on the GARENGANZE. Mr. Arnot built a house and laboured alone for some time, then Messrs. C. A. Swan and W. L. Faulknor took up the work, and let Mr. Arnot home for 6 months. In 1889 Mr. Arnot took out a large party of recruits. Messrs. H. B. Thompson, F. T. Lane, and D. Crawford pressed forward to the relief of the 2 lonely workers, arriving in Garenganze on 7th November, 1890.

*Frederick Stanley Arnot.*

Other noble workers followed from various parts, the work begun in simplicity and faith, spread to many parts, till now there are 16 stations, over 60 workers, and thousands of native men and women saved by grace, walking in the ways that be in Christ, and waiting for the mighty shout to manifest "all one in Christ Jesus" (Gal. 3. 28).

Some trophies of grace may be mentioned. At Kavungu, for a coloured handkerchief valued 4½d., Mr. Arnot redeemed a slave boy named NGOI (Goy) from a party of traders. He writes: "The poor boy could hardly stand, so I carried him on my mule, clinging to my back with his sinewy little arms, much as he had clung to his mother a few months before. Goy became a true disciple and real helper for many years till called home. SANJE, a big, strong porter, who travelled into the interior with Messrs. Bird and Schindler, was led to Christ by Miss Gilchrist, baptised by Mr. Swan, and witnessed a good confession for many years. NJIMBI, an older man, who heard Mr. Campbell tell the story whilst learning Umbundu in his native village was converted, and delivered from "fits," physically and spiritually. MISHE-MISHE, whose after



The first house built by Mr. Arnot in Garenganze in 1888.  
How different to a mansion in Park Lane, yet what "recompense" (Heb. 11. 26).

## *A Modern Livingstone.*

life proved that his confession of Christ by Lake Mweru's shore was real. POKANWA, a Mohammedan in the employment of an Arab trader, who came to Benguela to buy guns and powder, and learned of the peace-speaking Blood. MWEWA, a daughter of King Msidi, who became the wife of Pokanwa. Mention must also be made of DICK, Mr. Arnot's old Barotse boy, and his wife DILUNGA. Time would fail to tell of many others "whose names are in the Book of Life" (Phil. 4. 3).

The hardships of early days brought on a trouble connected with the spleen, which greatly hampered Mr. Arnot's movements in Africa, and compelled him to take long periods of rest and residence in England or South Africa, yet his heart ever remained in Africa, and all his moments were spent in praying, planning, and pleading for that land.

In an interview with CECIL RHODES, the great empire builder manifested much interest in Garenganze, and sought to enlist the sympathies of Mr. Arnot in training the natives for telegraph and kindred duties. Mr. Arnot had to explain his call to "a great work" (Neh. 6. 3) from which he could not "come down."

The Duchess of Teck and Princess May, now QUEEN MARY, went to hear Mr. Arnot in Eccleston Hall, London, invited him to tea, and engaged freely in conversation concerning his work in Garenganze, and other mission work at home and abroad. The DUCHESS OF TECK afterwards wrote to Mr. Arnot as he started back to Africa in 1889.

His pen was kept busy in the interests of the work. In early days came "From Natal to Zambezi" and "Zambezi to Benguela." In 1889, "Garenganze" stirred up many hearts to the crying need of Africa. "Pen and Pencil Pictures of Work in Africa," brought the news up to date. The only volume now obtainable, "GARENGANZE: WEST AND EAST,"\* gives a review of 21 years' pioneer work in the heart of Africa in Mr. Arnot's own simple and straightforward

\*Sir Ralph Williams, K.C.M.G., late Governor, of Newfoundland, in his book, "How I Became a Governor," tells of his journey to South Africa, and says: "Mr. Arnot, the missionary, was a remarkable man. He was the simplest and most earnest of men. I have seen many missionaries under varied circumstances, but such an absolutely forlorn man, existing on from day to day, almost homeless, with hardly any of the appliances which make life bearable, I have never seen. He was imbued with one desire, and that was to do God service. He looked neither to the right nor left, caring nothing for himself, if he could but get one to believe; at least, so he struck me, and I have honoured the recollection of him ever since as being as near his 'Master as anyone I ever saw.'"

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way, and is not likely to be excelled. When the present writer suggested to him the editing of a monthly missionary paper for children, he at once acquiesced, and *Across the Seas* was begun in 1896. Many articles from his pen appeared in *Echoes of Service*, *The Witness*, and other papers.

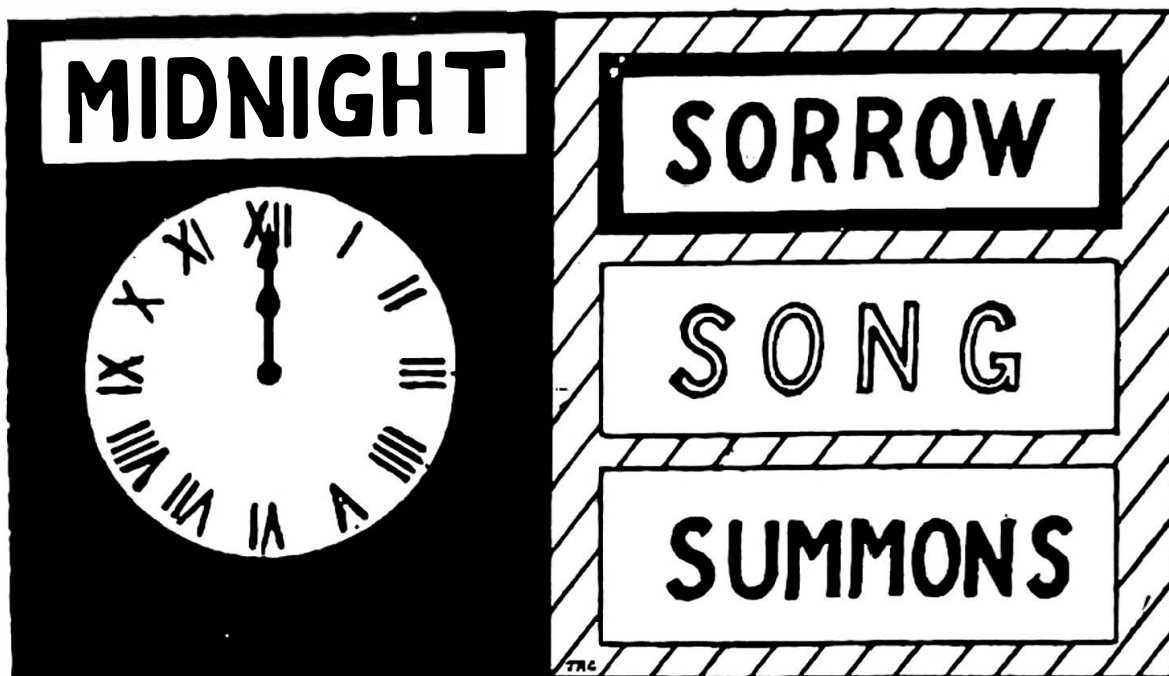
His last effort for Africa was an attempt to found a new station in the unevangelised KABOMPO Valley, North-West



Mr. F. T. Lane. F. S. Arnot. Mr. W. R. Lane.  
Mr. Wm. Lammond. Miss Ada Habershon.  
Leaving London, 31st May, 1913. FAREWELL TO BRITAIN. Miss Habershon.

Rhodesia. Driven back more than once, he was taken seriously ill on 24th January, had another attack on reaching his home in Johannesburg, when it was discovered that his spleen had burst. By cablegram we learn that he was called to higher service on 14th May, 1914. He leaves a widow and 7 children, an aged mother, 3 sisters, and 5 brothers to mourn the loss of one who was beloved by all as an unassuming, true, brave, and persistent African Pioneer Evangelist—a modern Livingstone indeed. HYP.

## MEMORABLE MIDNIGHTS.



THE peculiar interest which attaches to the stroke of midnight can be utilised for a good outline. There is nothing elaborate to make for this object lesson. All you need is a clock of any description (even the card clock used for infants), with hands pointing to twelve, and three pieces of cardboard with leading words written boldly on, to show one by one. Then take 3 midnight scenes.

1. **MIDNIGHT SORROW.** "At *midnight* the Lord smote all the firstborn" (Exod. 12. 29,30). Describe the pass-over night. Every Egyptian household lamenting loss of firstborn because not sheltered by blood on door. Show that infinitely greater sorrow awaits those who obey not the Gospel (2 Thess. 1. 8) and despise the Blood (Heb. 10. 29).

2. **MIDNIGHT SONG.** "At *midnight* Paul and Silas prayed and sang praises to God" (Acts 16. 25). Picture the noble two, unjustly punished, lying with bleeding backs on prison floor, feet in stocks, yet singing. Christians can sing in the darkest hours of life. Apply pointedly verse 31.

3. **MIDNIGHT SUMMONS.** "At *midnight* there was a Cry made, behold the Bridegroom cometh" (Matt. 25. 6). The wise and foolish virgins may be likened to real and sham Christians. When Christ comes the testing will take place. Those who are saved will be "caught up" (1 Thess. 4. 16) to the marriage supper (Rev. 19. 9). The unsaved, like foolish virgins found not ready, will be shut outside for ever. Urge all to be ready for the midnight cry. T. R. C.

## UNSEARCHABLE RICHES.

“**Y**E are complete in Him” (Col. 2. 10). This statement declares the character of our salvation, the measure of our acceptance, the relationship in which we stand to the Saviour, and the provision which has been made for us. Riches which are unsearchable (2 Cor. 8. 9; Eph. 3. 8).

**Fulness of the Godhead** (Col. 1. 1-22). “In Him dwelleth all the fulness of the Godhead” (Col. 2. 9). Deity, absolute and eternal, essentially belongs to the Son. The image of the invisible God, the brightness of His glory, the only begotten of the Father, and the Revealer of the Father, He dealt with our sins in humiliation and death, and now links us with Himself in resurrection. He is the head; all fulness dwells in Him. The treasures of wisdom and knowledge are His. Our access to the Father is through Him (Eph. 2. 18). Accepted in Him (Eph. 1. 5), we shall shortly be manifested with Him (Col. 3. 4).

**All Things** (Col. 2. 1-15). “All things are yours; . . . ye are Christ’s; and Christ is God’s” (1 Cor. 3. 21-23). United to the Son and in subjection to Him, earth’s possessions and the attractions of the world take their proper perspective. As heirs with Him of the kingdom, faith claims these things as ours. The time to enter into the inheritance is not yet, but the obedient spirit can make the world and the circumstances of life his servant in conforming him to the likeness of his Master.

**Life and Godliness** (Col. 3. 1-17). “All things which pertain unto life and godliness” (2 Peter 1. 3). The inheritance may be future, but the blessing is present. To-day there is given to us in the indwelling of the Holy Spirit, and the inexhaustible treasures of the Scriptures (by prayer and communion), possibilities which no saint of God has ever fully realised. To live in Him, to be filled with His Spirit, to share His hopes, to live out His life, is a treasure beyond compare (2 Cor. 12. 9).

**Everlasting Joy** (1 Thess. 1. 1-10). “We shall be like Him” (1 John 3. 2). That the broken and outcast shall be saved is grace indeed, but that the lost of earth shall be heirs of the kingdom is grace abundant. Every trace of the earthly image effaced in the image of the Heavenly; the body of humiliation exchanged for the body of glory; weakness of will, deformity of character, lost in the likeness of the Holy One of God.

J. H.

## ACTS AND FACTS.

**Aristotle** was a great philosopher. He proclaimed, "Happiness is man's greatest good." What did he say in the face of death? "I was born in sin. I have lived unhappily. I die in doubt. Cause of causes pity me!" How different to Paul in 2 Timothy 4. 7, 8.

**Dr. Elder Cumming**, the famous Scottish preacher, prayed a prayer which may well be repeated. It was: "Oh, God, when we read Thy Word, may we listen; when we listen, may we hear Thy voice; when we hear it, may we know; *and* when we know, may we follow. Amen." "Hear and do" (Phil. 4. 9).

**Lord Lister**. When King Edward VII. shook hands with the great surgeon after the 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." How many rescued from "so great a death" (2 Cor. 1. 10) and planted on the golden strand will say the same of our Lord Jesus Christ.

**Martin Luther** said: "Once upon a time the devil came to me, and said, 'Martin Luther, you are a great sinner, and you will be damned!' 'Stop! stop!' said I, 'one thing at a time. I am a sinner it is true, though you have no right to tell me of it. I confess it. What next?' 'Therefore you will be damned.' 'That is not good reasoning. It is true I am a great sinner, but it is written, 'Christ Jesus came into the world to save sinners, of whom I am chief,' therefore I shall be saved. Now, go your way.'" "The devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5. 8).

**Sir Walter Scott**. The following extract from Lockhart's "Life of Sir Walter Scott" gives the true version of an incident often quoted: "After again enjoying the Bath chair for perhaps a couple of hours out of doors, he desired to be drawn into the library and placed by the central window, that he might look down upon the Tweed. Here he expressed a wish that I should read to him, and when I asked from what book, he said: 'Need you ask? There is but one.' I chose the 14th chapter of St. John's Gospel; he listened with mild devotion, and said when I was done: 'Well, this is a great comfort. I have followed you distinctly, and I feel as if I were yet to be myself again'" (2 Tim. 3. 16, 16).

## THE HOMEWARD JOURNEY

FROM THE LAND OF BONDAGE TO THE REST OF CANAAN

### THE CHOICE OF CALEB.

READ Joshua 14. 1-15. LEARN 2 Cor. 5. 10. HINTS, Bad choice, Gen. 13. 11; strange choice, Heb. 11. 25; wise choice, 2 Chron. 1. 10; best choice, Luke 10. 42.

THE story of the life of Caleb is interesting reading. His name is first mentioned in the account of the spying out of the land (Num. 13). Nearly forty years later, on the plains of Moab (Num. 26. 65), we find just two men besides Moses alive of all the multitude that left Egypt, Joshua and Caleb, and only those two crossed Jordan and entered the promised land. Faith in God made all the difference.

**Caleb's Faithfulness.** "Forty years old was I when Moses sent me to spy out the land" (v. 7). In Numbers 14 we have an account of Joshua and Caleb, with the others, searching the land of Canaan. They were the only two spies who brought a good report of the land, for which report the people would have stoned them to death had not "the glory of the Lord appeared in the tabernacle" (Num. 14. 10). The Jews in a later day treated the Lord Jesus in the same way. They put Him to death (Luke 4. 29), and all who will faithfully follow Christ will assuredly suffer persecution (2 Tim. 2. 12).

**Caleb's Inheritance.** "Surely the land whereon thy feet hath trodden shall be thine inheritance" (v. 9). God at that time promised Joshua and Caleb an inheritance in the land, and now at the end of forty-five years Caleb claims fulfilment of that word. God's delays are not denials. Every one of God's promises will not only be fulfilled, but they will be fulfilled at the right time.

**God's Faithfulness.** "The Lord hath kept me alive these forty and five years" (v. 10). Caleb acknowledged that God had not only kept him alive, but made him strong, and at the age of eighty-five he was a stalwart believer. His faith was still strong in God. There is nothing honours God like faith, and God in turn honours faith. God wants to be trusted. He saves those who trust his Son.

**Caleb's Choice.** Caleb chose Hebron, the very place he searched as a spy (Num. 13. 22), where were good fruits and strong enemies. Hebron means "communion," and it should be ours to live there in spirit now, just as it was Mary's choice and portion (Luke 10. 42). Just as Caleb overcame the Anakims in the strength of the Lord, so may we overcome our enemies by the same power.

**Joshua's Blessing.** "And Joshua blessed him, and gave unto Caleb . . . Hebron for an inheritance" (v. 13). The action of Joshua would remind us of the time that is coming when the once Man of Sorrows will divide the spoil with the strong (Isa. 53. 12); those whom He justified and made strong in their weakness (2 Cor. 12. 9).

**Illustration.** Lord Lyndhurst, one of the most brilliant of England's Chancellors, was sceptically inclined for many years. In his old age he was led to consider the claims of Christ, and was brought to accept of Him as Saviour. On one occasion, with tears running down his cheeks, he was heard saying, "My soul is saved, but my life is lost." What a sad confession! Caleb was a striking contrast to this; he grew old in the service of the Lord.



## *Subjects for Sunday.*

### THE SIX CITIES OF REFUGE.

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

WE have to consider the provision of a merciful God for the shelter and safety of the life of the poor man who unwittingly was the cause of his neighbour's death. In the story of the cities of refuge God is seen in His twofold character, namely, as a just God and a Saviour.

**Divine Justice.** In the case of murder God's pronouncement was, "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9. 6). It was the duty of the next of kin to demand satisfaction from the author of death. The nearest relative became the avenger of blood. God's law, like the avenger of blood, demands satisfaction from the sinner to-day. "The soul that sinneth it shall die."

**Heavenly Mercy.** "Appoint out for you cities of refuge" (v. 2). In the plains of Moab, before the people crossed Jordan, the plan was prepared by the Lord and proclaimed by Moses (Num. 35). Six cities of refuge were to be appointed (v. 2)—part of the Levite's portion—three on either side of Jordan, about equal distance from each other. Not only did the situation of these cities present easy access, but the roads thither were specially made (Deut. 19. 3); indeed everything was done to assist the unhappy man in his flight to the City of Refuge. Beautiful picture of salvation! We had broken God's law (Rom. 3. 19), God foresaw this, and before the foundation of the world planned a refuge from sin's penalty in the death and resurrection of the Lord Jesus (Rev. 13. 8), and the way has been made so easy that we are "saved by grace through faith."

**Perfect Safety.** "They shall take him [the slayer] into the city unto them, and give him a place" (v. 4). These Levitical cities were near, their gates were ever open, and the moment the man-slayer entered he was perfectly safe. In like manner the Lord Jesus, the sinner's Refuge, has promised to "take care" of us (Luke 10. 35).

**Restored Freedom.** "He shall dwell in that city . . . until the death of the high-priest" (v. 6). The man-slayer's release and restoration to his former place depended on the death of the high-priest. Nothing but the death of the high-priest could free him. So it is to-day, nothing but the death of the Lord Jesus Christ can release sin-bound men and women from banishment and all law claims (Gal. 4. 5).

**Illustration.** In Germany there was a prison of exquisite beauty; its floors and walls were highly polished, it was roofless, and the prisoners could look out upon the beautiful sky. A prisoner was placed therein, and for a little he thought of the splendour of everything about him, but after a time he discovered that the walls were gradually drawing nearer and nearer inch by inch. The cold sweat came upon his brow, for he saw that those walls were soon to embrace him in the arms of death. There was only one way of escape, and that was from above; a friendly hand might possibly be stretched down to him, but he saw no such hand. That represents the condition of us all. The walls are approaching, and like the man-slayer and the City of Refuge, there is but one way of escape. The Son of God is reaching down His hand to save. Only Christ can save.

## *The Homeward Journey.*

### JOSHUA'S PARTING TESTIMONY.

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

JOSHUA was now an old man and nearing his end. His parting testimony to the children of Israel is our lesson.

**A Backward Look.** Joshua gives in rapid outline an account of God's dealings with Israel. He speaks of Abraham's call, the deliverance from Egypt, salvation at the Red Sea, victory over enemies, cursing changed to blessing, the crossing of Jordan, and their entrance to Canaan. Joshua basis his appeal on the "mercy of God."

**A Wise Choice.** "Now therefore fear the Lord, and serve Him" (v. 14). There was always the danger of the Israelites being attracted by the false gods of the Amorites, and he exhorted them to make a choice as between the true and the false. Joshua not only exhorted them to make a wise choice, but he sets before them a good example. He said, "As for me and my house, we will serve the Lord" (v. 14). Choice is an important factor in matters of daily life; it is more so in regard to eternal things. A right choice means eternal bliss, a wrong choice means eternal woe.

**An Immediate Decision.** "Choose ye *this day* whom ye will serve" (v. 15). The choice was to be decisive and immediate. This is like salvation. God's time is *now* (2 Cor. 6. 2). It has been well said that Hell is paved with good intentions. Sunday school teachers should press for decisions for Christ.

**A Responsible People.** Their promise and intention marked out their responsibility; they were "witnesses against themselves." Our resolves and intentions are oftentimes an acknowledgment of what we ought to be, but we even come short of these. Our own standard of right convicts us of sin. A written record of the promise was also made, and formed convincing evidence against failure; thus the written Word of God is against the offender (John 12. 48). Thank God, His Word also speaks of One who came not to condemn the world, but that the world through Him might be saved.

**A Helpless People.** "Ye cannot serve the Lord" (v. 19). The people might well promise allegiance to the Lord, but Joshua knew their weaknesses. They were promising more than they were able to do. In Exodus 19. 8 their fathers had said, "All that the Lord hath spoken we will do," and they had miserably failed. They were just like their fathers, and we in our day are like them also. The world has a saying that the Lord helps them who help themselves. The glory of the Gospel is that it brings salvation to those who cannot help themselves. "When we were without strength, in due time Christ died for the ungodly" (Rom. 5. 6).

**Illustration.** Long ago, when Antiochus the Fourth was met by the Roman Ambassadors, bringing the Senate's missive forbidding his war with Egypt, he purposed replying on the morrow. Popilius Lunas therewith drew a circle round Antiochus in the sand, and cried, "Decide now, before you step out of that circle." This brought him to decision. He gave up the war, and returned to his capital. The message from Heaven through our lesson is, "*Choose now* whom ye will serve."

## JESUS, THE FAITHFUL WITNESS.

READ John 5. 24-40. LEARN John 5. 39. HINTS, False witnesses, Matt. 26. 60; true witnesses, Acts 2. 32; faithful witnesses, Acts 22. 20, Rev. 2. 13.

THE Lord Jesus appears in our lesson as the faithful and true Witness.

**The Life-Giving One.** "Verily, verily," surest of sure words. This is a peculiarity of John's Gospel. In chapter 3. 3 we find the two words in connection with the necessity of the new birth; in chapter 5. 19 as to the Son's work agreeing with the Father's, and here as to the result of hearing and believing. "Hath everlasting life." Life everlasting is the possession of every one who believes in Jesus. "Shall not come into condemnation." "Hath" covers the present time; "shall not" reaches out into all future time—to eternity (John 10. 28). Verse 25 gives us another certainty: "Verily, verily, . . . the hour is coming, and *now* is, when the dead shall hear the voice of the Son of God: and they that hear shall live." There are those living and walking to-day who are described by the Scriptures as being "dead in trespasses and sin" (Eph. 2. 1). To such God is calling to "look and live."

**The Righteous Judge.** "The hour is coming." In verse 25 it is "the hour is coming, and *now* is." Notice that in verse 28 it is different—a time of judgment—not the hearing of Gospel day of grace, but the authority of the Judge summoning to judgment on the ground of deeds (Dan. 12. 2; Acts 17. 31). All judgment is in the hands of Christ, for the reason that "He is the Son of Man" (v. 27). As Man He walked this earth, and having perfect knowledge of the weakness of human nature, He will be just and considerate in His judgment.

**The Father's Testimony.** "If I bear witness of Myself." That is, if His words and testimony were of His own origin. It was necessary that He should testify *about* Himself, but it was not His own conception (Luke 9. 35). "John bare witness." One whom you Jews yourself rejoice in the light of: him, said Jesus, I refer to. "A greater Witness," the works the Father gave Me to do. These tell of His glory, His divinity, storms allayed, hungry fed, blind see, lame walk, the poor have the Gospel preached—the work of the Cross, all testify of Jesus' glory. "The greatest Witness," the great and glorious Father, speaks from Heaven (Luke 3. 22; 9. 35). "Search the Scriptures." Another great witness—the Word of God—it testifies of Jesus "in the volume of the book" written of Him (Psa. 40. 7). In the mouth of so many witnesses, in the face of such evidence, unbelief is inexcusable.

**The Son's Claim.** "All men should honour the Son" (John 5. 23). 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 must either in grace acknowledge Him or meet Him in judgment (Phil. 2. 10). "Kiss the Son, lest He be angry" (Psa. 2. 12).

**Illustration.** The Christians in a village in Wales are called "Dead Certs," because they hold to the Word of God, which says, "He that heareth My Word, and believeth on Him, *hath* everlasting life" (John 5. 24), and "Ye may *know* that ye have eternal life" (1 John 5. 13).

## HANDFULS OF HELP.

### Be Not Slothful (Heb. 6. 12).

1. Work out your own salvation with fear and trembling, - - - - - Phil. 2. 12
2. Fight the good fight of faith, - - - - - 1 Tim. 6. 12
3. Grow in grace, - - - - - 2 Pet. 3. 18
4. Be instant in season, out of season, - - - - - 2 Tim. 4. 2
5. Study to show thyself approved, - - - - - 2 Tim. 2. 15
6. Earnestly contend for the faith, - - - - - Jude 3
7. Not slothful . . . fervent in spirit, serving the Lord, Rom. 12. 11

### Suffering :

#### AN ACCOMPANIMENT OF JOINT-HEIRSHIP WITH CHRIST. (Rom. 8. 17.)

1. It is given us to suffer (Matt. 10. 16-38; John 15 18 21; 16. 33); hereunto were called, - - - - - 1 Pet. 2. 21
2. Christ was made perfect through suffering, - Heb. 2. 10, 11
3. He suffered, being tempted,  
Heb. 2. 18; Luke 4. 2-14; Heb. 4. 15
4. He learned obedience by the things that He suffered, - - - - - Heb. 5. 8
5. He became obedient unto death, John 14. 31; Phil. 2. 8
6. Rejoice, inasmuch as ye are made partakers of Christ's sufferings, - - - - - 1 Pet. 4. 13
7. If ye suffer, the Spirit of Glory resteth upon you, - - - - - 1 Pet. 4. 14; Rom. 8. 17
8. If we suffer, we shall also reign with Him, - 2 Tim. 2. 12

### The Shadow and the Substance.

“Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me” (Heb. 10. 5).

#### SHADOW.

1. Burnt offering, - - - - - Lev. 1. 1-10
2. Meat offering, - - - - - Lev. 2. 1-3
3. Peace offering, - - - - - Lev. 3. 1-5
4. Sin offering, - - - - - Lev. 4. 3-12

#### SUBSTANCE.

1. Became obedient unto death, - - - - - Phil. 2. 8
2. God . . . manifest in the flesh, - 1 Tim 3. 16; Matt. 1. 23
3. The enmity slain, - - - - - Eph. 2. 14-16; Rom. 5. 1
4. Manifested to take away our sin,  
1 John 3. 5; 2 Cor. 5. 21; Rom. 5. 6

“Who His own self bare our sins in His own body on the tree” (1 Pet. 2. 24).

## TALES WORTH TELLING.

**All Things in God.**—A rich man who lost his money said, "Formerly I brought God into all things, now I have all things in God." "All are yours—life, death" (1 Cor. 3. 22).

**"Perhaps To-day."**—A well-known Christian gentleman had these words printed, framed, and hung in his dining-room. What did he mean? Jesus is coming (Acts 1. 11). Perhaps He may come to-day (Rev. 22. 20).

**Sell and Pay.**—A wealthy gentleman, urging C. H. Spurgeon to come and preach a sermon to provide funds to pay the debt on the chapel, offered the use of his town house, his country seat, or his seaside place. The reply came prompt: "Dear Sir,—Sell one of your places and pay the debt.—Yours very truly, C. H. Spurgeon." Many might "do likewise" (Luke 10. 37).

**From the Pulpit Foot.**—Old Betty was the self-righteous servant of the minister. It seemed as if she might never be awakened. A strange minister preaching, cried, "There is a road to Hell even from the pulpit foot." Betty sat there, she was angry, could not sleep. Yet it was true, and was the means of her being awakened and saved. Many are not "far from the Kingdom" (Mark. 12. 34), yet will be "afar off" by-and-bye (Luke 16. 23).

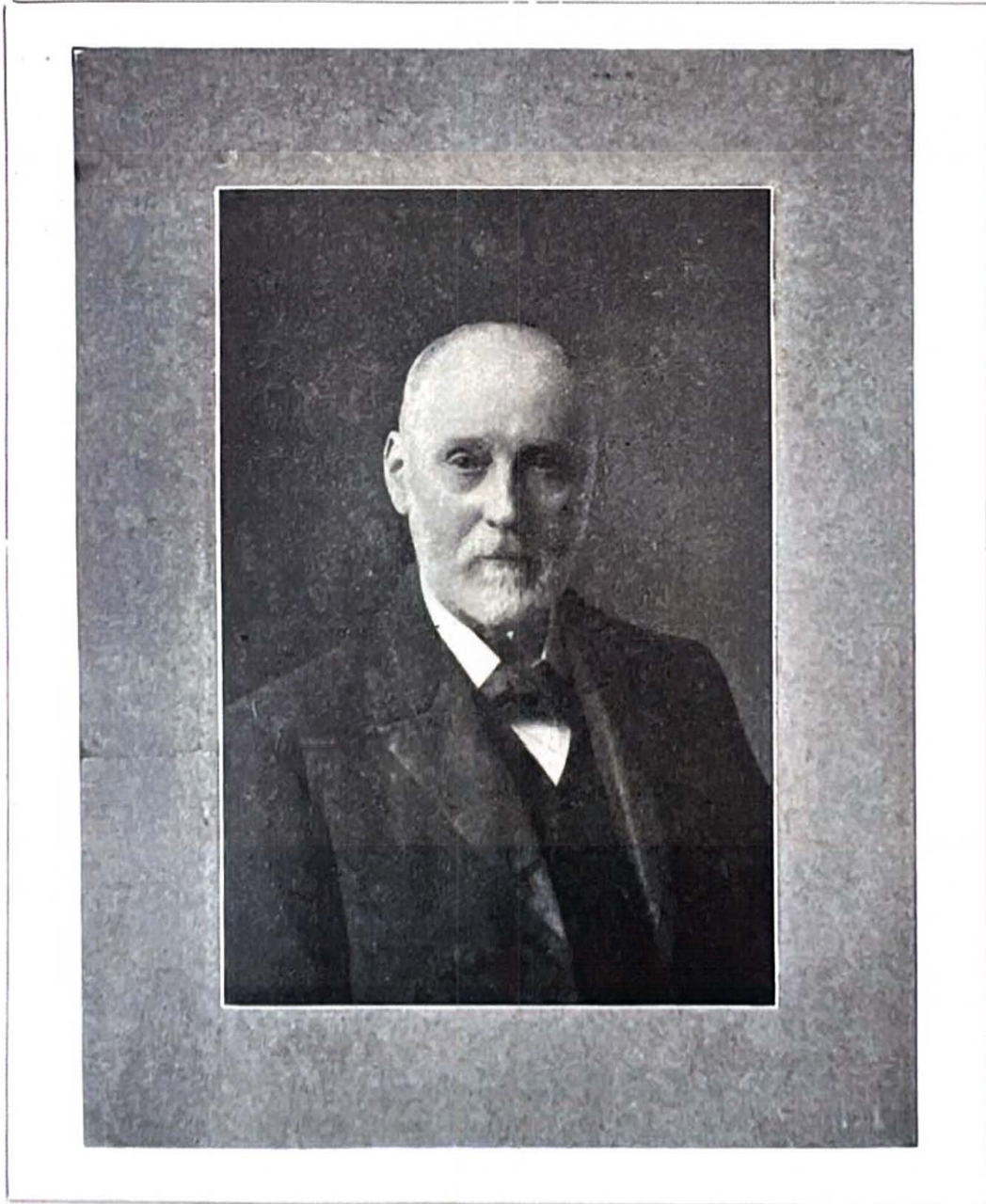
**Which Way do you Run?**—Two veterans went to examine a little girl who sought fellowship. After hearing how the change took place, one said, "Well, dear, were you a sinner before this change took place?" "Yes, sir." "Are you a sinner now?" "Yes, sir. I think I am a greater sinner than ever." "Then what is the difference?" he inquired. She thought for a moment, then said, "Then I was a sinner who ran *into* sin, now I am a sinner who runs *from* it." "Flee also youthful lusts" (2 Tim. 2. 22).

