

NEW  
**SUBJECTS**  
FOR SPEAKERS  
**STUDIES**  
FOR STUDENTS  
**STORIES**  
FOR ALL



CAUSE THE LAMP TO BURN ALWAYS

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“Let him that is taught in the Word communicate unto him that teacheth in all good things.”—Gal. 6. 6.

# *Subjects—Studies*

FOR SPEAKERS.

FOR STUDENTS.

# *—Stories—*

FOR ALL.

LIGHT FROM THE LAMP OF TRUTH

FOR ACTIVE STUDENTS AND  
AGGRESSIVE WORKERS. . .

EDITED BY

*W. J. Pickering,*

Editor of “Twelve Baskets Full,” “Through Eyegate to Heartgate,”  
“1000 Tales Worth Telling,” &c.



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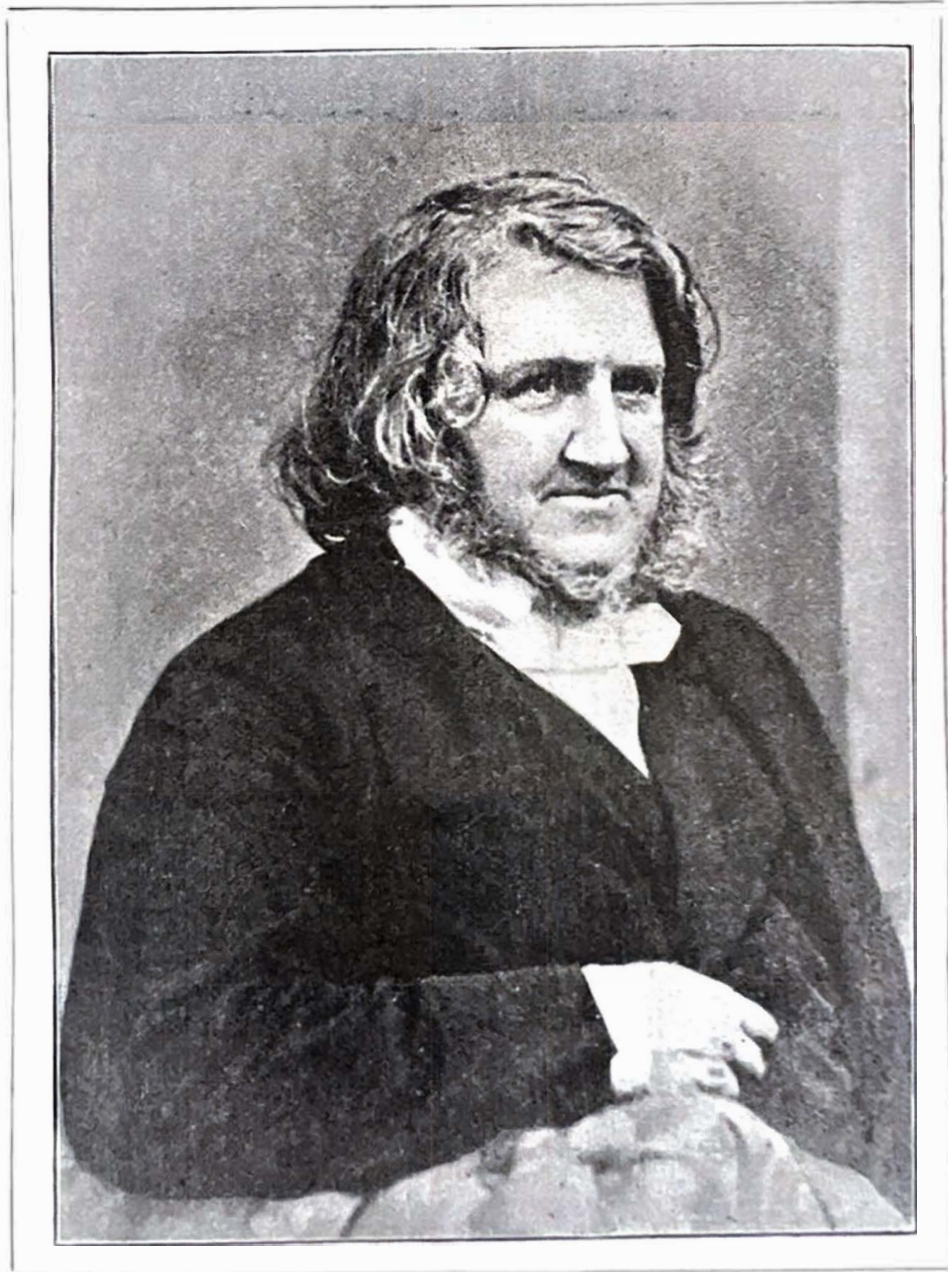


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— NEW —  
SUBJECTS, STUDIES, STORIES,  
FOR  
CHRISTIAN WORKERS AND BIBLE STUDENTS.



SIR JAMES SIMPSON,  
THE FAMOUS EDINBURGH PHYSICIAN AND DEVOTED CHRISTIAN.

## SIR JAMES SIMPSON, OF EDINBURGH.

JAMES YOUNG SIMPSON was perhaps the most distinguished Scotsman of his day. By his development of the use of chloroform as an anæsthetic he relieved the human family of untold suffering, and won for himself the highest honours a grateful nation could lavish upon him.

He was born on June 7th, 1811, into a humble family at Bathgate, in those days a weaving village near Edinburgh. His father, David Simpson, was the village baker, so the future physician had to climb the ladder of fame from a lowly rung. James was the youngest of a family of eight, seven sons and one daughter. At the time of his birth times were very hard with the family; debt was increasing, and ruin and starvation were nigh their door. The mother was a godly, hard-working woman, and rising from her bed when the baby was but a few days old, she nobly faced the difficulties with her husband. Under her careful management their business began slowly to improve, so much so that the neighbours commented on the good fortune the advent of the seventh son had brought.

When James was but a boy at school the health of the mother began to give way. She was a woman of prayer. After her morning's work was over she was frequently missed from the shop, and James on coming home for his forenoon's "piece" would sometimes find her in her room with face buried praying for the individual members of her family, whom it was quite evident she must soon leave. Doubtless much of the future success of the famous physician was due to the earnest prayers of his devoted mother.

Possessed of a good memory and a wonderful aptitude to learn, his brothers and sister decided he should be the student of the family, and to this end they each contributed their mite. At the age of fourteen, having learned all he could in the parish school of Bathgate, he was enrolled as a student in the Arts Classes of Edinburgh University. Forty years afterwards, when receiving the Freedom of the City of Edinburgh, he said to his fellow-citizens: "I came to settle down in Edinburgh and fight amongst you a hard and uphill battle of life for bread, and name and fame; and the fact that I stand here before you this day so far testifies that in that arduous struggle I have won."

In 1835 he settled down in Edinburgh to acquire a practice of his own. His patients being mostly poor, he had a hard fight to get ends to meet, but, as he himself said, he put "a stout heart to a stey brae," and it was not long until patients



*Sir James Simpson, of Edinburgh.*

with fees in their hands, hearing good reports of him, came to Teviot Row to seek out the talented young doctor. He married in the year 1839, and in 1840, when only 29 years of age he was elected to a Professor's Chair in the University.

When a student at the University, James had sickened at the suffering he witnessed in the operating theatre, and had serious intentions of abandoning his medical studies. He, however, thought better of it, and resolutely made up his mind to wage a determined fight against pain, so that when in 1846 there came from America the news of the first trial of ether in surgery, no one welcomed it more heartily than Professor Simpson, who was the first man to use it in his own line of practice. Believing, however, that something else could be got which would serve the same purpose as ether and yet be unaccompanied by its inconveniences, he set out in hot pursuit of a better "drowsy syrup" than ether. During the summer and autumn of 1847 he and his assistants spent night after night, after their day's work was over, trying various narcotic drugs. On the night of 4th November, 1847, the famous discovery was made, which is described in a letter written afterwards by Professor Simpson to a friend. He says :

"I had the chloroform for several days in the house before trying it, as, after seeing it such a heavy, involatile-like liquid, I despaired of it, and went on dreaming about others. The first night we took it, Dr. Duncan, Dr. Keith, and I all tried it simultaneously, and were all 'under the table' in a minute or two." Needless to say, Professor Simpson's joy was great at the discovery of so potent an agent to deaden the suffering he had daily to witness. The Duchess of Argyll wrote him within a month after the discovery, and said: "Next to the cure of souls, there can be no more wonderful blessing bestowed on man than to have been allowed the possession of such a gift of healing."

In the year 1862 Professor Simpson underwent a great spiritual change. "What do you consider the greatest discovery you ever made?" an interviewer once asked of him. "That I have a Saviour," replied the Professor without hesitation.

It was about this time that he wrote as follows :

"When I was a boy at school, I saw a sight I never can forget—a man tied to a cart and dragged before the people's eyes, through the streets of my native town, his back torn and bleeding from the lash. It was a shameful punishment. For many offences? No; for *one* offence. Did any of the towns-

*Sir James Simpson, of Edinburgh.*

men offer to divide the lashes with him? No; he who committed the offence bore all alone the penalty of a changing human law, for it was the last instance of its infliction.

When I was a student at the University, I saw another sight I never can forget—a man brought out to die. His arms were pinioned, his face was already as pale as death—thousands of eager eyes were on him as he came up from the jail in sight. Did any man ask to die in his room? Did any friend come and loose the rope, and say, 'Put it around my neck, I die instead? No; he underwent the sentence of the law. For many offences? No; for *one* offence. He had stolen a money parcel from a stage-coach. He broke the law at one point, and died for it. It was the penalty of a changing human law in this case also; it was the last instance of capital punishment being inflicted for that offence.

I saw another sight—it matters not when—myself a sinner standing on the brink of ruin, deserving nought but Hell. For one sin? No; for many, many sins committed against the unchanging laws of God. But again I looked and saw Jesus, my Substitute, scourged in my stead, and dying on the cross for me. I looked, and wept, and was forgiven. And it seemed to me to be my duty to tell you of that Saviour, to see if you will not also 'look and live.'"

In the execution of his duty he had to witness many a death scene, and when all human aid had failed he would point the dying patient to the Lord Jesus Christ, the unfailing Healer. He had implicit confidence in the Bible. It was his constant companion throughout life, and amongst the many changing volumes which littered his study and bedroom there was always close at hand "The Book" he had learned to read standing at his father's knee.

Old before his time, through overstrain and worry he began comparatively early in life to show traces of ill health. During some night journeys to London in bitterly cold weather to give his opinion in a legal case, he contracted a severe cold from which he never really recovered.

One of his favourite hymns was "In Immanuel's Land," and when on his death-bed he would ask for the hymn to be read and re-read to him. As his nephew repeated to him his favourite psalms and portions of Scripture he would say, "Stop a moment, say that again." On the evening of 6th May, 1870, when only 58 years of age, he who had lived for the benefit of his fellow-men entered into "Rest." J.C.

## THE NAME ABOVE EVERY NAME.



**E**VEN in its wondrous adaptability the precious Name of **JESUS** can lay claim to the above title. In fact it could be used every Sunday of the month and every month of the year, and still not be exhausted. I. Who has not heard of the old and good way of using it in acrostic fashion: **JESUS EXACTLY SUITS US SINNERS**. This could easily be used for infants as a *Finger Lesson*: II. There is another old setting which works well as a *Blackboard Lesson*: **JESUS** (Matt. 1. 21) **EXALTED** (Acts 2. 36) **SAVIOUR** (Acts 13. 23) **UNIVERSALLY** (John 3. 16) **SAVES** (1 Tim. 4. 10). III. Here is a new style which makes a good *Card Lesson*: **JESUS** (Luke 1. 31), with bold capital letter in blue, smaller letters underneath, or on back of card. **EVERLASTING** (John 5. 24), gold or yellow letter. **SAVES** (Heb. 7. 25), white letter, to indicate, made "clean every whit." **UNGODLY** (Rom. 5. 6), black letter, telling of sin, death, and doom. **SINNERS** (1 Tim. 1. 15), red letter. Crimson sins cleansed in Calvary's crimson tide. IV. A *Study Lesson* for Senior or Bible Class is formed of what Jesus does: **JUSTIFIES** (Luke 18. 14); **EMANCIPATES** (Titus 2. 14); **SAVES** (Matt. 1. 21); **UNBURDENS** (Matt. 11. 28); **SATISFIES** (John 4. 14). V. Last, a good Lesson for *Teachers* and others might be given on "Wonders in the Name" (Acts 4. 30): (1) Lame cured (Acts 3. 6), (2) Sick made whole (Acts 9. 34), (3) Demons cast out (Acts 16. 18), (4) Life to all who believe (John 20. 31), (5) All shall bow (Phil. 2. 9). These will indicate that "His Name is indeed wonderful." Teacher must adapt and illustrate according to nature of the class. 1171.



## THE GOSPEL OF PEACE.

**D**ESCRIBED by the apostle as the "Gospel of God" and the "Gospel of Christ"; God's good news for this dispensation; the reply of grace to the guilt of the Cross; the answer of the love of God to man's hate; the declaration of an amnesty and the proclamation of forgiveness.

**Concerning Jesus Christ** (Romans 1. 2). Tells us of the Person and theme of God's revelation; His identification with the fallen sons of men (sin excepted), and His suffering for sin (Rom. 8. 3). Afterwards His glory. There is not a claim made by the Son while on earth but God has recognised and vindicated in the Gospel. It is also the declaration of certain facts concerning Jesus Christ (1 Cor. 15. 3). The life and death of Christ are authenticated history, but the truth that "Christ died for our sins" is a Divine revelation preached to the world for the obedience of faith.

**The Revelation** is a threefold one—(1) of the righteousness of God (Rom. 1. 17), a righteousness before which the whole world stands guilty and condemned, but a righteousness which finds satisfaction for sin in the death of God's Son, and declares itself in the justification of the sinner (Rom. 3. 26); (2) a revelation of His grace (Rom. 5. 21).—grace which triumphs over the Cross, and the subsequent rejection of Christ; which, in spite of man's sin, still proclaims peace; (3) a revelation of God's glory (2 Cor. 4. 6). The Cross is such a complete triumph that He who hung upon it yesterday is on the Father's throne to-day; our salvation is in keeping with His glory.

**Its Power.** To the world the preaching of the Cross is foolishness, but by that Cross God has weighed and measured the hearts of men. Through the Cross alone grace flows out to man. God has concluded all under sin that He might have mercy on them that believe (Gal. 3. 22). The Gospel is not only God's message, but to the soul who believes it becomes God's power, regenerating and sanctifying His life.

**Its Claims.** Preached for the obedience of faith it is more than an invitation. It is also a command. God claims for His revelation the belief of mankind, and this is the only way in which grace can reach the sinner. It is here the Gospel meets us, and the response of the believer is the first step in the pathway of faith. The Gospel separates us to its service (Rom. 1. 1), requires our fellowship (Phil. 1. 5), makes us witnesses (Acts 1. 8), and ambassadors (2 Cor. 5. 20). and brings a responsibility which will only end when the servant hears the summons, "Come up higher."

J. H.

## SUBJECTS FOR SPEAKERS AND STUDENTS.

### Seven Forms of Judgment in 1 Corinthians.

- |                              |  |                             |
|------------------------------|--|-----------------------------|
| 1. Motive judgment, - 4. 5   |  | 5. World judgment, - 6. 2   |
| 2. Self-judgment, - - 11. 31 |  | 6. Angelic judgment, - 6. 3 |
| 3. Divine judgment, - 12. 32 |  | 7. Civil judgment, - - 6. 6 |
| 4. Assembly judgment, 6. 5   |  | T. B.                       |

### Job a Type of the Lord Jesus Christ.

- Job 1. 3, - - His Former Glory, - - - Prov. 8  
Job 16. 15, - - His Humility, - - - Phil. 2. 8  
Job 42. 10-12, - His Latter Glory, Phil. 2. 9; Rev. 1. 8

### Last Days of Old and New Testament. D.W.

Malachi's day corresponds with Laodicea. Six things marked their condition—

1. DOUBTED LOVE. "Wherein hast Thou loved us"—Mal. 1. 2.
  2. DEFILED HONOUR "Ye offer polluted bread upon Mine altar"—Mal. 1. 6.
  3. DESPISED TABLE. "The table of the Lord is contemptible"—Mal. 1. 7.
  4. DEGRADED MORAL STANDARD. "Every one that doeth evil is good"—Mal. 2. 17.
  5. DEPLETED STOREHOUSE. "Ye have robbed Me"—Mal. 3. 8.
  6. DISCONTENTED SERVICE. "It is vain to serve God"—Mal. 3. 14.
- Contrast* "Then they that feared the Lord spake often one to another"—Mal. 3. 16. W.H.

### Four Examples of Lowliness.

In Philippians 2 we have four great examples of "lowliness"—

1. THE LORD HIMSELF. Unselfishness brought Him from above. I can learn a great deal from my brethren, but I only see perfection in the Man Christ Jesus.

2. PAUL (verse 17). "Offered upon the sacrifice." Margin reads, "poured out." He likens the faith of the Philippians to the "bullock," and his martyrdom to the "cup of wine" poured on the offering. Forty years buffeted. "All for the elect's sake."

3. TIMOTHEUS (verse 19) Like-minded." All seek their own, but Timotheus "cared for you."

4. EPAPHRODITUS (verse 25). The man who could carry a parcel for Paul from Philippi to Rome at the risk of his life (verse 30). When sick he thought not of his sickness, but of their anxiety about his sickness (verse 26). W. W. F.

## SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

A Series of Studies taking up as Old Testament portion the entrance of Israel "INTO THE LAND OF PROMISE," and as New Testament portion some "STIRRING SCENES FROM THE SAVIOUR'S LIFE."

### DAVID ESTABLISHED 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.

DAVID is admittedly a type of our Lord Jesus in His calling, in His rejection, and in His exaltation, subduing all enemies under His feet, and in His universal reign; consequently we may expect to see in this lesson teaching regarding King Jesus.

**KINSMAN.** "We are thy bone and thy flesh." So said all Israel that day. Though for long he had been disowned by the many and owned by the few, he was now approached as a kinsman. Jesus, our Lord, was really Son of Man as well as Son of God—is our Kinsman Redeemer (Heb. 2. 14). It was necessary that the eternal Son assume the *likeness* of men in order that He might redeem men (Phil. 2. 7).

**VICTOR.** "Thou leddest out" (verse 2). Recollection of deeds wrought for them arise in their memories and are confessed. The slaying of Goliath and defeat of the Philistines form a ground of faith in David's fitness to rule. So all the works of Jesus, in overcoming the devil and releasing out of his grasp, proclaim Jesus worthy to wear the crown (Rev. 5. 9). "The Lord said unto thee." Divine authority is now recognised; the good choice of God is at last assented to. The tall "Saul" was the choice of the people; the shepherd lad God's choice. Jesus is God's chosen and anointed King (Psalm 2).

**SHEPHERD.** "Thou shalt feed my people Israel, and thou shalt be a captain over Israel" (verse 2). Feed as a shepherd and lead as a captain. Sheep need a shepherd, warriors require a captain. Sheep without a shepherd are helpless (Mark 6. 34), and warriors without a captain become a fleeing mob (1 Kings 22. 17). David is a true type of the Lord Jesus Christ, who fulfils towards His people to-day the double office of Shepherd and Captain. A Shepherd to feed us from the green pastures and still waters of His Word (Psalm 23), and a Captain to lead us in the right way, the end of which is glory (Heb. 2. 10).

**KING.** "David made a league with them" (verse 3). Into covenant relationship with the submissive Israelites who now took their place, David took his. This was right, and the right order. The confession (Rom. 10. 9), obedience of faith (Rom. 1. 5), and covenant mercies (Isa. 55. 3) are God's way of blessing. No bargain first, nor bargain *from* the sinner—it was David who made the league. "They anointed David" (verse 3). This was the third stage in the anointing of David the king: according to God and of God (1 Sam. 16. 12, 13), by Judah (a section of the people only) in 2 Sam. 2. 4, and now by the whole. So wrought out God's purpose with David—so will yet God's purpose be fulfilled with Jesus (Phil. 2. 10, 11).

### DAVID'S FAITHFULNESS.

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. 9. 10; 2 Cor. 6. 16.

MANY years had elapsed since the Ark of God—that sacred symbol of the Divine Presence—had found a resting-place at Kirjath-jearim (1 Sam. 7. 1), and no mention is made of it during all the life of Saul. To David belongs the credit of stirring up God's people to seek its recovery and a place of sacred honour in the midst of them.

**A NEGLECTED ARK.** It was the very heart of the tabernacle worship—a symbol of the Divine Presence. It might be good to describe it, with its mercy-seat, cherubim, and shekinah glory; its place of



## David's Faithfulness.

dwelling in the Holy of Holies. Its use should also be explained—a meeting-place of God with man (Exod. 25. 22) on the ground of atonement. For seventy years it had lain in partial neglect, and having been established king, David now takes measures to make the capital of his kingdom the central place of worship for all tribes.

**A GREAT REVIVAL.** True godliness seeks much fellowship, so David gathered the chosen of Israel, 30,000 (see 1 Chron. 13), and consulted with them about what was in his heart. This was a great conference, on a great subject, with a great purpose in view. David's piety comes out here—his desire to set God in the midst of the kingdom.

**A GRIEVOUS ERROR.** Everything in connection with the tabernacle had been particularly arranged for, and it was written in the books of the law. David should have read that law (Deut. 17. 18-20). There it was written that the Levites should *carry* the Ark (Num. 4. 15; 7. 9; 10. 21). David evidently copied the Philistines in putting the Ark on a new cart, drawn by cattle (1 Sam. 6). But the Philistines had no Bible; David had—this made him responsible (Heb. 2. 1). To disobey God is a grievous sin, and yet there are many to-day refusing to *obey* the Gospel (2 Thess. 1. 8; 1 Peter 4. 17).

**A SOLEMN LESSON.** Uzziah, who was, with his brother Ahio, driving 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). The joyous procession was stopped, the day of gladness became a day of sadness, all through inattention to God's Word. Many cases like this (see Lev. 10. 1-6; Num. 20. 1-13; 1 Sam. 6. 19; 15. 22, &c.). 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 (Gen. 3. 10); it was the result of sin. There is a right kind of fear which is the beginning of wisdom. We should fear and reverence His presence; but there need be no *dread* of God if He is approached in the right way (Heb. 4. 16).

**A BLESSED RECEPTION.** A resting-place was found in Obed-edom's house, and a remarkable blessing followed the pious reception of the Ark (see John 1. 12; Luke 19. 6, 9). The same blessed result follows the reception of the Lord Jesus into the heart (Acts 16. 34).

## DAVID'S 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. 6; to a person, Gal. 2. 20.

**T**HERE is no sweeter or simpler story, brimful of Gospel allegory, to be found on sacred page than the one before us now. A few of the points only can, in the space allowed, be noted here.

**KINDNESS.** In 1 Samuel 18. 1-4 we read of the heart action out of which the story rises. Jonathan loved David "as his own soul," and in 1 Samuel 20. 13-17 is recorded a covenant made by Jonathan with David which covered not only their own life-time, but that of their houses for ever. In this covenant we get first the expression "the kindness of the Lord" (verse 1).

**REMEMBRANCE.** Firmly established on his throne, David's heart was moved toward the old love and the old covenant. "The kindness of God" was the terms of the bargain, an unlimited quantity, and to be bestowed, not on account of the recipient's condition or position but solely and only "for Jonathan's sake" (verse 1).

**PERFORMANCE.** The "house of Saul" was overthrown and almost extinct. Saul had been David's inveterate enemy, yet it was of this family the King would make the subject of kindness like God's (Rom. 5. 8, 10). This subject had to be searched for, and was found at

## David's Love.

Lode-bar, a poor cripple, lame in both feet. David sent and "fetched" him, and brought him to himself—this is pure gospel (1 Peter 3. 18).

**NEARNESS.** In his royal grace David showed God's kindness in bringing Mephibosheth to himself into his own presence, and to sit at his table, and that for all his days (John 17. 24). Beautiful type of the position and prospects of all who are subjects of divine grace.

**WORTHLESS.** "A dead dog" (verse 8), unworthy of the King's notice; true appreciation of grace acts thus. No reason for kindness to me in myself is the heartfelt expression of the believer. "I am a man of unclean lips," said Isaiah; "I am not worthy," said the prodigal; "I am the chief of sinners," said the apostle.

**INHERITANCE.** 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).

**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.

## DAVID'S LAST WORDS.

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.

**T**HE last words of an aged man, if he be a wise man and has had much experience, must be interesting and profitable.

**EXALTED BY GOD.** "David, the son of Jesse" (verse 1). This points back to the home of Bethlehem, and reminds us of lowly origin—a poor shepherd boy, a farmer's son (1 Sam. 7. 8). God in grace stoops down to lift up the poor (2 Cor. 8. 9), as well as save the lost (Titus 2. 11). The subject of grace owns the extent of that grace. From the dunghill to the seat among princes (Psalm 113. 7, 8; 1 Sam. 2. 8; Eph. 2. 4-6).

**REJECTED BY MEN.** "The anointed of God" (verse 1). In this a type of Jesus, the Messiah (Psalm 2. 2). As David was God's anointed, and for a time rejected, so Jesus, the Real Anointed, is now rejected (Luke 19. 14), and as David ultimately reigned in Jerusalem, so will Jesus yet reign (1 Cor. 15. 25).

**CROWNED WITH GLORY.** "There shall be One that ruleth" (R.V.). God's own King comes into prophetic view here—the only King Jesus (1 Tim. 6. 15). The very One who was crowned with thorns to save will be crowned with many crowns to judge and reign (Rev. 19. 13). See also Daniel 7. 4.

**UNFAILING IN PROMISE.** Although my house, that is, David's natural children, may and did fail, yet God's purpose and promise never could. It was "ordered in all things," and "sure." Even the failure and sin were covered and provided for in the covenant of God (Psalm 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).

**RIGHTEOUS IN JUDGMENT.** "Sons of Belial." Words of warning here. Salvation so great, who shall lose it? (Heb. 2. 3). "They shall be thrust away." "They shall be utterly burned with fire." The reign of Christ is the destruction of the impenitent unbeliever (Psalm 2).

## Subjects for Sunday.

### THE ATTRACTIVE SAVIOUR.

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.

**T**HE present lesson is an interesting glimpse of Jesus as the centre of attraction and the gathering unto Himself of a little band of admiring followers, who saw in Him the long-looked for Messiah.

**THE PATTERN SAINT.** Friends and relations first (Luke 8. 39). Andrew is not a patron saint, but a pattern saint in this, that, having found Christ himself, he sought his own brother and told him of his great discovery—the Christ—and brought Simon to Jesus.

**THE KNOWING SAVIOUR.** We are reminded of Adam in Eden putting names on all he saw, using his wisdom in that work. Jesus, to everyone who comes to Him, can at once give a name fitting to their character. "Thou art," shows He knows what *has* been ; "Thou shalt be," that He knows what is yet to be.

**THE GROWING CIRCLE.** Philip was next brought into the circle ; he was of the same place (Bethsaida) as Andrew and Peter—possibly a companion of theirs. Did Andrew and Peter expect this, or ask it? Two of one family, three out of one village, gathered to Jesus.

**THE DIVINE REVEALER.** As in the case of Peter, when Nathaniel was brought to Jesus he found One who knew him, could tell who he was, his character, and what he had been doing (Heb. 4. 13). This is abundantly shown in John's Gospel. In the revealing of Nathaniel to himself, Jesus' own Person shone out—His divinity, His royalty, was apprehended by the "Israelite indeed." Note the force of the word "indeed." Contrast with "in name" or in nationality only.

**THE FUTURE GLORY.** Jacob's dream (Gen. 28) is shown to be yet unaccomplished. It shall yet be fulfilled, and believers will see it, and are looking forward to it. Blessed "coming," "finding," and "seeing." Coming to Jesus, the Lamb of God, Son of God, finding Him, and in Him eternal life and glory ; seeing in Him not only the dying, sin-bearing One, but the living, risen, glorified, and coming King.

### SOLOMON'S WISE REQUEST.

READ 1 Kings 3. 5-15. LEARN Deut. 30. 19. HINTS, Bad choice, Gen. 13. 11 ; strange choice, Heb. 11. 25 ; wise choice, 2 Chron. 1. 10 ; best choice, Luke 10. 42.

**D**AVID, God's chosen king, has passed away, leaving his testimony of God's goodness behind him, and his son Solomon occupies his prominent place. A great opportunity for good or evil is before that young man. How will he use it? So before every young person lie a life on earth and a future beyond it to be either a blessing or a curse.

**SOLOMON'S REVELATION.** "The Lord appeared to Solomon in a dream" (verse 5). God of old, before Bible revelation was complete, often dealt with man in dreams (Job 33. 14-16), as at the outset of Jacob's life at Bethel (Gen. 28. 12), to Joseph (Gen. 37. 5, 9), and to Pharaoh, Nebuchadnezzar, and others. Note the grace of God in thus offering him the choice of all that God could out of His great riches give His young servant. No special visit is now needed ; the like offer stands good in God's Word to-day (John 16. 23, 24).

**HIS OPPORTUNITY.** Doubtless the Lord knew Solomon's heart, and could put this opportunity within his reach. Not every man can be trusted to choose. Remember Lot's choice (Gen. 13. 11), Isaac's choice (Heb. 12. 16), Herod's wife's daughter's choice (Mark 6. 25), the people's choice (Luke 23. 18). God help all to make Mary's choice (Luke 10. 42).



## *Solomon's Wise Request.*

**HIS CONFESSION.** "Thou has showed . . . great mercy" (verse 6). Solomon in his reply calls to mind and confesses that his father David received all from God's store of mercy—not his own merit—and Solomon's own position was just a continuance and sequel to that same mercy. God's mercy to the father and God's mercy to the son. The covenant holds good to all related to the Head (Rom. 5. 1, 2).

**HIS HUMILITY.** "I am but a little child. . . . I know not" (verse 7). This is a mark of a converted one (Matt. 18. 3). "Of such is the kingdom of heaven" (Mark 10. 14). A truly great confession. A deep sense of our ignorance is the highest wisdom (1 Cor. 8. 2). The going out and coming in need the guidance and instruction of true wisdom (Eph. 5. 15).

**HIS REQUEST.** "An understanding heart" (verse 9). Passing by riches, honour, fame, and all outward showy things, Solomon sought the best of gifts—good for himself, good for his people, and pleasing to God. The condition of the heart is of the most vital importance; as a compass to a ship, as a mainspring and regulator to a watch, is the heart in man's life; if wrong there, all is wrong (Prov. 4. 23; Rom. 10. 10). God is pledged to give an answer to such a petition (James 1. 5); a wise child is a father's delight (Prov. 10. 1). "The speech pleased the Lord" (verse 10). How often man's choice and speech have grieved the Lord. The highest pleasure anyone can give to God is the acceptance of His Son as Saviour, and the desire to know more of Him (Luke 9. 25).

**HIS RICHES.** "I have also given thee." If the right things are sought after, they come not alone. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. 6. 33). Our lesson should then teach the benefit of wise desires; to the unsaved, God waits to bestow freely the best of all gifts, eternal life in Christ Jesus, a salvation procured by the work of the Lord Jesus Christ; to the saved, that wisdom fitting for a child of God, pleasing to Him and beneficial to all men.

## **SOLOMON'S GREAT WORK.**

READ 1 Kings 8. 64-63. LEARN Psalm 72. 17. HINTS, A great work, John 17. 4; great workers, John 5. 17; finished work, John 19. 30.

**O**UR present lesson has for its subject the king in his glory in the presence of the temple he had built, and in the midst of God's chosen people gathered round it.

**A FINISHED WORK.** We see in the temple building a finished work. It had been a long time in preparation and progress. The plan had been great, and much toil and wisdom involved, but now it was finished. This reminds us of a greater work. "Finished" (John 19. 30) so far as redemption work is concerned, yet being carried on to completion by the glorified Christ.

**A COSTLY WORK.** It had been a costly work. The gold, silver, stones, and timber were of untold value, yet were of no value when we think of the precious blood of Christ (1 Peter 1. 19; Acts 20. 28).

**GOD-GLORIFYING WORK.** It had been a God-honouring work in that in the view of all the nations, as well as in the midst of Israel, God had his place of worship set up. Solomon's work, however, is not to be compared with the work of Christ in glorifying God (John 17. 4) in the past, at present, and in the future.

**A BLESSED WORK.** It was a work conveying blessing to the people. God in His place, and honoured, is sure to result thus. Having

## Solomon's Great Work.

concluded his prayer at the dedication of the finished temple, Solomon rises from his knees, and facing the people, blessed them with a loud voice. In this he is a type of the Lord Jesus, who went to heaven with uplifted hands of blessing (Luke 24. 51), whose hands are now uplifted in God's presence for us (Heb. 7. 25), and who will come in like manner.

**A PEACEFUL WORK.** "Hath given rest" (verse 56). This is a great blessing—the opposite of disquietude and trouble, war and alarm, as well as freedom from burdened labour. Christ gives it (Matt. 11. 28), and we receive it or enter into it by faith (Heb. 4. 3). Rest is consequent on finished work (Gen. 2. 2; Heb. 1. 3).

**AN UNFAILING WORD.** "There hath not failed one word" (verse 56). Much had been promised (Deut. 12. 9-12), and all had been fulfilled. It will always be so. God will perform all His counsel (Matt. 24. 35). "Not failed" is a beautiful expression; all the trust that can be reposed in any word of God will be fully justified. Christ is the unfailing God (Heb. 1. 12); His Word—the unfailing Word—"a faithful word" (1 Tim. 1. 15).

**A DIVINE PROMISE.** "The Lord our God be with us" (verse 57). From praise Solomon glides into prayer that God should be with them, and "not leave nor forsake them," that covenant mercy be given them, and, further, that "hearts may be inclined to Him" (verse 58)—a beautiful condition of Enoch-like communion. What a wonder that Christ's atoning work makes this possible (1 John 1. 7).

## SOLOMON'S ROYAL VISITOR.

READ 1 Kings 10. 1-13. LEARN Matt. 12. 42. HINTS. A learned visitor, John 3. 2 weeping visitor, Luke 7. 37; needy visitor, John 4. 47.

**T**HE story of the visit of Sheba's Queen to the court of Solomon the King is rich in type and allegory, and admittedly is a type of the greater King of Glory, our Lord Jesus.

**THE KING'S FAME.** Some who had seen Solomon's glory and heard his wisdom, in their travels spread the King's fame, and in dark Ethiopia Sheba's Queen heard. Having some "hard questions" (verse 1) she could not get solved elsewhere, she travelled some 1500 miles to see the King himself. The journey would be undertaken on the camel's back, and assuming that the party travelled at the rate of twenty miles per day—a fair average—it would take seventy-five days for the journey. The return journey would of course take the same time. It would be well if people were as anxious to day to hear about the King of kings and Lord of lords. Note that it was "concerning the name of the Lord" (verse 1) that Solomon's reputation reached her.

**THE QUEEN'S DIFFICULTIES.** Not content with hearing *about* Solomon, the Queen earned fame by *coming* to him. She came with her difficulties to the King. There is a lesson here for all; we ought to bring not only our difficulties but our sins to Jesus.

"He bears them all, and frees us  
From the accursed load."

**HER CONFESSION.** The Queen "communed with him of all that was in her heart" (verse 2). Not to everyone can we open the heart; but such the grace and wisdom of Jesus that a poor sinner can tell ALL, and He will not despise or spurn (John 6. 37), and "He told her all things" (see John 4). "Come, see a Man, which told me all things that ever I did." Thus this woman shared in Solomon's wisdom, and had her puzzles unravelled to her amazement and satisfaction. When we unburden all that is in our hearts, He reveals to us all the grace that is in His heart.

## *Solomon's Royal Visitor.*

"It was a true report" (verse 6) "True, but only partial—" "the half was not told me" (verse 7), she said. Some things cannot be described fully—the riches of Christ are unsearchable (Col. 4. 4).

**HER ACKNOWLEDGEMENT.** The Queen blessed God for giving His people such a King, and exclaimed, "Happy are thy men" having the privilege of hearing "continually his wise words" and seeing his great works. Such happiness is the portion of the believer (Luke 10. 42), now and will be to all eternity (Rev. 22. 4).

**HER GIFTS.** "She gave the King," (verse 10) and King Solomon "gave unto the Queen" of his royal bounty "all her desire." So is the Lord honoured in the voluntary gifts of His people, and His people are enriched by His gifts. He gave her more than she gave him. Anything we give to the Lord Jesus will be paid back with interest. The first request He makes is: "Son, give Me thine heart."

**HER JOY.** "She went on her way rejoicing," as did the eunuch (Acts 8. 39), full of joy, to tell others of the wondrous person and wondrous things she had seen and heard, as well as to show the gifts she had received. In the Judgment this queen will appear as a witness against all who neglect and reject the wisdom and bounty of a greater than Solomon (Matt. 12. 42).

### **A PHARISEE PERPLEXED.**

READ John 3. 1-17. LEARN John 3. 5. HINTS, Result of visit, John 7. 50; 19. 39; sinner's night, Dan. 5. 30; traitor's night, John 13. 30; Saviour's night, 1 Cor. 11. 23.

**J.**JOHN'S third chapter is perhaps the chapter most familiar to us of all the Sacred Book, yet we can never look into it without gaining fresh views of the great depths it discloses in its profound teaching.

**AN HONEST SEEKER.** Nicodemus was a sample man in many senses—perhaps one of the best that could be found—a Pharisee, that is a very strictly religious man; and a ruler, that is a master or teacher of Israel. He was no common or ignorant man, and yet he was only a man, born of the flesh (Rom. 8. 8), though religious.

**A TIMID VISIT.** Came to Jesus—faultily—faintly—ignorantly; but *he came*. Jesus did not fault him for the way he came, even though it was possibly shame and fear that hindered him coming by day. Ignorantly, Nicodemus said: "We know that Thou art a teacher," for if he knew only that, he knew too little, and Jesus' answer was fitting: "Except a man be born from above he cannot see the kingdom of God."

**A PUZZLED TEACHER.** Born again! an old man born anew—he had never heard of such a thing. "Marvel not," said Jesus, "if you knew yourself you would know that flesh is always flesh and Spirit is always Spirit"—the one does not alter into the other—it is "a new creation" (2 Cor. 5. 17). So "ye must be born again."

**A GREAT NECESSITY.** The Lord Jesus explains the process of the new birth from man's side. We cannot "command" life, but we can fulfil the conditions necessary for the reception of life. AS the Israelites bitten of the serpent and dying (Num. 21) owned their state and accepted God's way of healing; SO the sinner, conscious now of his need, looking off in faith to Jesus "lifted up," receives life as a gift (Rom. 6. 23), and is "born of God" (1 John 5. 1).

**A WONDERFUL LOVE.** God's love—love to a perishing world of such a character that He gave His Son, His Only Begotten, for the very purpose of imparting his life through death to a world dead in trespasses and sins.

Truly that was a memorable visit to Jesus, and the truths unfolded of importance and value beyond conception.

## HANDFULS OF HELP.

“ Our Consolation Aboundeth by Christ ” (2 Cor. 1. 5).

1. In the world ye shall have tribulation : but  
be of good cheer ; I have overcome the  
world, - - - - - John 16. 33
2. It is given you to suffer, Phil. 1.29; John 15.18-25; 16.2-4
3. Peace I leave with you, My peace I give unto  
you. . . . Let not your heart be troubled,  
neither let it be afraid, - - - - - John 14. 27

“ These things have I told you, that when the time shall  
come ye may remember that I told you of them ” (John 16. 4).

### What God Uses in our Interest.

#### GOD USES HIS—

1. Eye, - - - - - 2 Chron. 16. 9 ; Deut. 11. 12
2. Ear, - - - - - Zech. 10. 6 ; Ex. 2. 24
3. Mouth, - - - - - Isa. 53. 7 ; 62. 2 ; 1 Kgs. 8. 15
4. Voice, - - - - - 1 Kgs. 19. 12 ; Jer. 51. 16
5. Arm, - - - - - Isa. 63. 5
6. Hand, - - - - - Isa. 41. 13 ; Jer. 31. 32 ; 1 Kgs. 8. 24
7. Finger, - - - - - Ex. 31. 18 ; Deut. 9. 10
8. Shoulder, - - - - - Deut. 33. 12
9. Feet, - - - - - Zech. 14. 4 ; Isa. 52. 7 ; Nah. 1. 15
10. Thoughts, - - - - - Jer. 29. 11 ; Isa. 55. 8 ; Psa. 139. 17

“ He Cometh ” (Psalm 96. 13).

1. The Believer’s Expectation—He that shall  
come will come, and will not tarry, Col 3.4; 1 Jno. 3. 2
2. The Believer’s Attitude—Looking for that  
blessed hope ; waiting for the Son from  
heaven, - - - - - Titus 2. 13  
1 Thess. 1. 10
3. The Believer’s Stimulus—Seeing that all these  
things shall be dissolved, what manner of  
persons ought ye to be? - - - - - 2 Peter 3. 11
4. The Sinner’s Dread—He cometh to judge  
the earth, - - - - - Psa. 98. 9
5. God shall bring every work into judgment,  
with every secret thing, whether it be  
good or whether it be evil, - - - - - Eccles. 12. 14
6. Behold, He cometh with clouds ; and every  
eye shall see Him, and they also which  
pierced Him ; and all kindreds of the  
earth shall wail because of Him, - - - - - Rev. 1. 7

## TALES WORTH TELLING.

**A Costly Dress.**—The train of the coronation dress of the Empress of Russia was a mass of silver embroidery, and cost £9000. Yet this is not to be compared to the dress of the meanest Russian subject who shall stand “before the Throne, and before the Lamb, clothed with white robes and palms in their hands” (Rev. 7. 9).

**Mixed with Musk.**—There is in the East a mosque with the mortar of which musk was used; and although centuries have passed since it was built, a rich odour is given out when the sun shines on the building. The Church of Christ is built up with a still sweeter perfume, even with love (Ephes. 4. 16); and while in the night there are traces of the precious odour, when the Sun arises in His strength, heaven and earth will be filled with the glory like “ointment poured forth” (S. of S. 1. 3).

**A Human Bridge.**—A brilliant Oxford student who went to Africa, and died after a year’s work, said: “I think it is with African missions as with the building of a great bridge. You know how many stones have to be buried in the earth, all unseen, for a foundation. If Christ wants me to be one of the unseen stones, lying in an African grave, I am content, for the final result will be a Christian Africa.” Such “unknown” heroes shall yet be “well known” (2 Cor. 6. 9) in the day of “the recompense of the Reward” (Heb. 11. 26).

**Then and Now.**—Striking contrasts between the old and the new in the South Sea Islands may easily be made. A former missionary to Tongoa, in the New Hebrides, witnessed an assembly of 600 natives gathered on a hill side, decently clothed, and heartily joining in Christian service. Fifteen years before he had addressed on the same hill-side a company of naked, painted cannibals. Truly of the Gospel, which is “the *power* of God unto salvation” (Rom. 1. 16), in cannibal or Christian lands, it can be said, as was said of Goliath’s sword, “There is none like that” (1 Sam. 21. 9).

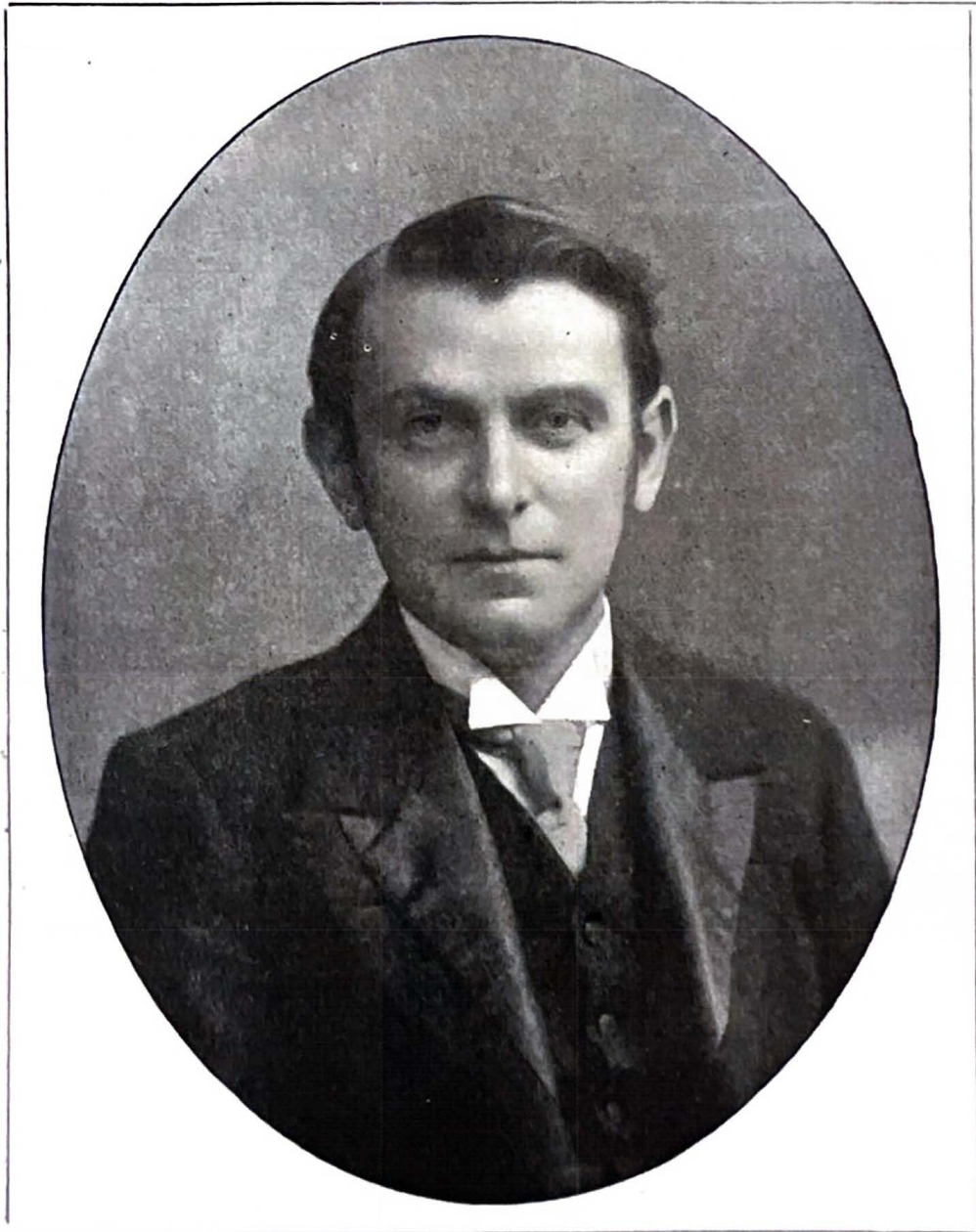
**The Safe Compass.**—A country lad, who was about leaving his Sunday School and friends to go up to the Metropolis to take a situation there, was accompanied to his starting-place by a Christian friend, who kindly said to him: “Now, my boy, recollect you are going to launch your craft on a dangerous ocean.” “Yes, I know it,” said the boy; and, taking a Bible out of his pocket, and holding it up, he added, “but you see I have got a safe compass to steer by.” The guide of young Timothy is still the best guide of youth (2 Tim. 1. 5; 2. 1).