**"No Hell" Theory Upset.**—"There is no Hell. Hell is here!" cried one of the audience at an open-air meeting in London. "You are wrong, for three reasons," replied the speaker. "1st, Within a short distance is the Thames, and there is no water in Hell. 2nd, Over the way, Dr. Dixon preaches the Gospel, and there is no Gospel in Hell. 3rd, I and other Christians are here, and there are no Christians in Hell." "You'll better go now, mate," said one of the audience, and he went. There is a Hell (Psa. 9. 17), and a Hell hereafter (Luke 12. 5; Rev. 20. 14) for all who are not "born again" (John 3. 7).  
HYP.

## INDIFFERENCE v. FAITH.

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INDIFFERENCE is not faith. Recklessness is not faith. There are not a few easy-going believers who find no difficulties whatever in the church. They can be calm even in the most trying circumstances. But it is not the calmness of faith. It is the calmness of sheer easy-mindedness—a very different thing from *faith in the living God*.



ANTHONY JOBSON,  
OF WEST HARTLEPOOL.

## ANTHONY JOBSON, OF WEST HARTLEPOOL.

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THE number of "chief men among the brethren" (Acts 15. 22) whose brief records have appeared in these pages during the last fifteen years have been many and varied. Some have been "chief" in their ability to minister the Word of God, others have given Songs of Zion which are sung world wide; some have been "chief" in carrying the glad tidings into "the Regions Beyond" (2 Cor. 10. 16), others as Evangelists in Homelands; some have acted as Pastors or Guides over extended areas, a number as "faithful men" (2 Tim. 2. 2) in a district, county, or country.

ANTHONY JOBSON, of West Hartlepool, may be classed among the latter, for no man was more widely known and more implicitly trusted, and few had done as much for the extension of the Gospel and the sustaining of a testimony to the Name in the North of England.

His sound judgment and shepherd care became to be valued over a much wider area. Many in the Midlands and South of England sought his help in times of difficulty. Missionary work in all lands, especially in heathen and Roman Catholic countries, found in him an earnest supplicant in prayer, and a liberal supporter in pounds. When the suggestion was made in London for commencing a fund for "Widows and Orphans of Missionaries," Mr. Jobson was chosen as one of the four trustees of the gifts, a duty he faithfully discharged till called to higher service.

Born in Sunderland in 1836, as a young man he pioneered in some of the parts of Canada and the United States, where huge towns and populous provinces or states are now found. Converted over fifty years ago, he took a decided stand for the Lord, became a diligent student of the Word, saw the privilege of giving testimony to His death, burial, and resurrection with his Lord by immersion (Acts 8. 38; Rom. 6. 4, 5), and forsaking all the names invented by man as gathering centres or party titles, sought to own "no man save JESUS ONLY" (Matt. 17. 8), a position to which he firmly but graciously adhered, and ever sought to encourage others therein.

When we first became acquainted with him, close on forty years ago, he was in business in Sunderland, devoting not his spare time, but most of his time to the work of the Lord in the Gospel Room (which he had built), and over an extended area. Gospel tent work was then a novelty, and

*Anthony Jobson, of West Hartlepool.*

large crowds were got under canvas. Brethren Charles Morton, Samuel Blow, F. A. Banks, Geo. Geddes, Wm. Willington, now gone Home; Rice T. Hopkins, John Brunton, and other honoured servants still in the body were at one time or another associated in the evangelistic efforts in different parts.

Removing to West Hartlepool in 1888, he made his influence felt in the neighbourhood. One of the special lines of work in which he delighted was the visitation by a band of workers of some of the large collieries on a Saturday afternoon. Tracts were distributed from door to door, short bright Gospel testimonies given in the centre of each "row," and the whole place visited in this quiet effective way. A typical afternoon's work was described in *The Witness* for 1899, and afterwards reprinted in *The Christian* for the encouragement of similar work in other districts.

Though not a fluent speaker, his messages were ever felt to have the added weight of life behind his words. His commercial mind found interest and instruction in facts and figures relating to Babylon, Jerusalem, the Exodus, the Captivity, and similar Scriptural places and themes. A little book by him on "The Two Genealogies of our Lord Jesus" has helped many to a unifying of the records.

"Hebron House" was ever open to servants of the Lord; indeed any of His members were always welcomed, and ungrudging hospitality shown by Mr. and Mrs. Jobson and their two daughters.

After being in labours abundant for close on half a century an affliction of the eyes in measure hampered his activities. A year ago, at the opening of the new hall in Consett (a place where he had helped for many years), there were indications that his days of service were drawing to a close; his health gradually failed since December, and on 20th April, 1914, he was called into the presence of the King.

One of his last efforts, like many before, was the writing of wise and gracious counsel to a company of believers where discord had been sown. He entreated them to forgiveness "by the meekness and gentleness of Christ" (2 Cor. 10. 1) until he could hold the pen no longer, and he added, "I can write no more." May God raise up many such "guides" (Heb. 13. 7), and so meet one of the sad needs in the assembly life of to-day both at Home and Abroad. HYP.



## SUMMER GOSPEL WORK.—II.

Notes of a Meeting of Workers at Uxbridge, containing many practical hints for OPEN-AIR PREACHERS, VILLAGE WORKERS, TRACT BANDS, &c.

### VI. Practical Hints for Open-Air Speaking.

1. **BREVITY.** People can remember a little better than a lot. It is not the amount we say, it is the quantity that is received. A help towards brevity. Let us remember that there are always better men than ourselves in the ring (Phil. 2. 3). We want *brevity*, but not *levity*.

2. **SIMPLICITY** of testimony is a great blessing to the un-saved, let us not forget it.

3. **EARNESTNESS** is better than *eloquence*, though both go well together. The former goes to the heart of man, and God always appeals to the heart and conscience. Arguing has to do with the head.

4. **SOLEMNITY** without **SEVERITY** is a good idea. It is a solemn thing to talk about Hell. It must be done, but accompanied by a tear (Acts 20).

5. **SHUN PROFANE AND VAIN BABBLINGS.**—2 Timothy 2. 16, 23. An infidel arguing with a Christian got the better of the argument. The Christian replied, "You have the better of the argument, but I have Christ, and He is everything." This remark led to the man's conversion.

6. **APPEAL TO THE CONSCIENCE.**—John 4. Jesus told the woman all things that ever she did. Salt is good, though not always pleasant ; like the Word, it is searching.

7. **APPEAL TO THE HEART.** "I that speak unto thee am He [the Christ]."

The prayer meeting before the open-air testimony should be like that in Acts 4. 24-31. They went out in the strength of that prayer meeting, "and the Lord added."

**VII. Singing : its Use and Abuse.** We shall be in tune if we sing unto the Lord. We pray to God, we should sing to God. We should take as much pains with our singing as with our speaking, and put our very best into it. The singing should back up what has been said. Prominence to and conformity with the Word of God should characterise it.

### VIII. Unity a Vital Necessity.

1. **OF WORKERS.** Shoulder to shoulder. We are not so many units, we are one.—Phil. 1. 27. Let us not be jealous of each other's gifts, but make full use of what we have (Phil. 2. 3). Let us be loyal one to another. When a brother is speaking it is our bounden duty to uphold him by

## Summer Gospel Work.

prayer (John 5. 34). If we seek glory one from another it hinders faith. If the workers do not display interest in what is being said, how can we expect outsiders to do so?

2. OF THEME. Many themes are like the clanging of many bells. A lot of different themes will be difficult for the unsaved to follow. Let us show the reality of our oneness by having one theme and one interest. As far as possible follow up what has been previously said, enlarging upon it, and pressing it home. It is not necessary for *each* one to present *every* side of the Gospel. Our united object should be to see that for the glory of God, the truth, the whole truth, and nothing but the truth is preached. It was said of John the Baptist that "He did no miracle, but what he said was true." Let us see that a faithful and clear testimony is rendered which glorifies God and the Lord Jesus Christ, and which leaves the sinner without excuse. We must not let *anyone* or *anything* hinder this testimony. Anecdotes should be used wisely and well.

IX.—**Some Useful Don'ts** compiled from the above notes :  
**Don't** use hackneyed phrases, meaningless terms, exaggerated expressions, or appeals to sentiment only.

**Don't** try to be eloquent, clever, comical, or entertaining. We are not all Spurgeons, we are only messengers—"A voice."

**Don't** provoke unnecessarily; *e.g.*, in a ritualistic district preach the truth. The presentation of truth is the best way to denounce error.

**Don't** continue talking after you have finished; a wearied audience rapidly diminishes.

**Don't** throw yourself about, this distracts the hearers.

Muscular movements do not always denote earnestness.

**Don't** exaggerate; God's Word is complete.

**Don't** speculate; God has revealed sufficient.

**Don't** shout, this grates on people's ears; distinctness is preferable to volume. [our own individuality.]

**Don't** imitate others. Our beauty, if we have any, lies in

**Don't** belittle the Majesty of God. Always give the Lord Jesus Christ His proper title.

**Don't** compromise, God never goes back on His Word.

**Don't** argue, the Word of God is beyond argument. "It is written" settles every point.

**Don't** fear man; his power is limited. Speak in the fear of God, for to Him must we give an account.

## QUIETNESS AND CONFIDENCE.

**R**EST and assurance mark the life spent in fellowship with God. To know Him is to trust Him (2 Tim. 1. 12); to rest in His wisdom and strength (Col. 1. 19).

**The Shepherd's Care.** "The Lord is my Shepherd" (Psa. 23. 1-6). The Shepherd's responsibility to the sheep is threefold. (1) **HE KEEPS** (Gen. 4. 7; John 10. 24). "They shall never perish, neither shall any pluck them out of My hand." I have lost none (John 17. 12). (2) **HE FEEDS** (John 21. 16). The Lord has made provision for His own while here. The Living Water (John 5. 14). The Bread of Life (John 6. 21). (3) **HE LEADS** (John 10. 4); "He goeth before them." "They follow Me." Trial, temptation, want, the enemy, and the need of the sheep are all anticipated and provided for by our Shepherd (John 10. 10).

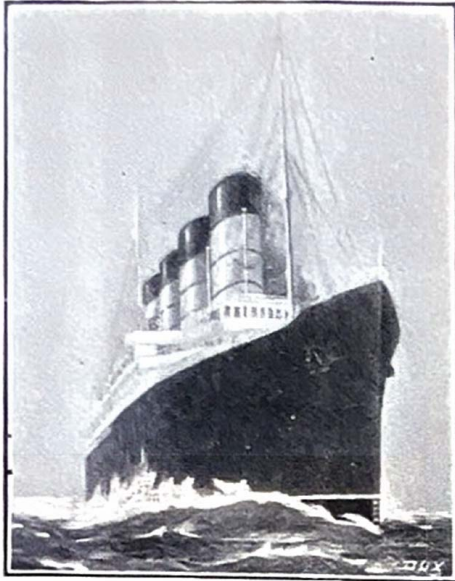
**The Saviour's Strength** (Psa. 24. 1-10). "He shall bring it to pass" (Psa. 37. 5). Unfailing love and unfailing strength are the characteristics of God's dealing with His people. "He will perfect that which concerneth us" assures us for the present day of discipline. "He shall present us faultless before the presence of His glory" gives certainty to the future, and presently "He is able to save to the uttermost" (Heb. 7. 25); to keep from falling (Jude 24).

**Faith's Rest** (Psa. 25. 1-22). "Blessed is the man that maketh the Lord his trust" (Psa. 40. 4). The enjoyment of those blessings, the experience of peace and rest, are dependent on the full response of faith to the grace of God. As long as the Christian endeavours to carry part of the burden, to rely on his own strength, then care and anxiety will be his experience (Phil. 4. 6, 7).

**Weakness Confessed** (Psa. 27. 1-14). "I take pleasure in infirmities" (2 Cor. 12. 10). The experience of the apostle was such that he found in infirmity and weakness not something to be endured, but something which gave him pleasure. His own weakness cast him on the strength of God, and brought calm and peace. It is only with a weak man that God can accomplish great things.

**Help Besought** (Psa. 30. 1-12). "I will call upon the Lord" (Psa. 55. 16). "In everything by prayer" is the only real way to abiding peace. Prayerlessness and anxiety will always go together. As we allow our concerns to become His, and carry our burdens to the throne of grace, in that measure will we know quietness and assurance. J.H.

## CHILDREN ON THE "EMPRESS OF IRELAND."



ON Thursday, 28th May, 1914, at 4.30 p.m., the "Empress of Ireland" left Quebec with 1476 persons on board. She steamed grandly down the St. Lawrence until at a point where the river is thirty miles wide. Here she entered a fog, and in the fog was rammed by the "Storstad," a Norwegian collier, and in less than a quarter of an hour went to the bottom, and in that short time *over a thousand precious lives were lost* in the dark, icy waters.

Let us learn some lessons therefrom.

1. And all this happened **within a few hours of their starting** out, and a little after two next morning. Just like many lives, wrecked very early, spoiled at the start. We need not think it is only those far on in life who meet with trials, and temptations, and death. So it is important to have Jesus as our Pilot at the beginning of our lives.

2. It was **a small vessel that caused all this loss**. One paper said: "It is a most disquieting fact, in these days of improved naval construction with bulkheads and water-tight compartments, that a vessel of magnificent proportions like this C.P.R. steamer should sink like a stone after one blow from a collier not one-tenth her size, and with a speed of less than a dozen knots per hour." We need not wait for big sins to sink us. Temptations we may think insignificant may be our ruin.

3. A correspondent told how **a little girl eight years old was saved**. Her name was "Gracie Hanegan, daughter of the conductor of the Salvation Army National Staff Band. Her father and mother were both drowned, and the little girl, travelling on the train from Rimouski to Quebec, thought her parents would join her again. When asked how she was saved, she replied, 'Oh! I saved myself.' The little child, with her hair in braids down her back, was entirely unconcerned, apparently not realising what she had been through. She had no lifebelt, and when thrown from the doomed ship had nothing to keep her afloat. She

*This can be used as "Eyegate Lesson" in School or at Seaside.*

*Children on the "Empress of Ireland."*

sank, and on coming up saw a piece of floating wood, and grabbed it. Then she was pulled into a lifeboat by the strong arms of a man."

"I saved myself," was not the whole truth. She availed herself of the saving piece of wood ; just as we must lay hold of the promise of God. But she could not have been saved unless some one had laid hold of her and warmed her benumbed body. We lay hold of eternal life, but Christ also lays hold of us.

4. Another little girl named Helen is reported as saying : "**My papa awakened me**, and brought me up on deck. When the ship began to sink he took me under one arm and jumped into the water with me. He then began to swim with me, and placed me on a piece of wood. I did not see my papa after that. I swam with the piece of wood, and so I came close to a boat, and was taken in."

"My Father awakened me" is the language of all who are eternally saved. They can say of the Lord Jesus Christ, "He brought me, "He took me," "He put me in safety."

5. When the rescue boats got among the drowning, one woman's voice pierced the darkness with insistent cries, "**Over here! over here! Oh, my baby, my baby!**" Two of the rescuing boats shot madly away in the direction from which the cry seemed to come. The coxswains twisted the boats hither and thither, and the crews were nerved to almost superhuman exertion by the recollection of that heart-rending appeal. But silence reigned before the boats could reach the spot whence the agonised cries proceeded, and mother and child must be added to the death-roll.

A reporter who described what he saw after all was over, said : "Near one of the doors lies a little girl, perhaps ten years old. Her brown hair, quite dry now, lies across her sweet face as if blown by the wind, and close beside her lies her young mother of twenty-five with her girlie clasped tightly to her breast. Her arm is curved across the baby's body in a grip that even death could not loosen." I wonder if she was the mother who called out in the darkness. Men cannot always save from death, but the Saviour can, and will always save us from sin if we come unto Him and trust Him (Matt. 11. 28), for it is writtcen, "Whosoever shall call on the Name of the Lord shall be saved" (Acts 2. 21). Is your name on the list of God's saved ones? W.L.

## TITLES OF THE WORD OF GOD.

The special meaning of the various words used in Psalm 119 in connection with the Word of God.

THE words used are the following :

1. **Law.** This word comes from the verb "to point out." It is God's will pointed out to us from Heaven ; His law.

2. **Testimonies.** God's witness to us of what God is, and of what pleases Him ; as also His witness against man and his ways.

3. **Precepts.** Directions given by an overseer to those who are executing his work, in which God is regarded as a Master, and we are His workmen, called to obey His directions to the minutest detail. This Hebrew word occurs only in the Psalms.

4. **Statutes.** The verb signifies to " engrave on stone," and hence mark out the immutability of God's decrees, as in the passage, " He hath declared for a *decree*," unalterably. They represent the decrees of a king.

5. **Commandments.** The commands of a father ; often used of God's appointments for our obedience or for our acquiescence.

6. **Judgments.** That which comes from the decision of a judge as to what is right or wrong, and as to reward or punishment. The judicial aspect of the Word of God.

7. **Word.** The word or the thing about which the word is spoken.

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## GOD'S PLAN OF SALVATION.

" The way into the holiest " (Heb. 9. 8).

1. **G**OD first meets the sinner at the altar of burnt offering ; at the door of the tabernacle of the congregation at which atonement is made (Lev. 16. 6, 7 ; Heb. 9. 28) on redemption ground (1 Peter 18. 19).

2. Entering in by the door (John 10. 9, 10) he finds himself at the altar of incense, the altar of acceptance—accepted in the Beloved (Eph. 1. 6)—through whose blood he has received forgiveness of sins (Eph. 1. 7). God there meets him (Exod. 30. 31) on resurrection ground (Eph. 2. 4-6). Thence, by a new and living way (Heb. 10. 19, 20 ; Matt. 27. 50, 51) he passes within the veil (Heb. 6. 19, 20) into the secret of His presence (Psa. 31. 30)—the place of communion (Exod. 25. 22) and fellowship with the Father, and with His Son Jesus Christ (1 John 1. 3 ; 1 Cor. 1. 9)—where He is blessed with all spiritual blessings in heavenly places in Christ. E. A. H.

## *Subjects for Sunday.*

# THE HOMEWARD JOURNEY

FROM THE LAND OF BONDAGE TO THE REST OF CANAAN.

## GIDEON'S CALL TO SERVICE.

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

THE Israelites had back-slidden from the Lord, and sinned against Him. Because of this, God allowed them to fall into the hands of the Midianites, who oppressed them sorely. In their extremity they cry to the Lord, who heard their cry, and came to their aid.

**Israel's Sin.** "And the children of Israel did evil in the sight of the Lord" (v. 1). Because of their sin "the Lord delivered them into the hand of Midian seven years" (v. 1). The Midianites swept over almost the whole land, and fed their camels in the midst of the rich corn-fields of Israel. The Israelites fled to the mountains, hid themselves in the caves, and a grievous famine ensued. Sin and disobedience bring their own reward.

**Gideon's Call.** "And the angel of the Lord appeared unto Gideon" (v. 12). He was threshing wheat in the winepress when the angel visited him. Winepresses are often excavated in the earth for coolness. Such a place was selected to keep out of view of the Midianites. Gideon was doing his duty in a quiet way, all unseen; yet one eye saw him approvingly, and needing an instrument for the deliverance of His people, God selected Gideon. Labour is never in vain "in the Lord" (1 Cor. 15. 58). The greeting, "The Lord is with thee, thou mighty man of valour" (v. 12), sounds strange for such a quiet man doing a secret work, yet the Lord seeth not as man seeth (1 Sam. 16. 7).

**His Humility.** "I am the least in my father's house" (v. 15). Gideon belonged to a poor family, and he himself was the least in that family. It is sinners who know and own their poverty that God enriches with His salvation. God will abase the proud in heart.

**His Sacrifice.** "Gideon . . . made ready a kid" (v. 19). Instructed in the necessity of sacrifice, Gideon offered the kid and unleavened cakes. In this Old Testament story we have Calvary typified. Further, his offering, like Abel's, was accepted. Our Sacrifice, the Lord Jesus Christ, has been offered on the Cross and accepted by God, and those who by faith identify themselves with Him are accepted in all the value of His life and death.

**His Assurance.** "The Lord said unto him, Peace be unto thee" (v. 23). No man can see God and live; and fearing that having seen an angel of the Lord face to face he would die, the Lord's words of assurance to Gideon based on his sacrifice were, "Peace be unto thee." We have a like assurance to-day from God's Word that those who trust their soul to Jesus Christ and His atoning sacrifice have everlasting life (John 3. 36).

**Illustration.** After reading Exodus 12, a father asked one of his family, "Why did the destroyer pass the blood-sprinkled door of the Israelites?" She quickly replied, "Because death had been there before." "Christ died for our sins" (1 Cor. 15. 3, 4). If death has visited Him before me, and I take Him as my Saviour, why should I fear?

## *The Homeward Journey.*

### GIDEON'S TWO TESTS.

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

THE subject of our lesson is Gideon's two tests. Fitted of God for the work he is to do, we are now to see the Lord's further dealing with him.

**The Opposing Enemy.** Gideon, the deliverer, was rejected by those from whom he should have received a welcome (see vv. 28-32). In this he is like our Lord, who, instead of being received as the right-ful King, was rejected, and last of all crucified. The servant is not greater than his Lord, and if we take a stand for God against sin we also shall meet opposition.

**The Spirit's Power.** "The Spirit of the Lord came upon Gideon" (v. 34). This is a wonderful expression, and conveys the idea that Gideon's person was indwelt by the very Person of the Holy Spirit. In like manner the Lord Jesus was equipped for service (Luke 3. 22). This is the Spirit's day, and for the Christian the word is, "Grieve not the Spirit" (Eph. 4. 30), while to the unconverted the warning is, "My Spirit shall not always strive with man" (Gen. 6. 3).

**The Trumpet's Call.** "He blew a trumpet" (v. 34). This was a call to decision (Num. 10. 4). Those who would fight for God against the enemy must take sides with Gideon. Christ is the centre to-day, around whom all who believe in Him must gather. There is no middle course; we are either for or against Christ, either saved or lost.

**The Double Test.** "And Gideon said unto God, If Thou wilt save Israel by mine hand," &c. (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. Yet at the same time it shows that Gideon was conscious of his own worthlessness (2 Cor. 1. 9). Gideon suggests the test of the "fleece of wool," and in great grace God condescends to the level of His servant's little faith and simple plan (Isa. 42. 3). And it was so. The fleece was wet with no doubtful dampness, and yet how slow to believe is the heart of man (Luke 24. 25).

**The Further Proof.** "I will speak but this once," &c. (v. 39). Gideon asked for another proof that he was approved of God as the leader of His people in that great enterprise. In long-suffering tenderness for Gideon's weakness God gives him a second proof. The Lord dealt with Thomas with the same long-suffering love, and such is also His attitude towards man to-day (1 Peter 3. 20; 2 Peter 3. 9).

**Illustration.** A small boy who was at the Sunday school for the first day was greatly pleased with his picture card and its text, "Have faith in God." On the homeward way, however, the precious possession *slipped* from his fingers and from the open street-car. Immediately a cry of distress arose, "I've lost my 'Faith in God,' Stop the car!" The good-natured conductor signalled the driver, and the card was regained, amid the smiles of the passengers. Some Christians would do well to call a halt and ask themselves if they are really trusting God for everything; while the word to the unsaved is, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts. 16. 32).



## *Subjects for Sunday.*

### **GIDEON'S REMARKABLE VICTORY.**

READ Judges 7. 9-23. LEARN 1 Cor. 15. 57. HINTS, Red sea victory, Exod. 15; over Amalek, Exod. 17. 13; the great Victor, Rev. 19. 11.

WE have to consider the interesting story of how God, by means of a little band of 300 men, overcomes the great army of the Midianites.

**Faith Tried.** In the opening verses of this chapter we are told how God reduced the number of Gideon's army from 32,000 to 300 men. This must have been very discouraging to Gideon. God, however, would teach Israel that the victory was to be gained neither by might nor power, but by Jehovah Himself (Zech. 4. 6).

**Faith Encouraged.** "Go thou with Phurah thy servant down to the host" (v. 10). If God tests faith He also encourages it, and the remarkable thing about it is He causes the enemy to furnish the stimulus. Gideon, with his servant, visits the camp of the Midianites. While there, they hear some of the soldiers tell a dream of a little barley cake overthrowing a tent, and the interpretation as meaning that the little band of Gideon would overthrow the host of Midian. "When Gideon heard . . . he worshipped" (v. 15). The relation of God and His sovereign grace ever lead to highest worship. The Cross of Christ, where complete weakness won the greatest victory, is the cause of eternal worship (Rev. 5. 12).

**Weakness Displayed.** What a display of weakness. A little band of 300 men armed, not with sword and shield, but with a pitcher, a lamp, and a trumpet (v. 16). They were to surround, as well as their small numbers would permit, the great army of the enemy, and at a certain signal from Gideon, break their earthen vessels, letting the lamps inside show their light, and blowing their trumpets, cry, "The sword of the Lord and of Gideon" (vv. 16-18). Not a blow was to be struck, nor a weapon raised. To the natural mind all this seems sheer folly, but this was God's means of delivering His people. Clearly, Gideon's 300 went forth in simple faith in the living God. The voice of the trumpet and the light of the pitcher might very well represent the Word of God and the Light of the Glory. These are the mighty weapons of our warfare (1 Cor. 1. 18; 2 Cor. 10).

**Victory Assured.** "The Lord set every man's sword against his fellow," &c. (v. 22). The result of the blowing of the trumpets was that the whole host of Midian took fright, killing each other in their flight, and were followed by the other troops that had been dismissed, and entirely destroyed (vv. 20-23). "If God be for us, who can be against us?" (Rom. 8. 31). Our enemies may be as numerous as the Midianites and as strong as Goliath, but if our faith is in Jesus Christ we need not fear the issue. We may well remember the victory gained by our blessed Saviour on the Cross of Calvary when in His weakness He fought and overcame the devil, and wrought deliverance for all who put their trust in Him.

**Illustration.** The great Napoleon remarked that he had observed that "God was always on the side of the big battalions." So he set out to conquer Russia with probably the biggest battalions ever known in Europe, only to leave the bones of 400,000 men to bleach on the snowy steppes. "The enemy said . . . my hand shall destroy them. Thou didst blow with Thy wind; . . . they sank as lead in the mighty waters" (Exod. 15. 9, 10).

## *The Homeward Journey.*

### GIDEON'S SAD END.

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

GIDEON'S life began well but finished badly. The story of his closing years is full of instructive lessons.

**Israel's Mistake.** "The men of Israel said unto Gideon, Rule thou over us" (v. 22). In the hour of victory Satan is sure to present temptation. It was when Abraham returned after the slaughter of the kings that the king of Sodom met him to tempt him (Gen. 14). The hour of victory is the most dangerous for the soul. Gideon had only been an instrument in the hand of the Lord, and the mistake Israel would have made was to put the creature in the place of God. They would have worshipped and served Gideon instead of the Lord.

**Gideon's Refusal.** "I will not rule over you" (v. 23). The time for the appointment of a king over Israel had not yet come, and Gideon very wisely refuses the offer. Men to-day sacrifice a great deal for position and power. Both were included in Israel's offer, but Gideon, helped of God, resisted the temptation. Satan is a persistent foe, and if one form of temptation fails he will try another.

**Gideon's Failure.** "Gideon said unto them, I would desire a request of you," &c. (v. 24). Gideon's eyes fell on golden treasure, and his heart went after it. The golden ear-rings of the Ishmaelites were chosen by Gideon as his portion. What a heap of wealth is described in verse 26! Besides being famous, Gideon became all at once a rich man. Agur knew something of his own heart when he prayed, "Give me neither poverty nor riches" (Prov. 30. 9). The Lord Jesus said: "How hardly shall they that have riches enter the kingdom of God" (Luke 18. 24).

**Gideon's Example.** "And Gideon made an ephod thereof" (v. 27). Gideon had been the deliverer of Israel, now he is responsible for leading them astray. We teach more by example than by precept. To make an ephod might have seemed a right thing to do with a portion of the spoil, but it was an act of will-worship, and was not required of him. The ephod was the official vestment of the high-priest, made of gold, blue, purple, scarlet, and fine-twined linen, and connected with it were the curious girdle, shoulder-pieces, and breastplate; it was a splendid garment, and costly (Exod. 28. 31-35). The ephod was typical of the glories of the Person of Christ, and when put to its proper use was essential to God's worship. The Israelites began to worship the ephod instead of God (v. 27). 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 the heart's admiration and worship.

**Illustration.** A well-known Edinburgh publisher, whose school books most young folks have used, left over £990,000 by his will. Not long before his death he left a written statement: "My money has never given me any peace or joy. It has been a constant source of worry and anxiety, and has only made me miserable." What shall it profit a man (Mark 8. 36) confirmed once more. If Gideon's eyes had not fallen on the golden treasure his life might have ended differently.

## Subjects for Sunday.

### JESUS, THE TRUE FRIEND.

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

THE Lord Jesus is presented to us in our lesson as the true Friend who sticketh closer than a brother (Prov. 14. 20).

**Bethany's Home.** " Then Jesus six days before the passover came to Bethany " (v. 1). In six days' time He was to be the real paschal Lamb (Rev. 13. 8). Many people were going up to Jerusalem to purify themselves (chap. 11. 55) in preparation for the feast, and doubtless the Lord and His disciples formed one of the groups. He, however, turns aside to Bethany, which He visits for the last time before His crucifixion. During His public ministry the Lord loved to seek the seclusion of Bethany. It is true " His own [the Jews] received Him not " (John 1. 11), but there was a home in Bethany where He was welcome. Is He as welcome in *our* homes and hearts ?

**Loyal Hearts.** " There they made Him a supper " (v. 2). The hatred of the chief priests and Pharisees was daily becoming more bitter (chap. 11. 57), and would soon be fully expressed at Calvary ; still there were a few loyal hearts who would honour Him. It showed wondrous grace on the part of Christ to accept the service and fellowship of those humble hearts ; God's own Son, whom angels worshipped and served, sitting at man's table in friendship.

**Simon's Gratitude.** The supper was held in the house of Simon the leper (Matt. 26. 14). Simon probably had been cleansed of his disease by the Lord, and was taking this way of showing his gratitude ; evidently a man in fairly good circumstances, he gives of his SUBSTANCE in honouring Christ. We recognise a Christian by his fruits. Christ gave Himself for us (Gal. 2. 20), and, if saved, we should give our best to Him (Rom. 12. 1).

**Honouring Christ.** 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.** The captain of an ocean liner had just finished reading prayers when he was approached by a converted passenger, who inquired, " Captain, are you a son or an enemy ? " " Well, I am not an *enemy*, but certainly I cannot say I am a *son* ! " " Captain, it must be one or the other," replied the passenger, and left. The captain was awakened, went to his cabin, got down his Bible, and it was not long till, through faith in Christ, he who had up till that time been an enemy (Col. 1. 11), became a son of God (1 John 3. 2).

## HANDFULS OF HELP.

### The Holy Ghost a Person.

#### I. HE SPEAKS—

It is not ye that speak, but the Holy Ghost (Mark 13. 11).

#### II. HE TEACHES—

The Holy Ghost shall teach you (Luke 12. 12 ; 1 Cor. 2. 13).