HYF.



## THE TRUE WORKMAN.

IF much hangs and turns upon the choice of the work we are to do and the field where we are to do it, it must not be forgotten how much also depends on the time when it is undertaken, the way it is performed, and the associates in the labour. In these matters the true workman will wait for his Master's beck, glance, or signal, before a step is taken. A.T.P.



DR. GEORGE FRED BERGIN,  
OF BRISTOL.

## DR. GEORGE FRED. BERGIN.

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THE removal by death of our dear friend and brother in Christ, Dr. GEO. F. BERGIN, which took place on Dec. 7, 1909, has occasioned deep and widespread regret. Born in 1865, he was only 44 years of age, so that his earthly service has been brought to an early termination. To us, it seems as if the life were broken off and incomplete, but we check our thoughts with the remembrance that we only know in part.

Converted at the early age of seven years, as the result of an address given in CARDIFF (where the family then resided) by the late beloved Robert Chapman, of Barnstaple, his course from that time was steadily onward. He was received into the visible fellowship of the church when fifteen, and proved his love and loyalty to Christ during the whole of his life.

The desire to give himself to the work of the Gospel in foreign lands was early developed, and he decided to equip himself for service as a medical missionary. For this purpose he entered upon the usual course of study, and in 1889 passed his Exams. as M.R.C.S. and L.R.C.P. (Lond.). In 1893 he took the M.B. degree, also in London. With these qualifications he went forth to CHINA in Sept., 1894, with his sister, Miss Fannie Bergin, who still continues in the work there.

They first joined Dr. and Mrs Parrott in Laohokow. In 1897, owing to impaired health they both visited Chefoo and other places, and received benefit by the change. In that year Dr. Parrott left Laohokow for this country, and returned early in 1898. Towards the close of the year 1897 Dr. Bergin and his sister decided to move in the following spring to Singan, which appeared to be a good centre for medical work. But this was hindered by the serious illness of Dr. Bergin, who wrote, July 11, 1898: "Why the Lord should have allowed us to make every arrangement, and buy all the things for an early move to Singan, and then stopped our going, is to us an impenetrable mystery, but we pray that He will give us true heart-subjection to His will." At length it became evident that a return to England was necessary, and both he and his sister left China in 1898. ITALY was reached near the end of the year, a brief stay being made in Genoa and Alassio, in the hope that it might prove beneficial. This, however, was not the case, and the journey to England was renewed.

After reaching BRISTOL, Dr. Bergin's illness became still more serious, and at one time it was not expected that he could live more than ten minutes, but God had still some work for His servant to do, and his life was spared for ten-

*Dr. Bergin, Son of Mr. Bergin, of Müller's Homes.*

years longer. The return to such health as he ultimately enjoyed was slow and tedious, but he was gradually able to take up different forms of work, and during the last five or six years of his life was able to preach on Sunday evenings with considerable frequency. He was welcomed wherever he went; and his ministry was much valued. Since the departure of the beloved Mr. James Wright Dr. Bergin had been of great service to his father in the direction of the ORPHAN WORK on Ashley Down, and particularly during the last three and a half years had been able to devote himself to the work with scarcely a day's interruption through illness. In this sphere he was beloved and appreciated by all with whom he came into daily contact, and it was hoped that he might long continue to serve the Lord in that important work. This hope, however, was not destined to be realised. In spite of the long-continued favourable appearances, he knew, and the family knew, that symptoms of the old malady (Bright's disease) were constantly present, and were only kept at bay by careful dieting and bodily discipline. There can be no doubt that he often bravely persevered in service against the attacks of pain and languor.

In Sept. of 1909 the first serious symptoms of breakdown began to show themselves, and although hopes were now and then raised, his health rapidly failed until he was taken home on the date already named. His loss is keenly felt in the family, the institution, and the church. During his illness, a missionary (Mr. Alex. Robertson) coming from his old station in China, visited him, and was impressed by the keen interest with which Dr. Bergin enquired for one and another of the Chinese Christians whom he remembered with affection. Among these there will be sorrow, too, at his home-call.

The funeral service at Alma Road Chapel, Clifton, on Friday, Dec. 10th, was in itself a testimony to the affection and esteem in which he was held. The chapel was filled, and addresses were given by Mr. J. L. Stanley and Mr. W. H. Bennet; the bereaved father closing the service with prayer. The interment took place in Arno's Vale Cemetery, the grave being quite close to that of the late Mr. George Müller.

Among the last words spoken by our dear friend were these: "God is faithful." Coming from the midst of suffering and weakness they form a precious testimony; and now, for ever released from these earthly conditions, he is proving their truth in the presence of the Lord Himself

J. L. S.

## THE IDEAL SUPERINTENDENT.

QUESTION I.—*What are the seven marks of an Ideal Superintendent?*

**B**EFORE enumerating the “seven points which help to form an Ideal Superintendent,” there is a foundation which is essential, and upon which all good qualities must rest. This basis is a personal knowledge of the Saviour of sinners, and an absolute faith in Christ’s finished work.

This important fact acknowledged, perhaps the next most important points are :

I. AN OVERWHELMING SENSE OF CHRIST’S CONSTRAINING LOVE, which will lead the Superintendent to undertake his important work because he feels that “they which live, should not henceforth live unto themselves, but unto Him which died for them and rose again” (2 Cor. 5. 15). With a sense of this “love” in his heart there will be no slackness or lukewarmness in the carrying out of various duties, which might otherwise become irksome.

II. A BURNING LOVE FOR THE SOULS OF THE CHILDREN, which love takes no account of trouble or time spent, if thereby one child is led to know the Saviour who so dearly loves the children. A love which is not deterred by refractory scholars or unsatisfactory teachers, but seeks patiently by prayer and kindness to gain the grand ultimate.

III. A HEART THAT UNDERSTANDS CHILDHOOD and that can feel the joys and sorrows of the young. A capability for viewing things occasionally from a child’s standpoint, which is a grand thing to be remembered when working among the little ones. While the Superintendent must be obeyed and his authority must be upheld, yet authority and obedience should ever have their source and spring in love.

IV. PATIENCE IS ANOTHER IDEAL QUALITY “The patience of Christ,” how much it means! How much may be accomplished by gentle reminders, patient pleading, the love that will not let go. With the children it is always “line upon line, precept upon precept, here a little, and there a little” (Isa. 28. 13). Christ, weeping over Jerusalem, said, “*How often* would I have gathered you.” Not only do the children require patience, but often how much smoother affairs would be among the workers, were the Superintendent a patient man.

V. TACT IS REQUIRED IN NO SMALL DEGREE. The ability to know when to reward and praise, when to reprimand and punish—what a point to be desired is this! The Holy Spirit can so work that the most awkward man may, by virtue of the

### *Seven Marks of an Ideal Superintendent.*

Spirit's power and influence, know exactly when to say or do a thing, and also the manner of accomplishing it.

VI. THE ABILITY TO MAKE TEACHERS AND SCHOLARS FEEL THEY ARE "WORKERS TOGETHER," that they meet for help and encouragement, and above all to learn of the Lord Jesus. So there will be a precious bond of union.

VII. This is the last point, but it is included in the first and every succeeding point. AN EARNEST, ABIDING, NEVER-CEASING SPIRIT OF PRAYER, which remains ever in constant and instant communion with God. This is the true secret of success, for we know "that except the Lord build the house, they labour in vain that build it" (Psa. 127. 1). If this be the spirit that pervades all the duties which the Superintendent undertakes, there must be success and there must be result, though both may be in God's own way, which does not always agree with our own ideas. There is no more delightful work to the true-hearted Christian than being used of God to lead children to the Saviour who still loves and calls them. E.M.W.

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### THE CHRISTIAN'S PROSPECT.

"Thou shalt compass me about with songs of deliverance" (Ps. 32. 7).

EVERY believer has in some past time come to God through Christ Jesus, and found in Him a "hiding place." His experience since then is that he is preserved from trouble and preserved in trouble. In the blessed future, when all the wilderness trials are over, he will be "compassed about with songs of deliverance."

Much of the experience recorded in the Book of Psalms is sorrowful; but at the end, psalm after psalm is full of praise. The book concludes with a grand hallelujah chorus to God—Creator, Preserver, and Redeemer. And such is the assured prospect for every believing soul.

Great and many may be the sorrows passed through—the power of adversaries, the prevalence of sin, the weakness and sufferings of the flesh, the loss by death of those dearly loved and trusted; as the Psalmist says elsewhere, "Thou, O God, hast proved us; Thou hast tried us, as silver is tried, but Thou broughtest us out into a wealthy place" (Ps. 66 10-12).

It is the blessed end, the hope of glory, which crowns the believer's pathway, that nerves his energies for conflict and suffering here. He reckons that the light affliction, which is but for a moment, is working out for him a far more exceeding and eternal weight of glory (2 Cor. 4. 17). J R. C.

## TALES WORTH TELLING.

**Which would you rather be?**—"A gentleman asked me" said a Race Course Mission worker at one of the report meetings, "if I saw the King lead his horse into the paddock after the Derby. I told him that I did not, neither did I hear the mighty roar which they say was the most mighty that had ever risen from those downs. I was away amongst the whins near Tottenham Corner, leading three or four people to Jesus Christ. I was just coming away when a man came up and asked me if I would go and see a man who was dying in a van at Tottenham Corner. He said, 'I do not know you, but I thought you looked as though you were in touch with heaven.'" "He that winneth souls is wise" (Prov. 11. 30). "They that be wise shall shine as the stars" (Daniel 12. 3).

**Found in the Testament.**—Major Colquhoun relates the following incident: "On the day following my first landing in Corsica, I distributed in the streets of Bastia a number of Gospel Tracts, gladly received by all. I had brought from the hotel only one small New Testament, and had given it at the Old Port to a quiet-mannered, sad-looking woman in black, who had persistently asked for it. Four months later I was one morning accosted on the Piazza by the same woman, who smilingly reminded me of the little book. 'Have you read it?' I asked. 'Si, Signor.' 'And what have you found in it?' 'I have found Jesus Christ in it.' 'And who is Jesus Christ?' '*My Saviour.*'" Above all joys is the joy of being able to say, "We have found Him" (John 1. 45). He is "*mine.*"

**The Air-Ship Explosion.**—Senor Severo, a member of the Brazilian Parliament, invested all his fortune in constructing an air-ship, which he named *The Pax* (meaning "The Peace"). Accompanied by an assistant named Sachet, he made his first ascent at Vaugirard, France, in the presence of his wife and friends. At the height of about 1000 feet, the balloon suddenly exploded and fell to the ground, both aeronauts being instantaneously killed. The greatest sympathy was expressed for the sad loss sustained by Senora Severo and her seven children. *The Pax* air-ship was the pride of the inventor; he had embarked in her his all, and as he wished his wife farewell and rose into the heavens all seemed bright. Twenty minutes later the whole affair was lying a complete wreck. How different they who invest their all in Christ Jesus (Rom. 10. 9-10), for "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles" (Isa. 40. 31). They shall be "caught up." 11p.



## SUBJECTS FOR SPEAKERS AND STUDENTS.

### A Garden Study.

“A garden enclosed” (S. of S. 4. 12). Taking the simile of a garden, it needs to be—

- |               |                             |                                     |
|---------------|-----------------------------|-------------------------------------|
| 1. Chosen.    | 4. Variegated in style, &c. | 6. And sunshine.                    |
| 2. Hedged in. | 5. Needs care               | 7. For use and enjoyment of others. |
| 3. Planted.   |                             |                                     |

J. W. J.

### “Abundantly Satisfied.”

Some of the provisions of His house (Psa. 36. 8)—

- |   |   |            |
|---|---|------------|
| 1. His abundant mercy for every sinner, -         | - | Psa. 36. 5 |
| 2. His far-reaching faithfulness for the saint, - | „ | 36. 5      |
| 3. His righteousness like a mountain high, -      | „ | 36. 6      |
| 4. His judgment as an ocean deep, -               | „ | 36. 6      |
| 5. His watchful care a theme of praise, -         | „ | 36. 7      |
| 6. His loving-kindness ever true, -               | „ | 36. 7      |
| 7. His sheltering wing a refuge near, -           | „ | 36. 7      |

H. R. F.

### The Heart in Hebrews.

#### SEVEN MARKS.

- |                              |  |
|------------------------------|--|
| 1. Erring heart, Heb. 3. 10  |  |
| 2. Hardened „ „ 3.8-15       |  |
| 3. Evil „ „ 3. 12            |  |
| 4. Discerned „ „ 4. 12       |  |
| 5. Sprinkled „ „ 10. 22      |  |
| 6. True „ „ 10. 22           |  |
| 7. Established „ „ 13.9 T.B. |  |

### Seven Great Rocks

#### OF SCRIPTURE.

- |                    |               |
|--------------------|---------------|
| 1. Salvation, -    | Psa. 89. 26   |
| 2. Stability, -    | Matt. 16. 18  |
| 3. Security, -     | Psa. 94. 22   |
| 4. Shelter, -      | Psa. 61. 3    |
| 5. Satisfaction, - | 1 Cor. 10. 4  |
| 6. Strength, -     | Psa. 31. 2    |
| 7. Shadow, -       | Isa. 32. 2 x. |

### Christian Appellations.

“WHOSE NAMES ARE IN THE BOOK OF LIFE” (Phil. 4. 3).

- |               |                          |                    |
|---------------|--------------------------|--------------------|
| 1. Sinner,    | The Fallen Name, -       | - 1 Tim. 1. 15     |
| 2. Son,       | The Hereditary Name, -   | - Rom. 8. 14       |
| 3. Saint,     | The Separated Name, -    | - Acts 9. 13       |
| 4. Servant,   | The Business Name, -     | - Acts 2. 18       |
| 5. Stranger,  | The Unknown Name, -      | - 1 Peter 2. 11    |
| 6. Believer,  | The Dependent Name, -    | - Acts 5. 14       |
| 7. Disciple,  | The Scholar's Name, -    | - Acts 9. 36       |
| 8. Friend,    | The Confidential Name, - | - John 15. 15      |
| 9. Christian, | The Relative Name, -     | - 1 Peter 4. 16    |
| 10. Brethren, | The Family Name, -       | - Acts 6. 3        |
| 11. Children, | The Regenerate Name, -   | - Rom. 8. 16       |
| 12. Pilgrim,  | The Traveller's Name, -  | - 1 Peter 2. 11    |
| 13. Apostle,  | The Official Name, -     | - Acts 1. 2 JS. RS |

## CHRIST OUR FORERUNNER.

**T**HE person and work of Christ secure to the believer every blessing he possesses, but the enjoyment of these blessings is determined by his knowledge and appreciation of that Person, and His work, therefore the importance of knowing Him, not only on the cross, but also as risen, and glorified.

**Pre-eminence.** "The Lord is risen" is the glad message of the Gospel: "The first begotten from among the dead" (Col. 1. 18); "the first fruits of them that slept" (Cor. 15. 20). His exaltation has been in keeping with His humiliation. The "despised and rejected" Jesus, has been made both Lord and Christ. He bears the Highest name in Heaven (Phil. 2. 9). All authority has been subjected to Him. All the fulness of the Godhead dwells in Him. Anointed with the oil of gladness, He is not only God's only begotten (John 3. 16), but He is also His first begotten (Rom. 8. 29).

**Place.** The highest place the world found for the Son of God was the Cross. Jehovah has said to Him: "Sit Thou on My throne," and Christ has sat down on the right hand of the Majesty on High, not only as God's Son, but also as His accepted Servant (Mark 16. 19). The fact that He sits there proves that His work was perfect, and that no spot or stain attaches to those for whom it was performed. His place is one of nearness and of power, assuring us of sympathy and succour (Heb. 2. 18).

**Purpose.** All the glory and honour, won by the Son in His redemptive work, has been made good to us. He has left us meantime, but He has gone within the veil as our Forerunner. His presence upon the throne is the promise that all who are His shall be where He is (John 14. 3). The first fruits tell of a harvest to follow, and that corn of wheat sown in weakness at Calvary, presented as the first fruits on the morning of resurrection, will bring forth a full harvest to the glory of God.

**People.** Meantime, while "the Place" is preparing for us, we are being prepared for that place. Justification is but the beginning of God's purposes concerning us. His ultimate end is conformity to His Son (Rom, 8. 29). The purposes and love of God contemplate "many sons" (Heb. 2. 10), and "many brethren" (Rom. 8. 30). As suffering precedes glory, we are being called upon to pass along the way He has trod. While we do so, remember (1) that it is our preparation for the glory to follow, and (2) that no trial, or power of earth or hell can separate us from the love of God in Christ. J.11.

## FAITH AND ITS FRUITS.



FAITH has ever been a favourite *subject* for lessons to young folks, as the blackboard has long been a favourite *means* for conveying the lesson. Draw as here, or get child to stretch hand

on board, line round, and put letter on each finger. Whilst specially adapted as a chalk talk, this can be reversed and given on white sheet, using a penny bottle of black ink and red ink with plain brush. It could be used as object by having wooden cross (pieces of Venetian blinds make simple cross), putting each line on card or paper and affixing to the bar. Begin by pointing out that you are going to speak of "one thing needful." Get boy to read Hebrews 11. 6: "Without *faith* it is impossible to please God." Girl to read Romans 4. 2, to show that "works" could never get anyone to heaven. Next introduce Cross. Make clear that it is not the cross that saves, nor even faith that saves, but Christ. In proof let boy read Acts 4. 12. Now take letter by letter, keeping boy and girl reading alternately. **FAITH** should be **Fruitful**. "Herein is My Father glorified, that ye bear much fruit" (John 15. 8). Life first, through faith in Christ; fruit next, through abiding in Christ. **Active**. "Even so faith, if it hath not works, is dead, being alone" (Jas. 2. 17). Faith in God must be manifest by works before men. **Invincible**. "Whosoever believeth in Him shall not be *ashamed*" (Rom. 9. 33). Faith in Christ makes the Christian in the long run invincible against all his foes. "Who is he that *overcometh* . . . but he that believeth?" (1 John 5. 5). Illustrate by Samuel and David's sons—passing by the sturdy and selecting the stripling (1 Sam. 10. 7). **Trustful**. "Have faith in God" (Mark 11. 22). With such a God to trust in, surely we should trust more and more. **Heavenly**. "According as God hath dealt to every man the measure of faith" (Rom. 12. 3). Unbelief is an earthly plant, faith a heavenly one. Each point can be enlarged or illustrated according to time at command, age of scholars, and stage of lessons. HYP.

## FACTS ABOUT TRACTS.

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

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

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

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

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

## PEARLS FROM OLD SEAS.

Most sorrow is self-inflicted...Weakness is the way to badness...Every sin knows its sinner, and every sinner will know his sin...Evil within is eager to burst out. Evil without is longing to rush in...Sin is the result of disobedience; and depravity is the result of sin...God accepts me when I accept the sacrifice which He has accepted...We may escape wreckage on the rocks of vice only to be drowned in the whirlpool of indifference...In looking round upon our fellows we find few who are much better than ourselves, and still fewer who are any worse...You can read a man's character by the things which he laughs at...What a man *does* with his leisure time is a true index of what he *is*...An unrighteous God would be the most terrible of all conceivable calamities...Never allow what you *don't* know to disturb what you *do* know. What you know is knowledge, what you don't know is ignorance. T. B.

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### SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

#### REHOBOAM'S MISTAKE.

READ 1 Kings 12. 1-17. LEARN Prov. 22. 3, 4. HINTS, Sin separates, Isaiah 59. 2; sinners separate, Luke 6. 22; a great separation, Matt. 25. 32.

IN a recent lesson the glory of the king and kingdom of Israel was our theme. In this the scene is dark and sad. Sin and declension clouded the last days of Solomon, and the fruit of it now appears in the lifetime of Rehoboam his son.

**JEROBOAM'S PROMOTION.** "Jeroboam, son of Nebat" (verse 1). The son of a widow, an industrious man, who was promoted by Solomon, and chosen by God to be the instrument of chastisement to David's erring house (see 1 Kings 11.26). God sees the end from the beginning, and may cause the sinner to prepare the rod of punishment for himself.

**THE PEOPLE'S APPEAL.** "And Jeroboam . . . spake unto Rehoboam," &c. (verse 3). Rehoboam was Solomon's son, who reigned in his father's stead. Solomon had been very extravagant and taxed the people cruelly. They sent to Egypt for Jeroboam to represent them to the new king and to seek relief from their burdens. It is sad to think that there are those to-day who are serving sin—a more cruel despot than Israel's king—but unlike Israel they make no protest (Rom. 6. 23).

**VARIED ADVICE.** The king turned to the sages and got good counsel—"a soft answer turneth away wrath" (Prov. 15. 1). They said, "Be a servant and they will serve thee." That is the way Jesus teaches us to serve, by being Himself a servant (John 13). Full of pride, arrogance, and boasting. "Be a despot, be a lord, glorify thyself." Such is the way of man; so unlike the meek and lowly spirit of Jesus, who stooped to bless and serve the oppressed.

**THE KING'S MISTAKE.** "The king spake to the people after the counsel of the young men." There is always the danger of accepting what flatters and puffs up. It must have seemed to the young king more king-like to bluster and threaten than to entreat and deal kindly. Note, there is no thought of God, Rehoboam took counsel of old and young—God was ignored (Ps. 10. 4).

## *Rehoboam's Mistake.*

**THE OVERRULING HAND.** "The cause was from the Lord." The plan in God's purpose was working out. Each in his own way, and after his own character and will, was filling up the detail. "His kingdom ruleth over all" (Ps. 103. 19).

**THE DIVIDED KINGDOM.** "The people answered the king." That answer was revolt and rebellion, sullen and determined; the people departed to their homes, fully purposing to resist the oppression and despotism of the young king. A sad picture this. A great contrast to a submissive, happy, and contented people. Compare with the reign of Jesus the King, who is a "shadow" and a "refuge" in a weary land, not exacting, but full of blessing (Isa. 32. 1, 2). "Blessed are all they that put their trust in Him" (Ps. 2. 12).

The Lord Jesus is a contrast to man's lords. He is the Sin-bearer (1 Peter 2. 24), and the Burden-bearer (Isa. 53. 6). He imposes no heavy yoke (Matt. 11. 28), and gives rest to the weary.

## THE WIDOW'S FRIEND.

READ 1 Kings 17. 1-16. LEARN Isaiah 41. 17. HINTS, Seeking a drink, John 4. 7; getting food, John 4. 32; multiplying supplies, John 6. 9-13.

IT is a great relief to turn from the dark picture of man's sin and failure to see, even in the midst of it, God's faithful witness and God's faithful mercy, in the story of the prophet and the widow.

**A SUGGESTIVE NAME.** "Elijah the Tishbite." Elijah means "My God is Jehovah," and Tishbite means "The Converter"—a very appropriate and suggestive name, descriptive of the prophet's character and mission. The Christian's name should be no empty title or deceptive appellation. Jesus' Name described His character and work (Matt. 1. 21-23).

**A BOLD DECLARATION.** "As the Lord God of Israel liveth" (verse 1). This was the prophet's bold declaration to the ungodly King Ahab. Ahab was a Baal-worshipper; his wife was the infamous Jezebel, high-priestess of Baal. Elijah's bold character shines out in his first words, "God lives"; Jesus lives to save (Heb. 7. 25; Rom. 5. 10), and lives to judge (Acts 17. 31).

**A GROUND OF CONFIDENCE.** "Before Whom I stand" (verse 1). Ahab's presence and power ignored—God's presence everything. This is true courage and simple faith (Acts 16. 23). See also Hebrew captives (Dan. 3. 17) and many others.

**A CHALLENGE AND A JUDGMENT.** "There shall not be dew nor rain" (see James 5. 17, 18). In prayer, Elijah had the assurance that this would be—it was an evidence that God had control of the elements, and not Baal. The worshippers of the false god attributed all fruitfulness to their deity; this was a challenge, a judgment, and an evidence.

**HIDDEN BY GOD.** "Hide thyself by the brook Cherith" (verse 3). His message delivered, the messenger was God's care. This is a beautiful illustration of Matthew 6. 25-34: *precept*, "Seek first the kingdom of God"; *promise*, "These things shall be added." There, in that seclusion, the brook and the ravens met Elijah's need.

**REMEMBERED BY GOD.** "Arise, get thee to Zarephath" (verse 9). The failing brook God knew of as well as Elijah, and He did not forget His dependent one (Isa. 49. 15).

**PROVIDED FOR BY GOD.** "A widow woman" (verse 9). This is not like man's way, but it is like God's. Over the boundary of favoured and apostate Israel's land, in the dark heathen land of the Zidonians, God sent His servant, a light in the darkness. To-day,



## *The Widow's Friend.*

Jewish fall is Gentle salvation (Rom. 11. 11). A widow woman to support a strong man; this was humbling to Elijah—not so humbling as Jesus the Creator to depend on the creature Mary and others (Phil. 2). It was honouring to the widow for God to choose her (1 Cor. 1. 27).

**A HUMBLE INSTRUMENT.** “A widow woman there to sustain thee” (verse 9). The poor woman was at starvation’s point herself; yet God from her death-level commanded sustenance for herself, her son, and the prophet. Out of Jesus’ weakness and death come our life and strength (John 12. 24). The story is full of point and interest, but space will not admit detail. The happy issue is worth noting—a continual supply, day by day, of sustaining meal and enriching oil. All suggestive of salvation from death, preservation, and continual supply of sustaining grace. Faith is the root of all. “By faith we have access” (Rom. 5. 2).

### **FALSE PROPHETS JUDGED.**

READ 1 Kings 18. 25-29. LEARN 1 Kings 18. 21. HINTS, The true Prophet, Deut. 18. 15; John 7. 40; end of false prophet, Rev. 20. 10.

**WE** last saw Elijah taking up his abode with the widow of Zarephath, and there he was safely hid and sustained till the end of the three years’ terrible drought. Then the people and King Ahab being in sore straits, God sent His servant Elijah to meet the king, and call the people together. Our lesson has to do chiefly with the demonstration of the folly and uselessness of all religious beliefs and services other than faith in and service to the One Living and True God.

**A FIERY TEST.** Beginning with Cain and Abel’s sacrifices, fire has had intimate connection with God’s worship and revelation. At Horeb, Moses saw the burning bush; at Sinai, the fire-like glory of the Lord appeared (Ex. 24. 17); in Leviticus 9. 24, the fire consumed the sacrifice, and in the following chapter consumed the false worshippers.

**A DELUDED SINCERITY.** Nothing could exceed their zeal, and their deluded sincerity is apparent. How loudly they called on their sun-god, but no answer. The bullock lay on their altar; no fire consumed it. Like Cain’s flowers and fruit, no God was found to accept the offering, though they “cut themselves after their manner.” Awfully in earnest, but wrong, like Saul of Tarsus—approaching to madness in their zeal, yet futile. Blind men, perverted in their nature, destroy themselves. See Romans 1.

**A UNITED TESTIMONY.** “Elijah took twelve stones” (verse 31). Simple, grand, and broad this action. ALL represented there; God’s unity is recognised. So acts our Lord Jesus in all His doings, ALL our sins were laid on Him (Isa. 53. 6); ALL His sheep are known by Him (John 10. 14); ALL His come to Him (John 6. 37); and ALL His own will be glorified with Him (John 17). Hezekiah acted on the same principle (2 Chron. 30).

**A COMPLETE CONFESSION.** Twelve barrels of water were poured on the sacrifice, soaking the wood on the altar, and filling the trench round about—fire could be no accident for the sceptic to explain away. God gives certainty for faith to rest upon (Acts 1. 3; 1 Cor. 15. 5-8). Perhaps it would not be fanciful to see confession of Israel’s sin and weakness in that poured-out water (2 Sam. 14. 14); and note that it was poured on the sacrifice.

**A FOUNDATION FACT.** “Lord God of Abraham, Isaac, and Israel” (verse 36). Back to the covenant titles of God, and His covenant relationship with that erring people, Elijah, taught of God, appealed on that ground for a demonstration of His power and presence.

## *False Prophets Judged.*

**A WHOLE-HEARTED RESTORATION.** "Turned their heart back again" (verse 37). The purpose of God by His servant is to win them, not destroy. Even though they had departed from God, He was seeking after them, as in the case of Adam (Gen. 3. 9), and all through history (1 Chron. 6. 15), and latterly in the person of His Son Jesus (John 3. 17); and even to-day, by His Word and Spirit, God is seeking lost man.

**AN OLD STATUTE.** In Deuteronomy 13. 5 the judgment of death is passed on all false prophets and perverters of God's people; this was then faithfully carried out in the case of Ahab's school, all perishing miserably at the brook Kishon. "What shall the end be of them that obey not the gospel?" (1 Peter 4. 17).

## **WEARIED AT THE WELL.**

READ John 4. 6-26. LEARN John 4. 14. HINTS, An old type, Genesis 24. 14; salvation well, Isaiah 12. 3; invitations, Isaiah 55. 1; John 7. 37; Rev. 22. 17.

**T**HE present study reveals our Lord Jesus in a deeply-interesting aspect, viz., dealing in patient, lowly grace with a poor, nameless, sinful woman, leading her into a knowledge of herself and of Himself, and adding her to the company of believers and witnesses to His grace.

**THE WEARIED JESUS.** That He could be tired proves His perfect humanity (Heb. 4. 15). In order that He might know by experience the feelings of a frail man, He took a like body to hunger, thirst, sleep, weep, rejoice, and sorrow. Such was Jesus, God's Son, who came to toil and suffer for man.

**THE NEEDEY WOMAN.** We could not by searching find a meaner object than this Samaritan woman. *Poor* she was, for she was drawing water—a slave's work; she was a *Samaritan* (2 Kings 17. 24, 25), that is, of a false religion; and she was *sinful*, and she knew it. The "Man" who sat on the well was plainly a "Jew," yet of her He asked a drink. No Jew would have done this. Jesus was a great deal more than a Jew—He was God's gift to the world (John 3. 16).

**THE GIFT FROM GOD.** The woman was surprised that a Jew man would "take" water from a Samaritan, yet Jesus told her that He would "give," if asked for, a gift of "living water." This is figurative expression for the gift of eternal life, ministered by the Spirit (John 7. 37-39; Rom. 6. 23, &c.).

**THE UNSATISFYING DRAUGHT.** Water from Jacob's well could only be had by toilsome drawing and fetching, and Jacob's water only satisfied for a little, then thirst again ensued. The living water, fountain-like, river-like, is always springing, flowing, following (1 Cor. 10. 4).

**THE CONVICTED SINNER.** Jesus shone into her heart and revealed to her her state. She speaks of "worship" and "religion," doubtless thinking that these would help her into God's favour. But Jesus shuts both against her by saying, "It must be spiritual," "in spirit and in truth." This was above and beyond her—it is above and beyond all "natural" men and women—and the woman then speaks of her last hope and expectation, "The Messiah," coming to remove all darkness and tell us "all things." It is good to see all other hope taken away, that He may be resorted to.

**THE REVEALED MESSIAH.** "I am He," said Jesus. There, while He was hid from the wise and prudent, she had the privilege of getting to know God's own Anointed One, the Fountain of Life. What more she learned, and what further she did after testifying to the men, we can only guess, but we know that her dark life was enlightened and made pure and happy by that blessed meeting.

## HANDFULS OF HELP.

### Urim and Thummim ("Light and Perfection").

Light and perfection constitute the character of Christ.

#### I. HE IS LIGHT (1 John 1. 5)—

1. The Light of the World, - - - - John 9. 5
2. The Light of Life, - - - - John 8. 12
3. The True Light, - - - - John 1. 9
4. The Light of the Glory of God, - - - - 2 Cor. 4. 6

#### II. HE IS PERFECTION—

1. The Image of the Invisible God, - - - - Col. 1. 15
2. The Brightness of His Glory, - - - - Heb. 1. 3

Urim and Thummim—Light and Perfection—Himself, our High Priest. Manward He is Light; Godward He is Perfection.

The Aaronic priests could not appear before God without the Urim and Thummim as, not possessing light and perfection, they could not perfectly typify Christ our High Priest.

Israel had forsaken the Lord, the priests were no more worthy of their office, and the sacrifices were no longer acceptable to God. So in Ezra 2. 63 we read: They should not eat of the most holy things—the meat offering, the sin offering, the peace offering—until there stood up a priest with Urim and Thummim.

We now have a great High Priest who Himself is Urim and Thummim, who is passed into the heavens, there to appear in the presence of God for us (Heb. 9. 24); and as priests unto God we are privileged to eat of the most holy things—the meat offering, the sin offering, the peace offering—of which He Himself is the type.

They which minister about holy things live of the things of the temple; and they which wait at the altar are partakers with the altar—Himself (1 Cor. 9. 13).

### The Believer's Occupation.

1. To wait for His (the living and true God) Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come, - - - - 1 Thess. 1. 10
2. To occupy till He come, - - - - Luke 19. 13
3. My beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord, - - - - 1 Cor. 15. 58
4. Behold, I come quickly; and My reward is with Me, to give to every man according as his work shall be, - - - - Rev. 22. 12

## TALES WORTH TELLING.

**A Startling Sight.**—A horseman rode across a dangerous bridge one dark night; and, on reviewing the place next day, he fell into a swoon when he became sensible of the danger which, by the darkness of the night, was hidden from him. If unsaved men and women could only see how near they are to a lost eternity, how they would “flee from the wrath to come” (Matt. 3. 7, Rev. 6. 16) to the mighty Saviour of sinners.

**The Wind Bloweth.**—On the Hudson River, a man, in indignation, tore up the tract which was handed to him, and pitched it into the river. But one of the pieces was blown back, and fell on his coat sleeve. That piece contained the one word, Eternity, by means of which he was at once aroused to his godless condition, and led to “seek the Lord while He may be found” (Isa. 55. 6). Truly “the wind bloweth where it listeth.”

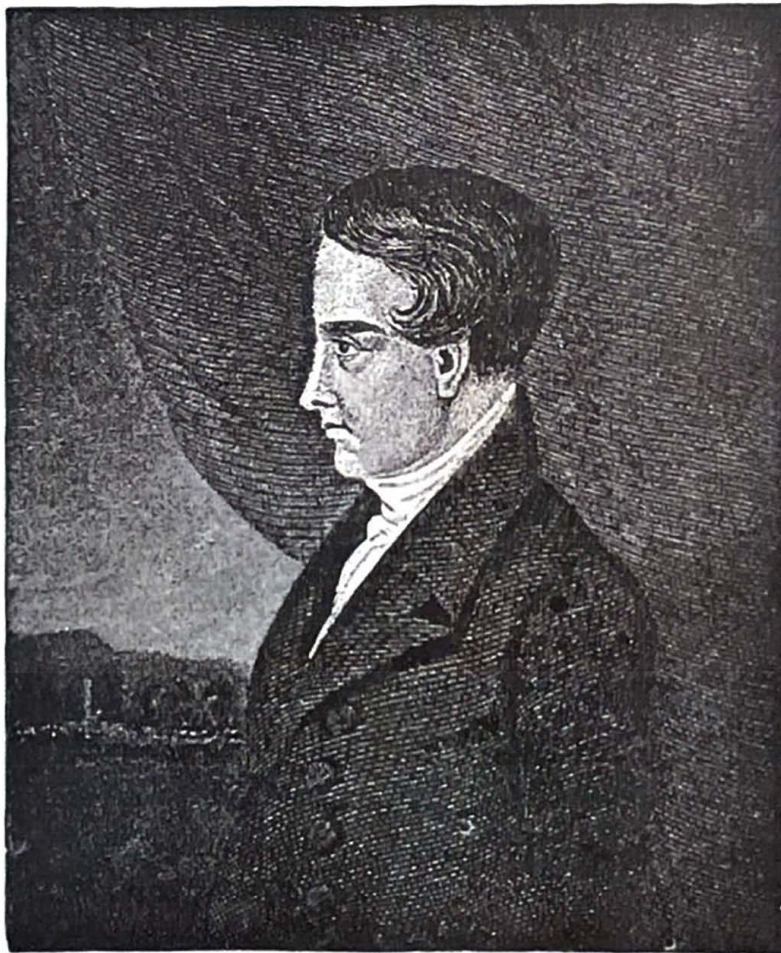
**Trusting the Doctor.**—A medical man, under conviction of sin, was visiting a patient who was saved and happy in the Lord. “Now,” said he, addressing the sick one, “I want you just to tell me what it is—this faith in Jesus, and all that sort of thing that brings peace.” His patient replied, “Doctor, I felt that I could do nothing, and I have put my case in your hands—I am *trusting in you*. This is exactly what every poor sinner must do to be saved—put implicit trust in the Lord Jesus. “Is that all,” exclaimed the doctor, “simply trusting in the Lord Jesus? I see it as I never did before. He has done the work. Yes, Jesus said on the cross, ‘It is finished’ (John 19. 30), and ‘whosoever believeth in Him shall not perish, but have everlasting life’” (John 3. 16). From that sick-bed the doctor went away rejoicing in Christ.

**“What Sort of a Person is your God?”**—A celebrated freethinker once met a poor labouring man on his way to church. In a sneering tone he asked the man what he went to church for? “To worship God, sir,” was the reply. “What sort of a Person is your God?” continued the scoffer; “let me have an exact description.” “Oh, sir!” replied the poor man with fervour, “He is so *great* that the heaven of heavens cannot contain Him, yet so *little* that He can abide in my heart.” The scoffer felt the poor man had answered well, and told some friends afterwards that he had done more to convince him of the truth of Christianity than tomes of learned theological books. “For thus saith the high and lofty One that inhabiteth eternity, whose Name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble-spirit” (Isa. 57. 15). So holy and yet so lowly!           HYP.

## OUR WORK FOR GOD.

IT is a possible thing for every man to discover just what the work of God for him in this world is. There is not one man who cannot discover the precise work which God has for him to do in this world. As a matter of fact, God is infinitely more anxious that you and I should discover that work than we are to discover it.

R. E. S.



*Robt Murray, Whelpe*



## ROBERT MURRAY M'CHEYNE.

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PROMINENT among the honoured servants of Christ of the past century stands the name of M'CHEYNE, and few have left such an influence behind them as the frail youth, whose earthly sojourn was so brief. Born in Edinburgh in the year 1813, his early days were spent in the refining influences of a Christian home. Of marked mental ability, with a highly sensitive disposition, he never seems to have given way to open vice, though he spoke of those early days as the time wherein he cherished a pure morality, but lived in heart a Pharisee.

In 1831 his brother, David, his senior by eight or nine years, was taken to be with the Lord. His godly life and premature death made a deep impression on the sensitive youth, which never left him. A year later his diary contains, "On this morning last year I received the overwhelming blow to my worldliness. How blessed to me, O God, Thou only knowest who hast made it so."

Although an ardent believer in instantaneous conversion, his own did not come about suddenly. He was led to Christ through deep and ever abiding, but not distracting convictions. On March 11, 1834, he writes, "Read in *THE SUM OF SAVING KNOWLEDGE*, the work which I think first of all wrought a change in me." Open confession of assurance was in those days rare, and some of the relapses into worldly pleasure which took place at this time, he attributed to cowardly silence. These relapses were followed by seasons of heart-searching and deep humiliation.

Questioning himself as to his deep longings for mission work abroad, he asks, "Does the romance of the business weigh with me, the interest and esteem I would carry with me, the wise journals I would write and receive?" Andrew Bonar and Alexander Somerville were his companions in study and early labours, which were carried on among Edinburgh's slums, visiting the sick, seeking to preach Christ in the wretched hovels, and win the besotted inmates for the Saviour. In 1834 he records his impressions as he learns of the first soul he had been instrumental in winning. "Lord, I thank Thee Thou hast shown me Thy marvellous working, though I was but an adoring spectator rather than an instrument."

In 1835 he completed his studies, and soon after he commenced as helper of Mr. Bonar of Larbert and Dunipace. The workers at the collieries and ironworks at Carronshore, and the dense population around, he carried into the presence of



*Robert Murray M'Cheyne, of Dundee.*

God, while he sought to bring the gospel before the people. Personal visitation ever formed a great part of his service. His day was carefully planned, his thirst for the Word of God, and his longing for communion were in keeping with his burning passion for souls, so that while he had portions of each day reserved for devotion, meditation, and study of the Word, he was ever afoot in the service of soul-winning.

He was invited to take up the pastorate of St. Peter's, Dundee, in 1836, and the barrenness of the parish is summed up in his first impressions of Juteopolis. "A city given to idolatry and hardness of heart. The prophets prophesy lies, and the people love to have it so." A pastor in the truest sense, his diary abounds with touching incidents, showing the extent to which visitation, personal dealing, prayer with and for the suffering and indifferent, entered into his daily service. His habit was to spend the day in visitation, then gather the families visited into one of the houses, and preach the gospel to them collectively. A weekly prayer meeting was also commenced, at which the young servant of Christ encouraged the people to pray for and expect revival.

Perhaps no personal ministry was more blessed than his dealing with applicants for communion. Time and again the formal applicant was kept back; not a few after seeing him, convicted of their unfitness, voluntarily stayed away; while very many were brought to a saving knowledge of the truth.

The continued strain of his arduous labours began to tell on his not too robust constitution, and palpitation of the heart forced him for a time to discontinue active work. While thus incapacitated a mission of inquiry to the Jews was proposed, and his missionary zeal at once seized on the prospect of being able, during his enforced idleness, to serve the Lord by helping to carry the Gospel to His ancient people. After much prayer the mission, consisting of Drs. Black and Keith, Andrew Bonar, M'Cheyne, and others, set out in May, 1839. Their journeyings extended for sixth months, during which time they toured Palestine, returning by Constantinople, Moldavia, Wallachia, Austria, and Germany. On the vessel which conveyed him from Leith to London he was enabled to present Christ to a Jew, and throughout the entire tour he missed few opportunities of personal conversation with the sons of Israel. While at Beyrout he contracted fever, and for some time his life was despaired of. Only partly conscious, still his heart was full of his life mission, and his prayers rose

*Robert Murray M'Cheyne, of Dundee.*

constantly to the throne of grace for the people of Dundee.

It is singular that while he was thus brought so low, and severed far from friends and work, God showered down the blessing he had so long craved. Mr. Burns, son of the parish minister of Kilsyth, took up the work in his absence, and on August 8 (one of the days on which M'Cheyne was so weak), while he was preaching, the power of the Spirit bent the audience like a sheaf before the storm, and the glorious work of grace commenced. The church was thrown open nightly, and vast companies heard the Word and remained for prayer and personal dealing. It is estimated that in all 800 souls were personally dealt with in a few weeks.

The first intelligence the travellers received of the remarkable awakening was when they reached Hamburg, though it was not until his arrival in London that M'Cheyne learned it was among his own people where the hand of God had been so singularly manifested. The deluge was past when he arrived home, but the gentle shower continued for some months, and he was wonderfully used to strengthen and build up the young converts.

For three years longer M'Cheyne was permitted to labour among them, during the whole of which period his energy never slackened, signs following the preaching of the Word. He was also instrumental in raising up much practical interest in the people of Israel, pleading for them in various parts of Scotland and Ireland.

If in many parishes throughout Scotland there were signs of a gracious revival, there were whole districts utterly callous to their spiritual needs, and where gross indifference was apparent. The godly young pastor yearned after these needy spots, and at length his heart's desire was granted when the door was opened for him and Mr. Alexander to visit the districts of Deer and Ellon.

It was to be his last journey. After preaching three weeks, in and out of doors, he returned to Dundee. On the following Sunday evening he preached at Broughty Ferry. He was laid down with typhus fever on the Tuesday, and after thirteen days' suffering he fell asleep on Saturday, March 25, 1843, aged 29.