#### III. HE ACTS—

1. Take heed . . . unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, - - - Acts 20. 28
2. It seemed good to the Holy Ghost to lay upon you no greater burden than those necessary things, - - - Acts 15. 28
3. They were forbidden of the Holy Ghost to preach the Word in Asia, - - - Acts 16. 6
4. The Holy Ghost said: Separate Me Barnabas and Saul. So they, being sent forth by the Holy Ghost, departed unto Seleucia, Acts 13. 2  
Acts 13. 4

#### Love, Light, Life.

1. God is Love, - - - - - 1 John 4. 8  
In this was manifested the love of God, . . . because that God sent His only begotten Son into the world, that we might livethrough Him (1 John 4 9).
2. God is Light, - - - - - 1 John 1. 5  
I am the Light of the World ; he that followeth Me shall have the Light of Life (John 8. 12 ; 12. 46).
3. God is Life, - - - - - 1 John 5. 20  
I am the . . . Life ; he that believeth on Me shall live (John 11. 25).

#### Receive the Life.

1. He that hath the Son hath life, - - - 1 John 5. 12

#### Walk in the Light.

2. If we walk in the light we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin, 1 John 1. 7

#### Show the Love.

3. He that loveth his brother abideth in the Light. Love not in word, neither in tongue, but in deed and in truth, - - - 1 John 2. 10  
1 John 3. 18

## ACTS AND FACTS.

**Henry Martin** once exclaimed : " If I ever see a Hindu converted to Jesus Christ, I shall see something more nearly approaching the resurrection of a dead body than anything I have ever seen." It is computed that there are to-day a million or more native Christians in India. " What hath God wrought ! " (Num. 23. 23).

**Huber**, the celebrated naturalist, tells us that if a wasp discovers a deposit of honey, or other food, it will return to the nest and impart the good news to its companions, who will then sally forth in great numbers to partake of the food which has been discovered. " He first findeth his own brother " (John 1. 41). " Go ye into all the world " (Mark 16. 15).

**John Bright**, the famous Victorian orator, was conversing with a gentleman known for his wickedness : " I should like to come back to this world in fifty years to see what changes have happened in England," said the gentleman to Mr. Bright. " My good sir," replied Mr. Bright, " if you don't mend your ways you may be glad of any excuse to come back." " There is no work nor desire in the grave whither thou goest " (Eccles. 9. 10).

**Dr. Grenfell**, of Labrador, told how as a medical student at the London hospital he entered a mission place in the east end. An elderly man was praying at great length and wearying the people. A young man said, " Shall we sing a hymn while our brother finishes his prayer." That young man was D. L. Moody. Dr. Grenfell added, " I stayed after that, and determined that life should be worth while for me." " Not to live after the flesh " (Rom. 8. 12).

**The Countess of Huntingdon** was walking in her garden one day near to where a workman was repairing part of the garden wall. She spoke to the man about his soul, but the word seemed to have little effect. Years after, while speaking to another workman, she said, " Thomas, I fear you have not yet looked to Christ for salvation." " Your ladyship is mistaken," replied the workman, " I have looked, and I am saved." " How did it happen ? " inquired the countess. " It was while you were speaking to James, my fellow-workman, when we were repairing the garden wall." " How did you hear ? " " I was on the other side, and heard your words through a hole in the wall." " Faith cometh by hearing, and hearing by the Word of God " (Rom. 10. 17). **HYF.**

## THE CROSS.

To Christ the Cross meant one thing, and nothing less: *His sacrifice of Himself to save others.* And that is what it must mean to every disciple. To take up the Cross and bear it after Christ is to undertake, like the Master, a life of self-denial for the saving of others. It is to lose life and lose self for His sake.

A. T. P.

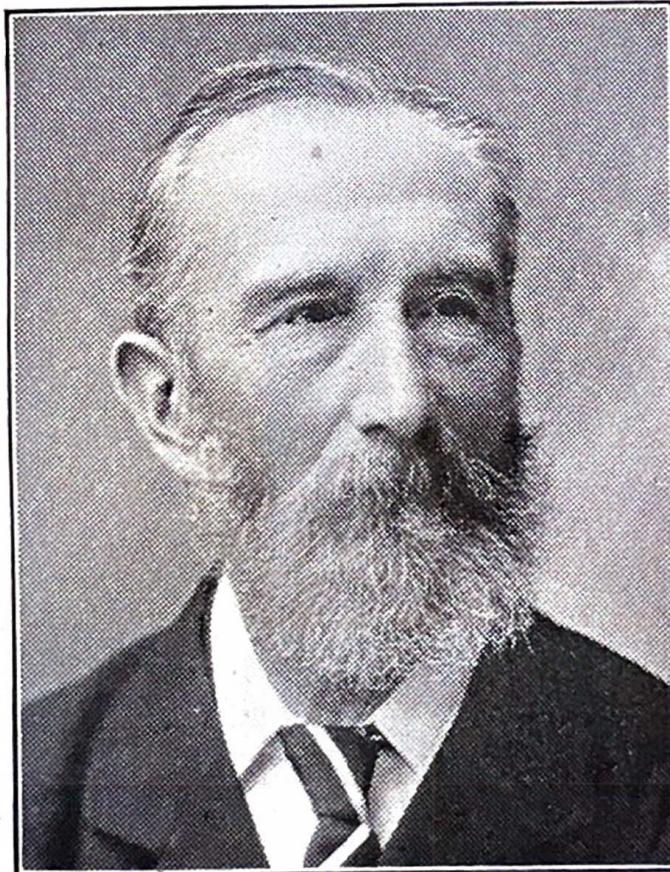


Photo by W. G. Lewis, Bath.

WALTER W. WILLS,  
OF MUSBURY,  
WHOM MOODY CALLED MY "DEVONSHIRE FARMER."

## W. W. WILLS, A FRIEND OF D. L. MOODY.

WALTER W. WILLS was born at New House, Musbury, Devon. The son of a yeoman-farmer, he was converted at the age of seventeen, and immediately, in the face of most determined opposition, commenced to preach.

An earnest Bible-searcher, Mr. Wills was speedily led to disassociate himself from sectarian thought, and boldly preached the good news with power, great blessing being given to his labours. A suitable hall was built in the village, and collecting round him the souls his Master had given him, he was enabled to teach the baptism of believers, and later the simple gathering on the Lord's day morning, at the Lord's table, with Jesus in the midst.

The Lord wrought mightily in the neighbourhood, and similar meetings were added from time to time at Axminster, Axmouth, Colyton, Beer, Seaton, Lyme Regis, and elsewhere. Mr. Wills was a well-known figure at the various conferences of believers held in Dublin, Leominster, Yeovil, and Exeter, to mention only a few. During the visit of Messrs. Moody and Sankey to London, he frequently assisted the former, being introduced to the audiences by Mr. Moody as "my Devonshire farmer."

Possessing a naturally strong will, it was ever evident that the Lord gave Mr. Wills an equally strong faith. He was able, as probably few can do, to claim the precious promises to those who serve whole-heartedly, and he would specially testify to these as regards his own family. "Thou and thy house," and the blessing to children's children were very real to him; and it was a source of praise that in his later years he knew that his children, and many of his grand-children, had been "born again."

Diligent in business, Mr. Wills gave of his substance for the Lord's work, and the old farm-house was always open for the refreshment of "labourers in the vineyard." Among his many valued friends were Messrs. George Muller, Robert Chapman, Wm. Hake, H. W. Soltau, Henry Groves, Henry Dyer, Thos. Newberry, Wm. Yapp, Dr. Maclean, W. H. Bennet, and J. W. C. Fegan.

Always a hard worker, even his strong constitution broke down recently, and quite worn out—for there was particularly given to him the knowledge of the truth contained in Galatians 4. 19—he removed from Devon to Uckfield, Sussex, so that a devoted daughter might be

*Walter W. Wills, Farmer Evangelist.*

near to minister to her father and mother. Mr. Wills still continued to strengthen the saints in his new home, but evidently felt that his work was done, for he told his eldest son, who visited him in August last, that he was waiting for the call, and was yearning for the presence of the King. Struck down with heart-failure a few days later while ministering, he was restored again in answer to the many prayers offered by the saints, and was enabled occasionally to visit his friends close by.

A cold kept him indoors on Lord's day, 4th January, but no anxiety was felt. When asked at night if anything was required for his comfort, he replied: "Nothing, I only want to go home to be with the Lord." In the early morning of 5th January, 1914, it was found that he had been given his heart's desire, and that he slept in Jesus just a few days short of his seventy-fifth birthday.

Among the many letters received from those who were his children in the Gospel, the opinion was freely expressed that this diligent seeker of souls had been the instrument in God's hands of blessing, not to hundreds only, but to thousands during his fifty-eight years of ministry.

Before leaving Devon for Sussex he was presented with an illuminated address subscribed to by believers gathered in the various villages round his old home. The letter-press sets out praise to God for what his work and ministry had been to their souls' benefit, and also that his daily walk and business career had been entirely consistent with his profession. The document is bordered by drawings of the halls he built, and is of such a nature that his children feel that their father has left them a legacy superior to any earthly title or position.

Mr. Wills had been frequently requested to write, or supply material for an account of his life-work, but always declined to do so, on the ground that it might tend to exalt the creature. He was particularly insistent that all praise and glory should be rendered to Him who alone is worthy. Perhaps his attitude in this matter may be better understood when we state that Montgomery's beautiful hymn, "The Lord Himself shall come," was his favourite, and particularly those lines concluding the third verse:

"And own myself the Saviour's prize,  
Mercy from first to last."



## THE DEAD RAVEN.

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A POOR weaver living in the little German town of Wupperthal was well known in his neighbourhood as one who trusted in the Lord at all times. His constant faith expressed itself in what became his habitual utterance under every perplexity and trouble. "The Lord helps," he was wont to say, and he said it undauntedly, even when it looked as if the Lord had forsaken him.

Such a time it was when, in a season of scarcity, work ran short, many hands were discharged, and the master by whom the weaver was employed gave him his dismissal. After much fruitless entreaty that he might be kept on, he said at last, "Well, the Lord helps," and so returned home. His wife, when she heard the bad news, bewailed it terribly; but her husband strove to cheer her with his accustomed assurance. "The Lord helps," he said; and even although, as the days went on, poverty pinched them sorely, nothing could shake his firm reliance on Him in whom he trusted. At last came the day when not a penny was left; no bread, no fuel in the house, only starvation stared them in the face. Sadly the wife tidied and swept the little room on the ground floor in which they lived. The window was open, and possibly the words were heard outside with which the weaver strove to keep up their courage: "The Lord helps."

Presently a street boy looked saucily in, and threw a dead raven at the feet of the pious man. "There, saint, there is something for you to eat," he cried. The weaver picked up the dead raven, and stroking its feathers down, said compassionately, "Poor creature, thou must have died of hunger." When, however, he felt its crop to see whether it was empty, he noticed something hard, and wishing to know what had caused the bird's death, he began to examine it. What was his surprise when opening the gullet a gold necklace fell into his hands. The wife looked at it confounded; the weaver exclaimed, "The Lord helps," and in haste took the chain to the nearest goldsmith, told him how he had found it, and received with gladness two dollars, which the goldsmith offered to lend him for his present use.

The goldsmith soon cleaned the trinket, and recognised it as one he had seen before. "Shall I tell you the owner?" he asked, when the weaver called again. "Yes,"

## *The Dead Raven—The Printed Preacher.*

was the joyful answer, "for I would gladly give it back to the right owner." But what cause had he to admire the wonderful ways of God when the goldsmith pronounced the name of his master at the factory.

Quickly he took the necklace, and went with it to his former employer. In his family, too, there was much joy at the discovery, for suspicion was removed from a servant. But the merchant was ashamed and touched; he had not forgotten the words uttered by the poor man when he was dismissed, "Yes," he said thoughtfully and kindly, "**the Lord helps**; and now you shall not only go home richly rewarded, but I will no longer leave without work so faithful and pious a workman, whom the Lord so evidently stands by to help; you shall henceforth be no more in need."

Thus He who fed Elijah by the living ravens, proves Himself equally able to supply the needs of His tried and suffering children by the same bird when dead. We almost at once say, after reading such a story as this, "Lord, increase our faith" (Luke 17. 5). Let those who are tried in circumstances, and in whatever way suffering may come, remember that nothing is "too hard for the Lord" (Gen. 18. 14). He honours simple faith. H. F. F.

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### THE PRINTED PREACHER.

SOME one has said, "A drop of ink may make a million think." No one is able to estimate the good which has been accomplished through the dissemination of the truth which God has revealed in the form of interesting and impressive Gospel tracts. That the careful distribution of Gospel tracts is an important auxiliary in the work of the Gospel, the following narratives may testify:

**1700 Through One Tract.** Dr. J. W. Chickering's tract, *What is it to believe on Christ*, has been a wonderful power for good. The author at his death had the names of over seventeen hundred persons who attributed their conversion to this tract.

**Glad Tidings Indeed.** A. F., a colporteur in England, writes: "The book, *Glad Tidings*, has been blessed to the salvation of one who is now fully trusting in her Saviour. After much prayer the way was opened for me to speak to a

## *The Printed Preacher.*

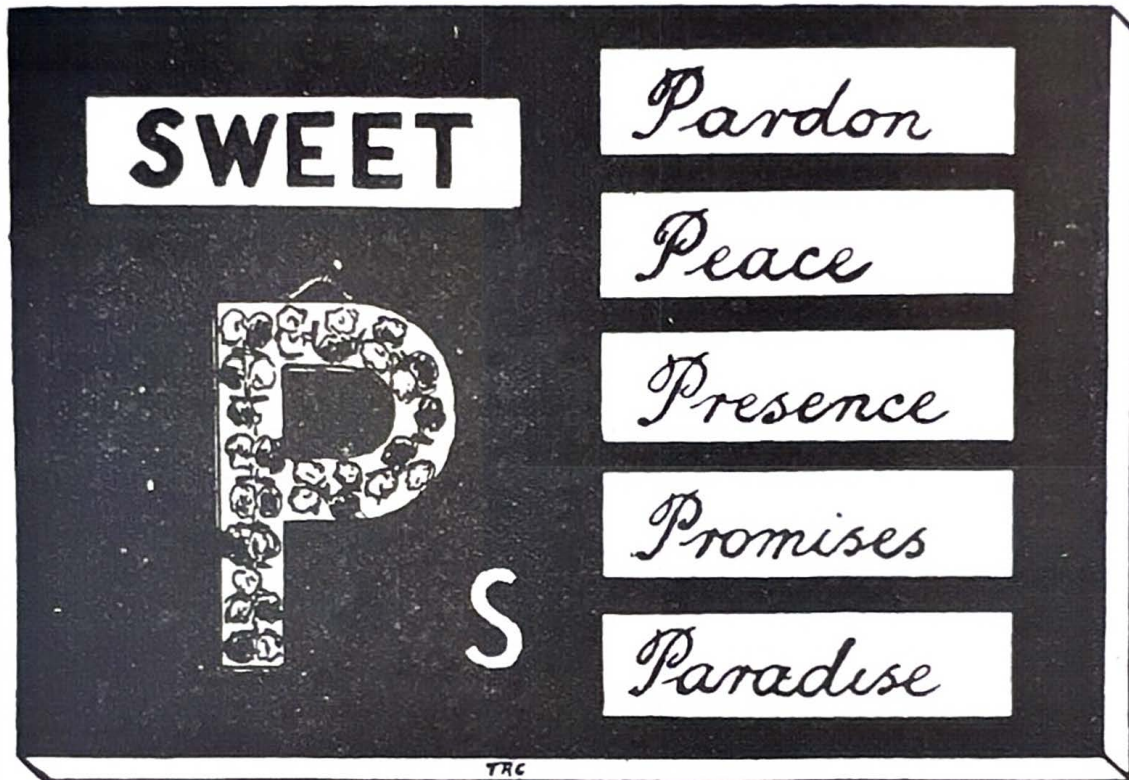
servant girl about her soul, and she has been led to take the Lord Jesus as her Saviour."

**1000 Missionaries Through One Tract.** J. Hudson Taylor, the well-known founder of the China Inland Mission, with its 1000 missionaries, was converted through reading a narrative tract which he picked up in his father's library. Suddenly he came upon the words, *The finished work of Christ*, light burst in upon his soul, he confessed to God his sin and unbelief, and found joy and peace in believing.

**In a Social Gathering** in New Hampshire, where young ladies were in the habit of gathering weekly to give readings upon various subjects, the tract, *The End of Time*, by Dr. Watts, was selected as the subject for the evening. The reading on this night fell to the lot of a gay and thoughtless young lady. She looked at the title; she began to read—she paused—she attempted to proceed, but her heart was too full. She resigned her seat to a companion. The tract was read, and the end of Time, and the realities of Eternity were brought into close connection with the scenes of that evening. God used the reading of this tract to carry conviction from family to family, neighbourhood to neighbourhood, and in the short space of a few weeks most of the individuals who first listened to the reading of the tract, with more than sixty others, were led to place their hopes of salvation on the finished work of the Lord Jesus Christ.

**A Tract at the Bottom of the Sea.** A dissipated diver was converted by a tract at the bottom of the sea under the following circumstances: He was on a diving expedition. "They told me God is everywhere. I do not believe He can be here at the bottom of the sea." No sooner had these thoughts passed through his mind than his eye lighted on something white lying at the bottom, and on diving close to it he saw that it was a tract in the mouth of an oyster, and this text printed on it, "*Thou God seest me.*" The rough diver seized hold of this little messenger from Heaven, which indeed convinced him that God did see him wherever he was, and knew the very thoughts of his inmost heart. From that time he became a changed man, and ultimately sought and found the only Saviour, the Lord Jesus Christ, who is ever ready to welcome all who will, in their deep need, come to Him. Scatter the tracts. Sow in tears, reap in triumph.

## SWEET PEAS OF THE BIBLE.



THE chance similarity of sound between “peas” and “p’s” is taken advantage of in this lesson to give just that touch of interest required to gain the eye. Cut out of card or draper’s box a large letter **P**. On other pieces of card, with brush and ink, write boldly some Bible words beginning with **P**. Those in above drawing are suggested, but you may select others instead, as **Power, Purity, Praise, Prayer, Protection, &c.** Better not exceed seven words for one address. Just before going to meeting (as the flowers quickly fade) decorate letter **P** with fresh sweet peas, as shown above. This can be done by pushing stalks through slits cut at different points and fastened behind with stitch of thread. A loop at top will enable it to hang on board. Letter **S** and **SWEET** in your sketch are not essential, and may be omitted if it is desired to simplify the lesson.

Begin by showing **P**, asking name of flowers. Liken the Bible to a garden out of which you will gather some “sweet peas.” Proceed to show cards one at a time, speaking on each, quoting appropriate verses, as given below, or selected by yourself, and illustrating as best you can.

1. **Pardon.** Sweetest word to condemned criminal. As sinners all need it (Psa. 25. 11). God ready to pardon

*Sweet Peas of the Bible.*

(Neh. 9. 17 ; Isa. 55. 7). Example: Sinful woman forgiven (Luke 7. 37, 50).

2. **Peace.** Made through the Blood (Col. 1. 20). We have peace (Rom. 5. 1). Illustrate: Enemies at war till peace made.

3. **Presence.** My presence shall go with thee (Exod. 33. 14). In Thy presence joy (Psa. 16. 11). Illustrate: Presence of strong, loving friend gives protection and pleasure.

4. **Promises.** Precious (2 Peter 1. 4). Sure (2 Cor. 1. 20). Not one word failed (1 Kings 8. 56). Illustrate: Promise on banknote has to be claimed.

5. **Paradise.** The dying thief (Luke 23. 43). Place preparing (John 14. 2).

The idea could be adapted to an outline on **PSALM 23.** I shall not want: (1) **Peace**, beside still waters; (2) **Path**, paths of righteousness; (3) **Presence**, Thou art with me; (4) **Provision**, a table prepared; (5) **Prosperity**, goodness and mercy follow; (6) **Palace**, house of the Lord for ever.

Teachers of small classes could take bunch of sweet peas to distribute with tickets bearing appropriate texts of Scripture.

T. R. C.

**SUBJECTS FOR SPEAKERS AND STUDENTS.**

By active workers in the World-Field.

<p><b>Four References to the Holy Spirit.</b></p> <p>1. The Holy Spirit sent down, 1 Peter 1. 12</p> <p>2. The Holy Spirit sanctifying, 1 Peter 1. 2</p> <p>3. The Holy Spirit signifying, 1 Peter 1. 11</p> <p>4. The Holy Spirit purifying, 1 Peter 1. 22 T. B.</p> <p style="text-align: center;"><b>Without the</b></p> <p>1. Precious Blood of Christ 1 Peter 1. 18</p> <p style="padding-left: 2em;">There is no</p> <p>2. Peace with God, Col. 1. 20</p> <p style="padding-left: 2em;">Neither</p> <p>3. Pardon from God, Heb. 9. 22</p> <p style="padding-left: 2em;">Nor</p>	<p>4. Praise to God, Heb. 13. 15</p> <p style="padding-left: 2em;">But</p> <p>5. Perdition - - 1 Tim. 6. 9</p> <p style="padding-left: 2em;">Must be the unending</p> <p>6. Portion of all - 2 Thes. 1. 9</p> <p style="padding-left: 2em;">Who have been</p> <p>7. Polluted by sin, Rev. 2. 18</p> <p style="text-align: center;"><b>Mary's Choice.</b></p> <p style="text-align: center;">Luke 10.</p> <p>1. A needful thing—One thing is needful.</p> <p>2. A chosen thing—She hath chosen.</p> <p>3. A good thing—That good thing.</p> <p>4. A lasting thing—Shall not be taken away. H. K. D.</p>
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## PERFECT WAYS.

THE path of the just is described as a shining light (Prov. 4. 18). Diffusing warmth and light, the Christian life is one of love and testimony, and, in measure, as we commune with the "True Light," our own will grow brighter toward the perfect day. This will be seen in

**Following God** (Eph. 5. 1-10). "Be ye followers of God" (v. 1). Unfolded to us in the Scripture are God's ways with us. The Christian life is not a voyage over an uncharted ocean, or through unexplored territory. We are asked to follow (John 10. 4). Two things characterise the dealings of God with men, grace and truth (John 1. 14). His love and mercy should mark our dealings with our fellows, His righteousness our standard of living in the world. Forgiving as God (Eph. 4. 32), loving as we have His example (1 John 3. 16), giving as He gave (John 3. 16).

**Imitating Christ** (Phil. 2. 1-16). "Put ye on the Lord Jesus Christ" (Rom. 13. 14). To gladly accept the sovereignty and authority of Christ; to take His yoke (Matt. 11. 29), and to glory in His strength and power. His mind in us (Phil. 2. 5), His love controlling us (Eph. 5. 2), having Him before us as the perfect Pattern of service (John 13. 14; 4. 34), His life of sacrifice and obedience the example of our service and giving (2 Cor. 8. 9).

**Denying Self** (Heb. 12. 1-17). "The weapons of our warfare are not carnal" (2 Cor. 10. 4). That no man can serve two masters is evident in Christian experience. To follow Him means to deny self. To put on Christ means to make no provision for the flesh. The old nature is judged by God as dead, and we are asked to reckon with Him; to put it in the place where God has judged it, and to mortify every uprising in our hearts of that self-will which would rebel against Him. Only as this is done will our ways be perfect (Rom. 6. 6; Col. 3. 5).

**Proving Faithful** (Heb. 13. 7-21). "The Lord knoweth how to deliver the godly" (2 Peter 2. 9). Perfection is only a relative term, and in this sense it can never be taken as sinlessness. Sin is in us, and we are apt at any moment to be tripped up (Heb. 3. 12). Perfection here suggests that the attitude of the heart and the will are right before God. Failure may overtake us, but the promise of restoration and deliverance is ours, and with it the confidence that "He is able to keep us from falling." J. H.

## ACTS AND FACTS.

**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. "Them that honour me, I will honour" (1 Sam. 2. 30).

**Bismarck**, when threatened with death for trying to get Germany from Austria, exclaimed: "What care I if they do hang me, provided the rope with which I am hanged binds a new Germany firmly to the Prussian throne?" Such was the spirit of Paul concerning a greater Master (2 Cor. 11. 24-31).

**Professor Tholuck**, of the University of Halle, was asked on his fiftieth anniversary what he regarded as the greatest blessing, apart from the gift of Christ as Saviour, that God had ever bestowed upon him, and his reply was, "A conviction of sin." "When the commandment came, sin revived, and I died" (Rom. 7. 9).

**Baron Rothschild** was once asked at the end of a fatiguing session to what place he was going—to Hamburg, or to Kessengen, or to Karlsbad. "To none of these places," he replied. "I never want a cure, because I never drink wine; wine to me is a poison." "Always abounding" (1 Cor. 15. 58) is the best "cure" for any Christian.

**James Albery**, a well-known comedy writer of the later Victorian time, came to be very dissatisfied with his career, for he wrote the following "epitaph" on himself:

I revelled underneath the moon,  
I slept beneath the sun;  
I lived a life of going-to-do,  
And died with nothing done.

Satisfaction can alone be found where "Christ is all" (Col. 3. 11).

**J. W. Turner**, painter of the famous picture, "Fighting Temeraire." A lady, looking at one of Turner's pictures delineating some scene of Nature, said to the artist, "Mr. Turner, I cannot see in Nature what you put in your picture." "Don't you wish you could, madam?" said the artist quietly. Only to the eye of the artist does the full glory of Nature reveal itself, and it takes the opened eye of the Christian faith to see the beauty and the glory of God's spiritual Kingdom. "Because they are spiritually discerned" (1 Cor. 2. 14). "Open mine eyes" (Psa. 119. 18).

## *The Homeward Journey from Bondage to Rest.*

### THE BIRTH OF SAMSON.

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.

No sooner are the children of Israel delivered from one enemy than they sin again and fall into the hands of another foe. For forty long years the Philistines spoiled them. Our lesson deals with the birth of Samson the deliverer.

**Sovereign Grace.** "The children of Israel did evil again" (v. 1). We read that in Gideon's day the people in their distress cried unto the Lord (Judges 6. 6), but here we have no account of any appeal being made to God for deliverance. Unsolicited, God not only pities but plans their release. This is like the sinner today. Bound by sin, we had neither ability nor inclination to free ourselves (Rom. 5. 6); but God in sovereign grace, by the gift of His only Son, effects our deliverance (John 3. 16).

**Promised Deliverance.** "And the angel of the Lord appears unto the woman" (v. 3). Samson, like the Lord Jesus, was a child of promise. In this respect he is a type of the Lord (Luke 1. 35). Samson is not only a type, he is a contrast to the Lord. Verse 5 tells us that Samson only *began* to deliver, whereas our Deliverer *completed* the work He began (John 19. 30).

**True Separation.** "Beware and drink not wine. . . . The child shall be a Nazarite" (vv. 4, 5). The Nazarite was one who in a special manner separated himself unto God, and so long as Samson remained true to his vow his course was one of strength and victory. In this he is a type of the Lord Jesus. No one came so near sinners as He, and yet no one remained so separate from sin as the Lord Jesus. He was without blemish (1 Peter 1. 19).

**Adoring Worship.** "And God hearkened unto the voice of Manoah" (v. 9). God hears and answers prayer (Heb. 11. 6). The result of revelation is worship, and so Manoah took a kid with a meat-offering (v. 19). At first his offering had too low an aim, for the visitant appeared to him merely as a "man of God."

**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 knew better. In effect she said, "Our sacrifice having been accepted, so are we" (see Gen. 4. 4 and Heb. 11. 4). So it is now. Our Sacrifice, the Lord Jesus Christ, not only died for our sins, but was raised again for our justification.

**Illustration.** After the great astronomer, Herschel, had sprung into fame by his discovery of the planet Uranus, he was presented to King George III. On being ushered into the royal presence, the King informed him that before he could hold any intercourse with him there was a matter to be settled, and there and then handed him a paper. On reading it Herschel found in his hands a pardon signed and sealed by the king himself. Herschel, it appears, when a young man had deserted from the King's Hanoverian Guards and fled to England. Herschel stood before his sovereign a forgiven man. Was that all? No. The king treated him in a most friendly manner. Herschel was not only forgiven, he was accepted.



## Subjects for Sunday.

### SAMSON'S STRANGE 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.

THERE are many lessons to be gathered from the life of Samson. Although his life was wayward and imperfect, yet God overrules his sinful doings to accomplish His purpose.

**Samson's Alliance.** "And Samson went *down* to Timnath" (v. 1). This was a wrong step for Samson. 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. One wrong step leads to another. There is said to be a public-house somewhere in England, a few steps down from the level of the street. There is a notice up to this effect, "Beware of the first step." It is the first step that leads astray.

**His Victory.** "A young lion roared against him" (v. 5). Satan assumes many forms. In Eden he appeared as a serpent; in the vineyards of Timnath he comes in the guise of a lion. Without any weapon in his hand Samson destroys the lion. We are reminded of the Lord Jesus who in apparent weakness vanquished the enemy of our souls on the Cross of Calvary.

**His Marriage.** 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 carcase 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.

**His Riddle.** "Samson made there a feast" (v. 10). The wedding festivities lasted for a week. Riddles are a common Oriental amusement at festive entertainments, and so Samson puts "forth a riddle" (v. 12). Although a Nazarite to God, and the deliverer of Israel, he forgets himself so far as to amuse himself with the un-circumcised 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, and now it is more pronounced than ever (John 17. 14).

**Deserved Affliction.** The answer to the riddle having been given, Samson has to supply the thirty young men with "thirty sheets and thirty changes of raiment" (v. 12), but in order to procure them he slays thirty Philistines in Ashkelon. Thus God takes His own way to afflict the Philistine enemy, and it was *deserved* affliction. Sin will not go unpunished (Heb. 9. 27). Samson also suffers for his worldly friendship. His wife was given to his friend (the "best man" as we call him). Samson gained nothing, but lost everything by having to do with the enemy.

**Illustration.** An Ayrshire miner who had been delivered from great depths beautifully expresses his conversion and consecration thus: "The Strong Man has taken possession, and He is doing with the other man as he likes." The Mighty Man of Calvary makes us "more than conquerors" over sin and Satan (Rom. 8. 37).

## *The Homeward Journey.*

### **SAMSON'S VICTORY IN DEATH.**

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.

WE have now to consider the death of Samson and its results. In one respect it was a humiliating end, 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.

**Samson's Humiliation.** Through his own sin and folly Samson became a slave, grinding in a prison house (v. 21). The uncut hair was the sign of the Nazarite's separation to God. The path of separation to God is ever the path of power. Poor Samson allowed the enemy to rob him of his power, and to humble him.

**His Restoration.** "Howbeit the hair of his head began to grow again" (v. 22). Samson's sin brought its own punishment, but the Lord makes provision for his restoration. The backsliding saint and the wandering sinner are ever welcome to return to the Lord, who will abundantly pardon.

**His Enemies.** "The lords of the Philistines gathered them together" (v. 23). Samson's enemies met together to boast over their poor captive, but their boasting came to a sudden end. Samson's God was still alive, and He had not forgotten His servant. Samson could have truthfully repeated the language of Micah 7. 8, "rejoice not against me, O mine enemy; when I fall, I will arise."

**Their Mirth.** "When their hearts were merry, they said, Call for Samson" (v. 25). Everything seemed to indicate an end of their trouble. Samson, the cause of it, was in their power; a plaything, an object of mockery and misery. We are reminded of another scene (Mark 14. 65, &c.); a blindfolded man in the midst of the high priests' officers spit upon, buffeted, and mocked. Samson was in the Philistines' hands as a result of his own sin; but the treatment received by Christ at Pilate's judgment seat, and later, on Calvary's Cross, was due to our offences (Rom. 4. 25).

**Samson's Prayer.** "Samson called unto the Lord" (v. 28). "Out of the depths" (Psa. 130. 1) the poor man cried. The Lord is the source of all help. God hears and saves, for "whosoever shall call upon the Name of the Lord shall be saved" (Rom. 10. 13).

**God's Answer.** "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 Jesus Christ condemns the world (John 3. 19), and the death of Jesus is the paralysis and doom of the world (John 12. 31).