Next to the Bible, the "Life and Letters of Samuel Rutherford" was his favourite book, and in many ways he resembled that honoured servant of God. He dwelt in the presence of God, and made it his daily business by life and lip to represent Christ to his fellows, and win them for Him.

J. H.

## SEVEN MARKS OF AN IDEAL SUPERINTENDENT.

QUESTION I. (continued)—*What are the seven marks of an Ideal Superintendent?*

I. BE PUNCTUAL. If the Superintendent is not punctual he cannot expect the teachers to be, and if the teachers are not there at the right time, they cannot blame the scholars if late. As in the commercial, so in the spiritual, "Punctuality is the Soul of Business."

II. BE PRAYERFUL. This is the sad need of the present day. Both in the Sunday School and in all branches of the Lord's work, the prayer meetings are neglected. How can we expect the Lord to bless when His children fail to ask His help? If we are at our posts punctually, we shall have time before the scholars arrive to silently lift up our hearts to God to bless the lesson or message about to be given.

III. BE PATIENT. Waiting upon God will give us the patience that is most needed with children. Ofttimes they are very trying, and need a lot of forbearance. "The husbandman *waiteth* for the precious fruit . . . and hath *long patience* for it" (Jas. 5. 7). So the worker amongst the young must "Be patient, therefore, brethren."

IV. BE PERSEVERING, remembering "He that goeth forth weeping, bearing precious seed, shall, doubtless, come again rejoicing, bringing his sheave with him." Also, "In due time we shall reap if we faint not." Then let us

V. BE PURPOSEFUL. The definite aim of all our labours is to sow the precious seed, that we may find it "after many days," and bring glory to God and eternal good to the children. We must ever have the purpose of the Apostle before us: "By all means *save* some" (1 Cor. 9. 22). Definite conversions must be the definite goal of our labour.

VI. BE A PATTERN. Surely this is much needed now, especially as children are such imitators. How needful for us to walk as the Pattern put before us, that in some small way the children may see we are endeavouring to walk even as He walked, and thus be able to follow our example (1 Cor. 11. 1), as Paul said, "Be ye followers of me, even as I am of Christ." Then shall we truly

VII. BE PROSPEROUS. The Word of the Lord shall be a power in our lives. The children and those we come in contact with will see we have "been with Jesus" and "learnt of Him" (Matt. 11. 29), and thus become, as in 1 Thessalonians 1. 1-10, followers of us and the Lord, "to serve the living and true God, and wait for His Son from Heaven." W. A. B.

## TALES WORTH TELLING.

**Confidence in God.**—Two boys were conversing about Elijah and the chariot of fire. Said one, "Wouldn't you be afraid to ride in such a chariot?" "No," was the reply, "not if God drove" (2 Kings 2. 11). "Cast not away your confidence" (Heb. 10. 35). "Trust in the Lord with all thine heart."

**"Coffin Nails"**—A constable at Willesden Police Court said he heard a boy say to the shopkeeper, "Let's have a packet o' coffin nails" The magistrate: "Coffin nails!" The policeman: "He meant five-a-penny cigarettes." Not a bad title for that which assists in the ruination of health, body and soul. "Abstain from all appearance of evil" (1 Thess. 5. 22).

**Power of Kindness.**—A Quaker had a quarrelsome neighbour, whose cow often broke into the Quaker's well-cultivated garden. One morning, having driven the cow from his premises to her owner's house, he said to him, "Friend, I have driven thy cow home once more, and if I find her in my garden again"—"Suppose you do," his neighbour angrily exclaimed, "what will you do?" "Why," said the Quaker, "I'll drive her home to thee again, friend." The cow never again troubled the Quaker. "In so doing thou shalt heap coals of fire on his head" (Prov. 25. 22. Rom. 12. 20).

**How Different the Tears!**—The superintendent of a Sunday school in Lambeth was recently talking to the infants about the text, "Jesus wept" (John 11. 35). In order better to impress the minds of the children with the picture of the Saviour weeping, the superintendent asked if they had ever seen their parents cry. Up went the hand of a little six-year-old girl: "Please, sir, my mother cries." "Oh! when does your mother cry?" "Please, sir, when she's drunk." How different! and yet not so different, for was it not *sin* mirrored in the doomed city (Luke 19. 41), and *sorrow* in the dead man (John 11. 35), which caused the Saviour of sinners to weep?

**Going to the Devil.**—A well-known member of the Scottish bar when a youth was somewhat of a dandy, short and sharp in his temper. He was going to pay a visit in the country, and was making a great fuss about his preparing and his appearance. His old aunt was much annoyed at all this bustle, and stopped him by the somewhat contemptuous question: "Whaur's this you're gaun', Robby, that ye make sic a grand wark about your claes?" The young man lost his temper, and pettishly replied, "I'm going to the devil." "Deed, Robby, then," was the quiet answer, "ye needna be sae nice; he'll juist tak' ye as ye are" (Mark 5. 5). HYP.

## SUBJECTS FOR SPEAKERS AND STUDENTS.

### Jesus in the Midst.

1. On the Cross, - John 19. 18, The central object of shame
2. In the Church, Matt. 18. 12,        "        "        of worship
3. In the Glory, - Rev. 5. 6, -        "        "        of praise

H.K.D.

### The Heart in Peter.

1. God in the heart, 1 Pet. 3. 15
2. Humility        "        "        3. 4
3. Love            "        "        1. 22
4. Hope            "        2 Pet. 1. 19

T.B.

### Preparation for Study.

1. Regenerate mind, 1 Cor. 2. 14
2. Willing         "        John 7. 17
3. Obedient        "        Jas. 1. 21, 22
4. Teachable      "        Matt. 11. 25

W.D.

### Three Things "at the Beginning."

- |  |   |
|--|---|
| Gen. 3. 2, POSITION in relation<br>to God, - - - | { 1. Away from Him, Is. 53. 6<br>2. Separated by sin, Is. 59. 2 |
| Gen. 3. 12, 13, CONDITION before<br>God, - - -   | { 1. Guilty, - - - Gen. 3. 12<br>2. Dead, - - -    "    2. 17   |
| Gen. 3. 21, REMISSION by blood,                  | { 1. Shadow, - - - Gen. 3. 21<br>2. Substance, Heb. 9. 22 D.W.  |

### Three Revelations.

1. Power of God, - Rom. 1. 16
2. Righteousness of  
    God, - - - Rom. 1. 17
3. Wrath of God, - Rom. 1. 18

H.K.D.

### Threefold Writing.

1. Writing of justice, Ex. 31. 18
2. Writing of grace, John 8. 6
3. Writing of judgment, - - - Dan. 5. 25

JS.FS.

### Three Precious Portions for the Year.

1. To Israel at the end of the forty years' wilderness march:  
    "The Lord thy God *hath been* with thee," Deut. 2. 7
2. To Joshua entering upon the conflict of Canaan: "The  
    Lord thy God *is* with thee," - - - Joshua 1. 9
3. By dying David to his son Solomon in view of his rear-  
    ing the Temple: "The Lord God, even my God, *will be*  
    with thee," - - - 1 Chron. 28. 20 HYP.

### The Trinity:

#### FATHER, SON, AND HOLY SPIRIT.

1. In creation, - Gen. 1. 26
2. In atonement, - Heb. 9. 14
3. In baptism, - Matt. 28. 19
4. In access, - Eph. 2. 18
5. In election, - 1 Pet. 1. 2
6. In direction, - 2 Thes. 3. 5
7. In benediction, 2 Cor. 13. 14

T.B.

### Manifestations of God

#### IN THE BELIEVER.

1. Dwelling, - - - 1 Cor. 3. 16
2. Walking, - - - 2 Cor. 6. 16
3. Speaking, - - - 1 Pet. 4. 11
4. Working, - - - Phil. 2. 13
5. Praying, - - - Rom. 8. 26
6. Fighting, - - - Gal. 5. 17
7. Ruling, - - - Acts 20. 28

JS.FS.

## THE HEAVENLY CALLING.

**P**ARDONED on the ground of the sacrificial work of Christ, the believer is united to Him, and called to share with Him, where He now is, all the triumphs which He has accomplished. The question of sin being settled (Heb. 1. 3), the question now is that of glory (Heb. 2. 10).

**Position.** The world being under condemnation (Rom. 3. 19), the Christian's blessings and calling are not of this world (John 17. 16). He has been separated from it (1) by the choice of the Father (John 17. 6), and (2) by the work of Christ (Gal. 2. 20). The cross, through which his sin has been dealt with, cuts him off from the world. He has been regenerated by the Holy Spirit, called a son (1 John 3. 1); and given the spirit of Sonship (Gal. 4. 6). Gifted by the Father to the Son (John 17. 6), he is even now seated in Heavenly places with Christ (Eph. 2. 6).

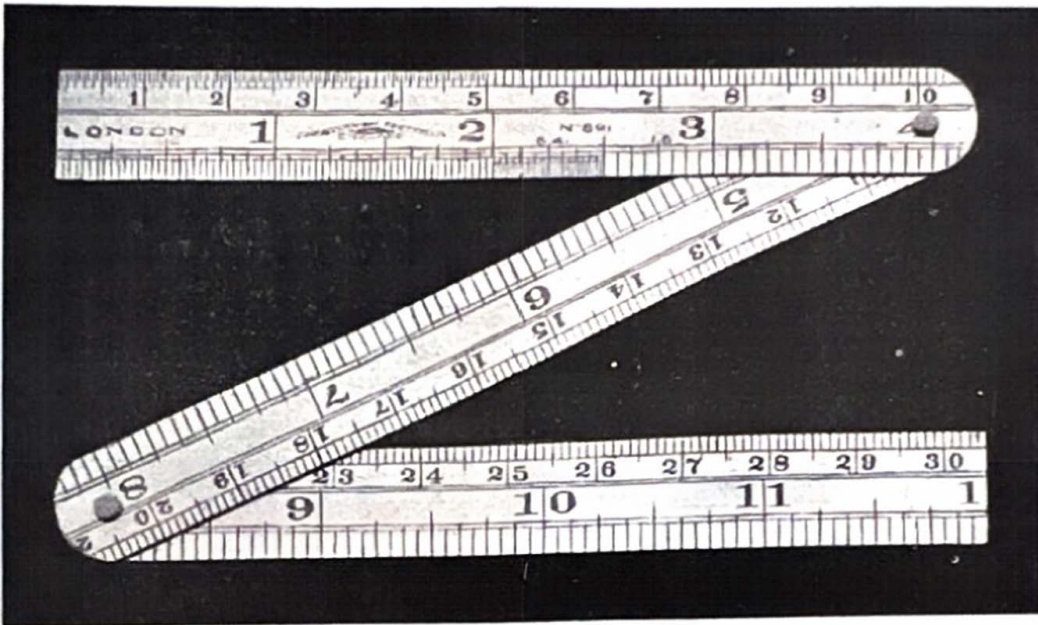
**Privileges.** "All are your's, and ye are Christ's, and Christ is God's" (1 Cor. 3. 23), tells of the unlimited privileges gifted by grace and enjoyed by faith. Bondage is unknown where grace and love are fully understood and enjoyed. "The spirit of life has made us free from the law of sin and death" (Rom. 8. 2). The precious blood has brought us nigh (Eph. 2. 13); we are fellow-citizens with the saints (Eph. 2. 19). It is the Father's delight to have us in His presence (1 Cor. 1. 9), and with the saint who walks in obedience and dependence. He makes His abode (John 14. 23).

**Blessings.** "All spiritual blessings (Eph. 1. 3); here there is enough to satisfy every longing desire of the new-born saint. Just as the heir is brought up in a manner befitting his position, so God has provided for us in keeping with His purposes toward us. "In Christ" tells us where these blessings are, and how they may be obtained. Our calling is that we shall be His associates, and partake for ever of the inexhaustible fulness which is in Him.

**Responsibilities.** We are urged to make our calling and election sure (2 Peter 1. 10), and this can only be done by a whole-hearted appropriation of Christ, and a complete surrender to Him. While the purpose and the promise of God toward Israel was all Canaan for an inheritance, their possession of it was determined by their treading upon it (Josh. 1. 3). If any seem to come short of the full appreciation of this glorious calling, and the realisation of standing we have before God, it is because they have failed to lay hold of what it means to be "In Christ" (2 Cor. 5. 17). J. II.



## A THREE-FOLD RULE.



**G**ET a wooden rule or a tape measure, or sketch rough outline on blackboard. Take up three simple points.

**I.—The Rule Maker.** The British Parliament ordained that this was to be the standard measure of length, and we determine the difference between two lengths by this means. God has a standard measure which He has ordained, His *WORD*. Hold up the *BIBLE*. Tell them of three things God measures.

1. "THOUGHTS" (Exod. 20. 17; Prov. 24. 9; Prov. 22. 15).
2. "WORDS." Read Exodus 20. 16; Genesis 3. 4, 5.
3. "DEEDS" (read Exod. 20. 15). Speak on the beauty of the hand. Get them to raise, turn, and shut with you. Observe its silent, painless motion. Refer to its usefulness and power in sculpture, painting, building, but capable of doing wrong things. Mention first wrong (Gen. 3. 6); what it led to, nailing Christ to the tree.

**II. The Rule User.** Endeavour to awaken conscience. Have they ever yet and always used this rule? (read Jas. 2. 10). Only one ever could (Matt. 5. 17, 18). Give His name—Jesus.

**III. The Rule Breaker** (read Heb. 10. 28). Remind of the boy when fighting took God's name in vain (Lev. 24. 11, 14). He had to die for it. Contrast the present. There was no Saviour for him. Bring in God's rule for salvation. Rich and poor must all be saved in the same way, namely, by *faith only* (Acts 13. 39); Abraham (Gen. 15. 6); Paul (Acts 9. 6); yourself (tell them how you believed). Explain how God can save those who have broken His rules. He counts them to have died with Christ. Thus are they free (John 8. 36). *Js. rs.*

## THE SINNERS' DREAM.

" God speaketh once, yea twice . . . In a dream, in a vision of the night, when deep sleep falleth on men " (Job 33. 14, 15).



THE Church bells were hushed, for the night-cloud  
had lowered,  
And the sentinel stars set their watch in the sky;  
The worshippers slept on their beds, overpower'd  
By the Sabbath's long weariness, joyless, and dry.

When reposing that night on my pallet of ease,  
By the fear-scaring faggots of hopes bright but vain;  
At the dead of the gloom came a vision to please,  
And thrice ere the morning I dreamed it again.

Methought from life's battle-field's dreadful array,  
Far, far I had roamed on a heavenly track;  
'Twas peaceful, and sunshine arose on the way,  
To the home of the blessed they welcomed me back.

I flew to the pleasant fields traversed so oft  
In thought and in song when my bosom was young;  
I heard my own little ones singing aloft,  
And knew the sweet strains that the glorified sung.

Then drank we the joy-cup, and fondly I vowed  
From that home and my gathered ones never to part;  
My little ones kissed me—a blest happy crowd,  
And heaven was mine in my fulness of heart.

" Stay! stay with us—rest, thou art weary and worn,"  
And fain was the joy-dreaming spirit to stay;  
But sorrow returned with the dawning of morn,  
As the voice in my wakened ear melted away.

Alas! for the dream of the sleeping professor,  
For the dream through a lifetime of heaven and joy;  
O dreamer, awake! be of grace a possessor,  
Ere the waking of death shall thy vision destroy.

Awake! and the Christ of the blest resurrection,  
The Christ of the Cross, where He died for man's sin,  
Will give thee a title that knows no rejection—  
No dream! but blood-saved thou shalt surely pass in.

John 11. 25. Gal. 2. 20. John 1. 12. Rev. 7. 14. W. LUFF

## MORE PEARLS FROM OLD SEAS.

By DIVER T. BAIRD.

THE dog who hunts by *scent* needs not to *see* the form of the game he follows. His sense of scent will bring him there sooner or later. So we who walk by *faith* need not to *see* the things which God has promised. *Faith gives present substance to future prospects.*

### SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

### THE STILL SMALL VOICE.

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

THE story of the thrilling events on Carmel, in which the prophet Elijah occupied so lofty a position, and bravely stood for God, is closely followed by the narrative of a sad collapse, in which the weakness of even the strongest man as well as the goodness of God are plainly seen.

**AN IMPENITENT SINNER.** Jezebel is not softened, not subdued—famine, fire, and death only enrage and harden her. A picture of a sinner with heart steeled against God (Rom. 2. 5). The contest at Carmel had amply demonstrated two things—(1) That Elijah's God was the true God, and (2) that Baal worship was false. Jezebel was an evil woman who loved her sin, and to take sides with Elijah and his God meant she would have to part company with her sin; this she was not prepared to do. There are many to-day who will not accept Christ, because they love their evil deeds (John 3. 19).

**A DISCOURAGED PROPHET.** The threat of Jezebel to kill had a strange effect: "he went for his life" (v. 3). At the threat of a woman God's man ran. "The fear of man bringeth a snare" (Prov. 29. 25). See also Isaiah 51. 12; Luke 12. 4, &c. Contrast with the three Hebrew children, Daniel, &c.; and remember the Lord Jesus who, threatened by Herod (Luke 13. 32), about to be stoned by the Jews (John 11. 8), and perfectly aware that the nails and the spear were ready for Him, never turned aside one hairbreadth. If Jesus had swerved as Elijah did, what a calamity! Elijah should have stayed by his work and completed it—what a mercy that Jesus did! (See also John 17. 4; 19. 30). "Requested that he might die." This prayer was not answered. Elijah asked to die in a wilderness, under a juniper-tree. God had better in store—a triumphant translation in a whirlwind and fiery chariot to the skies (Eph. 3. 20).

**A FAITHFUL GOD.** Though as a servant Elijah failed and lost sight of God, he was not forsaken by God. He may run away from duty, but the goodness of God goes after him (Psalm 23. 6). "Arise and eat," said the angel who came to serve him. This reminds us of the scene on shore of Galilee lake (John 21. 9). Elijah fell asleep again, the angel visitor waiting on him all the time. (See Heb. 1. 14).

**A CONVINCING REBUKE.** We are not told why Elijah went to Carmel. It was a long journey. The place was noted—"a mount of God"—it would almost seem headquarters. There God appeared in the bush (Exod. 3. 1), and there Moses abode forty days "in the mount with God" (Exod. 24. 18). Here the prophet came, and here alone with God he was dealt with. "What doest thou here, Elijah?" This searching question implies that he ought to have been somewhere else. His answer contains a great many I's, a similar strain to the man of Luke 18, and was not a direct answer to the question at all. God then caused wind, earthquake, and fire to pass before His servant—tokens of His almighty

## *The Still Small Voice.*

power—a rebuke to his faint heart—humbling, convincing (as Job 41. 12), and preparing for the “still, small voice.” Distress and tumult give way to peace, and God is not in the great noise of outward display, but in the voice of His Word, winning, wooing, converting. Like the appearing of Jesus—the voice of God to all who have ears.

**A RENEWED COMMISSION.** “Go, return,” said the Lord, and gave him instruction what to do, thus graciously restoring him to office and his work (2 Cor. 12. 9)

### **AHAB'S MURDER AND THEFT.**

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

**T**HE same eye that compasses the unbounded universe observes the sparrow's fall; the Almighty who raises up kings and is the defence of nations is also the avenger of the poor and humble. This is the theme of our lesson to-day.

**AHAB'S SELFISH REQUEST.** Jezreel was the royal Windsor of King Ahab. Samaria was the capital of Israel and Jezreel seemed to be a country palace. At the close of the late war (see chapter 20) Ahab had returned to his country residence, and was passing the time planning alterations to his palace and garden. Close by his magnificent garden was a vineyard which belonged to a humble man named Naboth. The vineyard had belonged to Naboth's forefathers, having been given to them by God (Lev. 25. 23). Ahab thought his grounds would be greatly improved by the addition of this piece of land, and so he proposed to buy or barter it (see Isaiah 5. 8).

**NABOTH'S FIRM REFUSAL.** “The Lord forbid it me” (verse 3). Naboth could not entertain the idea of parting with his land, since according to the law of Moses no Israelite was permitted to sell his inheritance. If through extreme poverty a Jew had to part with his land, it was handed over on the conditions that it was redeemable at any time, and at all events it reverted in the year of jubilee to its owner. It was not, therefore, disrespect to Ahab that caused Naboth to refuse. Loyalty to his family, faithfulness to the Lord who gave it to them, justified Naboth in acting as he did. Naboth preferred to obey God rather than man, and died a martyr to the truth (Acts 5. 29).

**AHAB'S COVETOUS PASSION.** Like a petted child, so unlike a manly king, he went to bed in a pet. His condition of mind was such that Satan could make easy prey of him. Covetousness ruined Achan (Jos. 7. 21), and Gehazi (2 Kings 5), and Judas, and many others. Covetousness makes thieves, liars, and murderers (see Luke 12. 15).

**JEZEBEL'S EVIL PLOT.** This woman hated God and His people. Most likely Naboth's sturdy faith in God had roused her passion against him—he was doubtless one of the 7000 who did not bow to Baal. Recall the Hebrew children (Daniel 3), and Mordecai (Esther 3. 5). The Queen said: “I will give thee the vineyard,” and set to work. Hypocritically pretending that Naboth had blasphemed God, she sent letters proclaiming a fast, and found false witnesses, the result being that Naboth was stoned. Just the way men treated the Lord Jesus (Mark 14. 56).

**AHAB'S ILLGOTTEN POSSESSION.** Now that he had got the garden, was the king happy? Was Judas happy when he had the thirty pieces of silver? No, there is a conscience that will wake up and tell the evil-doer, perhaps when too late, of the evil that has been done and the judgment to follow. This came to Ahab in the person of Elijah, who found him out and pronounced his fate to him.

## *Ahab's Murder and Theft.*

**GOD'S RIGHTEOUS JUDGMENT.** (see 2 Kings 9. 26). As they had done, so was done to them. Twenty years passed before it was all fulfilled, but sure it came, and of haughty Jezebel the dogs only left the skull, feet, and palms for burial. So retribution follows sin. "Be sure your sin will find you out," unless "blotted out" in God's mercy through the atoning blood of the Lord Jesus Christ. "Without the shedding of blood there is no remission" (Heb 9. 22).

### A REMARKABLE TRANSLATION.

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

**T**HE death of the believer is "falling asleep," and the end "with the Lord" (1 Thess. 4. 13-17). Our present lesson is concerning the glorious closing of Elijah's stormy life on earth, and his translation to "brighter realms above."

**A DEATHLESS PASSAGE.** Out of His own goodness God designed the honour of a deathless passage to heaven. We can remember Elijah wishing to die in his own blind despair (1 Kings 19. 4); but God had a better end for him. Only one other man, Enoch, passed into heaven without passing through the grave. "From among the dead" Christ was the first to rise to God's right hand in glory (Acts 26. 23).