**Illustration.** In an English city, in the year 1805, an old man who had been ill for a long time was nearing his end. One day the city bells rang merrily, and the old man asked what it meant. He was informed that news had just reached England of a great victory at sea, the Battle of Trafalgar. Presently the bells stopped ringing, and began to toll solemnly, and the old man inquired what that meant. He was told that in addition to the news of victory the additional intelligence had arrived that the victor, Lord Nelson, had been slain. At Calvary's Cross we see the great victory over sin, death, and Satan, but we also see the death of the Mighty Victor.

## *Subjects for Sunday.*

### **JESUS, THE GREAT PHYSICIAN.**

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

IN our lesson we have the Lord Jesus going outside Judaism to reach and bless a poor woman of an alien race. Those in need ever found in the blessed Saviour that which answered to their need.

**A Rejected Saviour.** "He arose and went into the borders of Tyre and Sidon" (v. 24). Being rejected by the Jews, Jesus left Capernaum and went into the borders of Tyre and Sidon, places outside of the boundaries of the favoured land of Israel, and still occupied by the Canaanites. The Canaanites were the descendants of Ham, upon whom God had pronounced a special curse (see Gen. 9. 24-27). This action of Jesus was a foreshadowing of the greater turning to the Gentiles on the rejection of the Gospel by the Jews.

**A Seeking Soul.** "A certain woman, whose daughter had an unclean spirit, heard of Him" (v. 25). What she heard was enough for her. With all a mother's love her faith was energised to seek the Saviour out. To such Jesus does not want to be hid, from such He cannot be hid. God is the rewarder of them that diligently seek Him. The seeking sinner and the seeking Saviour are sure to meet.

**An Urgent Request.** "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 is a necessary step towards salvation. It was the sense of need that brought the poor woman of Luke 7 to the Saviour. It was the Macedonian cry of need that took Paul and Silas over to Europe with the Gospel (Acts 16)—a Gospel which on the one hand meets all the claims of God's holiness, while on the other it satisfies every longing of the human heart.

**An Importunate Appeal.** She was importunate in her appeal for help. How much in and around the woman there was to hinder her. She was an alien, brought up in a heather 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); then, to crown all, Jesus called her a dog, with no right to anything. It is always thus in greater or less degree in the way of faith (see Mark 2. 5).

**A Victorious 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.** Two little Scotch lasses were telling each other their troubles. The one told how she had been denied the pleasure upon which her heart was set. The other said, "Eh, Jeanie, I'll tell you how I dae. When I want something that mither winna gie me, I jist greet, an' greet, an' greet till I get it." "Ask . . . believing" (Matt. 21. 22).

## HANDFULS OF HELP.

### God Manifested.

“The Son reveals the Father, and the Holy Ghost represents the Son.”

#### I. THE FATHER REVEALED.

1. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him, - John 1. 18
2. He that hath seen Me hath seen the Father. John 14. 8,9
3. The express image of His Person; the brightness of His glory, - - - - - Heb. 1. 3
4. I have manifested Thy name (Love), John 17.6; John 17.8

#### II. THE SON REPRESENTED.

1. I will pray the Father, and He shall give you another Comforter, - - - - - John 14. 16
2. The Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, - - - - - John 14 26
3. He will guide you into all truth, . . . whatsoever He shall hear, that shall He speak; and He will show you things to come, - - - - - John 16. 13
4. He shall glorify Me; for He shall receive of mine; shall take of mine, and shall shew it unto you, - - - - - John 16. 14  
- - - - - John 16. 15

### Go! A Command.

1. Go in this thy might; have not I sent thee? —The assurance of being sent of God gives courage and boldness, - - - - - Judges 6 14
2. Go work—be not slothful, - - - - - Matt. 21. 28
3. Go forward—shrink not from difficulties, - - - - - Ex. 14. 15
4. Go and do likewise—follow good example, - - - - - Luke 10. 37
5. Go stand and speak—when Jeremiah kept silence the Word of God was in his heart as a burning fire, - - - - - Jer. 20. 9
6. Go shew thyself—make known what God hath wrought in you, - - - - - Matt. 8. 4  
- - - - - Acts 15. 12
7. Go up—to obey is better than sacrifice. Obey God's every command, and blessing will follow, - - - - - 2 Sam. 5. 19  
- - - - - 1 Sam. 15, 22  
- - - - - 2 Sam. 5. 25
8. Go not up—disobedience to God brings its own reward, - - - - - Num. 14. 42  
- - - - - Num. 14. 44, 45

## TALES WORTH TELLING.

**The Bible in Heaven.**—Albert Midlane, the author of “There’s a Friend for Little Children,” told of a little girl who wanted to take her Bible to Heaven, because if Jesus asked her why she was there she would point to His own words, “Come unto Me” (Matt. 11. 28).

**Seeing without Sight.**—A little blind boy was calling at the house of a friend, and a little girl with whom he was playing said pitifully to him, “I am so sorry you cannot see me!” “Hoot,” said the little chap, “it’s nae loss. I see a better—Jesus, the ‘altogether lovely,’ an’ ye canna beat that.” (Song of Solomon 5. 16).

**A Hindu Orphan’s Prayer.**—A missionary lady taught a little Hindu orphan, named Shadi, about Jesus, and one night, when he was six years old, she said to him: “Now, a little prayer of your own.” Shadi’s prayer was: “Dear Jesus, make me like what You were when You were six years old.” We get “life” first (John 5. 24), then seek to follow His “example” (1 Peter 2. 21).

**A Bad Transposition.**—Mabel was repeating her evening prayer when she said:

“Let my *friends* be all forgiven,  
Bless the *sins* I love so well.”

Too many love their sins and look with disdain upon their friends. “Whoso confesseth and forsaketh shall have mercy” (Prov. 28. 13).

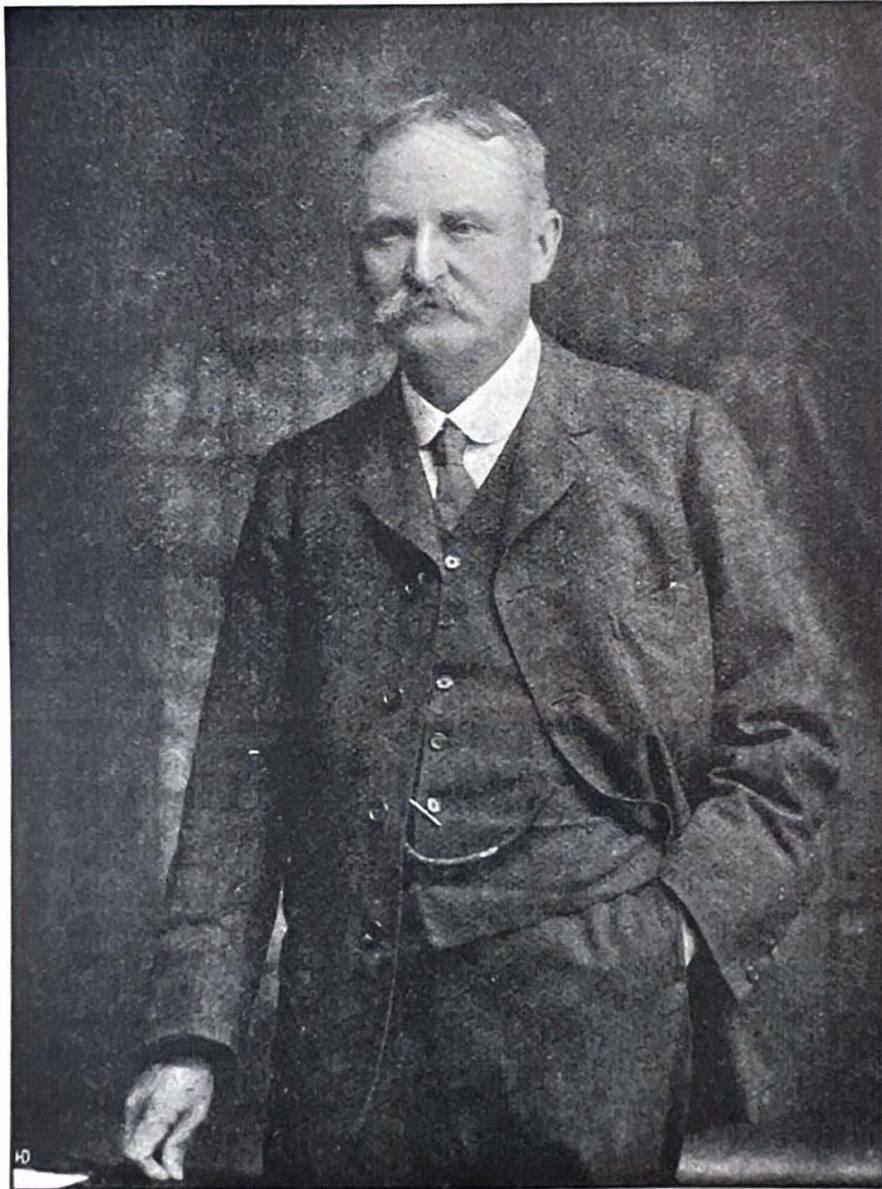
**The Farmer and the Universalist.**—A Universalist preached at a village to a large congregation, and endeavoured to convince his hearers that there is no punishment after death. At the close he informed the people, if they wished, he would preach there again in four weeks. When Mr. C., a respectable merchant, rose and replied, “Sir, if your doctrine is true, we do not need you; and if it is false, we do not want you” (2 Thess. 1. 9).

**I’ve Lost My Faith in God.**—A child who had attended a Sunday school was given an illuminated text with the words, “Have faith in God” (Mark 11. 22). On her way home a gust of wind blew the treasured text out of her hands while she was riding on a tram. The distressed child shouted out, “Stop the tram! I’ve lost my ‘Faith in God!’” The conductor smiled, the car stopped, the girl recovered her text-card. How many grown-ups might say, “I have lost my faith in God.”

HYP.

## PRACTICAL SANCTIFICATION.

PRACTICAL sanctification seems to be the need of the hour. It is easy to quote texts and boast of our position in Christ. But it is altogether a different matter to mortify the deeds of the body, and, by a manifestation of the Spirit of Christ, to give practical evidence that we are His.



JOHN ORR EWING,  
OF WESTON-SUPER-MARE.

## JOHN ORR EWING.

THE apostle Paul could say, "Be ye imitators of me, as I also am of Christ" (1 Cor. 11. 1). It is a matter for praise to God when of a brother whom the Lord has taken to Himself it can be said, "Whose faith follow" (Heb. 13. 7). A brief record of any such should be helpful to a larger circle than that of his immediate acquaintances, and it is to this end that we desire to give a very short account of our brother, who was taken to be with the Lord on the night of 27th March, 1914.

JOHN ORR EWING was born in Liverpool on the 12th of December, 1854. Receiving his education in London and St. Andrews, he began his business career at Croftinger Turkey Red Works in the Vale of Leven, belonging to his uncle, after whom he was named. After a term of probation, as he did not give satisfaction, he was sent back to his father's home in London. At this time he was wholly indifferent to the claims of God, living only for this world. Under altered circumstances he obtained employment as a clerk in the shipping offices of a London firm, and it was here that he was led to the Lord, through the instrumentality of a servant of God in the same office. From this time forward he was greatly changed, and now became as zealous in the things of God as he had previously been devoted to the pleasures of the world. His leisure time from the claims of business was spent in making known to others the good news of the salvation he himself now rejoiced in.

His uncle, hearing of his transformation, invited him to return to his works, but was not prepared for the open-air preaching or the aggressive evangelism to which his nephew gave himself. He fearlessly witnessed for Christ among his friends and relatives, some of whom were converted and others aroused to concern about their souls. He also availed himself of invitations to preach in various places around. His uncle, as a Conservative Scotchman, would have liked him to conform to Presbyterianism, but our friend had been led on in the ways of the Lord, and seeing from the Word that he ought to confess His Lord in baptism, he informed his uncle of his purpose. It now became a question whether he should take this step, so humiliating to religious pride, and lose his uncle's goodwill with all the prospects of fortune this carried, or

*John Orr Ewing.*

be true to his convictions and His master and forfeit all the fortune that might be his. He did not hesitate to follow the dictates of his conscience in obedience to the Word of God, and as a consequence his uncle again requested him to return to London, and plainly told him he might expect nothing further from him. Contrary to expectation, however, his uncle did not alter his will, and so on his death our brother became one of the residuary legatees, and henceforth did not need to continue in business. Soon after he married and settled in Bedford, afterwards removing to Hereford.

In 1902 he removed with his family to Weston-super-Mare, where, as previously in Hereford, he soon became a very welcome and valuable help to the assembly. He was loth to take the platform for the Sunday Gospel service, though always ready to speak on the sands and in the neighbouring villages. Though he would not admit it to himself, he had a decided gift in preaching the Gospel, and it was a matter of regret that he so seldom preached in the hall. His preaching was earnest, forceful, and hearty, his statements clear and to the point. There was no doubtful ring as to the absolute ruin of man, his utter inability to save himself, the sovereign grace of God, and the power of the precious blood of Christ to save the guiltiest of sinners.

He was a man of sound sense and judgment, and ever ready to help and relieve, not only with counsel and advice, but with means. It is not to be wondered at, therefore, that he soon became a power for good in the meeting and recognised as one fitted of God to take the lead. The welfare of the assembly lay much upon his heart, and he gave of his best to it. Though he did not minister much in public, he had a clear grasp of Scripture truth, and was very helpful in Bible reading.

He was sympathetic to a degree, and took much to heart the sorrows and troubles he was often called upon to share. He was ever ready to alleviate distress, and only those who were relieved by his kindness fully know how well he used his substance in cases of stress and sorrow. The thoughtfulness of love enabled him to anticipate the wants of the poor and repeatedly to help the needy. Nor was it with him a case of doling out charity, but rather of the heart



*John Orr Ewing.*

full of sympathy moving the hand to minister. It was this spirit that led him to visit, read to, and pray with the afflicted and the needy of God's children, and this ministry was much appreciated, of him as of one of old it might truly be said he "was a succourer of many."

To most of us is denied the wealth that our brother so wisely used as a steward of God, but we can all seek to cultivate the gracious and meek spirit that he ever manifested in spite of a naturally impetuous temperament. A missionary in Algeria writes: "It was my privilege to know this dear man of God when he resided at Hereford, my native place. How many times do I remember him joining a party of young men in their efforts to reach the outlying country villages with the Gospel. He used to cycle, presumably that he might be one with us on the road. This humility, and his love and devotedness in spreading the Gospel, made a great impression on me at that time."

One of his most intimate friends says: "A thirty-two years' friendship, such as I enjoyed, brought indeed many beautiful traits of his character to light, and the grace and humility that I have witnessed in him (so quick and impetuous by nature) is beautiful to think of. Once when his coachman did a most stupid thing (which he had been specially warned against doing), and caused a serious damage to the door of an almost new brougham, he went to him in my presence and called him a stupid fool. He was very much upset, and sitting in the study a few minutes after, he said to me, 'A nice display of the meekness and grace of my Master, wasn't it?' Then he said, 'Come out with me.' We went to the stable; the man was very crestfallen and much upset. He said: 'Lewis, I'm ashamed of myself for speaking to you as I did. I beg your pardon; will you forgive me and forget it?' The poor fellow wept and said: 'I deserved it, sir; I *was* a fool.' And these two children of God, master and man, shook hands, and God was glorified."

The grace of God enabled him to a very large extent to "adorn the doctrine of God our Saviour in all things." May grace be given to us to follow in the same path.

"Some from earth, from glory some,  
Severed only till He come."

W. F.

## MY LITTLE CONCERN IN A CORNER.

A PARABLE FOR THE PRESENT DAY.



R. C. CHAPMAN.

I WAS sitting on my dunghill in rags and filth. The partners in a great concern chanced to pass by. They saw me, pitied and loved me. They took me, washed me, clothed me, and finally took me into partnership with them, with only one condition, "No wisdom, no will."

The partners were so wise, so powerful, so rich, everything prospered in the concern, I had nothing to do with it, yet I had all things in common. I stood with harp in hand in perfect happiness; but in an evil moment I took it into my own head to set up a little concern of my own in a corner, with a very bright plate on the door: "All manner of little earthenware manufactured by Messrs. Self-Will, Self-Wisdom and Co.," and therefore thought my little concern was perfect.

So pleased was I with my little rattling wheels and little tricks and contrivances, that I turned my back on the great wheel of the great concern of which I had been made partner, and without which I should have been in abject misery, until in a moment the great wheel which turned so quickly, so fastly, and yet so surely, came down upon my little concern and its little wheel, and in a moment all was gone.

I bethought myself of the great partnership, of the terms of which I had been admitted, and I went back and confessed my faults. I was received without upbraiding on the old terms; I took down my harp from the willows, and it has never been there since. R. C. CHAPMAN.

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**Augustine**, who became such a wonderful servant of God, was sitting under a plane tree in his garden in Milan, the Epistle to the Romans before him, when a voice seemed to say in commanding tones, "Take it up and read it." He obeyed, unrolled the sacred volume, and his eyes lit upon the words: "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof" (Rom. 13. 13, 14). His life had been one of gross sin and evil. The words struck home. Augustine was converted, and his life testified to the change.

## PLAIN WORDS FOR CHRISTIANS

From Tent Conference at Leswalt, Stranraer, 8th July, 1914.

**I** BELIEVE if there was less newspaper reading and more Bible reading among Christians we would see more people converted (Col. 3. 16).

Christians should belong to no other brotherhood than the divine brotherhood (Heb. 2. 11).

As Christians get older they sometimes get colder; whereas as the years advance our love to Christ should increase (Rev. 2. 4).

When Christians get on in the world it is more difficult to get on in the Christian life (Psa. 62. 10).

D. L. Moody said that he never read any book outside the Bible unless it was a book that helped him to understand the Bible (1 Thess. 5. 22).

It is good to begin well, better to go on well, but best of all to end well (1 Kings 20. 11).

The holiest men that ever lived were loudest in their declamations of their own sinfulness (1 Tim. 1. 15).

Under law the command was, "Worship ye afar off" (Exod. 24. 1); under grace the invitation is, "Let us draw nigh" (Eph. 2. 13).

A Christian is a man who should live above circumstances. He should remember that God is using these circumstances for his good (Rom. 8. 28).

The children of Israel had nothing in the wilderness but God, and having God they had everything. When they needed bread He supplied it from Heaven, when they needed drink He provided it from the smitten rock.

God's heritage is His people. He values them according to the price He paid for them. Tell me the value of the precious Blood and I will tell you the value of a human soul.

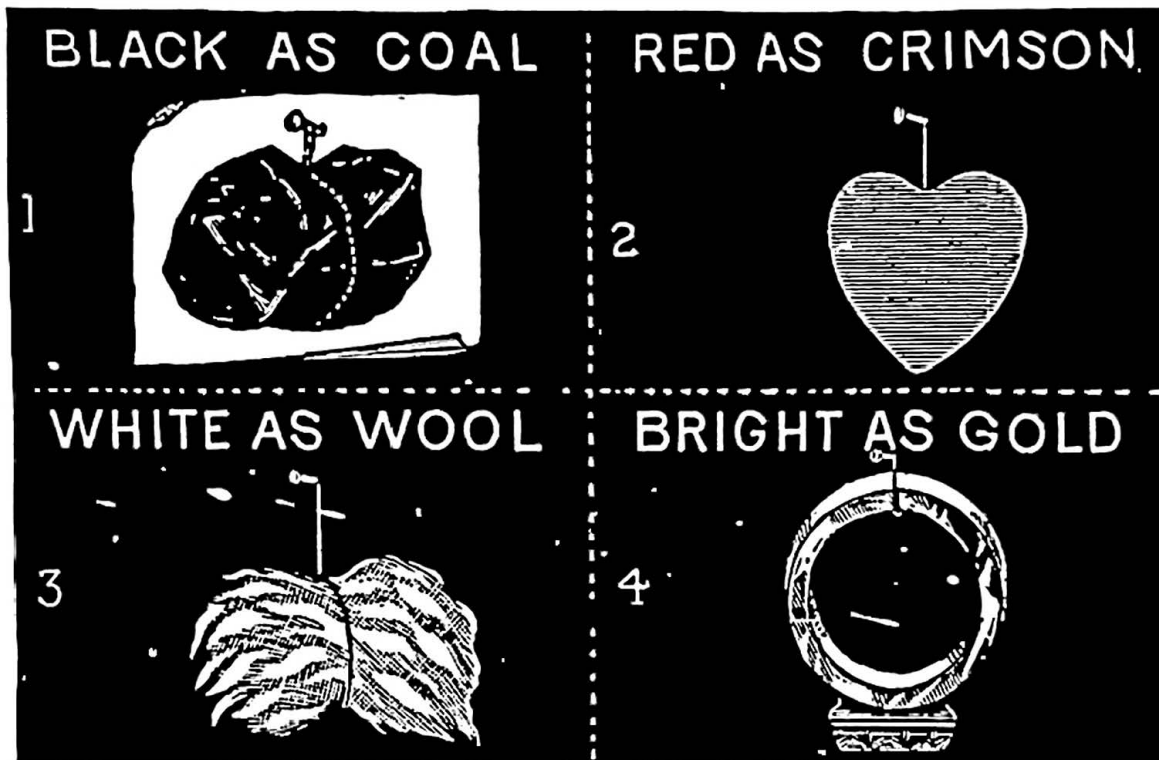
Every believer is a priest unto God. The business of a priest is to offer sacrifice. The sacrifice we should offer is the sacrifice of praise to God continually (Heb. 13. 15).

A Christian can only be recognised by his fruits, not by his faith, for faith is an unseen principle existing between the soul and God (Matt. 7. 16).

The old covenant depended for its fulfilment upon the faithfulness of the people, and of course it was broken.

The new covenant does not depend upon our faithfulness, but upon Christ's, and "He is faithful in all His house." It is therefore rightly called, "The everlasting covenant" (Heb. 13. 20).

## FOUR WONDERFUL COLOURS.



**H**ERE is a most telling lesson, which has already been used in conversion, with three good points: (1) the materials can be got anywhere; (2) at *no cost*; (3) each point is distinctly Gospel. Procure (1) a nugget of coal, dust or wash it, wrap it in a white paper; (2) a piece of deep red flannel or paper, either keep square or cut heart shape; (3) a piece of cotton wool (if *snow* is usable it will do better); (4) use gold coin, ring, or a gold watch can usually be borrowed in S.S. With these in box, bag, or pocket, and texts on slips in Bible, or with assistant to read as requested, you can use with ordinary table, or hang on blackboard as shown. Hold up coal (wrapped in white paper), ask if any one can tell what it is. Ask whoever can first turn up Lamentations 4. 8 to read of some people who were

**I. BLACKER THAN COAL** as all that pertains to sin, self, and Satan are. So black is sin that all who reject Christ will have their part with Satan when he and all his followers shall be shut up in the **blackness of darkness** for ever (Jude 13). People say that Royalty have *blue* blood in their veins, but I fear in the sight of God's throne it will be as black as any of ours, for "there is no difference, for *all have sinned*" (Rom. 3. 23). But not only are our sins black, there is another emblem, what colour is this? Red! Scarlet! Crimson! Well, all may be right for Isaiah 1. 18

## Four Wonderful Colours.

says, " Though your sins be as **scarlet**," that is the bright glaring *outward sins* of murder, adultery, theft, &c., seen by man ; or though they be

II. **RED AS CRIMSON**, that is the deep-dyed *internal sins* of hatred, envy, hypocrisy, &c., seen by God, yet they can be cleansed. You can have both *scarlet* and *crimson* cloths. If so lay them on your coat. Picture a girl coming to Sunday school in crimson bonnet, crimson dress, crimson stockings, and crimson boots—crimson from head to foot. Yet that is what we must be like in God's sight, nothing but wounds and bruises, and sinful sores from the crown of our head to the soles of our feet (Isa. 1. 6). Yet, what a mercy, the crimson sins of my heart can be cleansed in the crimson tide which flowed from the Lamb of God and made as

III. **WHITE AS WOOL**. In Bangkok a man drew large numbers of Siamese to his show to see a white elephant, yet he barely escaped alive when the poor people found it was only a *white-washed* elephant, the colour could be rubbed off. You see an elephant can no more change his dingy hide than an Ethiopian his black skin. No " fuller of EARTH " (Mark 9. 3) can make white, the power needs come from Heaven, for white is the heavenly colour. Jesus' robe became *white and glistening* on the mount of transfiguration, the angels appeared in *white robes* on the mount of resurrection, all the overcomers get *white food, a white stone, a white robe*, in Christ's kingdom (Rev. 2. 17 ; 3. 4). In every school there are some earnest hearts and *anxious* listeners ; point out clearly how to pass " from darkness to light." Link three A's. ACKNOWLEDGE your sin, ACCEPT of God's Son, and you will have the blessed ASSURANCE that though black as coal in the *past*, you are white as wool in the *present*, and your *future* is as

IV. **BRIGHT AS GOLD**, because you are going to the " city of gold " (Rev. 21. 18). Hold up your object, and point out that the city is not gold-plated, rolled gold, or nine-carat gold, but " **pure gold**." Glory to God, we who are saved will reach *perfection* at last, and we shall walk in the " street of gold " to enjoy the brightest moment of our being—the moment when we take the golden crown from off our brow and cast it down at Jesus' feet and crown Him Lord of all. If you give this lesson with all your heart it will never be forgotten. It has been tried and proved. HYP.

## SOWING AND REAPING.

**E**STABLISHED as a law of nature, harvest follows seed time. "Whatsoever a man soweth, that shall he also reap" (Gal. 6. 7), is equally true of all, whether believer or unbeliever. The harvest of the future is determined by the character of the seed presently sown.

**Scattering to Profit** (Matt. 13. 1-9). "There is that scattereth, and yet increaseth" (Prov. 11. 24). The apparent prodigality of the sower, scattering precious grain on the land, is rewarded by the increase of what he sows; and the measure of our sowing will determine whether the reaping shall be bountiful or the reverse. "By patient continuing in well doing" (Rom. 2. 7), by "casting thy bread upon the waters" (Eccles. 11. 1), sowing acts of kindness and brotherly love, sowing the seed of the Word of God (v. 19), an abundant harvest is assured.

**Sowing in Peace** (1 Cor. 3. 1-9). "The fruit of righteousness is sown in peace" (James 3. 18). Wherever the sowing is to the flesh, there is the clash of wills, insubordination to the law of God, and conflict, unrest, and wrath are the results. The fruit is righteousness, but the conditions for its upspringing is peace. The honest and good heart (Luke 8. 15), the emptying of self before God, and the definite acceptance of Christ as Saviour and Lord must precede any growth in righteousness.

**Fruitful in Service** (John 15. 1-14). "Blessed are ye that sow beside all waters" (Isa. 32. 20). The choice of the disciple was for the purpose of bearing fruit, and that his fruit should remain. To ensure this one condition is necessary, abiding in Christ. Communion with Him, occupation with His person and glory, and obedience to His will are necessary if there is to be growth in Christian character and in usefulness in His service.

**Faith's Reward** (Gal. 5. 16; 6. 10). "The fruit of the Spirit is love, joy, peace" (Gal. 5. 22). It is a principle that "the husbandman that laboureth must be first partaker of his fruits" (2 Tim. 2. 6), and so the worker in God's vineyard is called to enjoy personally the blessings he would pass on to others. While we speak of the love of God, does that love fill our hearts? When we proclaim peace, are we in the enjoyment of it? And when we tell of glad tidings, are we in possession of the joy which is unspeakable and full of glory? (Rom. 5. 5; Phil. 4. 7). J. II.

## SUBJECTS FOR SPEAKERS AND STUDENTS.

### Onesimus, the Slave.

1. A runaway slave, - - - - -Phile. 11-15
2. A regenerated man, - - - - -Phile. 10
3. A reliable servant, - - - - -Phile. 13
4. A respected brother, - - Phile. 16; Col. 4. 9. W. J. M.

### A Threefold Confession.

1. The sinner of his sins,  
Prov. 28. 13
2. The saint of his Saviour,  
Rom. 10. 9
3. The servant of his sovereign,  
Matt. 10. 32 G. H.

### The Four Leprous Men.

- |                  |                |
|------------------|----------------|
| Consultation, -  | - 2 Kings 7. 3 |
| Consideration, - | - 2 Kings 7. 4 |
| Decision, - -    | - 2 Kings 7. 5 |
| Salvation, - -   | - 2 Kings 7. 8 |
| Proclamation, -  | - 2 Kings 7. 9 |
| H. K. D.         |                |

### The King and the Cripple.

SEVEN STEPS, or the Kindness of God (2 Sam. 9).

1. Fallen, - - - - - 2 Sam. 4. 4
2. Fatherless, - - - - - 1 Sam. 31. 2
3. Friendless, House of Saul, - - - 2 Sam. 9. 1
4. Famished, Lo-debar (Place of no  
pastime). 2 Sam. 9. 4
5. Fetched, - Then King David sent and  
fetched him. 2 Sam. 9. 5
6. Favoured, I will surely show thee kind-  
ness for Jonathan thy  
Father's sake. 2 Sam. 9. 7
7. Fed for his } He did eat continually at }  
Father's sake { the King's table. } 2 Sam. 9. 7-13

### Wisdom for the Worried.

J. M.

A poetical study for repeating in home or meeting.

- Why should I "careful" be, when God has  
said to me - - - - - Phil. 4. 6
- That everything is working for the best? - Rom. 8. 28
- Though He my faith may try, He shall my  
need supply : - - - - - Phil. 4. 19
- His promise gives me solid, perfect rest, - Heb. 10. 23
- Relying on *His* care, He will my sorrows  
share, - - - - - 1 Pet. 5. 7
- And "good things" He will surely send  
along, - - - - - Psa. 84. 11
- Each day I'm bound to tell, He "doeth *all*  
things well : " - - - - - Mark 7. 37.
- He only is my Comfort and my Song, Psa. 118. 14 W. T. R.

## *The Homeward Journey from Bondage to Rest.*

### THE PRAYER OF HANNAH.

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.

To have a godly mother is one of the best of earthly blessings. Samuel's mother was a devout, praying woman, and her interesting story is the theme of our present lesson.

**Hannah's Prayer.** Hannah "was in bitterness of soul, and prayed unto the Lord" (v. 10). Hannah had a real sorrow, and she took her trouble to the Lord in prayer. Her petition was earnest and definite. In Hannah's case God proved Himself to be the hearer and answerer of earnest, believing prayer (James 5. 17, 18). We are reminded of other prayers which were answered. The dying thief prayed: "Lord, remember me" (Luke 23. 42). The Philippian jailer's cry was: "What must I do to be saved?" (Acts 16. 30).

**Her Vow.** "I will give him to the Lord" (v. 11). Hannah's vow showed the intensity of her desire to have her prayer answered. We can only give to the Lord what we have first of all received from Him (1 Cor. 4. 7). God, however, wishes nothing from the unconverted. His word to them is, "Kiss the Son, lest He be angry and ye perish" (Psa. 2. 12).

**Eli's Mistake.** "Eli thought she had been drunken" (v. 13). Living out of communion with God, Eli misjudged Hannah. He looked on the outward appearance and mistook bitterness of soul for drunkenness. Thus one who should have given her sympathy and help, judged and condemned her. All human priests err and fail, but Jesus, the Great High-Priest never makes a mistake (Heb. 7. 26). "He knows; He feels; He cares."

**Eli's Blessing.** "Eli answered and said, Go in peace" (v. 17). Now better informed, Eli blesses Hannah, and joins in praying that God would grant her petition. Our High-Priest at God's right hand engages Himself to bless us and watch our interests (Heb. 4. 14, 15).

**Hannah's Assurance.** "Her countenance was no more sad" (v. 18). Hannah seemed to have had the inward consciousness that her prayer would be answered. We have much more on which to rest our souls than Hannah. We have God's Word. The work of Christ saves, and the Word of God assures. "These things have I written unto you that believe . . . that ye may *know* that ye have eternal life" (1 John 5. 13).