**A PERFECT RESIGNATION.** There is no sign of alarm, or reluctance, or desire for lengthened days. Like Paul, he could say, "I am ready" (2 Tim. 4. 6), and he "desired to depart," for it was "far better" (Phil. 1. 23). The believer who is right in soul is in like attitude, "looking for" the hour when the Lord will appear and call him home (Titus 2. 13). The unbeliever dreads that appearing.

**A LAST FAREWELL.** Elijah knowing that his end on earth was close at hand, would, like Peter (2 Peter 1. 14), and Paul (Acts 20.), and the Lord Jesus, in his journeying to Gilgal, Bethel (where was the school of the prophet's sons), and to Jericho, speak words of wise counsel, and confirm the faith of his brethren. Last days are precious; each day may, as it comes, be the last for us.

**A TRUE FIDELITY.** Three times over the prophet sought that his friend should leave him to journey alone, but he would not. Like Ruth clinging to Naomi (Ruth 1. 16), Ittai to David (2 Sam. 15. 22), and the disciples to Jesus (John 6. 67). How much Elisha foresaw we know not, but this he did know, that soon he would be parted from his loved master, and he would not willingly leave him—he would have lost much if he had.

**AN OPENED WAY.** Jordan's stream barred the path of the two travellers, and God's call was onward. Elijah, in faith's energy, smote the flood; it parted; they passed over dryshod. Death's dark stream itself cannot hinder; there is a way through it; its waters shall not overthrow the believer (Isaiah 43. 2).

**A PARTING GIFT.** A parting gift is offered, and a choice by Elisha falls to be made. "Give me a double portion of thy spirit," says Elisha. The double portion was the first-born's share (Deut. 21. 17), so what he asked for was a son's legacy—not double what Elijah had, but a large portion of it. "This is a hard thing," said Elijah. Perhaps, like the asking of James and John (Mark 10. 38), it involved hard things for the asker. Yet it was a good choice—the best. "If thou seest me," said Elijah, "it shall be"—this was a condition that involved constant expectancy and watchfulness.

## *A Remarkable Translation.*

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

## **A WONDERFUL CURE.**

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

**FROM** Sychar, where Jesus had spent two days with the Samaritans, He passed on to Cana of Galilee, where He made water wine. Cana was twelve or fourteen miles distant from Capernaum, referred to in our lesson as the place where the son of the sick nobleman lay.

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

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

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

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

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

**AN INCREASED FAITH.** The nobleman had believed the word (verse 51); his belief now rests in the Person who spoke the word, and the result of the miracle was a household of believers (verse 53), (see also Acts 16. 15; 16. 34; 18. 8).



## HANDFULS OF HELP.

### Six Steps and Six Lions.

“There were six steps to the throne, . . . and lions stood there on the one side and on the other upon the six steps” (2 Chron. 9. 18, 19).

The six steps of Solomon’s throne, on each of which were lions—symbols of strength and power—recall six victories obtained by our Lord over sin and death at the commencement and close of His three years’ ministry, ere He, “the Lion of the tribe of Judah,” to whom is accorded blessing and honour and glory and power (Rev. 5. 5-13), sat down at the right hand of the Majesty on high (Heb. 1. 3). The first three, we would notice, occurred during His temptation in the wilderness (Luke 4. 1-14), when on three occasions He was attacked by the devil. Then, face to face with His foe, hungry, weary, lonely, His only weapon the Word of God, He came off more than conqueror in that three-fold assault of the arch-enemy of man, for He returned into Galilee in the power of the Spirit, strengthened by the conflict.

At the close of His ministry on earth, when He “must return unto the Father,” we find the three last victories in His death, resurrection, and ascension. He must die. He had the power to lay down His life, and the power to take it again (John 10. 18). He must go down to death and set the captive free. In anticipation of its accomplishment we read in Hosea 13. 14: “O death, I will be thy plagues; O grave, I will be thy destruction.” He destroyed him that had the power of death (Heb. 2. 14), and henceforth holds the keys (Rev. 1. 18)

Fifthly. Death is swallowed up in victory (Isa. 25. 8). Death had no dominion over Him, for He rose again the third day (Cor. 15. 4); and the apostle in alluding to the circumstance triumphantly exclaims: “O death, where is thy sting? O grave, where is thy victory?” (1 Cor. 15. 55).

Finally. Having restored man to peace with God (Rom. 5. 1), having destroyed the works of the devil (1 John 3. 8), He led captivity captive (Eph. 4. 8), and ascended up on high

What a glorious reception awaits the return of this Conqueror, the King of Glory! Through heaven’s arches rings the shout of myriad voices: “Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in” (Psa. 24. 7). And yet again: “Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in” (Psa. 24. 9). He passes in, the gates are shut, and not again until He comes to fetch His waiting people home will they re-open (1 Thess. 4. 14-16).



## TALES WORTH TELLING.

**Not "Half" but a "Whole" Crown.**—A veteran Methodist preacher was tramping up a hill to the little chapel. "Well, John," said a scoffer amongst a number of men by the roadside, "I suppose you'll get half-a-crown for the sermon." "Nay, nay," replied John promptly, "I'll get a whole crown by and by." Diligent elders shall receive "a crown of glory that fadeth not away" (1 Peter 5. 4).

**Which Loved Best?**—An Eastern lady desired her three sons to give her an expression of their love, before her departure for a long journey. One brought a marble tablet with her name inscribed thereon; another presented her with a rich garland of fragrant flowers. The third entered her presence and said, "Mother, I have neither marble tablet nor fragrant flowers, but I have a heart; here your name is forever engraved." The Lord claims the whole person when He says, "My son, give Me thine heart" (Prov. 23, 26). He counts nothing if that is wanting. "Nevertheless thou hast left thy first love" (Rev. 2. 4).

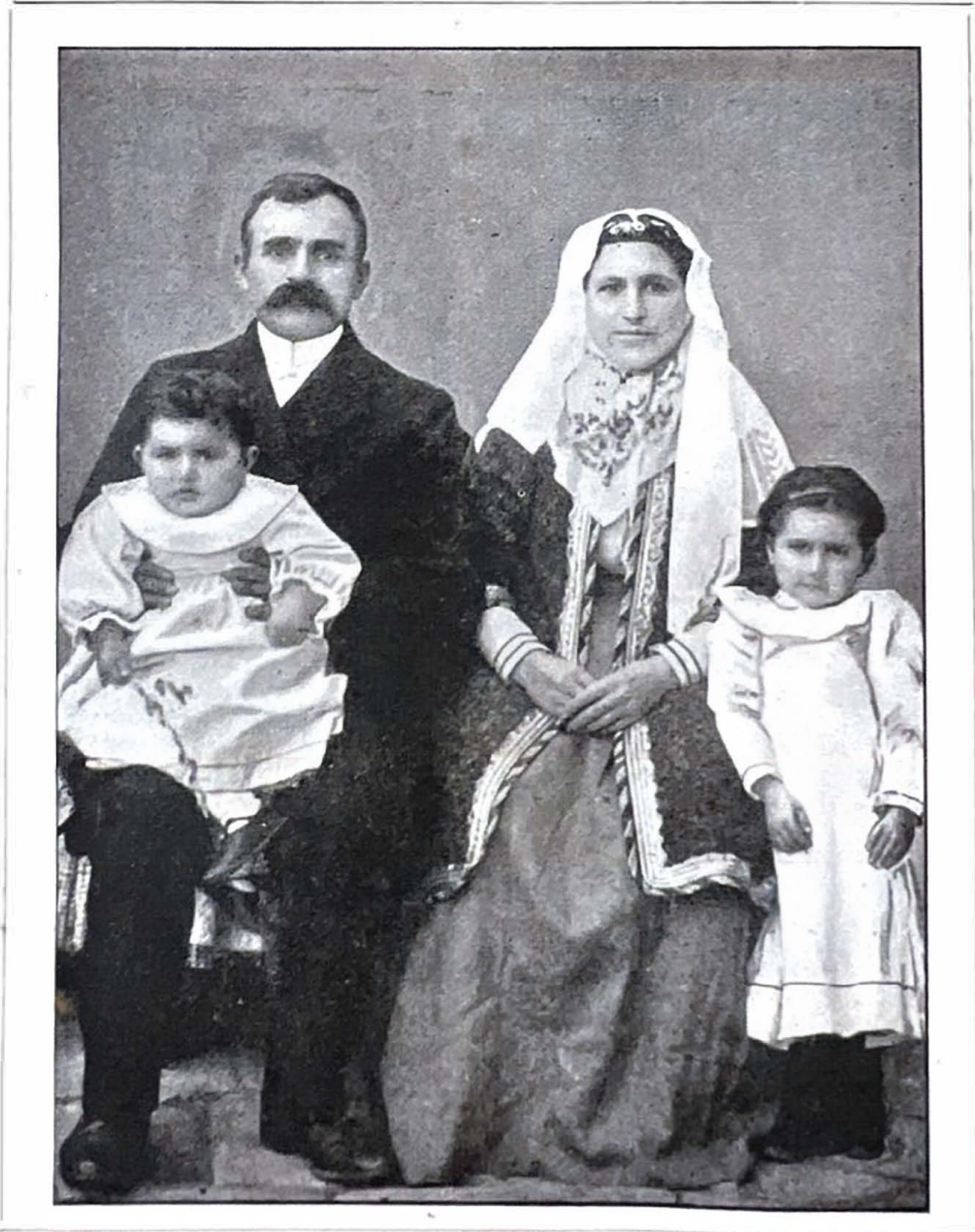
**The True Motive Power.**—A gentleman visiting one of the hospitals for lepers in India, and wishing to test the nurse on duty, said, "You must have a great deal of the enthusiasm for humanity to labour here amongst those awful cases of disease." "Enthusiasm for humanity indeed," replied the nurse, "that would not keep me here a week; but I do possess some of the compassion and enthusiasm of the Lord Jesus Christ, and that is the reason why I am content to live and labour amid such surroundings." It is the "love of Christ" (2 Cor. 5. 14) that is the motive of all true service for God. We love lepers because He loved us (1 John 4. 19).

**Struck by Lightning.**—A young sailor once rose and said: "In a thunderstorm, far at sea, I was struck by the lightning and taken up for dead. As they were carrying me along the deck, I heard the mate say, 'Poor fellow; he is gone.' I was conscious, and knew all that was said and done. I said to myself, 'Where will I go to?' In a moment it seemed as if all the acts of my wicked life passed in review before me. It was an awful sight. I thought hell was not far off; and go there I must. They revived me; but I had been too near eternity to be any longer indifferent. I fled for refuge to Christ. That was five years ago. I have stood up for Jesus ever since, both on land and sea." "So persecute them with Thy tempest, and make them afraid with Thy storm" (Psa. 83 15; Nahum 1. 3).

## TAKE TIME TO PRAY.

FOR at least a brief interval each day a man should be alone and practise the presence of God. He should take time. We are busy men; but then if you can actually accomplish something through prayer it is worth while to take time for it. I have a friend who says that the man who is too busy to take time to pray, is like a boat that has so much business that it cannot take time to stop and take on coal.

PROF. E. J. BOSWORTH.



MR. AND MRS. SAYAD  
AND TWO OF THEIR CHILDREN.

## A PERSIAN LADY MISSIONARY.

PERSIA of old has many points of interest to the Christian. Mentioned as early in the world's history as Genesis 10, its national history is said to date back to the time of Noah, and Medo-Persia to be associated with Madai, third son of Japheth (1 Chron. 1. 5). In the days of Abraham, Chedorloamer was king of Elam, one of the early Persian provinces (Gen. 14. 1). Then it is prominent in the times of Esther (the feast of Purim, mentioned in the Book of Esther, being observed to this day) and Daniel, whose tomb is still shown at Shushan. Cyrus, Darius, Xerxes, Artaxerxes, and other names tell of its ancient glory.

PERSIA of to day continues to be interesting in the national movement for liberty, which may have a far-reaching effect in opening doors long closed; in the religious movement in revolt from the Koran, known as *Babism*, whose followers accept the New Testament, and which may be even more far-reaching as a means of the entrance of Gospel light into densely darkened Mohammedan hearts; and in a small movement to carry out New Testament principles, and to cleave alone "to God and to the Word of His grace" (Acts 20. 32). One of the "fellow helpers" in this latter effort is the subject of the present "brief record."

ASLIE SAYAD was born March 20, 1879, in Marnoha, a village on the shores of Lake Urumiah, in the lower part of the River Nuzlov. Descended from the noble Syrian (Nestorian) people she showed marked ability from her earliest days, when she was a pupil in one of the schools, conducted by the Christian worker who afterwards became her husband. At the age of 13 she was received into the seminary of FIDELIA FISKE (a famed lady mission worker) at Urumiah, where she studied for some years, and where she was saved at the age of 14 during a revival in the seminary, when many of the girls were convicted of sin, and converted to God.

On March 9, 1895, she was married to ABISHALOM SAYAD, then working in connection with the American Mission, and at once undertook a full share of service for the Master. Besides her household duties she undertook a women's Bible-class on Sundays, and taught in the school through the week. In June, 1896, Mr. Sayad removed to Barlou, the largest village in the district of Urumiah, with a population of 3900 Mohammedans and 300 nominal Christians. In this town Mrs. Sayad exercised great influence, especially amongst the women. Their first son, Nathan, was born in Barlou, but died in infancy.

### *A Persian Lady Missionary.*

In 1897, after six months waiting upon God, Mr. Sayad was led to visit Britain; Mrs. Sayad settled in Urumiah. Here their second child, Christiana, was born. When two months old a fire occurred in the house, mother and daughter barely escaping with their lives. Her letters to her husband at this time testify to her unfailing trust in and thanksgiving to God for His marvellous grace. A serious attack of typhoid fever brought her to the point of death in 1898, and, as if to add calamity to calamity, when she was lying unconscious, little Christiana was "called home." Health broken, baby dead, husband in a far-off land, her trust was still "in the Name of the Lord." On recovering, her health was restored in a wonderful degree, enabling her to attend the meetings, and conduct a women's Bible-class for 3½ years, as well as to be a true spiritual help to other workers in the mission field.

Letters to her husband in Britain told of help derived through meditations in the Book of Psalms; "Morning by Morning," by C. H. Spurgeon; Baxter's "Saint's Rest"; "The Pilgrim's Progress," and similar standard works. She also recounted wonderful answers to prayer in regard to supplies for herself and Mr. Sayad's mother, living at a distance away, and, instead of complaining, encouraged her husband. On August 8, 1898, she wrote, "Do not feel lonely in a foreign land, your Heavenly Father will make the beams of light to shine upon you. The day will come when you will return to your home. The same God, who has been with you until now, will be with you henceforth."

The years 1897-9 were marked by terrible upheavals in Persia. Hundreds of Nestorians joined the (Russian) Greek Church. One of the inducements held out being the present of a Cross to each convert. Famine, outrage, brutalities, and massacres were rampant in many parts. A woman sold her two children for bread, a beautiful girl of eight was treated inhumanly, murders were common, Mrs. Sayad's grandfather at Marnoha was beaten, robbed, and left almost dead.

In 1901 Mr. Sayad returned from Britain, then the real opportunity for activity in Christian work was opened to his helpmeet, and right heartily did she fall into line. During his tour amongst the Lord's people in the British Isles Mr. Sayad had learned from the Word of God the truths of assurance of salvation, the priesthood of believers, oneness of the body of Christ, believers' baptism, the life of faith, the coming of the Lord, and kindred truths. Quietly waiting till he had

### *A Persian Lady Missionary.*

opportunity of reading the Scriptures on these important themes with his wife, he set them before her little by little. The intelligent Oriental mind slowly though steadily began to grasp the truth, the eyes of her spiritual understanding were opened, with the result that 17 months after her husband's return she was one with him in doctrine and practice, publicly confessing Christ by immersion on November 9, 1902. Her testimony was "For your sake I will not go down into the water, but I have been convinced from the Word of God, and fully believe in what our blessed Lord says. Therefore I do not feel ashamed to confess Him before the public."

Henceforward she truly walked "in newness of life" (Rom. 6. 4) as manifested in her utterances being "always with grace, seasoned with salt" (Col. 4. 6); "Ye wives be subject to your husbands in the Lord" (Eph. 5. 22) in the careful management of her household; "abounding in hospitality" (Heb. 13. 2), entertaining 30 or 40 guests for the three or four days of the small Conference of Believers; encouraging her husband to take extended tours into needy districts, and otherwise rendering invaluable help in the pioneer work of grace and truth in this ancient land.

Just when she seemed most useful she was taken from husband, family, friends, and work. On February 24, 1909, a little boy was born, and named John Bunyan Sayad. A mild fever laid her low, doctors were called in, after a time she was taken to the American Mission Hospital, where she gradually got worse. A consultation was held, and her husband was informed that consumption in its worst form had set in. Open-air treatment, and every remedy which loving hearts and willing hands could devise were freely tried, but she steadily weakened, and passed away on October 23, 1909, in her 31st year, leaving four children—Christiana II., 7½ years; Annie, 5; Grace, 3; and John Bunyan, 8 months, a sorrowing husband, and numerous relations and friends to mourn the loss of one who sought to "adorn the doctrine of God our Saviour in all things." The value of her testimony was manifest in the 400 or more, even at short notice, who attended the funeral on the following day. Being dead, she "yet speaketh" in a cry for devoted women to press into the "regions beyond" with the glad message to their less fortunate sisters, and for all to "awake out of sleep," and labour on in view of that day when "many shall come from the east and west, and shall sit down . . . in the kingdom of heaven." *ИҮР.*

## SUBJECTS FOR SPEAKERS AND STUDENTS.

### Three Whosoever.

1. A startling fact, - Rev. 20. 14
2. Solemn statement, ,, 22. 15
3. Sweeping invitation, ,, 22. 17

H.K.D.

### The Ability of Christ.

1. Able to save, - Heb. 7. 25
2. Able to keep, - 2 Tim. 1. 12
3. Able to subdue, Phil. 3. 21

W.N.Y.

### God's Side——and——Your Side.

“God so *loved* the world that He *gave* His only be-  
gotten Son.”

The *loving* and *giving* are  
God's side. (John 3. 16).

“That whosoever *believeth*  
in Him should not perish,  
but *have* everlasting life.”

The *believing* and *having* are  
your side..

### Seven Crowns.

1. Crown of thorns, Matt. 27. 29
2. " of life, Jas. 1. 12; Rev. 2. 10 [2 Tim. 4. 8
3. " of righteousness,
4. " of rejoicing, 1 Thes. 2. 19
5. " incorruptible, 1 Cor. 9. 25
6. " of glory, - 1 Peter 5. 4
7. " of gold, Rev. 4. 4 J.H.B.

### Seven Mysteries.

1. Incarnation, - 1 Tim. 3. 16
2. Divine indwelling, Col. 1. 27
3. The Church, - Ephes. 5. 23
4. Iniquity, 2 Thess. 2. 7, 8
5. Translation, - 1 Cor. 15. 51
6. Israel (condition of),  
Rom. 11. 25
7. Restoration, Ep. 1. 9, 10 HYP.

### What God is——and——What God Gives.

A Study of Psalm 84. 11, 12.

1. God is a sun, - Inward, - - Light, life, and love.
2. God is a shield, - Outward, - Protection, power, prosperity.
3. God gives grace, Time, Salvation, separation, sanctification.
4. God gives glory, Eternity, Rom. 8. 17, 18; 8. 28-30; Col. 3. 4. D.W.

### The Heart in Ephesians.

1. The blind heart, - - 4. 18
2. The filled heart, - - 3. 17
3. The melodious heart, 5. 19
4. The comforted heart, 6. 22
5. The single heart, - 6. 5 T.B.

### Precious Things of Peter.

1. Christ, - - 1 Peter 2. 4-7
2. His blood, - 1 Peter 1. 19
3. The promises, 2 Peter 1. 4
4. Faith, - - 2 Peter 1. 1
5. Trial of faith, 1 Peter 1. 7

### Ten Representative Lepers.

A Study of Luke 17. 11.

1. They all had the same disease, - - Leprosy = sin.
2. They were all in the same place, - A far off = distance.
3. They all cried to the same Person, - Jesus = God.
4. They all cried for the same thing, - Mercy = helpless.
5. They all got the same prescription, - Go = obedience.
6. They all got the same blessing, Cleansing = regeneration.

## TALES WORTH TELLING.

**Ten Thousand Worlds.**—“Now I would not part with my Saviour for ten thousand worlds.” Thus spoke a girl who had once trod the path of sin, but was now rejoicing in Christ. “Unto you therefore which believe HE is precious” (1 Peter 2. 7).

**Young Heads on Young Shoulders.**—A little five-year-old girl named Helen returned home from Sunday school and said: “Mamma, every Sunday the man reads how much money each class gives, and then he tells how much Total gives, and Total gives more than anyone. He must be a rich man. Who is Total, mamma?” How often teachers forget that “when I was a child I *thought* as a child” (1 Cor. 13. 11), and that the Saviour’s loaves were not only perfect, but broken (Mark 8. 5, 6).

**Sadly Correct.**—A Temperance worker, while addressing a Sunday-school, desired to bring out the fact that the drunkards of the future must come from the boys of to-day. “Boys,” he said, “these men that we see about us, on the street, in the shops, in this church, will grow old and die. Who will take their places and be the men then?” After a moment’s pause they answered, “We boys.” “Now, boys, you have all seen men who drink too much—drunkards we call them. They will die, too. Who do think will take their places when they die, and be the drunkards then?” Promptly came the answer, “We boys.” This reply started the whole school. Alas, there was too much truth in the reply. How needful then to aim at getting the young people “converted” (Matt. 18. 3), and linked up with a “power” (Rom. 1. 16), which will enable them to “abstain from all appearance of evil” (1 Thess. 5. 22).

**Condemned Already.**—One day a poor criminal, under sentence of death, asked for pen, ink, and paper. They were given him, and he began to write. “What are you doing?” asked the doctor. “I am making my will,” replied the prisoner. “Making your will?” said the doctor. “Do you not know that from the day the sentence was pronounced upon you in court, you have been in the eye of the law a dead man? No will or deed executed by you now would be valid in any court of justice in the land. The law cannot recognise the acts of a man whose existence is legally at an end. It is a mere accident that you are still alive. In the eye of the law your life closed the moment the judge passed sentence.” The poor fellow had never before so completely realised his position. Burying his face in his hands, he burst into tears. He was dead while he lived! (1 Tim. 5. 6). So “he that believeth not is condemned already” (John 3. 18). 1171.



## A CHAT ABOUT THE COMET.



**A** YOUNG worker amongst young folks sends a timely suggestion as to the use of current objects of interest and conversation. "Interest first, apply next," will be a motto easily carried out in this case. Draw word **COMET** on blackboard in chalk, or on sheet of paper in crayon. Most bookbinders will supply a sheet or two of black lining paper, which does admirably for blackboard. Ask what is the coming event in the sky? Answer **HALLEY'S COMET**. What is the greatest event which will ever happen in the sky? **THE LORD'S COMING** (1 Thess. 4. 13-18). Then take letter by letter as acrostic, and point out that **CHRIST IS COMING** (John 14. 3; Matt. 25. 1-13). The One who died now reigns, and is coming. The Saviour Himself *promised*, "If I go I will **COME**." He has certainly gone, then He will certainly come. The angels *confirmed* His promise. "Jesus . . . shall come" (Acts 1. 11). He is coming **ONLY FOR HIS SAINTS** (1 Cor. 15. 51). Explain that a saint means simply a saved and sanctified one. All believers are saints. Next remind them that **MANY WILL BE LEFT** (Matt. 25. 10). As with Noah, some were left out; as with Lot, some were left in Sodom; so when Christ comes the unsaved will be left. This tells us that now **EVERYBODY MAY BE READY** (Rev. 22. 17). Tell how you got ready; get any saved scholar to tell how they got ready; ask each, *Are you ready?* The lesson would not be complete without telling how to get ready—**TRUST JESUS** (John 1. 12). You know how to apply and illustrate this. If not, ask the superintendent.

## CHRIST OUR EXAMPLE.

**F**OLLOW His steps" (1 Peter 2. 21), suggestively portrays the walk of the disciple, and it must never be overlooked that discipleship with Christ only begins at the Cross. As our Forerunner He is within the veil; the end of the journey is where He is (John 14. 3), and it is ours to mark His footprints and follow where He has trod.

**Humility.** The self-emptied Servant who exchanged riches for poverty (2 Cor. 8. 9) and honour for humiliation is shown first to us in an act of submission (Matt. 3. 7). John, who had spoken of His glory marvels, and remonstrates, but He whose Deity John proclaimed was baptised of him. "To fulfil all righteousness" was His mission, and no humiliation was too great if thereby God might be glorified. He stops at the call of a blind beggar in order to emphasise His character (Mark 10. 45, 46). He would save a woman of Samaria (John 4. 1), and in order to do so requests a favour.

**Dependence.** His humiliation was so full that it involved absolute trust in His Father. Notice His prayers, at baptism, in temptation, ere He chose His disciples, His vigils on the mountain side after His miracles, His last night in the garden, and see how fully He had surrendered Himself to His Father's will. In temptation He shelters Himself behind the "Thus saith the Lord" of Holy Writ. In His miracles He disclaims power as of Himself (John 5. 19). His utterances are not His own. He lives by the Father (John 6. 57).

**Obedience.** His subjection to His parents was in keeping with His Father's will. He took the place of the learner (Isa. 50. 4). He hid the law of the Lord in His heart (Psalm 40. 8). His daily life was the interpretation of it in practice.

Love was the great power which enabled Him to so fully and faithfully fill the servant's place. Well might the willing servant's words be in His mouth, "I love my master; . . . I will not go out free" (Exod. 21. 5). We can only measure or estimate that love as we ponder that life, and as that service and devotion are brought home to us a corresponding love to Him will be begotten there. Service and devotion with this motive, and from this source, are what God requires of us.

**Victory.** Too often we only think of the present, and if our dignity is safeguarded and our interests secured we imagine that victory has been accomplished. With Christ, however, personal abasement was victory. His was a life of self-denial from the cradle to the cross. In His surrender to death He has gained the victory by which all His glory has been secured.

J. H.



## SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

### THE NOBLE WOMAN OF SHUNEM.

READ 2 Kings 4. 8-37. LEARN John 11. 25, 26. HINTS, Noble women, Heb. 11. 35; Anna, Luke 2. 36; Elizabeth, Luke 1. 5; Mary, Luke 1. 27, 28.

**T**HE town of Shunem lay between Samaria and Carmel. The woman of our lesson had wealth and influence, and observing the prophet Elisha passing through the place, invited him to eat bread. She was a great lady, but evidently observed the godly demeanour of the man of God, and wanted to show kindness—which was sure to bring a blessing.

**A HEARTY WELCOME.** "A great woman...constrained him to eat bread" (verse 8). Elisha in the carrying out of his work had a great amount of travelling to do. Frequently in the course of his journeys he would rest at the village of Shunem, where he received from the Shunammite woman a hearty welcome. The reception of the Lord's servant brought blessing to her home. A similar result attends the receiving of the Lord Jesus Christ into the heart. Those who receive Him are introduced to all the blessings of the children of God (John 1. 12).

**A GRACIOUS ACT.** "I perceive that this is an holy man of God" (verse 9). A godly woman herself, she observed that Elisha was an holy man of God, and as he was a frequent visitor she agreed with her husband that a room should be set apart and furnished for his special use. There was nothing superfluous about the furniture, but everything the prophet required was provided—a room, a bed, a table, a stool, and a candlestick—a complete outfit, shelter, rest, provision, and light. Kindness shown for the Master's sake is as kindness to the Master Himself (Matt. 25. 40, &c.). But the first request He makes at the unconverted is, "Son, *give Me thine heart*" (Prov. 23, 26).

**A GRATEFUL PROPHET.** God will be no man's debtor: a cup of cold water given to one of the Lord's people in Christ's name shall not lose its reward (Matt. 10. 42). Elisha was anxious to express his gratitude. A money payment would have been a breach of good manners, and so Elisha offers to speak a good word for her to the king or general of the army, but being perfectly content with her lot she declines with thanks. She had one grief; she was childless, and this to an Eastern woman is a great sorrow. Elisha therefore informed her in the Name of the Lord that she would embrace a son. It is also worthy of note that this miracle of mercy was the means, years afterwards, of restoring to her her home and property, which had been unjustly taken from her during her absence (2 Kings 8. 1-6). God's goodness is far-reaching, even from everlasting to everlasting.

**A SORE TRIAL.** There is no home exempt from trial. Several years later, when the child had grown to be a boy, he was out in the harvest fields with his father, and took suddenly ill, probably with sun-stroke, and died. It was a severe trial to the woman, but she did not give up. Like Abraham, she appears to have had faith that God could even raise the dead (Heb. 11. 19). Without wasting time complaining; without seeking even the comfort of her husband's sympathy, she laid the child on the prophet's bed, and hurried to Mount Carmel to find Elisha. The prophet sent Gehazi, his servant, with his rod in his hand, but the woman was not satisfied; she said, "As the Lord liveth, and as thy soul liveth, I will not leave thee" (verse 30). Cleaving like this brings blessing (see Genesis 32. 26-29; Ruth 1. 16; John 6. 68). We are reminded that by nature we are all "dead in trespasses and sins" (Eph. 2. 1). God alone can give life, and this life is in His Son. "He that *believeth* on the Son hath everlasting life" (John 3. 36).

## *The Noble Woman of Shunem.*

**A BRIGHT ENDING.** Elisha's way with the boy is instructive. His earnest activity, prayer, and contact with the dead boy convey many lessons, and the final and happy result, as the mother clasped her darling to her breast and carried him away, is a bright outcome of her faith—persistent, active, and genuine. Recall the truth that as Elisha came to the boy and contracted himself to the boy's stature, &c., so Jesus came to man's condition, and contact with Him is life eternal (John 12. 42).

## THE GREAT SYRIAN GENERAL.

READ 2 Kings 5. 1-14. LEARN Acts 4. 12. HINTS, Wholly vile, Isaiah 1. 6; fully cleansed, Psalm 51. 7; 1 Cor. 6. 11; a new creature, 2 Cor. 5. 17.

**T**HE familiar story of Naaman, his trouble and its cure, affords the teacher a very picturesque and interesting parable of Gospel truth.

**THE GREAT MAN.** Naaman, whose name means pleasant, was Commander-in-Chief of the Syrian army and friend and favourite of the King. He was brave, rich, honoured and successful, "*but* he was a leper" (verse 1). Leprosy is a loathsome, defiling disease, for which in Naaman's case there would really be no cure. It had doubtless put an end to his brilliant career, and brought despair to his wife and family. Leprosy is illustrative of the disease of sin for which, apart from Divine intervention, there is no cure. It is possible to have leprosy and the disease not to show itself on the face and hands. There are many to-day outwardly moral and religious, but who, never having been converted, born again, bloodwashed are still in their sins (Rom. 3. 23; 5. 12; 6. 23).

**THE CAPTIVE MAID.** "The Syrians had gone out by companies" (verse 2). She had been cruelly snatched from her home, and made a slave to the great man's wife. Little did Naaman or his wife know the value of that little, nameless one. She was a precious believer in the great Jehovah of Israel, whose faith was preserved in that distant and heathen land. As Joseph was sold to Egypt in God's purpose to save lives, so the maid's captivity and bondage were Naaman's salvation. It was so at the Cross of Calvary; the hate of men put Christ to death and yet His death brought life to the sinful sons of men.

**THE MAID'S TESTIMONY.** "Would God my Lord were with the prophet" (verse 3). Her testimony was short but complete. She mentions three persons—God, the prophet, and the leper. How like salvation! Its source is God; its channel is Jesus Christ, and its object is the sinner (Acts 13. 38 and 39). All who come to Jesus, the Great Physician, are received and healed.

**THE LEPER'S MISTAKES.** "I will send a letter unto the King of Israel" (verse 5). The little maid had said nothing about either the King of Syria or the King of Israel. The King of Israel was probably Jehoram the son of Ahab and Jezebel; and apparently neither knew God nor His prophet. Naaman went to the wrong source for cleansing. God's prophet was the only one who could cleanse then, just as God's Son is the only Person who can save now. He made another mistake. He took with him gold, silver, and garments to pay for his cure, but God is a Giver, not a Receiver and so his present was refused. The gift of God is eternal life (Rom. 6. 23).

**THE SIMPLE WAY.** "Let him come to me, and he shall know" (verse 8). This invitation was gracious and opportune. Like this, Jesus says, "Bring him to Me" (Luke 8. 41); "Come unto Me" (Matt. 11. 28);

## *The Great Syrian General.*

“Look unto Me” (Isa. 45. 22); and knowledge and assurance of salvation result (2 Tim. 1. 12). It was very humbling for a proud man to stand at a prophet’s door and be told by a servant to dip in Jordan seven times. Naaman’s pride almost took him back to Syria a leper to die a leper. Pride of heart is keeping many to-day outside the kingdom. Naaman was persuaded to obey the word of the Lord. There is salvation only in obeying the Gospel.

**THE PERFECT CURE.** “His flesh came again like that of a little child” (verse 14). Probably Naaman was an old, wrinkled man, besides being a leper. He came up out of Jordan “a new man” (1 Cor. 5. 17), his leprosy gone for ever, and new life his. Jordan’s death-stream the burial-place of the old and seed-plot of the new (John 12. 24); Naaman’s gratitude, tender conscience, and desire to serve and worship the Lord are the closing points of this most interesting portion.

### THE COVETOUS SERVANT.

READ 2 Kings 5. 15-27. LEARN 1 Tim. 6. 10. HINTS, Warning, Luke 12. 15; character of covetousness, Col. 3. 5; a contrast, Acts 20. 33.

**N**AAMAN now a cured leper, is converted happy and grateful. He was not like the nine lepers of Luke 17. 12, who took the cure and never returned to give thanks. He came back, and would have given the Prophet Elisha quite a fortune, having brought with him about £12,000, as well as other valuables. He was deeply grateful.

**A SPLENDID TESTIMONY.** “Now I know that there is no God in all the earth but in Israel” (verse 15). Naaman was right. There is but one God, and one Mediator between God and man. There is salvation in no other (Acts 4. 12). “Jesus is the way, the only way.”

**A FREE GIFT.** Naaman offered gifts to the Prophet Elisha, but he would take nothing. Why? The money would have been useful, but it would have marred the grace of God. “Without money, without price” (Isa. 55). “Freely by His grace” (Rom. 3. 24). Money cannot pay for it, but need can have it free.

**A TRUE WORSHIPPER.** “Shall there not be given to thy servant two mules’ burden of earth?” (verse 17). What Naaman’s idea was in asking for the earth is not easy to say, but this is clear, he would in future sacrifice to, and worship, the only living and true God. There was to be no more idol-worship for Naaman; and now that he is cleansed from defilement God will accept his worship. There must be “new birth” before there can be “true worship.”

**A TENDER CONSCIENCE.** “When I bow down myself in the house of Rimmon, the Lord pardon thy servant” (verse 18). Rimmon was a Syrian deity, probably the sun, or the planetary system. The King of Syria being a worshipper of Rimmon, Naaman acted as his attendant, and rendered him service during his worship in the house of Rimmon. The prophet’s answer was simple and ample—“Go in peace.” He would not bind a burden on the young convert, but send him forward and expect that light would shine on his path as he grew in grace and knowledge (1 Cor. 3. 2). The Lord’s yoke is easy and His burden is light.

**A COVETOUS SERVANT.** “Gehazi followed after Naaman” (verse 21). Gehazi, although long associated with godly Elisha, gives way to the sin of Covetousness. He was guilty of lying and hypocrisy, but being found out the result was shame, disgrace and death. “Behold your sin will find you out” (Num. 32, 23). Many and solemn are the warnings against this in Scripture. This destroyed Lot (Gen. 13. 10); Lot’s

## *The Covetous Servant.*

wife (Gen. 19. 26); Achan (Joshua 7); Judas; Ananias and Sapphira; Demas, and many others. Surely there is need that the heart be fortified with grace and contented with Christ, so that love of attractive things may not be nursed in the heart to the ruin of the soul. Gehazi passes out of the scene a "leper for ever"—hopeless, dark, dark doom.

## AN UNSEEN ARMY.

READ 2 Kings 6. 8-23. LEARN Psalm 125. 2. HINTS, God near, Psalm 46. 1; Acts 17. 28 Phil. 4. 5; angels near, Heb. 1. 13, 14.

**W**E see at work in our lesson the knowledge and power of the unseen yet all-seeing God, in the protection and preservation of His people and His servant, in the face of their deadly foes. The condition of God's people at this time adds to the lustre of the grace of God in thus befriending them.

**THE SECRET PLOT.** "The king of Syria warred against Israel" (verse 8). The king of Syria was carrying on a sort of guerilla warfare against Israel. By inroads on different parts of the country he was doing his best to surprise and defeat king Jehoram. Elisha advised the king of the secret purposes of the enemy, so that he was able to anticipate and frustrate his attacks. Thus Elisha, God's prophet, looked after the interests of God's people. This is the present work of the Lord Jesus to-day at God's right hand. He is interested in everything that affects His people on earth. "The Lord looketh from heaven; He beholdeth all the sons of men" (Psalm 33. 13). If we put our trust in Him the enemy of souls will not be able to steal a march on us; we will be able, like Daniel, to say, "He revealeth the deep and secret things" (Dan. 2. 22).

**THE SUPPOSED TRAITOR.** "The king of Syria was sore troubled" (verse 11). Thinking there was a traitor in his own camp, the king of Syria called together his servants and asked who it was among them that was *for* the king of Israel. Evidently Elisha's reputation as a man of God who could work wonders had reached the Syrian Court. Probably Naaman, who had been cleansed of his leprosy, was a witness for God in Syria, and it may have been he who informed the king that Elisha was a "revealer of secrets." In effect the king of Syria is told that God is against him. Anyone who takes sides against the children of God fights against God. Saul found that out on his way to Damascus: "Why persecutest thou ME?" (Acts 9. 4).

**THE NEW PLAN.** If it is Elisha, then the king must proceed against Elisha—nothing easier. A small force sent against Dothan will make short work of the prophet. It was blind, foolish, labour in vain. God, the Almighty, was Elisha's Protector, and no weapon could pierce the shield of God's man (Isa. 54. 17; Psalm 91. 2, &c.).

**THE AFFRIGHTED SERVANT.** The morning light revealed to the servant of Elisha a sight that filled him with terror. A host all round, with horses and chariots. "Alas!" he cries, "how shall we do?" God was not in all his thoughts—he saw nothing but the enemy. Reminds us of the spies (Numbers 13), the army of Saul in presence of Goliath (1 Sam. 17), &c.

**THE GREATER POWER.** The inner circle filling the mountain round about; not cold steel, not man who could be defeated—a wall of fire, horses and chariots of God against horses and chariots of man. All the power of God guards His own (1 Peter 1. 5; 2 Tim. 1. 12; John 10. 28). "Greater is He that is for us than all that be against us" (2 Chron. 32. 7; Rom. 8. 31; 1 John 4. 4).



## *An Unseen Army.*

**THE COMPLETE VICTORY.** Blindness fell on the whole force—so blind that Elisha could lead them all a fool's errand. The warriors were more humbled than if they had been fought with. Completely subdued, they stood prisoners at Samaria. Then the lovely grace to enemies appears. When Israel's king would kill, God's Man prevented, and fed his conquered enemies (Rom. 5. 6-10). He slew his enemies by sparing them. In a way the Syrians may be said to be figuratively converted, for we read they came no more into the land—their enmity was slain, not by the sword, but by coals of fire (Rom. 12. 20, 21).

### **THE HELPLESS HELPED.**

READ John 5. 1-15. LEARN Psalm 113. 7. HINTS, The Healer, Jer. 17. 14; Psalm 103. 3; healing not needed, Rev. 21. 4.

**A**T Capernaum the nobleman's son had recently been healed while Jesus was at Cana, twelve miles off; and now we find the Lord at Jerusalem attending the Passover feast, of which He Himself was the substance.

**A HELPLESS CROWD.** In favoured Jerusalem, not far from the Temple, near to the very centre and metropolis of religion and ritual, there lay **A GREAT MULTITUDE** of impotent folk—a lapsed mass that could not enjoy Temple blessings—who **LAY** there helpless, and with vague, uncertain hopes (Rom. 5. 6). Their hope lay in being able, either alone or by "help," to get down **FIRST** into the pool. Thus the strongest and best helped only could expect a cure. That is the law which says "do" and "live" (Gal. 3. 10), and is contrast to the Gospel of God's grace which brings salvation (Titus 2. 11).

**A SPECIAL CASE.** Doubtless long ago given up by all—literally forsaken, blankly hopeless. A long time, thirty-eight years, a lifetime; but Jesus saw and Jesus knew (Exod. 3. 7), and, better still, Jesus pitied (James 5. 11). The man was unconscious of this. This is truth for every sinner if they will but hear and believe it. The more dire the need the greater the pitying love (Eph. 2. 4).

**A STRANGE QUESTION.** "Wilt thou be made whole?" 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 would'st ask, and He would give." Expression of our willingness to receive is all He seeks (Rev. 22. 17).

**A FRIENDLESS MAN.** In effect the man said, "There's no help for me. Others have friends; I have none" (Isa. 61. 5). Little did he know man's greatest and best Friend stood ready, all-powerful and all-loving at his side. Oh, that men knew Jesus, the great Physician, the Friend above all friends (John 1. 10)!

**A POWERFUL WORD.** "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).

**A GOOD ANSWER.** "It is not lawful," say they. They did not know the law, or Him who gave it. The man's answer was beautiful: "He told me; that is enough for me."

**A NEEDFUL WARNING.** "Sin no more" points to the root of the man's sore and lengthy trouble. Sin and suffering are inseparably joined; Christ suffered for sins (1 Peter 3. 18) not His own, and forgiveness and redemption can be known by faith in Him. This is also word for all who have been saved (1 Peter 4. 1). Sin is of the devil (1 John 3. 8), and Christ the Son of God came not only to relieve suffering and save from judgment, but to destroy the works of the devil.

## SUBJECTS FOR SPEAKERS AND STUDENTS.

### The Lamb in Revelation.

- |  |   |
|--|---|
| <p>“ WORTHY IS THE LAMB.”</p> <p>1. Wrath of the Lamb, - 6.16</p> <p>2. Blood of the Lamb, - 7.14</p> <p>3. Book of life of the Lamb, 13.8</p> | <p>4. Song of the Lamb, - 15.3</p> <p>5. Marriage of the Lamb, 19.7</p> <p>6. Supper of the Lamb, - 19.9</p> <p>7. Throne of the Lamb, 22.1J.B.</p> |
|--|---|

### Divine Necessities.

Six Groups—*three* in each Group.

1. We *must* needs die, - Condemnation, - 2 Sam.14.14
2. He that cometh to God  
*must believe that He is*, - Homologation, - Heb. 11. 6
3. Ye *must* be born again, - Regeneration, - John 3. 7
4. The Son of Man *must* be  
lifted up, - - - Propitiation, - John 3. 14
5. He *must* rise again, - Justification, - John 20. 9
6. What is written *must* be  
accomplished, - - - Corroboration, - Luke 22. 37
7. The Gospel *must* first be  
published among all  
nations, - - - Evangelisation, - Mark 13. 10
8. There is no other Name  
whereby we *must* be saved, Salvation, - - Acts 4. 12
9. When the heaven *must*  
receive, - - - Approbation, - Acts 3. 21
10. He *must* increase, - - - Appreciation, - John 3. 30
11. But I *must* decrease, - Depreciation, - John 3. 30  
(of Christ)  
(of self)
12. God is a Spirit, and they  
that worship Him *must*  
worship Him in spirit  
and in truth, - - - Adoration, - - John 4. 24
13. I *must* work the works of  
Him that sent Me, - Consummation, - John 9. 4
14. Them also I *must* bring - Unification, - John 10. 16
15. For He *must* reign until, - Domination, - 1 Cor. 15. 25
16. We *must* through much  
tribulation enter into  
the kingdom of God, - Tribulation, - Acts 14. 24
17. We *must* all appear before  
the Judgment-seat of  
Christ, - - - Manifestation, - 2 Cor. 5. 10
18. This corruptible *must* put  
on incorruptibility, - Glorification, 1 Cor. 15. 53 T.R.D.

## TALES WORTH TELLING.

**The Boy and the Bishop.**—A child of six years of age, introduced into company for his extraordinary abilities, was asked, by a dignified clergyman, "Where God was," with the offer of an orange. "Tell me," replied the boy, "where He is not, and I will give you two." "Whither shall I flee from Thy presence. If I ascend into heaven, Thou art there: if I make my bed in hell, behold, Thou art there" (Psa. 139. 7-12).

**The Martyr's Message.**—A martyr, when he arrived at the stake, took his final leave in these affecting words: "Farewell sun and moon! farewell my honoured friends! farewell my beloved relatives! farewell all the beauties of creation, and comforts of life! and farewell, thou precious, precious Book of God!" "I will give power unto my witnesses" (Rev. 11. 3) "So great a cloud of witnesses" (Heb. 12. 1).

**Lost in the Catacombs.**—Some disciples of Voltaire and Rousseau visited the Catacombs of St. Calixtus, in Rome. In the midst of their mirth and blasphemy one of their number lost his way, his light went out, and he was alone with the dead. Groping amongst the vaults, and touching the bones, his infidelity failed him. He cried to God, and was taken out of the tombs the next day a blasphemer no longer (Eccles. 7. 6; John 8. 12).