**Samuel's Consecration.** In due time the promised child was born, and Hannah called her son's name Samuel, *i.e.*, "heard of God"—a testimony to the power of believing prayer. After joyfully nursing the child for God he was weaned and presented to the Lord with a bullock for a burnt-offering (v. 25). Type of whole-hearted consecration in service.

**Illustration.** A German schoolmaster, four hundred years ago, used always to lift his hat and bow to his scholars when he entered the schoolroom. He saluted their possibilities. He remembered the possible eminence and influence to be attained in manhood by any one or more of that group of boys. Samuel was only a child, but he became one of God's great men.



## Subjects for Sunday.

### THE CHILD SAMUEL.

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

OUR lesson has to do with Hannah's song of praise to God. She kept her vow and gave the child back to the Lord. In this way she manifested her love to the Lord.

**Hannah's Joy.** "My heart rejoiceth in the Lord" (v. 1). Having had her prayer answered Hannah's heart is full of joy, and she bursts forth in thanksgiving to the Lord. She acknowledged God as the Giver, and worshipped Him (James 1. 17). Unconverted people take the good gifts of God as if they had a right to them, and forget that God is the great Giver. "He giveth to all life and breath and all things" (Acts 17. 25).

**Hannah's Deliverance.** "I rejoice in Thy salvation" (v. 1). In giving Hannah a son, God had not only *exalted* her, but He had *delivered* her from the insults of her enemy. The same twofold effect is accomplished to-day by God's great salvation. The bankrupt sinner is *raised* to the position of "sons of God" (1 John 3. 1), and *freed* from the penalty and power of sin (2 Cor. 1. 10).

**God's Holiness.** "There is none holy as the Lord" (v. 2). All God's acts must harmonise with His holy character. God never shows mercy at the expense of righteousness (Rom. 5. 21). We learn from Psalm 22. 3 that the holiness of God is the secret of the sufferings of the Cross. The salvation of the believer rests on the holiness of God.

**Hannah's Persecutors.** "Talk no more so exceeding proudly" (v. 3). Hannah had been persecuted by Peninnah and misjudged by Eli, but, like the Lord Jesus in a later day, she committed her cause to Him who judgeth righteously (1 Peter 2. 23), and God delivered her out of the hands of her enemies.

**God's Judgment.** In verses 6, 7, and 8 we read of God dealing in grace with dead ones, poor ones, low ones in the dust, beggars on the dunghill; but we also learn from verse 10 that the "adversaries of the Lord shall be broken to pieces." The two attributes of God's character, namely, His justice and mercy, are clearly seen. Those who believe the Gospel will be saved (John 5. 24), but those who "obey not the Gospel . . . shall be punished.

**God's Witness.** We learn from our lesson that the worship of God was at a very low ebb in Israel. Eli's sons, Hophni and Phinehas, the prospective high-priests, were selfish, profane, and profligate, and had led many of God's people astray. Even in the darkest day God has never been without His witness. In the closing verses of our lesson we have a pretty picture of the child-servant of God growing up year by year.

**Illustration.** A servant of the Lord was visiting a very old man in Glasgow who was dying. When about to leave, the old man said: "This is probably the last time we shall meet here. I have lived a long life, but the longest life comes to an end. God has been good to me all these years and Jesus Christ *has fulfilled the claims of divine justice for me*" (Gal. 2. 20).

## *The Homeward Journey.*

### THE CALL OF SAMUEL.

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.

OUR lesson deals with the call of Samuel, and the dark message communicated through him to Eli, the unfaithful high-priest.

**A Dark Day.** "There was no open vision" (v. 1). Because of the sins of Eli and his sons, God had ceased to communicate with His people. It was a dark day for Israel. What a contrast to the day in which we have the honour to live. God's voice is heard through His Word. The trouble is that men refuse to read His Word or listen to His truth.

**A Failing Priest.** Eli's ungodly sons had disgraced their father, and caused the people to sin. God held Eli their father responsible, because he restrained them not (v. 13). Eli appears to have been weak and too good-natured to properly rule his house. He was a faulty father and a failing priest. What a contrast to our Lord Jesus Christ, the unchanging, unfailing, undying High-Priest.

**A True Witness.** "The Lord called Samuel" (v. 4). God had a message to communicate, and He selected His little servant Samuel, through whom He spoke to Eli. It is always God's way to take the weak things of earth to confound the mighty. He will use a little lad with his five barley loaves in the feeding of five thousand people. God is looking for such servants to-day, those who are humble and devoted. We must first of all, however, own Him as Saviour before we can serve Him as Lord.

**A Testing Service.** "The Lord said, . . . I will do a thing in Israel at which both the ears of every one . . . shall tingle" (v. 11). The message given Samuel to deliver was an unpleasant one. With fear and trembling, yet with perfect candour, he received and conveyed the solemn truth committed to him. God's message to the sinner is not only one of mercy but also of judgment, and the faithful servant of the Lord must preach both sides of God's character (Acts 20. 19, 20, 26).

**A Steady Progress.** "Samuel grew, and all Israel knew" (vv. 19, 20). We notice here a natural development and Israel's recognition of God's presence with Samuel. The happy and honourable life of Samuel is a decided contrast to that of Eli's two sons. They were born to highest honours and with best opportunities, but went down in deepest disgrace to a dreadful death. The teacher should press home the danger of abusing opportunities and despising God's favours.

**Illustration.** Sages of old contended that no sin was ever committed whose consequences rested on the head of the sinner alone; that no man could do ill and his fellow not suffer. They illustrated it thus: "A vessel sailing from Joppa carried a passenger, who beneath his berth cut a hole through the ship's side. When the men of the ship expostulated with him, 'What doest thou, O miserable man?' the offender calmly replied, 'What matters it to you? The hole I have cut lies under my own berth.'" No man perishes alone in his iniquity. All Israel suffered because of the sins of Eli and his sons.

## Subjects for Sunday.

### JESUS, 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.

IF the wages of sin is death, the triumph of grace is resurrection. The subject of our lesson is the raising of Lazarus from the dead.

**The Delay of Love.** "When Jesus heard that he was sick . . . He abode two days still in the same place" (v. 6). One would have expected that the Lord, on receipt of the news, would immediately have gone to the aid and comfort of the two sorrowing sisters, but instead of that He waited two days where He was. When the Lord answers our prayers He does so in His own good way and time. As it was, the delay worked out to the glory of God, and Jesus was revealed as the Resurrection and Life.

**The Courage of Love.** "Let us go into Judea again" (v. 7). The disciples remind the Lord that the Jews had threatened to take His life, and ask Him if He is going to expose Himself again to their fury (v. 8). Fear of death will not prevent the Lord reaching down to the help of His own (Rom. 8. 39). His is love that the many waters cannot quench nor floods drown.

**The Gloom of Death.** When Jesus arrived at Bethany He found Martha and Mary and their friends all in the dark. The sisters' estimate of the power of Jesus is indicated by, "If Thou hadst been here," as if locality could limit His power. The centurion of Luke 7 was further advanced, for he said, "Speak only," even at a distance, "and my servant shall be healed" (Matt. 8. 8). Then as to time, they spoke of "the last day" as the "resurrection," and Jesus said, "I am the Resurrection and the Life"—not a day, but a person is life (John 14. 6).

**The Sympathy of Love.** "Jesus wept" (v. 35). This is the shortest, and one of the sweetest verses in the New Testament. Although the all-powerful Saviour, yet His tender heart beats in unison with His suffering ones. He not only feels for, He feels with His troubled ones on earth.

**The Labour of Love.** "Take ye away the stone" (v. 39). This was one thing the friends of Lazarus had to do, and the Lord does nothing for us that we can do for ourselves. The child of God is honoured as an agent to share in God's work. We do not work to be saved, but we labour because we are saved.

**The Word of Power.** "Lazarus come forth" (v. 43). The voice of Jesus brought back life to the lifeless body of Lazarus. The living one is then liberated and made to "go." The spiritual application is simple and plain. Life, light, and liberty all flow from Jesus. His word is powerful and quick, and quickens as well as sets free (Heb. 4. 12; John 8. 31, 32).

**Illustration.** The late G. F. Watts, R.A., said many wonderful things. One of the most striking was, "Death is the *fate of all* of us, but it is *not the end.*" Here was a great artist who knew that he must bid farewell to all his treasure and yet exist for ever in the world to come. The Word of Christ will bring all to account one day.

## HANDFULS OF HELP.

### The Stone which the Builders Rejected.

Behold, I lay in Zion for a foundation :

1. A Stone, a tried Stone, a precious Corner Stone, a sure foundation, which is Jesus Christ; Jesus Christ Himself being the Chief Corner Stone, - - - - -  
Isa. 28. 16  
1 Cor. 3. 11  
Eph. 2. 20
2. A Chief Corner Stone, . . . elect, precious. Behold, . . . Mine elect, in whom My soul delighteth, - - - - -  
1 Peter 2. 6  
Isa. 42. 1
3. A Living Stone. He is the Resurrection and the Life; He will swallow up death in victory, - - - - -  
John 11. 25  
Isa. 25. 8
4. Behold, the Stone which I have laid; a Stone cut out of the mountain without hands— from thence is the Shepherd, the Stone of Israel, - - - - -  
Zech. 3. 9  
Dan. 2. 45  
Gen. 49. 24
5. He shall bring forth the Head Stone, the Stone which the builders disallowed; the same is made the Head Stone of the Corner, - - - - -  
Zech. 4. 7  
1 Peter 2. 7  
Psa. 118. 22

“ Nor can that faith be overthrown  
That rests upon the Living Stone.”

### The Trinity in Redemption.

GOD'S OFFERING TO HIMSELF.

1. God . . . hath reconciled us to Himself by Jesus Christ, - - - - - 2 Cor. 5 18
2. God was in Christ, reconciling the world unto Himself, - - - - - 2 Cor. 5. 19
3. Christ . . . through the Eternal Spirit offered Himself . . . to God, - - - - - Heb. 9. 14

GOD ALL IN ALL.

1. The Offerer—Who [Christ] gave Himself a ransom for all, - - - - - 1 Tim. 2. 6  
Matt. 20. 28
2. The Offering—He [Christ] offered Himself, Heb. 7. 27
3. The Altar—Himself. Who bare our sins in His own body on the tree. The Lord hath laid on Him the iniquity of us all [made the iniquity of us all to meet on Him, margin], . . . - - - - - Isa. 53. 6

## TALES WORTH TELLING.

**Do You Know the Author?**—A sceptic asked a lady why she cared so much for the Bible. Her answer was, "Because I know and love its Author" (Heb. 12. 2).

**The Judge of the World.**—A well-known preacher was accosted in a stage coach with the question, "Will any of the heathen be in heaven?" "Well," he replied, "I am not appointed judge of the world, but if ever you get to heaven you shall either find some of them there or get a good reason why they are not there" (Rom. 2. 12).

**Too Fond of Pills.**—The *Daily Sketch* of 28th April, 1913, told of the death of William L—, Southwark, aged sixteen, a pill packer, who died through swallowing a handful of pills, a few at a time. His fellow-worker told the coroner it was the sugar coating which attracted him. How many are caught by the sugar-coated pleasures of to-day (Luke 8. 14; Rom. 3. 13), and lured on to "everlasting woe?" (Matt. 25. 46).

**Born in Two Towns.**—Mr. Summerfield, an American preacher, being asked by a doctor of divinity, "Where were you born?" "I was born," said he, "in Dublin and Liverpool." "How can that be?" inquired the D.D. Mr. Summerfield paused a moment, and then said: "Art thou a master in Israel, and understandest not these things?" (John 3. 9, 10). Where were you born and born again?

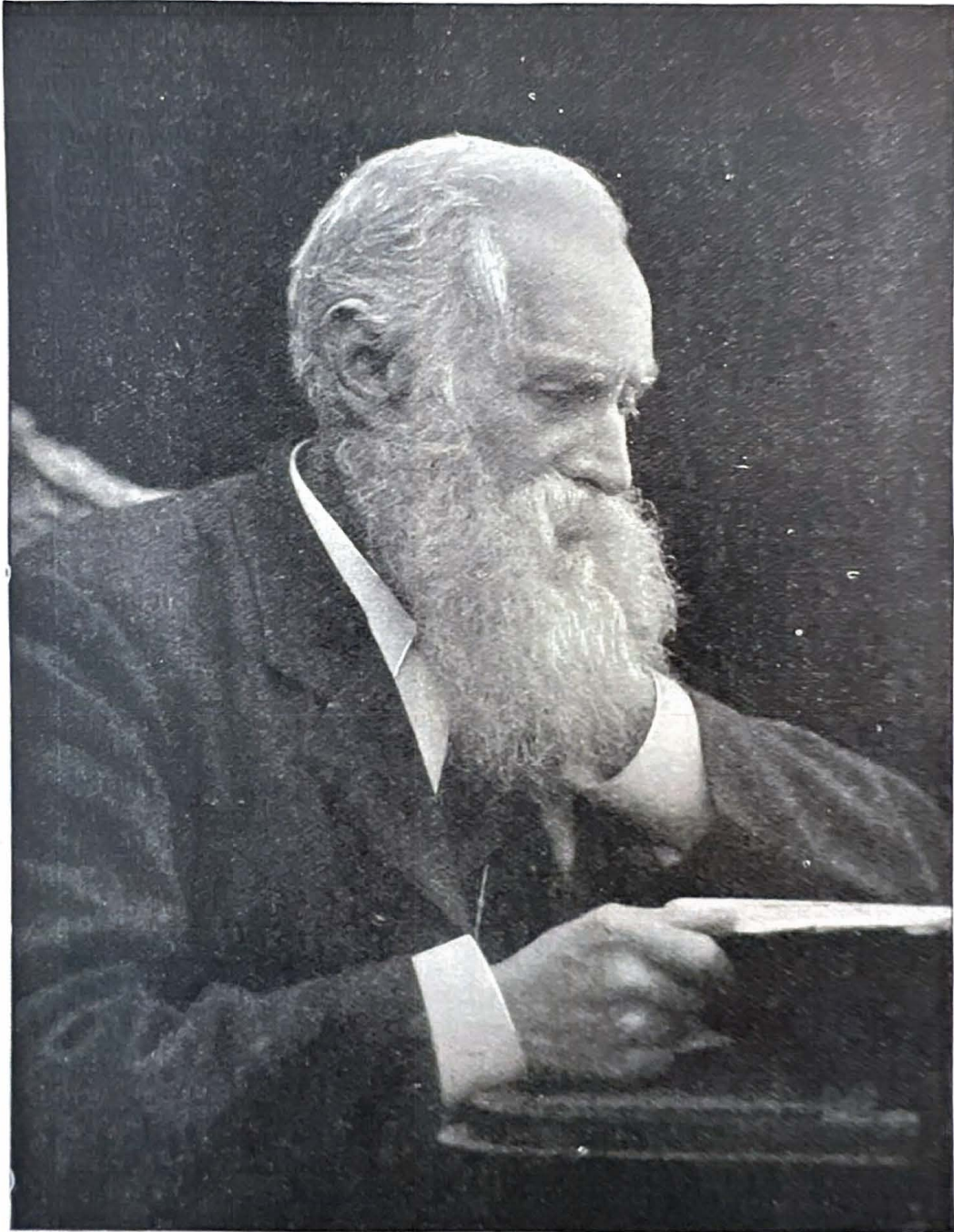
**"Always Licking Sores."**—A man whose only hobby was speaking about the faults of Christians was approached by a well-known preacher with the question, "Did you ever hear the story of the rich man and Lazarus?" "Yes, of course I have!" "Remember about the dogs—at the gate—how they licked the sores of poor Lazarus?" "Yes, why?" "Well, you remind me of these dogs—at the gate—always licking the sores of your fellows instead of encouraging or helping them" (Luke 16. 21).

**The Great Dispute.**—A preacher delivered a faithful message concerning the doom of the wicked. One who objected, called next morning, and said, "I believe there is a small dispute between you and me." "What is it?" said the preacher. "Why," replied the objector, "you say the woe of the impenitent will be eternal, and I dispute it." "Oh, if that is all," quietly answered the preacher, "there is no dispute between you and me. If you turn to Matthew 25. 46 you will find the dispute is between you and the Lord Jesus Christ, and I would advise you immediately to go and settle it with Him" (2 Thess. 1. 7-10).

HYP.

## LOVE INDEED.

It is but a small proof of love to visit a friend who lives next door, but to go to a distance over hill and dale bespeaks love indeed. Let us show our love to Christ by sparing no pains, no labour, in order to seek Him in prayer, in reading the Word, and in meditation thereon. R. C. CHAPMAN.



*Photo. Anderson Brothers, Dalry.*

WILLIAM SLOAN,  
OF FAROE.

## WILLIAM SLOAN, OF FAROE.

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TO have landed upon a lonely island close on 40 years ago, whereon were few if any "born again" persons; to have toiled on during "these 40 years," seen one and another saved, till a multitude—some in Glory, some in other lands, and some in almost all of the 21 islands of the group—witness to the Gospel as "the power of God unto Salvation" (Rom. 1. 16). Then, when grown full of years, to end his days mid a loved family, church, and people, and to be able truthfully to say with the Apostle, "I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. 4. 7). Such is the life-summary of the missionary patriarch whose saintly face appears on former page, and whose life we now record.

WILLIAM SLOAN was born near Dalry, Ayrshire, on 4th September, 1838. Being brought up in a religious manner, he was early impressed with the importance of eternal things, but these impressions did not last, and he went in for the pleasures of the world in various ways. A younger brother dying after a few days' illness again brought vividly home the thought of being prepared to meet God. About this time he removed to CALDER Iron Works, Lanarkshire, under deep conviction. The '59 Revival movement reached the place, and a missionary had services and commenced after-meetings, but backwardness prevented young Sloan from attending the second meetings, so he went to the house of the preacher. Here help was found and conviction deepened, but peace was not found until some days later, in the year 1861, when repeating a portion of the 103rd Psalm the light from on high shined into his soul, and the burden of guilt rolled away (Acts 26. 13).

The missionary encouraged him to take part in meetings, to teach the young, and shortly after a kitchen meeting was started in COATDYKE. Soon after conversion a grave difficulty presented itself, as he had charge of a combined grocery store and public-house, and felt unhappy in the position. Seeking the Lord's guidance, he gave up the situation, "not knowing whither he went" (Heb. 11. 8). A time of trial followed, but the Lord overruled all for blessing, and the decision was never for a moment regretted.

Feeling a desire to further spread the light, he applied for a situation as colporteur, was accepted for SHETLAND, and proceeded thither. On arriving he found that a

*William Sloan, of Faroe Isles.*

time of revival had begun, and many open doors presented themselves. At that time he was nominally a member of the Established Church of Scotland. The subject of believers' baptism was brought before him. After a careful examination of the matter with the Bible in hand, he was led to see that baptism was for believers only and by immersion, and was obedient to the Lord in this ordinance. He thought it honest to acquaint the Society of what he had done, but his services were retained, with the advice not to be sectarian.

Having heard much about the FAROE ISLES from the Shetland fishermen, he felt a desire to visit them. Belonging to Denmark, they lie about half-way between Scotland and Iceland. They form a group of 21 islands, 17 of which are inhabited, having an aggregate population of 18,000. While the official language is Danish, that spoken by the people in general is Faroese, a dialect something like Icelandic. In 1876 Mr. Sloan left for these islands in a fishing smack belonging to some Christian fishermen. He took a lot of Danish Bibles with him, and after staying in Thorshavn, the capital, on the island of Stromoe, a short time, he returned to Scotland. Again and again he visited the islands, and gradually acquired the language, and was able to preach and speak to the people.

In 1878 the Lord sent money to build a hall to seat 140 people, and gradually some of the natives were led into the light. In 1880 the first baptism took place in the sea one Sunday morning, causing no small stir among the people, who are Lutherans, and hold strongly to their "baptismal regeneration" theories. The priest, of course, warned his flock against the "new doctrine," the Sunday school had to be closed, and the number who attended the hall became fewer. For a time it seemed as if the work might have to cease, but five "continued steadfastly in the apostles' doctrine and in breaking of bread," and little by little prejudice was lived down. Now there are four halls in the isles, and in each a good work is carried on.

Early in the work Mr. Sloan was joined by a younger helper, Mr. A. P. Macdonald, the pair living together in the attic above the meeting room. During these early years he was greatly helped by the ministry and corres-



*William Sloan, Pioneer Missionary to Faroe.*

pondence of Mr. Thos. M'Laren, of Glasgow, and Mr. Rice T. Hopkins, of Birkenhead. From 1881 to 1891 Mr. and Mrs. Alex. Mitchell rendered valuable help ere settling down in Norway.

In 1881 Mr. Sloan was betrothed to a native of the islands, who with several of her relations had been converted to God, and returned to this country with her, where their marriage took place. She has proved a true helpmeet to him, and is a closer link with her own people.

In 1905 a larger hall was erected for the work in Thorshaven, the former one, built 23 years before, having become too small. In the same year Mr. D. J. Danielson paid a visit to the northern islands, and had a time of much blessing, the farm-houses where the meetings were held proving too small to accommodate all who came. Mr. Danielson is a native of Faroe, and speaks Faroese, which the people prefer to Danish. He had previously seen service on the Congo as engineer in charge of a mission steamer on that river, but returned home as the climate of Africa did not agree with him.

Mr. Arthur Brend left England for the Faroe Islands towards the end of 1906, although he had previously visited the islands on two occasions. After spending some weeks at Thorshaven, he made a tour of the islands, seeking to help and encourage the little companies of believers and to preach the Gospel. These two brethren and the groups of native Christians will continue the work. May it increase and expand.

In failing health for some years, yet active in speaking, and working to the last. On Wednesday evening he spoke on the Lord's Second Coming, on Thursday he was out distributing tracts (one of his favourite acts of service), on Friday, 4th September, 1914, the aged patriarch peacefully passed to his well-earned rest. After the service in the hall eight of the elder brethren carried the remains to the cemetery. The largest funeral procession ever seen in Thorshavn did honour to the memory of our brother.

Such a record should act as a stimulus to believers to begin early in service for God, to keep right with God at all costs, to fill the niche He opens, and to plod on remembering "the recompense of the reward" (Heb. 11. 26) both here and hereafter.

HYP.

## HOW THE BLESSING BEGAN.

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A BIBLE CLASS teacher sat thinking over her girls. "There is Miss L. T——, utterly worldly and frivolous; I have never had a spark of influence with her yet. What would give it? Suppose I ask her to tea? It would probably attract her to come to a house so different from her place of business."

The invitation was accepted, but the visitor was wholly unprepared for the straight little talk which followed, in which her wasted life and her glorious opportunities were lovingly but graphically pointed out.

"But I should have to give up so much," objected the business girl; "theatres, card-playing—everything I care for would have to go."

"That is true," replied the worker, "and the choice ought to be made at once. I shall leave you for twenty minutes to attend to something; will you think it over and decide?"

When she returned to her guest at length, the girl looked up, and said simply: "I WILL FOLLOW JESUS ONLY!"

But there is a sequel to this story. Four weeks later the girl's employer said to her: "I must congratulate you upon the change which has come over you. A month ago I had decided to dismiss you on account of your overbearing attitude; but that has, fortunately, disappeared."

"Oh, I must tell you, sir, it is just a month ago since I let the Lord Jesus Christ come in and rule my life."

"Ah—er, I'm an agnostic; I do not know anything about that question," was the response.

But others learned what he did not know; for a stream of blessing was set flowing that resulted in about *one hundred* shop assistants being converted to God through the personal and definite effort made in each case by that girl, and those whom she led to her Saviour. To-day she is a missionary in a foreign field. S. S.

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## MORE PEARLS FROM OLD SEAS.

By Diver T. BAIRD.

DON'T look at the sun through the eye of a needle.

Time may be lost as much through unnecessary activity as through wasteful idleness.

The contents of the Bible could not have been invented, and can never be exhausted.

## SERVICE AND REWARD.

**M**AN'S proudest boast is the possession of an independent will. It is at the same time his most dangerous asset. Limited in his knowledge, burdened with the responsibility to know, he is only safe when his will is surrendered to God.

**The Servant's Choice** (Isa. 50. 4-9). "No man can serve two masters" (Matt. 6. 24). Each advance their claims, and to whom he yields to obey, his servant he is (Rom. 6. 16). There is no neutral ground. It is either Christ or Satan, righteousness or sin. Conversion is the surrender of self to the will of God and the power of Christ, and here only does true service begin.

**Willing Obedience** (Psa. 40. 4-12). "With good will doing service as to the Lord" (Eph. 6. 7). Free from sin; the servant of righteousness; the reasonable service of the Christian is to present his body a living sacrifice (Rom. 6. 18; 12. 1). Failure to willingly take this yoke (Matt. 11. 27), to bear it with Christ, and in subjection to Him, means a marred life and often a ruined testimony. On the other hand, a willing response to the claims of Christ brings with it fulness, fruitfulness, and joy.

**Diligent Service** (Rev. 3. 7-13). "Always abounding in the work of the Lord" (1 Cor. 15. 58). True service has for its motive affection to Christ, but in the character and result of such service there are compensations which prove incentives to continuance. The knowledge that your "labour is not in vain," that in lives transformed and hearts cleansed, the memory of the worker is associated with the Master, combine to urge continued labour.

**A Crown of Life** (2 Tim. 4. 1-8). "I will give thee a crown of life" (Rev. 2. 10). Death limits everything here, but this reward stands in contrast with earthly honours and the praise of man. The gift and the recipient on earth subject to decay, the crown and its wearer alike imperishable and immortal in the future. Given on the ground of faithfulness "to all who love His appearing."

**Service Honoured** (Mal. 3. 16-18). "If any man serve Me him will My Father honour" (John 12. 26). Whatever the trials of service here, they are far outweighed by the compensations. To be confessed by the Son (Matt. 10. 32); to be honoured by the Father; to have praise of God (1 Cor. 4. 5). Such is the recompense of reward. J. H.

## THE CALL OF THE KING.

**P**ROCURE a cutting of the advertisement in most newspapers as per wording below, or use this in class. If for whole school try and get a wall poster at recruiting office, or enlarge main words on blackboard. Even the youngest are interested in a subject like this at the present



**Your  
King and Country  
NEED YOU.**

**A CALL TO ARMS.**

An addition of 100,000 men to His Majesty's Regular Army is immediately necessary in the present grave national emergency.

Lord Kitchener is confident that this appeal will be at once responded to by all those who have the safety of our Empire at heart.

**TERMS OF SERVICE.**

General service for a period of three years or until the war is concluded. Age of enlistment, between 19 and 30.

**HOW TO JOIN.**

Full information can be obtained at any Post Office in the Kingdom,  
or  
AT ANY MILITARY DEPOT.

**God Save the King.**

time. Incidents from the Bible, from the lives of heroes and heroines of the Faith, or from the present Crisis can be interspersed to enforce the points of the Call, the Condition, Courage, or Victory. Do not feel bound to abide hard and fast by these heads. Use them as suggestions, and arrange or add to something of your own as necessity arises. Small flags could be introduced at points 1, 4, or 6. A small golden crown would make a fitting "conclusion." Do not hesitate, try the lesson.

Read in Matthew 16. 3. Here we are taught to take an **outlook**. After all centuries of advancement in science and art, barbarism is rampant. This shows the need for the Gospel of Christ. Read Revelation 19. 11, 16. Here we take an

**uplook.** What man is doing is seen in the former; what God is doing is seen in the latter. The mention of *war* and *armies* in this text should be kept in mind. The present upheaval is nothing compared to what is coming (Acts 17. 31; 2 Thess. 1. 7). Be sober. Point out that before the war begins the army is raised. Those who form the army of the King of kings are being **enrolled now**. From the the illustration above we take a few lessons.

## *The Call of the King.*

1. **The King's Call.** To every city, town, and hamlet of the Empire it has travelled. Inspiring sight; thousands of black and white shoulder to shoulder. King George did not go in person. But by his servants made the call. Recruiting offices are opened everywhere. The Sunday school is one for the enlisting of soldiers in the army of the King of kings. All who believe the Gospel are enlisted.

2. **The Conditions** of enlisting. Read notice, "How to Join." Any one won't do for Lord Kitchener's army. Height, age, health, are conditions. *All outward.* Remember conditions for being enrolled in Christ's army (John 3. 7; Mark 1. 15). You may be as lame as Mephibosheth and as small as Zaccheus, but if born again you are sure to pass. Emphasise the necessity of the new birth (1 Peter 1. 23) as the mode of entering God's army.

3. **The Loss.** Soldiers need to sacrifice comfort, home, family joys; and have to face hunger, thirst, and perhaps destruction and death. All this reminds us that those who are worthy to be enrolled in the army of the Lord Jesus Christ must be willing to leave the pleasures of sin and Satan's service. The Cross that relieves us of judgment for sin separates also from the practice of sin.

4. **The Courage** that is needed to be a soldier. Weeping friends must not detain, or scorning companions. You must be brave enough to be laughed at, and hated, and persecuted, if you are to occupy a place in Christ's army (John 15. 18, 19). Many would like to be soldiers, but have not courage to enlist and boldly confess Christ.

5. **The Cause** of the King's call is for the defence of *right against might.* As long as the world stands, with lustre shall Britain's name shine, because rather than break their treaty they would be blotted out of history. And as we look at Revelation 19. 11 we rejoice that a King is coming who shall rule the world in righteousness. All in Christ's army are on the right side.

6. **The Conclusion.** How long the war will last we do not know. But it will end in victory for one and defeat for another. Those who obey GOD'S CALL in the Gospel, and submit to GOD'S CONDITIONS, no matter how great THE COST, will be distinguished for their COURAGE in THE CAUSE of Christ; and when the CONCLUSION comes shall be victors in the armies of the King of kings

JS. FS.

## FACTS ABOUT TRACTS.

**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.

**The Tract in the Hedge.**—A Christian man had worn a Gospel tract so long in his pocket that it had become too much soiled, he thought, to give away. Not wishing to destroy it, he stuck it on a thorn in the roadside hedge. One evening, shortly after, he found out that a man, known to him, had found the tract in the hedge, and the Spirit of God made good use of it, for he reached the Saviour through it.

**A Wonderful Link.**—Richard Gibbs wrote a tract, *The Bruised Reed*. A tin pedlar gave it to a boy named Richard Baxter; through reading it he was brought to Christ. He wrote, *A Call to the Unconverted*. Among the thousands saved through it was Phillip Doddridge, who wrote *The Rise and Progress of Christianity*. It fell into the hands of William Wilberforce, the emancipator of the slaves in the British Colonies, and led him to Christ. Wilberforce wrote *A Practical View of Christianity*, which fired the heart of Leigh Richmond. He wrote *The Dairyman's Daughter*. Through this book Dr. Dixon, the successor to C. H. Spurgeon at the Metropolitan Tabernacle, was converted. Through Dr. Dixon how many more?

**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?

## *The Homeward Journey from Bondage to Rest.*

### THE FALL OF THE IDOL.

READ 1 Sam. 5. 1-12. LEARN Rom. 14. 11. HINTS, Power of His presence, 2 Thess. 1. 9 ; joy of His presence, Psa. 16. 11

THE ark of God was the expression of the presence of Jehovah. It was the most sacred of all the holy things. In our present lesson we see the ark in the hands of Israel abused and eventually lost. We also see that same ark in the hands of the enemy, and while there a source of trouble and death.

**A Defeated People.** In chapter 4 we find the children of Israel go to war with the Philistines, and the result is they are defeated. God oftentimes used the Philistines in olden times to punish His people because of their sin, and in this way He brought them back to Himself. His interest in His people is such that He will not allow them to sin without correcting them. Indeed His correction proves that we are His children (Rev. 3. 19).

**A Powerless Form.** "Let us fetch the ark of the covenant" (chap. 4. 3). In their extremity the elders of Israel call for the ark of the Lord, but, alas, the ark brought them no relief. Israel had the ark of God, but they had not the God of the ark. God cannot be where sin is. Sin has all along separated man from God, and will do so eternally. Nothing that defileth shall ever be where God is (Rev. 21. 7).

**A Great Disaster.** We learn from chap. 4. 10, 11 that there was a great slaughter. The Israelites lost 30,000 men, and the ark of the Lord was captured by the Philistines. The loss of men was great, but the loss of the ark which spoke of God's presence was greater. To be "without God" is an awful calamity, and yet there are many to-day who go on through life unconcernedly "without God" in time, and consequently "without hope" for eternity (Eph. 2. 12).

**A Great Fall.** "The Philistines took the ark of God and brought it into the house of Dagon" (chap. 5. 2). Proud of their victory over the Israelites, they brought God's ark into the house of their idol, as much as to say, "Our idol is greater and more powerful than the God of Israel." "Christ and Belial" cannot dwell together, and the result is Dagon falls to the ground. All their bolstering up of Dagon could not keep him on his feet. So will it be with everything that opposes God. It will be crushed utterly (2 Thess. 1. 9).

**A Great Relief.** "What shall we do with the ark of the God of Israel?" (v. 8). The Philistines were glad when the ark of God was removed from their borders. They found out to their cost that God's ark and their ways could not agree. They were not fit for God to dwell among them. Thus we find the Lord makes the Philistines to know and own His power, and become very glad to send the ark back to Israel.

**Illustration.** Israel had the ark of God in their midst, but God was not with them. There are many like that to-day, who have a form of godliness, but there is nothing behind the form. They are like a rosy checked apple which when cut through is found rotten at the core (Jer. 17. 9).

## *Subjects for Sunday.*

### THE STONE OF HELP.

READ 1 Sam. 7. 1-12. LEARN Prov. 28. 13. HINTS, Confession, 1 John 1. 9; intercession, Luke 23. 35; sacrifice, Eph. 5. 2; the Precious Stone, 1 Peter 2. 4.

FOR twenty long years the ark lay at Kirjathjearim, during which time we hear nothing of Samuel nor his work. We find him in our lesson ready and willing to take up the cause of the people.

**Israel's Repentance.** "All the house of Israel lamented after the Lord" (v. 2). We learn from verse 3 that Samuel was busy preaching righteousness. This, together with a long discipline of sorrow had the effect of humbling the people before God.

**Israel's Return.** "Return unto the Lord with all your hearts" (v. 3). The children of Israel were required to do two things. First, they were called upon to put away all false gods; and, second, return to the Lord with their whole hearts. Like the Thessalonians, they turned to God from idols, to serve the living and true God (1 Thess. 1. 9). This is real conversion.

**Israel's Confession.** "Gather all Israel together to Mizpeh" (v. 5). The assembly was convened, and the order was good; prayer, confession and contrition were the exercises. They drew water and poured it out on the ground—an emblem of worthlessness (2 Sam. 14. 14). They fasted, which was an expression of their self-denying sincerity; they also confessed their sin against the Lord.

**Philistine Opposition.** "The lords of the Philistines went up against Israel" (v. 7). The Philistines doubtless interpreted the gathering at Mizpeh to be for the purpose of attacking them, and went up against Israel. The Israelites were afraid (v. 7), but they did a wise thing, they appealed to Samuel to cry unto the Lord for them (v. 8). They recognised that if deliverance was to reach them it must come from God. So it is with the sinner to-day, he must be saved by some one outside of himself—the Lord Jesus.

**Samuel's Mediation.** "Samuel took a sucking lamb and offered it for a burnt offering" (v. 9). Samuel recognised the ground of acceptance was only in the slain Lamb. So it is to-day, the Lamb slain from the foundation of the world is the only sure ground and hope of the sinner's acceptance.

**Israel's Victory.** The savour of the Lamb and the cry of the needy found answer in the thunderstorm of the Almighty, and the enemy's ranks reeled and fell. Samuel fittingly erected a permanent record of God's great goodness, so the "Ebenezer" stone was set up to God's glory, saying, "Hitherto hath the Lord helped us" (v. 12).

**Illustration.** Samuel's sacrifice would speak of substitution. During the Napoleonic campaigns a man was drafted in France who, unwilling to go to the field himself, hired a substitute and paid a good price for him. He went to the war and fell on the battlefield. In a subsequent draft the man was again called upon. He produced his papers proving that he had hired and paid for a substitute who had died on the field and the entry was accordingly made against his name: "Died in the person of his substitute on the battlefield of Rivoli." The believer can truthfully say, "I died in the person of the Lord Jesus Christ on the battlefield of Calvary."



## Subjects for Sunday.

### SAUL, THE PEOPLE'S CHOICE.

READ 1 Sam. 10. 17-27. LEARN Isa. 55. 8. HINTS, Lot's choice, Gen. 13. 11; people's choice, Matt. 27. 20, John 19. 15, Acts 3. 14; Joshua's choice, Josh. 24. 15.

BECAUSE of the sin of Samuel's sons Israel became discontented and desired a king (1 Sam. 8. 4). They wanted to be like the other nations around them. God had hitherto fought their battles, but it is difficult for men to trust in One they cannot see. And so we find Israel gathered at Mizpeh to anoint their new king.

**Israel's Demand.** "Make us a king . . . *like* other nations" (1 Sam. 8. 5). The children of Israel surely forgot that God's purpose was that they should be *unlike* other nations. We learn from Exodus 11. 7 that God had put a difference between them and other nations, and further, they were to be a peculiar people unto Himself (Deut. 14. 2). They wanted a king to fight their battles (chap. 8. 20). They had quickly forgotten Ebenezer and many another deliverance, where their forefathers had nothing to do but "stand still and see the salvation of God" (Exod. 14. 13).

**Israel's King.** In chapter 8, verses 13-18, we find Samuel warning the people of the burden a king would be to them. He would *take* their fields and vineyards, their men-servants and maid-servants, &c., to enrich himself. What a difference to how the King of kings had treated them! God is the great *Giver*: "He *giveth* to all life and breath and all things" (Acts 17. 25). He also *gave* the best of Heaven for the worst of earth (John 3. 16).

**Israel's Folly.** Sometimes God allows people to prove their folly, and learn wisdom by letting them have that which their hearts are set on. For example, flesh was given when manna was despised (Num. 11. 5), but the plague followed; and the son got his portion (Luke 15) as he asked, but the famine followed. It is better to walk in God's way than our own.

**Saul's Humility.** "He hath hid himself among the stuff" (v. 22). Whilst in many respects the characteristics of Saul are in sharp contrast to the Lord Jesus, yet in others he resembles our Lord. He was not of a forward disposition. When wanted he could not be found, for he had hid himself. We think of the Lord Jesus who when His fame spread abroad, and great crowds came together to hear, He withdrew Himself into the wilderness (Luke 5. 15, 16). He was meek and lowly in heart.

**Israel's Subjection.** "The people shouted, God save the king" (v. 24). It is worthy of note that Samuel, after anointing Saul, gives him the kiss of subjection (v. 1). The rightful King is on God's throne to-day, and God's word to all men is, "Kiss the Son" (Psa. 2. 12).

**Illustration.** Israel wanted a king who would lead their armies to victory. On one occasion Napoleon arrived on the battlefield where his troops were in hot conflict with the enemy, only to find the battle all but lost. The sun was sinking beneath the western horizon, darkness would soon put an end to the strife. "There is just time!" exclaimed the Emperor, turning to his chief-of-staff, and with characteristic decision he gave his orders and turned defeat into victory. Much depends upon the leader. The Captain of our salvation is leading His followers to victory and glory.

## The Homeward Journey.

### SAMUEL'S FAREWELL WORDS.

READ 1 Sam. 12. 16-25. LEARN 1 Sam. 12. 24. HINTS, Paul, Acts 20. 32-38; Jesus, Luke 24. 50; farewell words in eternity, Matt. 25. 41, Prov. 1. 24-26.

SAUL having taken his place as king, Samuel retires from his official position. In doing so the aged servant of the Lord imparts words of reproof and counsel. His farewell address is our lesson.

**A Worthy Record.** In verses 2 and 3 of this chapter the prophet says, "I am old and grey-headed; I have walked before you from my childhood: whose ox have I taken?" Like a true shepherd he had *fed* the flock of God; he had not *fleeced* it. In this he was a type of the Good Shepherd who *gave* His life for the sheep (John 10).

**An Honourable Confirmation.** "And they said, Thou hast not defrauded us nor oppressed us" (v. 4). The people were obliged to confirm Samuel's testimony, and notwithstanding this they rejected him and demanded a king. Surely in a later day this scene was re-enacted. Concerning the Lord Jesus Christ the unanimous verdict was: "No fault in this Man," and yet He was "despised and rejected of men" (Isa. 53. 3). Indeed a robber was chosen instead of Christ.

**A Faithful God.** "Stand still, that I may reason with you before the Lord of all the righteous acts of the Lord" (v. 7). If concerning Samuel's record they could find no fault, regarding God's dealings with them they had to acknowledge faithfulness. It is true that because of their sin God's judgment came upon them many times, yet when they repented and cried unto the Lord He heard and delivered.

**A Rejected King.** God had been their Leader and Defender from Egypt's bondage till that day, and notwithstanding His gracious dealings with them they reject the Lord and demand a king. This was practical rejection of God, and is on a parallel with their greater rejection of His Son (Luke 19. 14) for which the nation of Israel is suffering to this day.

**A Striking Manifestation.** "The Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel" (v. 18). To confirm Samuel's words the Lord sends thunder and rain at wheat harvest—a most unusual time—making it plain that Samuel had been that day the mouthpiece of God. This had the effect of bringing the people to confession and prayer.

**A Closing Message.** Samuel's closing words are beautifully gracious even though pointed and searching: "Ye have done all this wickedness; yet turn not aside, . . . the Lord will not forsake His people," thus encouraging Israel to truer and more devoted loyalty to God, who was loyal to them. "As for me," said Samuel, "God forbid that I should sin in ceasing to pray for you; but I will teach you the good and the right way." Thus love and righteousness each have their place; grace and truth combine (John 1. 14).

**Illustration.** Lord Byron wrote these lines on his last birthday:

"My days are in the yellow leaf,  
The flowers and fruits of life are gone;  
The worm, the canker, and the grief  
Are mine alone."

What a contrast to Samuel's closing words!

## Subjects for Sunday.

### JESUS THE RIGHTEOUS KING.

READ Matt. 25. 31-46. LEARN Isa. 32. 1, 2. HINTS, Throne of grace, Heb. 14. 16 throne of justice, Rev. 20. 11; the believer's portion *now*, John 5. 24.

WE have to consider the Lord Jesus no longer as Saviour entreating men in grace to seek unto Him, but as King in all His authority and power to set up His everlasting kingdom.

**The Glorified King.** "The Son of Man shall come in His glory" (v. 31). He who already appeared on this earth in humble garb and lowly mein, who began His life in a stable and ended it on a Cross, will one day be revealed a glorious Person on a throne befitting His majesty (Heb. 2. 9). He will no longer be hidden, but manifested (1 Tim. 6. 15) the blessed and only potentate, King of kings and Lord of lords. Those who have taken sides with a rejected Saviour now will reign with Him then (2 Tim. 2. 12).

**The Kingly Summons.** "Before Him will be gathered all nations" (v. 32). We may cancel or postpone earthly appointments, but this is a summons that must be obeyed. The writ of the King of kings will extend over all the earth, and all must hear, obey, and appear in answer to His call (Zech. 14. 16). Before that day arrives it is good to get to know Him as our Saviour and Lord.

**The Solemn Divide.** "He shall separate them one from another" (v. 32). Every man on that day will go to his own company as his nature is—sheep or goat. Mere empty profession will not avail anything on that day; only reality will count.

**The Judge's Character.** On that occasion the Lord will assume a twofold character. First, a Shepherd, to discern His own (John 10. 14), and separate with all a true Shepherd's knowledge and love; and, second, a King to reward and punish.

**The True Description.** The Lord describes the character of the sheep and of the goats. We have the beautiful and solemn dialogue first with the sheep, who in their simple Christ-like deeds had, out of the inwardly-wrought grace in them, ministered to Christ's little ones for Christ's sake, and so the King repays (Luke 10. 35). Notice that the left-hand goats are accused of no wicked deeds; it is all negative—that which 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 actually do (Matt. 21. 30).

**The Necessary Condition.** It is necessary that the Gospel Word be heard and obeyed (1 Peter 4. 17), that we hear the voice of Jesus and pass out of death into life (John 5. 24), and become, by new birth, sheep of Jesus' flock, and do the deeds of Jesus' disciples.

**Illustration.** On the summit of the "Rockies," and the watershed of the North American Continent, there is a rivulet which branches out into two streams, one flowing eastward and the other westward. A breath of wind from east or west determines on which side of the continent the water will flow. Across the rivulet there is a rustic arch on which is inscribed the words: "The Great Divide." One thinks of unsaved men and women who are on the edge of another "Great Divide." On one side is everlasting joy and glory, on the other eternal darkness and misery.

## SUBJECTS FOR SPEAKERS AND STUDENTS.

### A Threefold Exhortation.

1. Lay hold, - - 1 Tim. 6. 12
2. Hold fast, - - Rev. 3. 11
3. Hold forth, Phil. 2. 16 G. H.

### The Spirit's Coming in

#### Four Aspects.

1. As wind to vivify, John 3. 6
2. As water to satisfy, ,, 4. 16
3. As soil to qualify, 1 John 2. 27
4. As fire to purify, 1 Thes. 5. 19

Js. Fs.

### A Hive of "B's" Worth Keeping.

1. Be ye separate, 2 Cor. 6. 17
2. Be ye kind one to another, - Eph. 4. 32
3. Be careful for nothing, - - Phil. 4. 6
4. Be ye thankful, Col. 3. 15
5. Be ye holy, 1 Peter 1. 16
6. Be ye also patient, Jas. 5. 8
7. And be content, Heb. 13. 5

H. W.

### Seven Bible Be's

#### FOR BELIEVERS.

1. Be Still, - - Psa. 46. 10  
And know the Lord.
2. Be Strong  
Eph. 6. 10; Isa. 35. 4  
In the Lord.
3. Be Patient - - James 5. 7  
Until the coming of the  
Lord.
4. Be Ready - - 1 Peter 3. 15  
To witness for the Lord.
5. Be Kind - - Eph. 4. 32  
Like our Lord.
6. Be Filled - - Eph. 5. 10  
With the Spirit of the  
Lord.
7. Be thankful, - - Col. 3. 15  
See the example of our  
Lord, - Matt. 25 26 J. M.

### Four Therefore's.

1. Condemnation, Rom. 2. 1
  2. Justification, - ,, 5. 1
  3. Assurance of sal-  
vation, - - ,, 8. 1
  4. Consecration, - ,, 12. 1
- W. J. M.

### Tychicus,

which means Fortunate (Col. 4. 7).

1. Beloved brother,  
Relationship
2. Faithful minister, Service
3. Fellow-servant, - Unity  
S. J. S.

### Our Protectors.

1. Kept by power  
of God, - - 1 Peter 1. 5
2. Kept by peace  
of God, - - Phil. 4. 7
3. Kept by presence  
of God, - - Psa. 31. 20

H. K. D.

### Seven Indispensable Things.

1. Without shedding  
of blood is no  
remission, - Heb. 9. 22
2. Without faith it  
is impossible to  
please God, - Heb. 11. 6
3. Without holiness  
no man shall see  
the Lord, - Heb. 12. 14
4. Without works  
faith is dead, - Jas. 2. 26
5. Without love I  
am nothing, 1 Cor. 13. 1-3
6. Without chastise-  
ment not sons, Heb. 12. 8
7. Without Me ye  
can do nothing,  
1 John 15. 5 N. B.

## TALES WORTH TELLING

**Blondin's Star.**—When crossing Niagara on a tight rope Blondin always had a star fixed on the opposite side, and kept his eye on the star. So the Christian keeps “looking unto Jesus” (Heb. 12. 2), “the Bright and Morning Star” (Rev. 22. 16).

**Why the Best?**—At a weekly children's meeting the question was asked why was it “the best robe?” (Luke 15. 22). “Because it cost so much,” promptly replied a little girl, who understood the value of “So great salvation” (Heb. 2. 3).

**Fifteen Years Without a Break.**—Introduced to a scholar who had attended school for fifteen years without a break of any kind, I inquired when she was converted. “Only last year.” Teachers, toil on, your “labour is not in vain in the Lord” (1 Cor. 15. 58).

**“Others Save.”**—Mr. T. Baird tells of a doctor who healed a dog with a broken leg. Some months after it appeared at his door with another dog with a broken leg. Saved ourselves, let us “save some” (1 Cor. 9. 22), and “others save” (Jude 23).

**Between the Two Boards.**—A man who was anxious to be saved, and had no one to ask about the way, took up the Bible, and said, “I know it is explained somewhere between these two covers, and I will find it.” So he diligently set to work to read it, and when he came to Isaiah 53, he took God at His word, believing that He had, indeed, laid on His own Son “the iniquity of us all.”

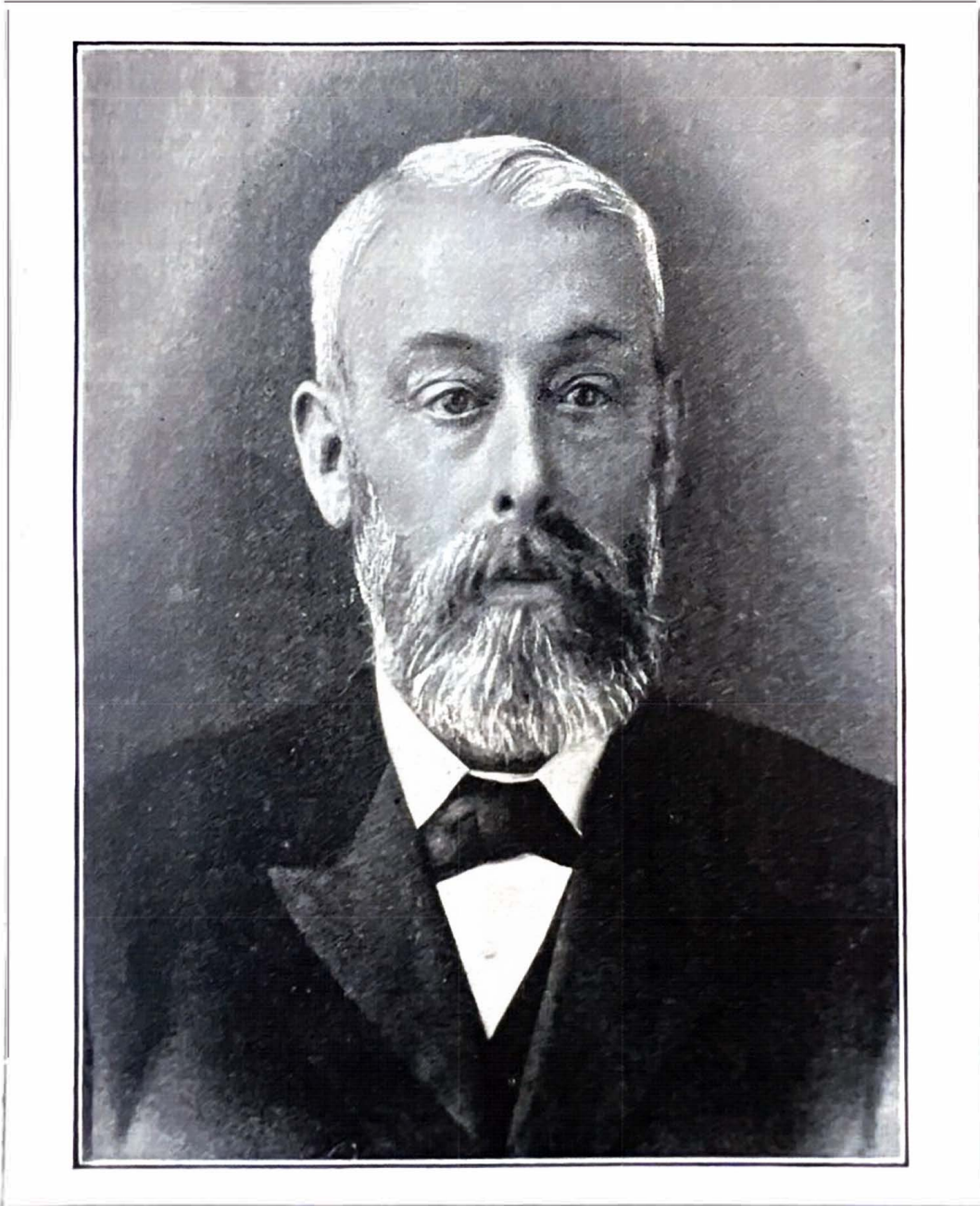
**“It's the Blood You Need.”**—When John Hambleton years ago whispered into a young lady's ear at the close of a meeting these words: “It's the blood you need,” he spoke the truth. “For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before Me, saith the Lord God” (Jer. 2. 22). “The blood of Jesus Christ God's Son cleanseth us from all sin” (1 John 1. 7).

**The Central Sun.**—“This little volume,” said the venerable Schilermacher, holding up a Greek New Testament before the students, “contains more valuable information for mankind than all the other writings of antiquity put together. Not less than 200,000 volumes have been written to expound and illustrate the Book of books. It is thus the central sun of a constellation of glories; and more and more, as the ages pass, do the noblest of human thoughts both borrow their lustre from its glory, and wheel into reverent orbits about this as a centre!” “Thou hast magnified Thy Word” (Psa. 128. 2).

## BURDEN OF RICHES.

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THOSE that *will* be rich do but load themselves with thick clay (Hab. 2. 6). There is a burden of care in getting riches, fear in keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and a burden of account at last to be given up concerning them.



FREDERICK W. WOODWARD,  
OF TUNBRIDGE WELLS.

## FREDERICK W. WOODWARD.

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TO complete over fifty years active service in the army of the King of kings is no mean thing. Yet such was the privilege of Mr. F. W. Woodward, who was "promoted to glory" at Malvern Wells, on 5th September, 1914.

Born within the shadow of Wesley's chapel, in the city of London, his entrance through the "new birth" into the family of God took place in Camden Town when he was but a lad. Learning from the Scriptures that he had been saved to serve, Mr. Woodward was soon after his conversion found teaching in a Primitive Methodist Sunday school. Many happy days of service were also spent in seeking to carry heavenly riches to the inmates of St. Pancras Workhouse. Gaining experience, and with increasing desire to publish the glad tidings, he, with other young, earnest servants of Christ, rented a room in Somers Town, where they made known what a great Saviour they had found. There was music in their hearts, and they wanted to let it out for the glory of God and the blessing of other souls.

God's Word, illumined by the Holy Spirit, was fast becoming precious to this earnest soul, and a well-known book, "The Jew, the Gentile, and the Church of God," was the means in God's hands of leading him to see God's path of separation for His people. One Lord's day morning he determined to attend Malden Hall, just then opened, and the kindly reception granted him—because known to be a saved, happy soul—and the spiritual joy of the meeting so appealed to him that ever afterwards he continued steadfastly in the "breaking of bread," according to the apostles' teaching. Christ-like love added to godly care won him, and kept him for the truth.

Soon a desire to devote himself wholly to the Lord's work filled his heart, and the year 1874 found him actively engaged preaching the Gospel at Walham Green in connection with the work carried on by the late Mr. Russell Hurditch. Open-air work also claimed his sympathy, and for many years he was a member of the well-known Open-Air Mission of London. After three years at Walham Green, he was called to Kent, where for twenty-six years at Harlow, Leigh, Marden, and elsewhere, he rejoiced to minister the Gospel of God. Many and interesting were the stories which Mr. Woodward had to tell of trials

*Frederick W. Woodward, of Tunbridge Wells.*

and triumphs amongst the Kentish hop-pickers; and many an outcast heard from his lips of the One who said, "Him that cometh to Me I will in no wise cast out." Once again "the cloud moved," and for about two years our brother laboured for the Lord in Gravesend, where he is still happily remembered. Then came the call to the last long mile. From Gravesend he moved to Malvern Wells, where for nearly twelve years he has borne a faithful testimony for God. For over forty years his wife has been his devoted helper and fellow-soldier. The last months of service were spent in tent work in Upton-on-Severn, where the departed labourer's ministry was blessed to many.

Those who knew him best saw in him "a sinner saved by grace." His faith was deeply embedded in the Riven Rock, Christ Jesus. Throughout his long life he never once doubted the wondrous efficacy of the divine atonement. He was also a satisfied saint. His library was the Bible, in which he found Him who is "altogether lovely." And he was a sincere servant of the Lord whom he loved. May many who read these lines be constrained to follow him even as he followed Christ.

J. A. A.

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### THE TREATMENT OF A LESSON.

DR. PIERSON remarks that "Man's soul is four-square. On one side we meet the intellect, on another the affections, on another the conscience, and on another the will." To each of these in turn the teacher must give attention, and at each he must direct his attack.

If a teacher would use to the full the power which is his, he must travel upon every avenue which leads to the heart, and demand admission at every entrance to the human soul. To be able to do this means the successful treatment of a lesson.

In Sunday school teaching, by almost general consent, the doctrinal portions, the prophecies, and the psalms are only treated indirectly; the lessons being chosen from the historical, biographical, and pictorial portions of the Scripture. The aim being to convey truth more in a concrete than in an abstract form.

The point of chief importance to be decided is the suitability of a lesson for the scholars, and whether or not it can be adopted to their capacity and understanding.



## *The Treatment of a Lesson.*

Having settled this, all subsequent study should be with the view of presenting the lesson in such a way that it will *interest, instruct, and incline* the heart to Christ. As a general rule the most natural method of treating a lesson is (1) Historical, (2) Allegorical, (3) Spiritual. By the first you secure the interest, by the second you convey instruction in the verities of faith, and by the third you endeavour to effect conviction and conversion.

Where these things are borne in mind, and this treatment aimed at, there will be appeal made to the intellect, affections, conscience, and will.

1. **Historical** means the presentation of the story or incident as it actually occurred, and in this a slight knowledge of the country, the conditions, and the customs under which the incident took place will be found of great help. Make the language suit the intelligence of the scholar, and if two words can be used to express the same thing, chose the simpler and better understood one. Get the scene so thoroughly before your own mind that the portraying of it to others will present no difficulty. If you can put it into everyday speech, and illustrate it by everyday conditions, you are all the more likely to obtain and retain the interest of your class.

2. **Allegorical**. By this means you seek to fit the story into the facts of life, and make it a means of instruction to the minds of your pupils. Generally speaking you will find three or four points prominent in each lesson, and these can be driven home and made pegs on which to hang spiritual truths. These might be summed up as follows: Sin and its recompense; Righteousness and its reward; Redemption and Reconciliation; and Responsibility attaching to all who hear the call of God. Let your statements of these truths be clear, plain, and explicit; illustrate them as best you can, but avoid moralising. Nothing will quicker turn the interest of a healthy youngster than stale platitudes and lengthy moralisings. Nothing will so effectually defeat your purpose as directly attacking his favourite weaknesses. Present the better things, win his attention and affection by presenting a Saviour who is sufficient for every circumstance of life.

3. **Spiritual**. Having awakened the scholar's interest, and got your message home to his intellect, it is then time to press the attack. Entreaty, remonstrance, and warning

## *The Treatment of a Lesson.*

may be brought to bear in turn on the awakened soul, with a view to touching his affections, leading them to the person of the Saviour, and causing the surrender of his will to the Lord.

This is the great aim of all true work amongst the young. To secure it your own natural ability is not enough. Your intelligence and resources must be under the control of the Spirit and quickened by the love of Christ; your work persevering and consistent, because the outcome of faith; and patiently carried on, often without present answer or results, but continued with confidence because of our hope in Him (1 Thess. 1. 2). J. H.

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### WHY PRAYER MUST BE ANSWERED.

By GEORGE MULLER.

I ASKED, "Will you please give me your reasons for this confident faith?" "Yes," said he. "I believe my prayers will be answered because I have fulfilled these five conditions:

1. I have had no shadow of doubt in praying for their Salvation, knowing as I do that it is the Lord's will they should be saved, for He would "have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2. 4); and this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us (1 John 5. 14).

2. I have never pleaded for their Salvation in my own name, but in the all-worthy Name of my Lord Jesus (John 14. 14), that is, on the ground of His merit and worthiness, and on that alone.

3. I have always believed in the ability and willingness of God to answer my prayers (Mark 11. 24).

4. I have not allowed myself in known sin, for "if I regard iniquity in my heart the Lord will not hear me" (Psa. 66. 18).

5. I have continued in believing prayer for over fifty-two years, and shall so continue until the answer is given (Luke 18. 7): "Shall not God avenge His own elect which cry day and night unto Him?"

And surely this has made the difference between George Muller and ten thousands of God's children. Whenever the Lord showed him that it was His will he should pray, he continued in prayer till the answer came.

## WAITING AND WATCHING.

THE two words suggest readiness and anticipation. A readiness to submit to the will of God and to welcome the moment of the Lord's return, the whole character of our life to say, "Even so, come, Lord Jesus."

**Life's Object** (Phil. 1. 20). "For me to live is Christ" (Phil. 1. 21). The life and all its relations must be subject to the Lord, and ordered (1) in the light of His rejection, and (2) in the light of His personal return (John 14. 3). To forget the one means to lose the pilgrim character and to say regarding the other, "My Lord delayeth His coming" (Matt. 24. 48), means engendering idleness and indifference. "Every man who hath this hope set on Him purifieth himself, even as He is pure" (1 John 3. 3).

**Life's Example** (John 13. 1-14). "Christ also suffered, leaving us an example" (1 Peter 2. 21). Obedience and patience were outstanding characteristics of our Lord's life. Obedience to the will of God, patience and endurance while suffering the reproach and rejection of men. To wait means to put our life into His hand, to be content with His will, and to allow the vindication of our right and the judgment of those who do wrong to stand till His time; to labour and to serve, waiting for the moment when He shall call us to His rest (1 Thess. 1. 10).

**Life's Strength** (Phil. 4. 1-9). "Let patience have her perfect work" (James 1. 4). The assurance of His coming will save us from fretfulness. It will not only enable us to be content with the will of God, but to accept gladly what He sends. Amidst adversity, trial, suffering, or loss it will enable us to abound with joy and thanksgiving. Patience means the acceptance of the present, and bringing into it all the hope of the future (1 Thess. 1. 3). In this strength service will be sweet, and reproach welcomed for His Name. Patience, experience, hope (Rom. 5. 4).

**Life's Obedience** (Rom. 12. 1-3). "I will stand upon my watch" (Hab. 2. 1). To be on the watch-tower is the duty of every Christian. Never was the need greater. The growing apostasy of professing Christendom, the lukewarmness of the Church, the manifest signs that we are in the last days warn us that we should "Gird up the loins of our minds, be sober, and hope to the end" (1 Peter 1. 13). Putting on the armour of light, let us walk honestly as in the day (Rom. 12. 13). J. H.

## FIVE GOLDEN LINKS.

SEVEN pieces of cardboard about same size. (1) Cut one to shape shown, mark others from this, to keep uniform. (2) Cut a slit at top thus / to let one hook on to the other. (3) Cover with bronze or gold paper. (4) Draw words on bars, or stretch ribbon across. (5) Form top and bottom hook in same way, and you are ready for action. Begin by asking the superintendent or one of the teachers to read one verse which fell from the lips of the Lord Jesus, **John 5. 24**: "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Liken this to a chain of grace with **FIVE GOLDEN LINKS**. First, put on a hook, for we must have something to fasten the chain on to, or it will be of little use. This is like the Lord Jesus who died for our sins, was raised for our justification, and is now seated on the right hand of the Majesty on High. Now put on



LINK I.: "HEARETH." The thought is not merely heareth with the outward ears, but *hears to heed*, or listens with the soul. Point out that "all have sinned" (Rom. 3. 23); "the soul that sinneth, it shall die" (Ezek. 18. 4); that "while we were yet sinners Christ died for us" (Rom. 5. 8), therefore He died for *me*. Next put on

LINK II.: "BELIEVETH." Point out that it is possible to know about the Lord Jesus, and never to have definitely *believed* on Him, to have "committed" our soul to Him. This is a difficult point, so explain by some simple incident of *trust*. A letter from Uncle John in Canada is read and *trusted*. An intimation in a respectable newspaper is also *trusted*. What teacher says about the trip or treat is *believed*. So with what God the Lord says about Salvation in His own

## Five Golden Links.

Word which cannot be broken. Surely it can be trusted.

LINK III.: "HATH Everlasting Life." Is that right? HOPE. (Putting the word *hope* in front of *hath* in link.) Does your Bible read that way? "No, sir! No, sir!" Neither does mine. HATH. Is that right? "Yes, sir!" Thank God, it is. Not hopes to get it, but has it just now. Oh, how happy are they who can truly say: "I have heard, I have believed, and I have everlasting life." See this penny in my hand—whose is it? "Yours, sir!" Will that little boy at the end of the seat take it? He jumps up at once and grasps it. Whose is it now? "Willie's!" How do you know? "He *has it.*" Jesus says, "He that heareth and believeth HATH." Why not just now take His free gift—Everlasting Life? and then you will get

LINK IV.: "SHALL NOT come into condemnation." Saved from Hell and eternal woe. Since Jesus took all my judgment on the Cross of Calvary, and I accept Him as my Substitute and Saviour, "there is therefore now no condemnation" (Rom. 8. 1) for me. I remember well the night when I trusted Jesus and went home singing:

"The torment and the fire mine eyes shall never see,  
For I have accepted Jesus and He has accepted me."

There is no joy in all the world like the joy of Salvation which flows into the soul when a lost sinner accepts the Lord Jesus, is freed from condemnation, and has a clear sky for Eternity in front of him. Thus we have the *present* "Hath," the *future* "Shall not," and here is the *past*:

LINK V.: "IS PASSED out of death into life." As sure as Lazarus passed out of the grave of death into the place of life at the voice of Jesus, so all who now hear His voice and believe in His finished work on the Cross pass out of the state of being "dead in trespasses and sins" and become "alive unto God" here, and will live with the Lord Jesus forever hereafter. Hallelujah, what a Saviour!

But you have still one very important piece—a **hook**. It means, Who is willing here and now by simple faith to get hooked on to the Saviour? Put and inquire, *Will you? Will you?* Illustrate by a train which is no good till it is hooked on to the engine, for a sinner will never be drawn up to Heaven until he is linked on to the Mighty Saviour. Urge all to rest not till they are certain that they are linked on to the Lord Jesus for Time and for Eternity.   HYP.

## HANDFULS OF HELP.

### Hitherto, Henceforth.

1. Hitherto of blessing, - - - - - Josh. 17. 14
2. Hitherto of help, - - - - - 1 Sam. 7. 12
3. Henceforth of consecration, - - - - - 2 Cor. 5. 15
4. Henceforth of reward, - - - - - 2 Tim. 4. 8

### For the Saved.

1. A prospect—We shall be like Him, for we shall see Him as He is, - - - - - 1 John 3 2
2. A hope—The hope of glory, - - - - - Col. 1. 27
3. A life—God hath given unto us eternal life, 1 John 5. 11
4. A God—I will be to them a God, - - - - - Heb. 8. 10
5. A peace—The peace of God which passeth all understanding, - - - - - Phil. 4. 7
6. A faith—A faith that saveth, - - - - - Luke 7.48,50

### “ A Friend of Sinners ” (Luke 7. 34).

1. I came . . . to call . . . sinners to repentance, Luke 5. 32
2. Him that cometh to Me, I will in no wise cast out, - - - - - John 6. 37
3. While we were yet sinners Christ gave Himself for our sins, - - - - - Rom. 5. 8  
Gal. 1. 4
4. He was numbered with the transgressors; and He bare the sins of many: and made intercession for the transgressors; and redeemed us from the curse of the law, being made a curse for us, - - - - - Isa. 53. 12  
Gal. 3. 13
5. His own self bare our sins in His own body on the tree, - - - - - 1 Peter 2. 24
6. The Son of God loved me, and gave Himself for me, - - - - - Gal. 2. 20

### The Psalmist's Testimony of the Word of God.

(Psalm 19.)

1. The law of the Lord is *perfect*, converting the soul.
2. The testimony of the Lord is *sure*, making wise the simple.
3. The statutes of the Lord are *right*, rejoicing the heart.
4. The commandment of the Lord is *pure* enlightening the eyes.
5. The fear of the Lord is *clean*, enduring for ever.
6. The judgments of the Lord are true and righteous altogether.
7. More to be desired are they than gold; yea, than much fine gold.

## *The Homeward Journey from Bondage to Rest.*

### DAVID, GOD'S ANOINTED KING.

READ 1 Sam. 16. 1-13. LEARN 1 Sam. 16. 7. HINTS, The Son, Psa. 2. 6; crowned, Heb. 2. 9, Rev. 5. 6; eternal King, Rev. 19. 11-16.

THE subject of our lesson is the rejection of Saul the people's choice, and the anointing of David, the king after God's own heart.

**Samuel's Rebuke.** "How long wilt thou mourn for Saul?" (v. 1). In spite of his faults, Samuel cherished a regard for Saul, and his grief at his rejection was so great that it brought down God's rebuke. His regard for Saul almost prevented him carrying out God's will. There is such a thing as mistaken grief. Jesus asked Mary, "Why weepest thou?" (see John 20. 15). She wept because the sepulchre was empty. Instead of weeping she might well have rejoiced that Christ was not in the tomb.

**Israel's Fear.** "The elders of the town trembled at his coming" (v. 4). Samuel had been a preacher of righteousness. Since Saul's accession to the throne he had lived in comparative retirement. His reappearance into public life caused the elders of Israel to think that he had come to pronounce God's judgment upon them. Hence their question, "Comest thou peaceably?" (v. 14). We are reminded that when the Lord Jesus came into this world all Jerusalem was troubled because of Him (Matt. 2. 3); but His great mission on earth was to bring peace to men.

**God's Requirement.** "Man looketh on the outward appearance, but the Lord looketh on the heart" (v. 7). Jesse's sons are now introduced one by one. Eliab seemed to the prophet's eye a likely man; but no! other qualities than stature and strength are God's requirements. That which chiefly recommended Saul to the favour of Israel was his size, but now in selecting a man after His own heart Jehovah shows that His divine judgment is based, not on external form, but on the inner life.

**God's King.** "There remaineth yet the youngest" (v. 11). Out in the pasture-land, perhaps thought too young to take part in the feast, was young David, tending the sheep. God's eye was upon him; God knew him; God had great purposes concerning him. David would be quite unconscious of these purposes and thoughts, yet they were there. God has great purposes of grace towards all. He calls for them; they should respond as David did. The young shepherd bowed his head to the anointing oil. Likely David did not understand then what it meant, but from that day forward he was a different person; "The Spirit of the Lord came upon him," and he was God's David. God's call in the Gospel is to "whosoever will," and the result of responding to that call is similar in many ways to the result in David's case; anointing now (1 John 2. 27), and crowning by and by.

**Illustration.** It is said that a certain Bavarian king who got into an unhappy mental condition would sit at times with his eyes fixed on the floor, very seldom uttering a word. On one occasion he appeared to be searching for something. On the keeper inquiring what it was, he replied slowly and impressively: "I am looking for the past." Many will say these words for ever, but the past will never, never be found (Prov. 1. 24-26). Poor Saul wasted his past, and was rejected.

## Subjects for Sunday.

### DAVID AND THE GIANT.

READ 1 Sam. 17. 32-51. LEARN 1 Cor. 15. 57. HINTS, The enemy met, Luke 4. 2, John 14. 30; the enemy overcome, Rev. 20. 10; conquered, Heb. 2. 14.

Our lesson is David the true deliverer of Israel. Truly "there was none to help and none to deliver," but at the right time David appeared, and in their deep distress met the need of the people. The whole lesson forms a beautiful type of the wondrous salvation accomplished by Christ.

**The Opposing Armies.** "Israel and the Philistines had put the battle in array" (v. 21). Notice (1) the two companies—Philistines on one side, Israel on the other (v. 3). God's *enemies* on one hill, God's *people* on the other. No neutrality. (2) The two champions—GOLIATH, the 12-foot man, remnant of the Anakins who frightened the spies (Deut. 1. 28), with his dreadful, clanking tramp under two hundredweight of metal. DAVID, the son of Jesse, fresh from keeping the "few sheep" (v. 28), with the shepherd's heart, and with nothing *but God*. Goliath, "*the Philistine*"; David, "*the beloved*," as his name indicates. (3) The two closing scenes. All on God's side had a *brilliant victory*, all on the enemy's side suffered a *terrible defeat*. So will it be with those who are "for" or "against" great David's greater Son—JESUS.

**The Boastful Giant.** "There came up the champion, . . . Goliath by name" (v. 23). Day after day this giant with his mighty appearance and bold effrontery came up and completely overawed Saul and his followers. What was wanted? "A man" (vv. 8, 10), not a giant, but a man knowing the power of God. A daysman (Job 9. 33). A mediator (1 Tim. 2. 5). One to step into the breach. God had "the man" ready in David. A picture of the sinner in his lost, helpless condition till "the Man, Christ Jesus," appeared (Heb. 9. 26).

**The True Deliverer.** "He took his staff in his hand, and chose him five smooth stones" (v. 40). The great giant steps boldly forward full of self-confidence against the ruddy youth full of fear and faith. Contrast the giant's curse (v. 44), "I will give thy flesh (singular) to my 'gods'" (plural), with David's confident reply (v. 45), "The Lord will give the host (plural) of the Philistines to prove there is 'a God (singular) in Israel.'" David takes from his bag one smooth stone, whirls it round his head, slings it in faith, smites the Philistine to the ground. David had triumphed; his people are free! So Jesus, our David, met the giant of sin, death and Hell, on Calvary, and delivered us "from the power of Satan" (Acts 26. 18).

**The Triumphant Conqueror.** "David smote the Philistine, and slew him" (v. 50). He not only slew Goliath with a stone, but he cut off his head with his own sword. This was indeed a mighty triumph over the enemy. David is a perfect type of Him who "by *death* destroyed him that had the power of death" (Heb. 2. 14.).

**Illustration.** When Caesar was crossing the Adriatic in a small vessel, the boatman looked, and was afraid. Caesar exclaimed, "Fear not; you carry Caesar." Much more reason have we to say, "If Christ be for us, who can be against us?" (Rom. 8. 31).



## *Subjects for Sunday.*

### **A PICTURE OF TRUE LOVE.**

READ 1 Sam. 18. 1-16. LEARN Rom. 5. 8. HINTS, Greatest friendship, John 15. 13 beyond death, Cant. 8. 7; test for us, John 15. 14.

THE beautiful story of the friendship of Jonathan and David is the subject of our lesson. David had just overthrown Goliath the great giant, and his praises were being sung over the land. Jonathan's character of unselfishness, without envy or jealousy, appears in sharp contrast to the spirit of Saul his father.

**Jonathan's Unselfish Love.** "The soul of Jonathan was knit with the soul of David" (v. 1). It was David's virtues that called forth the admiration of Jonathan. How vastly different it was in the case of God's love to us. It was our lost condition as sinners that drew forth His pity and grace. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5. 8).

**Their Lasting Covenant.** "Jonathan and David made a covenant" (v. 3). These covenants are quite common in the East, and are made in the presence of witnesses. Jonathan and David entered into a union of love. In chapter 20 we see this repeated and enlarged, and it was in virtue of this loving treaty that lame Mephibosheth came into blessing (2 Sam. 9). In Hebrews 8. 6 we learn of "a better covenant" which has been made and sealed by Jesus' blood on behalf of all who belong to Him. All man-made agreements are liable to be broken and treated as mere "scraps of paper." The new covenant depends entirely on the work of Christ, and is therefore rightly called the "everlasting covenant." Happy are they whose trust is in the atoning work of Christ.

**Jonathan's Great Sacrifice.** "Jonathan stripped himself of the robe that was upon him" (v. 4). It is regarded in the East a very great honour to receive any part of the dress worn by a sovereign or his eldest son. In giving David his robe, Jonathan typically made over his royalty to him. We are reminded of the Lord Jesus, who, although He was rich, became poor to enrich us (2 Cor. 8. 9). David clothed in Jonathan's princely garments would speak of the believer clothed in God's beautiful righteousness (2 Cor. 5. 21).

**Jonathan's Constant Friendship.** Jonathan remained the true friend of David all through life, and used his position for the help and preservation of the object of his love. The Lord Jesus at the right hand protects and helps His people here (John 10. 28). All pictures fail to correctly represent the love of Jesus. He not only stripped Himself of His glory (Phil. 2. 7), but came down into the dust of death in His mighty love for us.

**Illustration.** When the Forth Bridge was being built the workmen came to a crucial point, where two of the most important iron girders refused by some inches to come together for the bolts to be driven through. Every mechanical method to bring them together was tried but failed, and in despair all efforts were abandoned for the night. The following day the sun was very hot, the great masses of metal expanded beneath the genial rays, and the results were achieved by the silent touch of the sun which had defied the utmost efforts of force. "Love never faileth" (1 Cor. 13. 8).

## *The Homeward Journey.*

### **JESUS, THE RETURNING ONE.**

READ Acts 1. 1-11. LEARN Acts 1. 11. HINTS, Highly exalted, 1 Peter 3. 22; blessedly engaged, Rom. 8. 34; speedy return, Rev. 22. 12.

LUKE, the writer, significantly says his former treatise was of "all that Jesus *began* both to do and teach" until He was taken up. 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.

**The Resurrection of Christ.** The fact of the resurrection of Jesus and its relative truths are very strongly and emphatically reiterated and insisted on. 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 of all men 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; Matt. 28. 19; Mark 16. 15). They were told what to preach, whom to preach to, and the results that would follow. The Lord not only sends, but He gives the enabling power for service, and so He promises the personal advent and power of the Holy Spirit (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. Psalm 24 gives a description of His reception into glory. What a difference to the reception He received when He came to earth. "He came unto His own, and His own received Him not" (John 1. 11). But now He is enthroned at the right hand of God (1 Peter 3. 22; Heb. 1. 13), and although despised by many to-day, He will yet be acknowledged by friend and foe as Lord, to the glory of God the Father (Phil. 2. 11).

**His Return.** As the surprised and worshipping little crowd stood looking after the Lord, now unseen by them, the angelic visitors recalled them to their life and walk of faith in their risen and exalted Lord. No more visible to the natural sight, the spiritual see Jesus "crowned with glory and honour" (Heb. 2. 9). "This same Jesus, which is taken up from you into Heaven, shall so come" (v. 11). The promise of the Lord in John 14 is thus repeated. From Heaven we look for the Saviour, the Lord Jesus Christ (Phil. 3. 20).

**Illustration.** A man was looking at a picture of the crucifixion in a shop window, and a little ragged urchin was also looking at it. The man pretended to know nothing about it, and said to the boy, "What's that?" "Don't you know? That is Jesus on the cross who died. It is the story of the crucifixion." "Oh," said the gentleman, and he walked away. In a little while he heard some footsteps coming after him. It was the little boy, and he said, "Sir, I wanted to tell you that He is alive." Yes, He is alive for evermore, and is coming back to earth again.

## TALES WORTH TELLING.

**My Only Possession.**—A native African girl, when asked what she could really call her own, said, "Only my sins." Yet for "my sins" (Psa. 51. 9) God gave "His own Son."

**"Off" or "On."**—A cabby, passing a London text-carrier, touched his head and cried, "Off." "No, *on* Christ the Solid Rock I stand," promptly replied the enthusiast (Psa. 94. 22 ; 1 Cor. 10. 4).

**Where Jesus Slept.**—During the Boxer riots a missionary and his family were compelled to sleep on the floor of a Chinese theatre, open in front, the haunt of outcasts. In the morning his little five year old son said, "Father dear, I think Jesus must have slept in a place like this when He had nowhere to lay His head." "Yes, my boy, I think it very likely," said the father, glad thus to be like Him (Luke 9. 58).

**A Rude Remedy.**—William Wilkinson, an old man, who because of his deafness could not hear a horse and cart approaching, was knocked down in a street in Leeds, and severely injured about the head. On picking him up it was found that his hearing had been restored. God has to rudely awaken many whose "ears are dull of hearing" (Acts 28. 27), "and like the deaf adder that stoppeth her ears" (Psa. 58. 4, 5).

**Transformation Testimonies.**—A missionary on being asked if he had any proof of the power of the Cross replied: "When I arrived at the Fiji group my first duty was to bury the hands, arms, feet, and heads of eighty victims whose bodies had been roasted and eaten in a cannibal feast. I lived to see those very cannibals who had taken part in that inhuman feast gathered about the Lord's table" "What hath God wrought" (Num. 23. 23 ; Acts 15. 12), not only in Fiji but "everywhere?"

**Schamyl the Substitute.**—Schamyl, the great religious and military leader in the Caucasus, who died in 1871, affords one of the best examples of substitution. In a certain serious offence he threatened one hundred lashes. His mother was the first culprit. He gathered all his people, ordered the infliction. At the fifth stroke he cried, "Halt," bared his own back, took the ninety-five lashes, and let his mother go free. Better still, Jesus paid it "all" when "He suffered for sins, the Just for the unjust" (1 Peter 3. 18 ; Isa. 53. 6 ; Gal. 2. 20).

# The Church and the World.

"Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him" (1 John 2. 15). "Come out, . . . and be ye separate" (2 Cor. 6. 17).

THE Church and the World  
walked far apart  
On the changing shore of Time;  
The World was singing a giddy song,  
And the Church a hymn sublime.

"Come, give me your hand," cried  
the merry World,  
"And walk with me this way;"  
But the good Church hid her snowy  
hands,  
And solemnly answered, "Nay!  
I will not give you my hands at all,  
And I will not walk with you;  
Your way is the way of endless death,  
Your words are all untrue."

"Nay! walk with me but a little  
space,"  
Said the World, with a kindly air,  
"The road I walk is a pleasant road,  
And the sun shines always there;  
Your path is thorny, and rough,  
and rude,  
And mine is broad and plain;  
My road is strewn with flowers  
and dews,  
And yours with tears and pain;  
The sky above me is always blue,  
No want, no toil, I know;  
The sky above you is always dark,  
Your lot is a lot of woe.  
My path, you see, is a broad fair one,  
And my gate is high and wide,  
There is room enough for you and  
for me  
To travel side by side."

Half shyly the Church approached  
the World,  
And gave him her hand of snow.  
The old World grasped it and walked  
along,  
Saying in accents low,  
"Your dress is too simple to suit  
my taste,  
I will give you pearls to wear,  
Rich velvets and silks for your grace-  
ful form  
And diamonds to deck your hair."  
The Church looked down at her  
plain white robes,  
And then at the dazzling World,  
And blushed as she saw his hand-  
some lip

With a smile contemptuous  
curled.  
"I will change my dress for a  
costlier one,"  
Said the Church, with a smile  
of grace;  
Then her pure white garments  
drifted away,  
And the World gave in their place  
Beautiful satins and shining silks,  
And roses, and gems, and pearls;  
And over her forehead her bright  
hair fell  
Crisped in a thousand curls.

"Your house is too plain," said the  
proud old World,  
"I'll build you one like mine;  
Carpets of Brussels and curtains of  
lace,  
And furniture ever so fine."  
So he built her a costly and beauti-  
ful house,  
Splendid it was to behold;  
Her sons and her beautiful daughters  
were there  
Gleaming in purple and gold.  
And FAIRS and SHOWS in her halls  
were held,  
And the World and his children  
were there;  
And laughter and music, and feast  
were heard  
In the place that was meant for  
prayer.  
She had cushioned pews for the  
rich and great,  
To sit in their pomp and pride;  
While the poor folks, clad in their  
shabby suits,  
Sat meekly down outside.

The Angel of Mercy flew over the  
Church,  
And whispered, "I know thy  
sin!"  
Then the Church looked back with  
a sigh, and longed  
To gather her children in.  
But some were off at the midnight  
ball,  
And some were off at the play.  
And some were drinking in gay  
saloons,  
So she quickly went her way.

## The Church and the World.

Then the sly World gallantly said  
to her,

“Your children mean no harm,  
Merely indulging in INNOCENT  
SPORTS ;”

So she leaned on his proffered arm,  
And smiled, and chatted, and  
gathered flowers,  
As she walked along with the  
World,  
While millions and millions of  
deathless souls  
To the Gates of Death were hurl'd.

“Your preachers are all too old and  
plain,”

Said the gay World with a sneer ;  
“They frighten your children with  
dreadful tales,  
Which I wish for them not to hear ;  
They talk of brimstone, and fire,  
and pain,  
And the horrors of endless night ;  
They talk of a place which should  
not be

Mentioned to ears polite.

I will send you some of another  
stamp,

Brilliant, and gay, and fast,  
Who will tell them that people may  
live as they list,

And go to Heaven at last. [good,  
The Father is merciful, great, and  
Tender, and true, and kind ;  
Do you think He would take one  
child to Heaven,  
And leave the rest behind ?”

So he filled her house with gay  
Divines,

Gifted, and great, and learned ;  
And the plain old men that preached  
the Cross

Were out of her pulpits turned.

“You give too much to the poor,”  
said the World,

“Far more than you ought to do ;  
If the poor need shelter, and food,  
and clothes,

Why need it trouble you ?  
Go, take your money, and buy rich  
robes,

And horses and carriages fine,  
And pearls, and jewels and dainty  
food,

And the rarest and costliest wine.

My children they dote on all such  
things,

And if you their love would win,  
You must do as they do, and walk  
in the ways

That they are walking in.”

Then the Church held tightly the  
strings of her purse,

And gracefully lowered her head,  
And simpered, “I've given too much  
away,

I'll do, sir, as you have said.”

So the poor were turned from her  
door in scorn,

And she heard not the orphan's cry,  
And she drew her beautiful robes  
aside

As the widows went weeping by ;  
And the sons of the World and the  
sons of the Church

Walked closely hand and heart,  
And only the Master who knoweth  
all

Could tell the two apart.

Then the Church sat down at her  
ease, and said,

“I am rich, and in goods increased ;  
I have need of nothing, and nought  
to do [feast.”

But to laugh, and dance, and  
And the sly World heard her, and  
laughed in his sleeve,

And mockingly said, aside,  
“The Church is fallen, the beautiful  
Church,

And her shame is her boast and  
pride !”

The angel drew near to the mercy-  
seat,

And whispered in sighs her name,  
And the saints their anthems of  
rapture hushed,

And covered their heads with  
shame.

And a Voice came down through  
the hush of Heaven,

From Him who sat on the throne:  
“I know thy works, and how thou  
hast said,

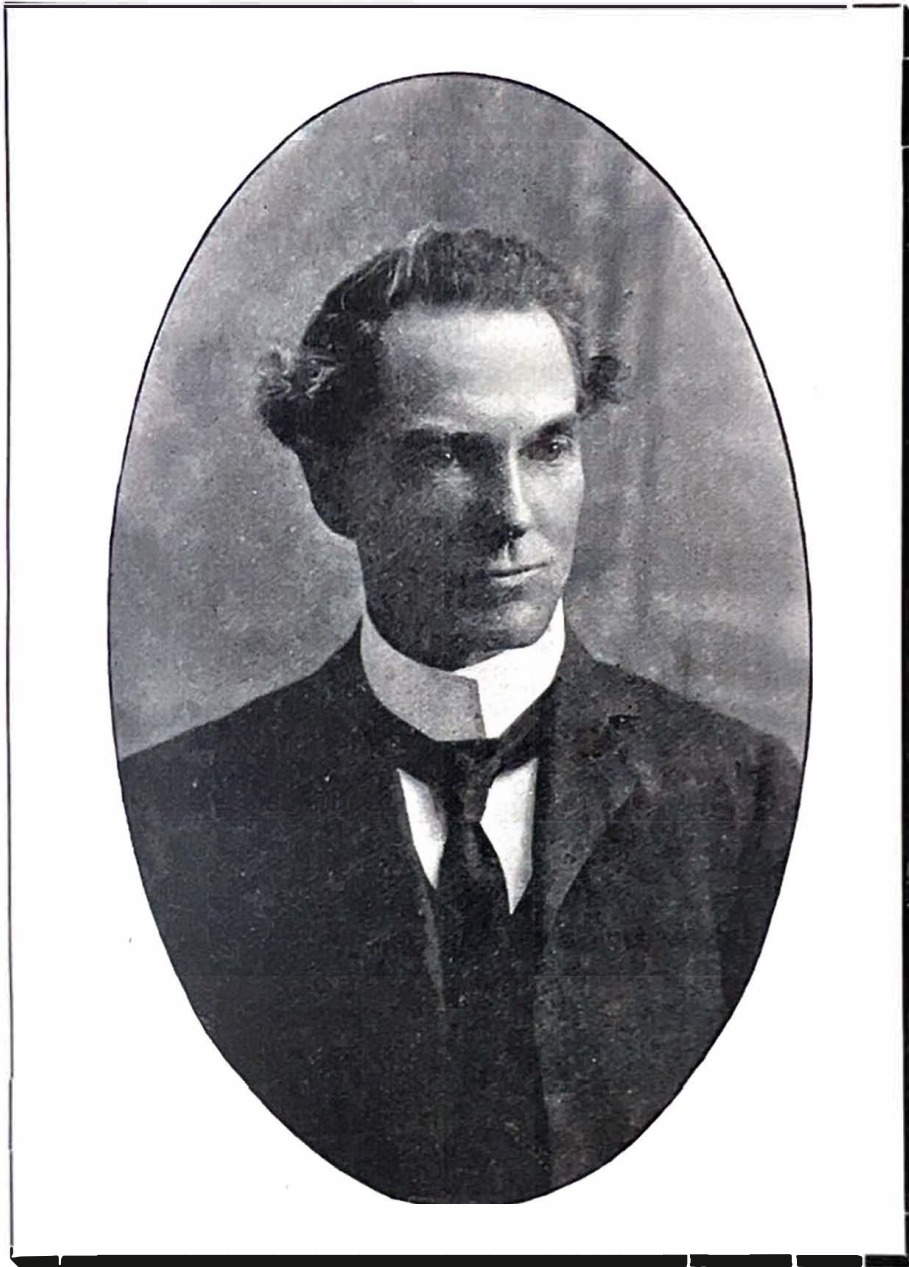
‘I am rich,’ and hast not known  
That thou art naked, and poor, and  
blind,

And wretched before My face ;  
I counsel thee—be zealous—repent.  
And seek thy former place.”

## OCCUPIED WITH CHRIST.

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THERE are allurements which cannot be forsaken, except through the eye being filled with a fairer object, and the heart being occupied with a more satisfying portion. To resist fleshly allurements is good, but 'tis better far to be so occupied with Christ, that the charmers shall charm in vain.



WALTER G. WHEELER,  
PUBLISHER, LONDON.

## WALTER G. WHEELER, LONDON.

THROUGHOUT the world, wherever the chaste Scripture cards, texts, &c., bearing the imprint, "Walter G. Wheeler & Co., London," are known and valued, sorrow was felt at the sudden home-call of Mr. Wheeler at the early age of fifty-three, and interest will be taken in the few details of his life given below.—ED.

WALTER GIDLEY WHEELER was born of godly parents at Plymouth on 28th May, 1861. In his youth he was brought into contact with the early leaders of what has been called the "Brethren" movement, and he remembered well the historic meeting rooms at Plymouth. It was not until he came to London and entered upon his business training in the West End that the great change took place in his life.

Like many a young man who has left the shelter and restraint of home, he was soon caught in the current of London life, with its snares and pitfalls, so that even the "form of godliness" was no longer retained. His Sundays in the summer time were spent in boating on the river, and he and his companions pursued the usual round of worldly pleasure and excitement. God, however, was not unmindful of his parents' prayers, and during a visit which his father made to London he was converted. Invited to spend a Sunday with his father at his elder brother's house, he was persuaded to accompany them to hear Mr. W. R. Lane preach at the Mildmay Conference Hall. One of his companions had "taunted" him, "See you don't get converted," and his determined reply was, "I'll take good care about that." Listening to the burning words of the preacher, his conscience was stirred and a fierce conflict commenced within, but he sought to strongly resist any impression that might be made.

At the close of the meeting he hurried out, and in his haste left behind in his seat a new glove. Waiting an opportunity to regain it, he re-entered the hall, only to fall into the hands of Mr. Lane, who earnestly pleaded with him to be saved, but he still resisted the preacher's appeals. Meanwhile his father and brother had gone back to the house, which was close to the Conference Hall, and they both pleaded on their knees with God for the conversion of their loved one. When Walter returned his father met him, and breaking through his natural reserve he flung his arms round his son, and pleaded with him there and then to come to Christ. No longer able to resist the voice of God to his soul he yielded, and found salvation that night through faith in the Lord Jesus Christ.

He and his friend, Mr. Walter Wild (now of the Bays-

water Y.M.C.A.), were converted about the same time. They joined the Y.M.C.A. at Burlington Hall, Savile Row, and at once commenced to witness for the Lord.

Mr. Wild, writing of those days, says: "I believe he owed much to the prayers of his God-fearing parents. On one occasion he told me how he used to go with some of his unconverted companions into Hyde Park to hear Charles Cook, with a view to making fun of the preaching, and when he felt a bit uneasy, being convicted of sin, he would move away. It was not long after this that he came out very definitely for Christ, and took his stand boldly, bravely, and fearlessly for the Lord Jesus. He became very keen in soul-saving work. I well remember the first Gospel address he gave in Burlington Hall. His text was Mark 1. 15: 'Repent ye, and believe the Gospel.' He also became a good Bible student, and in those days gave 'diligence to make his calling and election sure.'"

After a few years' business training in the West End, our brother joined his elder brother John in the publishing trade, but after a time he launched out on his own account, and the name of WALTER G. WHEELER & Co. has become widely known as the publishers of the "KESWICK" Series of motto cards, calendars, and text cards.

In 1896 he married Miss Florence Burbridge, and she now is left with a daughter and two sons to mourn the loss of a devoted husband and a faithful and tender father.

There are some outstanding points in our brother's life which might be mentioned, so that we all should be stimulated to follow "even as he followed Christ."

**EARNESTNESS AND ZEAL FOR THE GOSPEL.** From the very outset of his Christian course he became a witness for God, and gave himself up to the work of winning souls, and preaching the Gospel indoors and in the open air. He became more and more convinced as the years went by that what men needed was the "Gospel of the grace of God."

One could not help observing how "intense" he was in all that he did. This was seen in his hours of recreation at home or with his children at the seaside, and very markedly in his preaching. He was for some years associated with believers at Clapton Hall, then on taking up his residence at Highgate he became associated with Cholmeley Hall, and was superintendent of the Sunday school there. Afterwards, on removing to Enfield, he in



later years met with believers at Shirley Hall. There is one sphere of service where God signally blessed him, and where his removal is keenly felt. Some few years ago tent missions were occasionally held at Bush Hill Park, and as a result souls were saved, and meetings for prayer and Bible reading were held in cottages among the women. The Council schools, too, were hired for Gospel services. The Lord prospered these efforts, and quite a few were brought to the Lord, so that at last the question of erecting a small Gospel Hall and establishing an assembly of God's people had to be considered. Our brother with his characteristic zeal threw himself heartily into the scheme, and arrangements were made to purchase land and erect a building under the Trust conditions of the Stewards Co., at Bath. The new hall was opened in April, 1910, and a happy work has been going forward from that time.

Another feature in our brother's life was his FIDELITY TO EARLY PRINCIPLES. When he discovered the truths concerning the Church as the body of Christ, the assembling together of believers, not under human names, but in the Name of Christ alone, and the provision by Christ, the Head of the Body, of suitable gifts for the edification of the saints, he tenaciously held to these truths to the end.

Last, but not by any means least, we observed HIS GODLINESS AT HOME AND HIS HAPPY FAMILY LIFE. It has been said that the foundation of a nation's strength is to be found in the purity and happiness of the homes of the people. We may safely add that spiritual power in the Church is dependent upon the spirituality and godliness of the Christian home. His family was gathered daily for prayer and reading of the Scriptures, and God was thus given the place of honour in the home.

After being a few days ill with bronchial-pneumonia the end came. His last hours were peaceful, although at times he suffered much, but he had the "abundant entrance." Words of song were on his lips, and the names of those dearest to him were whispered as he entered in to see the King, "Wife, Children, Jesus, Lord." We think of him and of the reunion morning soon to dawn and say:

"Only 'good night,' beloved, not 'farewell!'  
A little while, and all His saints shall dwell  
In hallowed union, indivisible—GOOD NIGHT!" T. F.

## THE BELIEVER—HIS STANDING.

“THE obedience of faith” brings the repentant sinner into a new relationship with God, He is

**Freed from Condemnation** (Rom. 3. 21-31). “It is God that justifieth” (Rom. 8. 33). Condemnation for transgression of revealed law (Rom. 3. 19) and the rejection of proffered grace (Rom. 4. 4) is the portion of the disobedient. On the ground of faith all who believe are justified (Acts 13. 36). The basis is the redemption in Christ Jesus (Rom. 3. 24). The principle is of grace. On account of what His Son has accomplished it pleases God to justify him that believeth. Transgressions blotted out, sins forgiven, acquitted by God, and by Him made just. The believer sees judgement fully met in the person of the Son of God, and says: “He loved me and gave Himself for me” (Gal. 2. 20).

**In Christ Jesus** (Rom. 4. 1-25). “Who of God is made unto us wisdom, . . . righteousness” (1 Cor. 1. 30). “Accepted in the Beloved” (Eph. 1. 6). “Reconciled in the body of His flesh to present you holy and unblamable” (Col. 1. 22). The Son of God not only bore our penalty, but He has also been accepted on our account, and the Father has accepted us in Him. We are perfect in His perfection and in the person of Christ as near to the Father as He is.

**At Peace** (Rom. 5. 1-11). “Being justified by faith, we have peace with God” (Rom. 5. 1). Reconciliation and justification have peace as their outcome. Atonement is accomplished. The enjoyment of peace depends on the measure in which the believer enters into the blessings grace provides; his full acceptance of the will of God; and his casting of every care upon Him (Phil. 3. 4).

**Made Righteous** (Rom. 6. 1-23). “By the obedience of One, many made righteous” (Rom. 5. 19). Freedom from the power of sin means the possibility of yielding ourselves instruments unto righteousness, the bringing forth of fruit unto holiness. The Spirit of life in Christ Jesus (Rom. 8. 4) is the power; and obedience the means.

**Clothed upon** (Phil. 3. 1-9). “Arrayed in fine linen, clean and white” (Rev. 19. 8). The holiness of a believer’s life stands out in contrast to the “blameless” life of the Pharisee. The latter presents his works as his title for acceptance. The former is the outworking of the Spirit of Christ, the outcome of His creation (Eph. 2. 10). J. II.

## SUBJECTS FOR SPEAKERS AND STUDENTS.

### A Remarkable Contrast.

1. Four women filled with the Spirit, Acts 21. 9
2. Four men filled with religion, - Acts 21.23 w. w. F.

#### The Christian's Looks.

1. Looking unto Jesus (Heb. 12. 2), - - The Upward
2. Looking upon fields (John 4. 33), - - The Outward
3. Looking for a Saviour (Phil. 3. 20), - - The Onward

H. K. D.

#### Saul of Tarsus.

1. Subdued, - Acts 9. 4
2. Saved, - - ,, 9. 5
3. Submissive, ,, 9. 6
4. Strengthened, ,, 9. 19-22
5. Served, - - ,, 9. 20
6. Suffered, - ,, 9. 16
7. Separated, - ,, 9. 26-28

W. J. M.

#### Wonderful.

1. Wonderful works, Psal. 40. 5  
Towards Israel, Exod. 14.  
31; Psal. 78. 11-16  
Towards us, Eph. 1. 19, 20;  
2. 4-7
2. Wonderful thoughts,  
Psal. 40. 5  
Towards Israel, Jer. 29. 11;  
Rom. 11. 25-36  
Towards us, Rom. 8. 29, 30;  
Eph. 1. 3-6

W. W. F.

#### Healed by Faith of Others.

1. A man carried on  
bed by four  
friends, - - Matt. 9. 1, 2
2. A Canaanitish  
mother's daugh-  
ter, - - - Matt. 15. 28
3. A nobleman's  
servant, - Matt. 8. 5-13
4. A ruler's daughter,  
Matt. 9. 18, 19, 23-26
5. A nobleman's son,  
John 4. 46-50

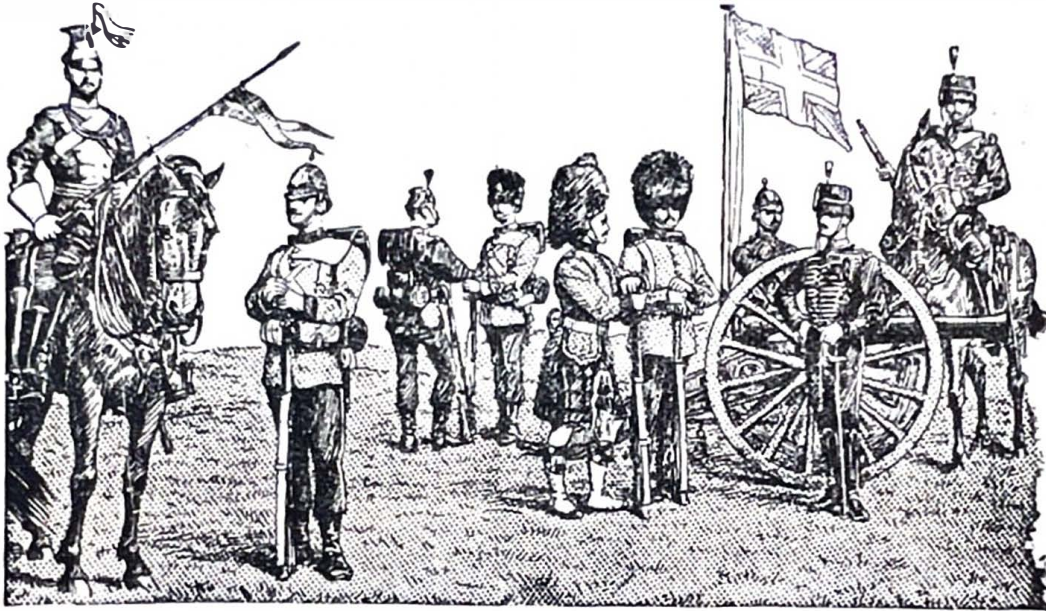
R. G.

#### Remarkable Units.

1. One thing lacking, - - - - - Mark 10. 21  
To take up the Cross and follow Christ.
2. One thing certain, - - - - - John 9. 25  
Once I was blind, but now I see.
3. One thing needful, - - - - - Luke 10. 42  
To sit at Jesus' feet and hear His word.
4. One thing predominant, - - - - - Phil. 3. 13, 14  
I press toward the mark of the high calling.
5. One thing remembered, - - - - - 2 Peter 3. 8, 9  
The Lord is not slack concerning His promise.  
One day is with the Lord as a thousand years.
6. One thing desired, - - - - - Psalm 27. 4  
That I may dwell in the house of the Lord for ever.
7. One thing not discovered, - - - - - Joshua 23. 14  
Not one thing hath failed of all the good things  
which the Lord your God spake.

W. R.

## HOW TO BECOME A GOOD SOLDIER.



THE interest of the world is becoming more and more centred on soldiers, war, and warfare, and will continue so till the last great battle of "Armageddon" (Rev. 16. 16). As the young mind is ever more responsive to the trend of the times than the mind of the aged, little bands of boys in Britain, America, India, Japan, and everywhere are "playing soldiers." The wise worker will ever seek to utilise the uppermost theme on the young mind, and lead on to higher ground. Hence our lesson for to-day is "**A Good Soldier**" (2 Tim. 2. 3). Purchase one or more toy soldiers, the larger and more numerous the better for centring interest. Print on cards the words shown in bold type. Turn up the Bible references before you leave home. Begin by speaking about soldiers in general, and get the children to mention any local company or regiment known to them, or in which they have relations.

Produce card 1 bearing the word **SOLDIERS**, indicating subject. Ask are men born soldiers? No. The first thing they have to do is—"Enlist," will be shouted by all. No, something before. To know who is King, realise the *need*, and *decide* to join the Army. The will or mind acts first, the body after. Show how all are sinners (Rom. 3. 23), serving Satan, and need to hear of the King of Kings, who wants both boys and girls, then definitely decide to join His Army and become "good soldiers of Jesus Christ."

Hold up card 2 with the word **ENLISTING**. The General, Colonel, Major, Captain, Lieutenant, Private, all need to enlist to become soldiers. In olden times the taking of

## *How to Become a Good Soldier.*

a shilling from a recruiting officer made the receiver a soldier. Just like the taking of God's gift now (Rom. 6. 23). To-day a definite transaction takes place in the recruiting office. Here you have ample scope to emphasise the *vital* point, the necessity of conversion (Matt. 18. 3), or the new birth (John 3. 3), to entering the King's Royal Army. Play the part of recruiting officer for the King of Kings, and get some to enlist at the close of the lesson.

Now comes card 3, **TRAINING**. Soldiers don't enlist to play, but to train for active service. The moment you are saved you should begin the training by joining the Bible Class, getting into the Tract Band, helping in the Open Air, Model Lodging House, Sunday School, or other work. A good start often means a good finish. Exhort to be like Paul, begin in "Straight Street" (Acts 9. 11), steer a "straight course" (Acts 16. 11), and they will "finish" well (2 Tim. 4. 7). Quote other examples.

Have card 4 ready, **FIGHTING**. An earthly soldier is meant for fighting; his is not a soft job. In full marching order the British soldier has a load of 60 lbs., including rifle, ammunition, water-bottle, haversack for rations, knapsack with clothing, &c. The aged warrior Paul exhorted the young recruit Timothy to "*endure hardness* as a good soldier of Jesus Christ" (2 Tim. 2. 3), and to "fight the *good fight* of faith" (1 Tim. 6. 2). Point out the 3 great enemies: (1) *internal*, "the flesh," (2) *external*, "the world," (3) *infernal*, "the Devil." At Balaclava a young soldier was fighting so furiously that his officer asked him why he was so engaged. "Well, sir," he replied, "if we don't beat the Russians they will beat us." So with our 3 great foes. We must conquer them or they will conquer us (James 4. 7). Are we "overcomers?"

Last comes card 5, **VICTORY**. No earthly soldier can be absolutely assured of Victory. Every Heavenly soldier has the assurance from the first that he is fighting on the winning side. "What is a conqueror?" (Rev. 6. 6) was asked. "One who wins by fighting," was the reply. "Then what is more than conqueror?" (Rom. 8. 37) was queried. "One who wins without fighting," was the clever reply. We do the trusting, Jesus did the dying and the fighting (1 John 5. 4). Every saved sinner shall at last join in the shout of "VICTORY" (1 Cor. 15. 57). *ИП.*

## SCENES IN THE PROMISED LAND

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

### ISRAEL'S TRUE KING.

READ 2 Sam. 5. 1-12. LEARN Heb. 10. 12, 13. HINTS; God's king, Psalm 2. 6; King of kings, 1 Tim. 6. 15; King of saints, Rev. 15. 3; everlasting dominion, Dan. 7. 14.

IN our lesson David is seen as an apt type of our Lord Jesus Christ, who is the true King and to whom every knee will yet bow.

**David the Kinsman.** "We are bone of thy bone and thy flesh" (v. 1). This was what Israel said of David. So it is written of the Lord Jesus Christ that "He was made in the *likeness* of sinful men" (Phil. 2. 7). He was really Son of Man as well as Son of God. He was our Kinsman-Redeemer (Heb. 2. 14). Before the Son of God could redeem men, He must assume the likeness of men.

**The Victor.** "Thou wast he that leddest out and broughtest in Israel" (v. 2). The people gave the glory of the victories not to Saul but to David. It was David who overcame Goliath and defeated the Philistines, and therefore he was the one fitted to rule. Our Lord Jesus Christ defeated Satan, and has released from his grasp millions of souls who crown Him Lord of all.

**The Shepherd.** "Thou shalt feed My people Israel, and thou shalt be a captain over Israel" (v. 2). David was to feed as a shepherd, and lead as a captain. He is a beautiful type of our blessed Lord, who, as the true Shepherd of His people, feeds them from the green pastures of His Word (Psa. 23), and as the captain of their salvation is leading them to glory (Heb. 2. 10). We also think of Him as the Good Shepherd, who gave His life for the sheep.

**The King.** "David made a league with them" (v. 3). The people acknowledged David as king, while he, in turn, entered into a covenant with them. This is the right order. Our part is to give to our King, the Lord Jesus Christ, the obedience of faith (Rom. 1. 5), and He will make good to us all the blessings of the new covenant (Isa. 55. 3).

**The Anointed.** "They anointed David" (v. 3). This was the third time David was anointed. First by Samuel at Mizpeh (1 Sam. 16. 12, 13), then by Judah (a section of the people only), as recorded in 2 Samuel 2. 4, and now by the whole. The King of kings will yet be acclaimed "Lord of all" by friend and foe (Phil. 2. 10, 11). Blessed are they who now own Him as Saviour and obey Him as Lord.

**Illustration.** A Christian lady in Paris was stricken with a malady which took from her the power of speech. She gradually grew weaker, and the end drew near. One word only escaped her lips, and that word was, "Bring—bring—bring—." Flowers, fruits, dainties were brought, but she still uttered the word, "Bring." Bewildered and wondering the watchers noticed the dawning of the glory. At last the cloud was lifted from the memory, and her tongue unloosed. In a clear and deliberate voice she exclaimed: "Bring forth the royal diadem, and crown Him Lord of all," and then passed in to see the King.

## The Gospel Scheme of Lessons.

### GOD'S ARK IN ZION.

READ 2 Sam. 6. 1-15. LEARN Rev. 21. 3. HINTS, God's dwelling places, Exod. 25. 8, 1 Kings 6. 13, Isaiah 57. 15, 1 Cor. 3. 16, 2 Cor. 6. 16.

FOR seventy years the ark of the Lord had lain in partial neglect at Kirjath-jearim (1 Sam. 7. 1). Our lesson deals with David's endeavour to give the ark its rightful place amongst the people.

**The Ark of God.** "David arose . . . to bring up from thence the ark of God" (v. 2). The first thing David did after being anointed king was to give the ark of the Lord its rightful place. He recognises if there is to be blessing in Israel the ark, which was the symbol of the divine presence, must be brought to the capital of His kingdom and made the centre of the people's worship. What was true then is true to-day. "Seek ye *first* the kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. 6. 33).

**The Great Conference.** "David gathered together all the chosen men of Israel" (v. 1). David desires that others should share in the blessing, and he calls together 30,000 of the chosen of Israel. This was indeed a great conference, and the object was to set God in the midst of the kingdom. True godliness always seeks the good of others.

**The King's Mistake.** According to the law of Moses, the Levites should have *carried* the ark (Num. 4. 15; 7. 9; 10. 21). David should have consulted the law, and conformed to its requirements. David appears to have copied the Philistines in putting the ark on a new cart. The Philistines had no Bible; David had, and this made him responsible. To obey God means life; to disobey God will end in eternal death (2 Thess. 1. 8; 1 Peter 4. 17).

**The Solemn Judgment.** God smote Uzzah for his error (v. 7). Uzzah, who with his brother drove the cart, put up his hand to steady the ark and died. His conduct indicated irreverence. The Levites were forbidden to touch the ark on pain of death (Num. 4. 15-20). Inattention to God's word resulted in death. The judgment of God made David so afraid that he refused to move the ark to his city. David's fear was like Adam's in Eden—it was the result of sin (Gen. 3. 10). There is a right kind of fear, which is the beginning of wisdom. Whilst it is right to approach God reverently, yet there need be no dread of His presence if we draw near in the right way (Heb. 4. 16).

**The Lord's Blessing.** David carried the ark into the house of Obed-edom (v. 10). Obed-edom received the ark into his house, and the result was the Lord blessed Obed-edom and all his household (v. 11). It is the same to-day with all who accept the Lord Jesus Christ as their Saviour. They are blessed with God's salvation (see John 1. 12; Luke 19. 6, 9).

**Illustration.** Peter the Great of Russia, a man of peculiar moods, once took a fancy to play the part of beggar in a village. Only one poor man in the whole village took him in and showed him kindness. Next day the royal carriage came and took the poor man to dwell in the Palace at Moscow. Many wished then that they had acted differently.

## Subjects for Sunday.

### DAVID'S FORGIVING LOVE.

READ 2 Sam. 9. 1-13. LEARN Eph. 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.

IN the story of David's kindness to Mephibosheth we have a beautiful illustration of the kindness of God to the poor sinner. The lesson is brimful of Gospel allegory.

**David's Kindness.** In 1 Samuel 20. 13-17 we find particulars of a covenant made by Jonathan with David, which covered not only their own lifetime, but that of their houses for ever. It is in this covenant we get for the first time the expression, "the kindness of the Lord" (v. 1).

**His Remembrance.** "Is there yet any that is left of the house of Saul?" (v. 1). Although now established on the throne David does not forget the terms of the old covenant entered into with Jonathan. He will fulfil his word irrespective of the condition or position of the recipient. He will show kindness to any of the house of Saul solely "for Jonathan's sake." God, for Christ's sake, is manifesting His grace and mercy to-day to the worst of sinners.

**David's Enemy.** Saul had been David's inveterate enemy, yet it was to this family that David showed kindness. How like God's love! The highest form of human love is seen sometimes in a man dying for a friend, but Jesus Christ loved and died for His enemies (Rom. 5. 8, 10). Mephibosheth had to be searched for, and was at Lode-bar (a place of no pasture), a poor cripple, lame in both feet. David sent and "fetched" him, and brought him to himself. What an apt picture of the Gospel (1 Peter 3. 18).

**Mephibosheth's Confession.** "What is thy servant, that thou shouldest look upon such a dead dog as I am?" (v. 8). Mephibosheth acknowledged he was unworthy of the king's kindness, and so he was. God loves the unworthy, and Jesus Christ died for the ungodly. God loves us, not because of what *we are*, but because of what He is. "God is love."

**His Inheritance.** "I have given unto thy master's son all that pertained to Saul" (v. 9). Poor, lame Mephibosheth had his inheritance bestowed upon him, and a retinue of servants appointed to serve him and supply his wants; add to this that his place of residence was the king's palace at Jerusalem, and you have a complete picture indeed (Eph. 1. 3).

**His Continuance.** Mephibosheth did eat *continually*, and emphasis is put on the fact that he was "lame in both his feet." David saw Jonathan in that cripple man, and doubtless never wearied of the lame one's deformity "for Jonathan's sake." Oh, how sweet to know a poor sinner can be loved and borne with "for Jesus' sake" (1 John 2. 12; John 16. 27), and wonderful the assurance that this love and grace will last to all eternity.

**Illustration.** A Christian lady in France lay dying. She called her daughter to her bedside to give her a parting embrace, and said: "My daughter, I have loved you because of what you are. My heavenly Father to whom I go has loved me *in spite of what I am.*" God loved us in spite of what we were, and Jesus Christ expressed that love in dying for us.



## *Subjects for Sunday.*

### DAVID'S LAST TESTIMONY.

READ 2 Sam. 23. 1-7. LEARN Isaiah 55. 3. HINTS, Jacob, Gen. 48; Moses, Deut. 31; Joshua, Joshua 23; Stephen, Acts 7; Paul, 2 Tim. 4. 6-8.

LAST words are, as a rule, considered important. We treasure the last words of departed friends. David the king was a wise man, and his last words which form our lesson are interesting and instructive.

**David's Origin.** "David, the son of Jesse" (v. 1). David had a humble beginning. He was a shepherd boy. God took him from the sheep-fold and seated him on the throne of Israel. This is always God's way. He exalts the humble and abases the proud. The Gospel is preached to the poor (Luke 4. 18). God in grace stoops down to lift up the poor (2 Cor. 8. 9), as well as save the lost (Titus 2. 11).

**His Anointing.** "The anointed of God" (v. 1). David in his anointing is a type of the Messiah (Psa. 2. 2). Although anointed as king of Israel, he was for a long time rejected. How like the Lord Jesus, the real Anointed, who is presently rejected by men, but as David ultimately reigned in Jerusalem, so will Jesus yet reign (1 Cor. 15. 25). It is good to own Him Saviour and Lord now, and we shall reign with Him by-and-bye.

**His Crowning.** "He that ruleth over men must be just" (v. 3). Again we are reminded of God's own King (1 Tim. 6. 15) who shall reign in righteousness. The very One who was crowned with thorns to save will be crowned with many crowns to judge and reign (Rev. 19. 13). Till then there will never be real and lasting peace on the earth.

**David's Confession.** Although my house (that is, David's natural children) may, and did, fail, yet God's purpose and promise never could (v. 5). It was "ordered in all things" and "sure." Even the failure and sin were covered and provided for in the covenant of God (Psa. 89. 34). Jesus sealed and confirmed His covenant in His own blood (Luke 22. 20), and it is now an everlasting covenant (Heb. 13. 20) and sure and steadfast (Heb. 6. 19). God knows the very worst about us, yet He loved us, and Jesus Christ died for us. Our salvation is therefore not affected by our good deeds or bad deeds, it rests entirely upon the unfailing work of Christ.

**David's Enemies.** "But the sons of Belial shall be all of them as thorns thrust away" (v. 6). These are solemn words of warning. "They shall be utterly burned with fire" (v. 7). Those who refuse to acknowledge the rightful King in His day of rejection will, when He comes to reign, be banished from His presence for ever (Psa. 2).

**Illustration.** When Queen Victoria ascended the throne of Britain there was amongst other festivities the performance of that great oratorio, "The Messiah." The young Queen, who presided, was told that whilst it is customary for the British public to rise to their feet when the opening notes are struck of the "Hallelujah Chorus," it would be a violation of her imperial dignity for her to rise with the multitude. When the chorus began she longed to rise, but remembered her instructions. As the words pealed out, "King of kings and Lord of lords," she forgot her royal dignity, and rising to her feet bowed her head with the crown of empire upon it. Every knee shall yet bow and own Him Lord of all.

## THE SAVIOUR'S INVITATION.

READ John 1. 35-51. LEARN Rev. 22. 17. HINTS, All may come, Matt. 11. 28, John 6. 37; all will not come, John 5. 40; all will see, Rev. 1. 7, Luke 13. 28.

IN this beautiful lesson the blessed Lord is presented to us as the attractive Saviour, gathering unto Himself a little band of admiring followers who recognised in Him the long-looked-for Messiah.

**The Gracious Invitation.** "He saith unto them, Come and see" (v. 39). In reply to the question of the two disciples, "Where dwellest Thou?" (v. 38) the Lord gave expression to the gracious invitation, "Come and see." The same sweet and simple welcome is extended to all to-day.

**The Pattern Soul-Winner.** "Andrew . . . findeth his own brother Simon, . . . and he brought him to Jesus" (vv. 40-42). We do not know that Andrew was a preacher, but he was a worker; he brought his brother Peter to Jesus. Having found the Saviour himself, Andrew begins to work for the Lord amongst his own friends. This is the divine order. The Lord said to the man out of whom He had cast the devils: "Return to thine own house and show how great things God hath done unto thee" (Luke 8. 39).

**The Knowing Saviour.** "Thou art Simon; . . . thou shalt be called Cephas [a stone]" (v. 42). Names in Scripture frequently denote character. Jesus means Saviour (Matt. 1. 21). Adam, in Eden, put names on all he saw; Jesus Christ, the second Adam, gives to them who trust Him a new name befitting their character. He calls us "saints," or "holy ones," and we should by His grace live true to our new name.

**The Seeking Saviour.** "Jesus *findeth* Philip, and saith unto him, Follow Me" (v. 43). The Lord is presented here as a Seeker. He is the seeking Saviour. In Philip He found one of His sheep that was lost. We are reminded that in order to seek and save the lost (Luke 19. 10), the blessed Saviour had to travel all the way to Calvary's Cross. The teacher can make much of this point in presenting the Gospel.

**The Divine Revealer.** "Jesus saw Nathaniel, and saith, Behold an Israelite indeed" (v. 47). As in the case of Peter, when Nathaniel was brought to Jesus he found One who knew all about him. This is comforting to the sinner, because that Christ knowing the worst about us has, notwithstanding this, loved us unto death. This fact, however, will be distressing to the unconverted at the great white throne of judgment, because, knowing everything about them, Jesus Christ will judge every man according to his works (Rev. 20. 13).

**Illustration.** In the "green-room" at Dresden, where for centuries the Saxon princes have gathered their gems and treasures, until they have become worth millions, may be seen a silver egg, a present to one of the Saxon queens, which, when you touch a spring, opens and reveals a golden yoke. Within this is hid a chicken, whose wings being pressed also flies open, disclosing a splendid golden crown studded with jewels. Another secret spring being touched, hidden in the centre is found a magnificent diamond ring. The beauties of the Lord are not discovered at first view, but when laid open are found to be greater than any king possessed. He is indeed the attractive Saviour.

## "I AM THINE, SAVE ME."

AWAY in the Highlands there was a poor woman living in a small cottage who had paid a large sum of money to a tradesman, a dishonest tradesman, and this man sent in his bill a second time for the money. The poor woman was certain she had paid the money, but she could not find the receipt anywhere, and the tradesman threatened that if she did not either produce the receipt or pay he would sue her, put the bailiff in, and sell her up.

What did the poor woman do? She went straight to God with a prayer, much like David's beautiful prayer, "I am Thine, save me." This is what she said: "O, my Heavenly Father, Thou knowest the distress I am in, and Thou knowest it will ruin me if my little cottage and place are sold up. O, my Heavenly Father, undertake for me, for I know I paid the man, and, my Father, have mercy on me, and find this bill for me."

As she rose from her knees the sun shone out gloriously, and in flew a butterfly through the cottage door, and after it came quite a little child. The child caught at the butterfly, but it flew behind a cupboard, and then the child screamed, and tried in vain to get at it.

The poor woman sought to quiet the child, but the little one would not be quieted, and a neighbour coming in said, "O, Mrs. —, what is the matter with the child?" "Well," she replied, "a butterfly flew in, and the child wants to get it. It is behind that heavy cupboard, which I cannot move." "O," said the woman, "let's move the cupboard," and between them they lifted the heavy press, when something fluttered down to the ground. It was a bit of paper that had got between the press and the wall, and when the old saint took it up it was *the receipted bill*.

Thus it was not in vain that she cried to her Lord, "I am Thine, save me."

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## HELPFUL THOUGHTS FOR TEACHERS.

THE Sunday school teacher may not have a profession, but he is a man with a most important occupation.

Jonah will never get a crown for the souls brought to God on board the ship. It is true he was the means of their deliverance, but he was acting in disobedience.

God does not put the teacher into the Sunday school merely for the benefit of the Sunday school class. He puts him there in order that he also may learn certain lessons.

## TALES WORTH TELLING.

**Look After the Lambs.**—A large sheep owner who was asked why he had such beautiful sheep, replied: "I looked after the lambs." "Feed My lambs" (John 21. 15).

"My gift," said a man to John Wesley, "is to speak out my mind." "A gift," replied John Wesley, "that you would be better to have buried" (James 3. 5).

**The Milkman Tested.**—A Scotch milkman who got converted became exercised about believer's baptism. His friends remonstrated with him, and told him if he got baptised he would lose his customers. "Well," said he, "if it comes to that I will sell ma coos." The Lord helped him. "If ye keep My commandments" (John 15. 10).

**What God Hath Lent.**—A beggar asked something of a lady. She gave him sixpence, saying, "This is more than ever God gave me." "Oh," says the beggar, "Madam, you have abundance, and God hath given all that you have." "Nay," said the lady, "I speak the truth, for God hath not given, but *lent* unto me what I have that I may bestow it upon such as thou art." May we all be "good stewards" (1 Peter 4. 10).

"**Mother, I Heard That.**"—An old Welsh preacher pictured a conversation between the widow of Nain and her son in their humble home that eventful night. "How did it all happen, mother?" "Well, my boy, you took ill, got worse; a physician was called, but you died. Accompanied by many friends I was following the bier outside the city gate when Jesus met us, stopped the procession, said 'Weep not,' touched the bier, and said, 'Young man, I say unto thee, arise.'" "Mother, I heard that," exclaimed the boy, "I know the rest" (Luke 7. 14).

**Start Again.**—A Christian man was giving away Gospel tracts on board a steamer. A gentleman who accepted one in a gracious way, said: "I have not much faith in that kind of work." Said the Christian: "It was through a Gospel tract given to me in Glasgow twenty years ago that I was converted." The gentleman showed considerable interest, and asked for particulars. On hearing the young man's story about the tract, the gentleman said: "I am the one who gave you the tract. For years I ceaselessly distributed tracts but I saw so little result from my efforts that years ago I ceased scattering them. But by the grace of God I shall start again." "Always abounding in the work of the Lord" (1 Cor. 15. 58).      ИТР.

# Where do You Live?

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I KNEW a man and his name was Horner,  
Who used to live on Grumble' Corner;  
Grumble Corner in Cross-Patch Town,  
And he never was seen without a frown.  
He grumbled at this ; he grumbled at that ;  
He growled at the dog ; he growled at the cat ;  
He grumbled at morning ; he grumbled at night ;  
And to grumble and growl was his chief delight.

He grumbled so much at his wife that she  
Began to grumble as well as he ;  
And all the children, wherever they went,  
Reflected their parents' discontent.  
If the sky was dark and betokened rain,  
Then Mr. Horner was sure to complain ;  
And if there was never a cloud about  
He'd grumble because of a threatened drought.

One day, as I loitered along the street,  
My old acquaintance I chanced to meet,  
Whose face was without the look of care  
And the ugly frown that it used to wear.  
" I may be mistaken, perhaps," I said,  
As, after saluting, I turned my head ;  
" But it is, and it isn't, the Mr. Horner  
Who lived so long on Grumble Corner ! "

I met him next day ; and I met him again,  
In melting weather, in pouring rain,  
When stocks were up, and when stocks were down ;  
But a smile somehow had replaced the frown.  
It puzzled me much ; and so, one day  
I seized his hand in a friendly way,  
And said : " Mr. Horner, I'd like to know  
What can have happened to change you so ? "

He laughed a laugh that was good to hear—  
For it told of conscience calm and clear—  
And he said, with none of the old-time drawl :  
" Why, I've changed my residence, that is all ! "  
" Changed your residence ? " " Yes," said Horner,  
" It wasn't healthy on Grumble Corner,  
And so I moved ; 'twas a change complete ;  
And you'll find me now on THANKSGIVING STREET."

Now, every day as I move along  
The streets so filled with the busy throng,  
I watch each face, and can always tell  
Where men and women and children dwell ;  
And many a discontented mourner  
Is spending his days on Grumble Corner,  
Sour and sad, whom I long to entreat  
To take a house on THANKSGIVING STREET.

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