**The Fear of Man.**—On April 1 the cadets in a school nailed a shilling to a piece of wood made fast in the ground. Any one passing it and attempting to pick it up was "fooled." In making the attempt an old gentleman dropped a notebook containing a large sum of money. On missing the book, and returning about half an hour later, he was surprised to find several persons looking at money and book, yet afraid to pick up either lest they should be "fooled." How many miss salvation through "the fear of man" which "bringeth a snare" (Psa. 29. 25).

**Lieut. Shackleton's Testimony.**—Lieut. Shackleton, describing his expedition to the South Pole, says: "Over and over again there were times when no mortal leadership could have availed us. It was during these periods that we learnt that some Power beyond our own guided our footsteps. If we acknowledged this—as we did—down among the ice, it is only fitting that we should remember it now, when the same Power has brought us safe home through all these troubles and dangers." "Let not the waterflood overflow me, neither let the deep swallow me up" (Psa. 69. 15). "God ruleth" (Psa. 59. 13).

1171.

## ABOUND IN THE WORK OF THE LORD.

It is true the Gospel demands our all, but I fear that, in the general claim on all, we have shortened the claim on everything. We are not under law. True, but that is not to make our obedience less complete, or our giving less bountiful; rather, is it not, that after all claims of law are settled, the new nature finds its joy in doing more than the law requires? Let us abound in the work of the Lord.      GEORGE MULLER.



JOHN HALYBURTON,  
OF ST. CATHERINES, ONTARIO.

## JOHN HALYBURTON.

JOHN HALYBURTON was born in the district of Coat-bridge, the centre of the Lanarkshire coal and iron district of Scotland, on November 9th, 1851. The son of Christian parents, he spent the first twenty years of his life in the service of Satan. When quite young he thought he was going to die, and became alarmed about the future. He joined the Good Templars, fell into bad company through a fellow-lodger, was again alarmed by a dream, which stopped his novel reading, and ended in his realising that he was "a guilty sinner, standing on the brink of hell."

At this time a Gospel meeting was held in his father's house, which young Halyburton attended. After the meeting four brethren and John adjourned to another house for a conversation, which lasted till 11 o'clock. Before parting one of the brethren asked the anxious soul "when he was going to join them." John said "he was trying, but could not manage it. He could not see through this *believing*; that was his difficulty." One of the brethren said: "Do you believe that Nelson, Shakespeare, and Burns were in this world?" John answered "Yes." "How do you know they were in this world? you never saw them." John said: "No, but I have seen their monuments and read about them; I believe they were here." The brother then held up the Bible and said, "This is God's Book. It tells me that the Lord Jesus Christ came from heaven to die for sinners, and I believe it the same as you believe that Nelson, Shakespeare, and Burns were in this world." John inquired, "Have I to believe it the same way that I believe in Nelson, Shakespeare, and Burns?" The three unitedly said "Yes." There and then John Halyburton accepted Christ as his Saviour, and was saved for Eternity. Glad at the lost one being found, they said, "We will have a word of prayer, and also thank God for saving your soul." They all knelt down, and while they were praying that chorus came to John's mind—

" I do believe, I will believe  
That Jesus died *for me* ;  
That on the cross He shed His blood  
From sin to set *me* free."

Fain would the young convert have sung it out aloud, but his courage failed.

Rejoicing in his new found joy, he set out for his father's house, accompanied by one of the company. When they reached home his father and mother were retiring for their

*John Halyburton, of St. Catherines, Ont.*

night's rest. But when they heard the joyful news there followed a midnight scene of praise and worship over the return of the prodigal.

As he had served the devil well for twenty years, he expressed the desire that God would spare him for other twenty years to serve well his new Master. Like Hezekiah, who got fifteen years added to his life, John Halyburton had eighteen years added to his wish, as he bore the honoured name of "a servant of Jesus Christ" for thirty-eight years.

The day after his conversion he commenced to testify for Christ in the iron works where he was employed. A year or two later he went to Ireland for his health during July holidays. Whilst in Ireland he made the acquaintance of one of the '59 revival veterans named Rodger Luke, who had himself been changed from a lion to a lamb. Rodger invited him to his farm to have some meetings, got the barn ready, and urged the people to come. A good work commenced, souls were convicted and converted. John told Rodger that he would require to go home as his holidays were finished. Rodger said, "You cannot go away and leave the work just now, for God is working." John wrote asking an extension of time from his master, and got a reply stating that he could stay as long as he liked and his situation would be open for him when he came back. But he never returned, as he spent his whole time in the Lord's work till his departure to be with Christ on Jan. 16th, 1910. He laboured for about ten years with Alex. Scott, and preached in many parts of the North of Ireland. God used them mightily to the conversion of sinners, the building up of saints, and the starting of assemblies of God's people.

After this, along with David Oliver, he came to Glasgow and commenced a special campaign in Wolseley Hall on the 9th of January, 1886. This went on for three months, God moving in a special way. A good number were saved, the Christians got revived, over 30 were baptised and added to the Assembly. Afterwards they had meetings in Cathcart Road, Young Street, Bridgeton, and Parkhead, then a month in the Gospel Tent in Paisley Road, with considerable blessing in each place.

The following year David Oliver, Alex. Frazer, and John Halyburton sailed for America. In 1891 Mr. Halyburton was united in marriage to Miss Arville Chase, of St. Catherines, Ontario, who proved a true helpmeet, till her home-call on June 16, 1906.

*John Halyburton, of St. Catherines, Ont.*

His own health not being good, he paid a visit to Britain in 1907. He laboured a while with his old yoke-fellow, Alex. Scott, who soon after fell asleep. Returning to Canada in 1909 he spent some time in Toronto, then in Galt, where he ministered the Word at the conference for the last time on Sept. 6. His malady—Bright's disease—becoming acute he went into Galt Hospital. A temporary improvement enabled him to return to St. Catherines in December. On Monday, Jan. 10, he had his last "bad spell," and continued to sink gradually until early on Sunday morning, when he fell into a comatose state from which he did not rally until he passed into the presence of Him whom he loved and served so long.

The unaffected simplicity, godly sincerity, and true humility which characterised him in life, is worthy of the imitation of those who knew and loved him.

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### TALES WORTH TELLING.

Gleaned at Glasgow Half-Yearly Meetings by the Editor.

**His Favourite Prize.**—There is an old soldier of my acquaintance, said Mr. Hucklesby, of London, who carries on his breast several medals, and it is his delight to talk about those medals. There is one medal in particular of which he usually says he would rather die than part with. If you ask him, "Why think so much of it?" he will reply, "Think much of it! why, Queen Victoria herself with her own hand pinned that medal on my breast, and I would rather die than part with it!" Paul looked forward to the time when his Lord was going to place on his brow before all heaven with His own pierced hand a crown of righteousness (2 Tim. 4. 8).

**The Element Awanting.**—William Shaw, of Maybole, recounts: "When a lad I tried to manufacture some powder, and I had a drawer filled with the composition, when it was found out. My grandfather ordered that I should put it in the garden, which I did in a long train. I put a match to it, and it went off, but not rapidly. I was informed afterwards that it lacked one element. It should have been immersed in a certain fluid and dried in the sunlight. I have often thought since that our Christian testimony has sometimes an element awanting. An address is delivered in perfect order firstly, secondly, and thirdly, but there is an element awanting. Perhaps we require to take that address, that hymn, or that ministry and immerse it in the love of Christ, and then a few words will go a long way (Acts 1. 8; 1 Cor. 13. 3)."



## AN IDEAL TEACHER.

QUESTION II.—*What are the seven points about an Ideal Teacher?*

I. LOVE. The ideal teacher is full of love, yet two aspects of it are especially apparent. Firstly, there is a great love for those being taught, a love which in its strength seeks to toil hard for their welfare, is willing to “spend and be spent.” Secondly, there is an intense love for what is taught. By the teacher’s love for the subject is the learner’s interest aroused, and belief in its importance brought into existence; and by love for the subject, and only in this way, is freshness in placing it before others continually maintained.

II. KNOWLEDGE. This is a predominant characteristic of the ideal teacher. He knows God, and has accepted His Son Jesus Christ as his Saviour. He knows from experience the trials and temptations which beset the Christian, and he knows also from experience the power of the Holy Spirit, who makes one more than a conqueror. He has studied the Bible earnestly, can answer enquiries, and is master of the dispensations, dates, and that historical matter which goes far to elucidating the Scriptures; and he always has a more particular knowledge of the lesson immediately under consideration—the outcome of careful and patient revision.

III. PATIENCE. The ideal teacher remembers what patience God manifested when leading him into the way of truth; and he remembers His long-suffering afterwards when he stumbled, erred from the way, and often grew careless and unresponsive to His great love. He remembers that God is a God “ready to pardon,” and whose “compassions fail not.” This has made him willing to forgive continually, to tell over and over again the truths he would impress, to explain minutely all difficulties to the less intelligent, to be unruffled at inattention and forgetfulness, although making it understood that he is grieved by these—in a word, it has made him patient.

IV. HUMILITY. The ideal teacher is mindful that any knowledge, any goodness, any influence, he may possess are his only through Divine grace. He is very humble, never losing his sense of perspective, knowing that, although he may have attained, his attainment is as nothing compared with what is yet to be done. This humility carries a twofold blessing: the teacher himself continues in the state in which God can teach him fresh lessons, and reveal to him more of the knowledge of Christ; and the scholars, finding pride

## *An Ideal Teacher.*

(which sin always produces disrespect in others) dis-  
countenanced, form a deep regard for the teacher, and become  
willing to learn.

V. JUSTICE. Justice is an attribute of God, and the ideal  
teacher, in some little measure, has come to reflect it. He is  
impartial, and does not allow himself to be biassed in any  
way. The naturally brilliant scholar does not gain the most  
approbation, but rather the conscientious, willing worker. No  
favouritism is shown, all are treated with absolute fairness,  
and are commended or reprov'd as their case demands. His  
is the justice which loves all so much that special preferment  
is impossible, and yet which hates sin to such an extent that  
it calls forth a rebuke irrespective of the person of the erring one.

VI. TRUTH. Truth has been apprehended by the ideal  
teacher, and is practised by him, not alone in the chief matters  
of life, but also in all the details. This has caused to develop  
accuracy, punctuality, orderliness, and many other qualities,  
which all go to forming a reliable and methodical character.  
His word can be depended upon, and carries weight—nothing  
is said at random, nothing is exaggerated or minimised in the  
slightest. He is a quiet worker amidst the “strife of tongues,”  
a bright light of reality amidst the surrounding natural waver-  
ing and indecision; and he is all this solely through constant  
and close contact with Jesus Christ, the Lord of Truth.

VII. PRAYERFULNESS. The ideal teacher would refer to  
this as the pivot upon which all else turns. Is grace needed  
that one may be patient? Is wisdom wanted in approaching  
the critically circumstanced? Is knowledge desired? Is love  
growing cold? Is looseness of speech creeping in? Is pride,  
although yet unseen to the world, present and at its ruinous  
work? On all these occasions the one Refuge is the Lord,  
who hears the cry for help, and who is more willing to give  
than the pleading one to receive. By prayer, every weight  
can be laid aside, every difficulty straightened. By it the  
ideal teacher gradually became what he is; and by it can he  
too, in his measure, attain to a greater fitness for the service  
of God. Let us pray at all times; and, ever looking unto  
Jesus, let us press forwards and upwards, moment by moment,  
hour by hour, day by day. The minutes go to compose the  
day, and attention to details makes for perfection. This is to  
be our aim—perfection, completeness—we are to be vessels  
unto honour, sanctified, and *meet* for the Master's use  
(2 Tim. 2. 21). May it be so in many teachers. A. L. F.

## SUBJECTS FOR SPEAKERS AND STUDENTS.

### A Threefold "Arise."

1. I will arise and go *to* my Father—SALVATION, Luke 15.18
2. I will arise and go *for* my Father—SERVICE, Matt. 21.28,29
3. I shall arise and go *to* my Father—SATISFACTION,  
John 14. 2, 3 G.H.

### Four Pointed Questions.

1. Where art thou? Condition and position, - Gen. 3.9
2. What hast thou done? Responsibility to God, Gen. 4.10
3. To whom belongest thou? Ownership, service, 1 Sam. 30.13
4. Wilt thou be made whole? Blessing and salvation,  
John 5.6 T.D.W.M.

### Trinities of Evil.

1. The lust of flesh,...eyes, and pride of life, -1 John 2. 16
2. The dragon, beast, and false prophet, - Rev. 16.13
3. Leaven of Pharisees, Sadducees, and Herod,  
Mark 8. 15; Matt. 16. 6
4. Three languages—Hebrew, Greek, and Latin, John 19.20
5. Cain, Balaam, and Core, - - - Jude 11 W.W.F.

### The Full-orbed Gospel of Jesus Christ.

1. "Without Christ," the unsaved sinner's sad  
condition, - - - - - Eph. 2.12
2. "Through Christ," the divine way of salvation  
for contrite sinners, - - - - - Eph. 2.7
3. "In Christ," the position of the believing sinner, Eph. 2. 10
4. "With Christ," the prospect of the saved sinner, Eph. 2.5  
G.H.

### Thoughts of Himself

"My meditation of Him shall be sweet" (Psa. 104. 34).

1. His love, - - - Gal. 2. 20; Eph. 3. 18, 19
2. His condescension, - - - Heb. 2. 14; Phil. 2. 7, 8
3. His exaltation, - - - Phil. 2. 9; Heb. 1. 3, 8
4. His glory, - - - John 17. 5; 17. 24
5. His present service for us, - - - Heb. 9. 24; 7. 25
6. His return, - - - John 14. 3 E.A.H.

### Christ's Seven Offices.

1. God's appointed Saviour. To deliver, - Matt. 1. 21
2. God's appointed Redeemer. To restore, - Rom. 8. 21
3. God's appointed Mediator. To reveal, - John 14. 9
4. God's appointed Priest. To intercede, - Heb. 4. 14
5. God's appointed King. To rule, - Luke 1. 33
6. God's appointed Head. To control, - Eph. 1. 22
7. God's appointed Judge. To award, - John 5. 22 JS.RS.

## STRANGERS AND PILGRIMS.

**I**T is important to notice that the Christian does not become "a pilgrim" in order to obtain some blessing, but because the heavenly calling he has received has made him a stranger.

**Confession.** The fact of conversion not only brings pardon, but it also separates from sin; cuts off from the world's pleasures, as well as from its doom (Gal. 6. 14). A new relationship is established between our souls and God (Gal. 4. 6), and a new affection fills our hearts (Rom. 5. 5). The Spirit of God unfolds to us the beauty and love of Christ (John 16. 14), and the glory of the world to come (Rom. 8. 18); fills the vision of our faith with the "house not made with hands" (2 Cor. 5. 1), "and the city which hath foundations" (Heb. 11. 10). Turning our hopes and expectations heavenward enjoins us to go "forth unto Him without the camp."

**Conditions** attaching to the pilgrim character are four-fold, and it is only in the measure in which we realise our "heavenly" calling that we will carry them out (1 Peter 2. 11-21). I. **ABSTINENCE.** Without we have the present world; within the fleshly desires to which the world's allurements appeal, but because we are pilgrims we abstain. II. **SUBMISSION.** The place of our pilgrimage is in a strange land, and God requires submission to its constituted authority. III. **ENDURANCE.** The character of the world is such that likeness to Christ can only bring reproach and shame. IV. **SUFFERING.** In the sacrifice of Christ He has left us an example in suffering and patience.

**Consummation.** In taking a journey we always have the end in view. "I go to prepare a place for you" is the promise of the Lord to His disciples. Experience is teaching us that "this world is a wilderness wide," but beyond the struggles of the present we have the assurance that "He hath prepared for them a city" (Heb. 11. 16). Discipline, trial, and temptation all go to make up the wilderness journey, and their purposes are (1) that we may know ourselves, and (2) that we may prove our God, but the end is "the city of the living God, the heavenly Jerusalem" (Heb. 12. 22).

**Compensations.** Not only is the future bright with the promise of eternal glory, but the present is fraught with choicest mercies. Stronger than every power which is opposed to us is the sustaining grace of God. "The Lord is my helper" (Heb. 13. 6), more than compensates for either loss or cross down here. While the final contrast will be—a momentary light affliction—an eternal exceeding weight of glory. J H

## THREE ROYAL RINGS.



RINGS are familiar objects in every part of the world, either on the finger, in the ear or nose, or adorning the female form in various manners. Rings are mentioned all through the Bible in connection with Pharaoh (Gen. 41. 42), Ahasuerus (Esther 3. 10), the prodigal's father (Luke 15. 22), the rich man in the meeting (James 2. 2), and others. Here is a simple lesson with THREE ROYAL RINGS OF GRACE. Read all together Galatians 2. 20, then take

**I. THE WHITE RING.** Get a piece of cardboard, cut round with compasses or a pin and string. Make it white to indicate the *purity* and perfection of the Lord Jesus Christ. Point out how wonderful is the "WHO." Created all things (John 1. 3), upholds all things (Col. 1. 16), is Heir of all (Heb. 1. 2), and will judge all (John 5. 22). Yet says "*whosoever* will" (Rev. 22. 17).

**II. THE RED RING.** Cut from same pattern to keep same size. Make red to indicate *redemption*. A little slit / will let this ring hook on to No. 1, which can be left whole. No. 2 has two ideas—(1) "Who LOVED." You know plenty of texts to prove and illustrate this—John 3. 16, John 11. 36, Rom. 5. 8, 1 John 4. 11, Rev. 1. 5, &c.; (2) "Who GAVE HIMSELF." The manifestation of His love, the glory throne empty, the gory cross filled. Jonathan might have given himself for David, but he didn't. David expressed a wish to die for Absalom, but he couldn't. Jesus "gave Himself" for us. This is greater than the greatest love (John 15. 13).

**III. THE BLACK RING.** Cut same size to keep uniform. Slit through and hang on blackboard or wall of hall. Black tells of sin. Who is a sinner? "ME," for "all have sinned" (Rom. 3. 23). Make personal application. One thief said "us" (Luke 23. 39), and went to hell. One thief said "me" (Luke 23. 42), and went to heaven. Yet with all my sin I can say, "Who gave Himself FOR ME." Ask what "for" means. Use school or home illustrations. Press each one to say it from the heart "now" (2 Cor. 6. 2), and pray earnestly that this may be a simple and salvation lesson. HYP.

## SCATTERING THE TRUTH.

By the late GEORGE MÜLLER, of Bristol.

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

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, 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 our efforts by His Holy Spirit, 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, already in this life, fruit resulting from our sowing to a greater or less degree; but if it were not thus, or if comparatively but 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 then be given to us for our patient service; 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.

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By Prayer and Faith. — The Ashley Down Orphanage and Scriptural Knowledge Institution, founded by the late George Müller, were enabled up to 1909 to care for 12,983 orphan boys and girls; to circulate 2,162,125 Bibles or portions; and other noble work, £1,791,722 15. 7½d. having been sent in without being asked for, so that above testimony should have weight with all.

## MORE PEARLS FROM OLD SEAS.

BY DIVER T. BAIRD.

**H**ALF the evil existing in the world to day comes through inaccuracy. Therefore be truthful... In assembly discipline the fastest should never move faster than the slowest... The doctrine of the *survival* of the *fittest* does not explain the *arrival* of the *first*... Trial is God's furnace... Character is God's gold... Life is an awful trust... Revenge in man is sin... We seldom meet half our fears.

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### SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

#### DYING OF HUNGER.

READ 2 Kings 6. 24-33. LEARN John 6. 35. HINTS, Another famine, Luke 15. 14; a coming famine, Rev. 18. 8; no famine, Rev. 7. 16.

**O**UR previous lesson showed the Syrian army frustrated in their attempt to capture the Prophet Elisha, and themselves struck blind and led captive to the gates of Samaria. Grace was extended to them; their sight was restored, they were fed and sent home unharmed. They had evidently forgotten the kindness shown them, for in our present lesson we find them back again in the land acting as God's scourges on His unfaithful people.

**THE BESIEGED CITY.** Samaria, the capital city of Israel's ten tribes, the place where King Jehoram, son of Ahab, had his palace and court. There also lived Elisha, with other God-fearing men (verse 32), lights in the darkness (Matt. 5. 14), salt in corruption (Matt. 5. 13)—as a lily among thorns (Song of Sol. 2. 2). Around all, closely investing the city, lay the enemy's host.

**THE GREAT FAMINE.** The Syrian's plan was not to storm the city, but to starve it. They besieged Samaria until food became so scarce that the head of an ass—which has but little flesh on it and is ceremonially unclean—was sold for £5, and a pint of dove's dung (a coarse corn) was worth five pieces of silver, about twelve or fifteen shillings. Worse than this, mothers were actually eating their own children. All this was foretold by God, as a result of the people's waywardness. "Ye shall eat the flesh of your sons and...of your daughters" (Lev. 26. 29). God's judgments as well as His promises will be fulfilled to the letter. If those who *receive* the Gospel are saved, those who *reject* it will be lost (John 3. 36).

**THE WOMAN'S APPEAL.** "Help, my lord, O king" (verse 26). When the king was passing by on the wall, probably looking after the defences of the city, a woman called for help, but the king told her there was only One could help and that was the Lord. In this he was right. Jesus Christ *alone* by His Death and Resurrection can save men to-day from going down to the pit (Job 33. 24). There is salvation in none other (Acts 4. 12).

**THE REAL CAUSE.** On hearing the story of the barbarous agreement of the two mothers and the failure of the one to fulfil her part of the bargain, the king rent his clothes, and it was then seen he was wearing sackcloth next his skin, a sign of repentance. His repentance was not sincere; he was sorry about the famine, but not on account of his sin. He blamed Elisha, and threatened to kill him (verse 31). The real cause of the famine, however, was his own and the people's sins.



## *Dying of Hunger.*

Their sins had separated them from God, and cut them off from the source of supplies (Isa. 59. 2). God uses scarcity of food as a reminder of man's dependence on Himself (Deut. 8. 3), as well as a punishment for sin (Psa. 105. 16; Isa. 3. 1; Job 15. 23, &c.).

**THE PROPHET'S TRUST.** "Elisha sat in his house and the elders sat with him" (verse 32). Notwithstanding that Elisha knew the king had despatched a messenger to take off his head, the man of God sat with his elders apparently undisturbed. Probably they were having a prayer meeting for the good of the king and the salvation of Israel. Be that as it may, Elisha's attitude seems a fulfilment of God's promise. "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee" (Isa. 26. 3). To trust in God means salvation, to distrust Him condemnation (John 3. 18).

### **SAVED FROM STARVATION.**

READ 2 Kings 7. 1-11. LEARN 1 Cor. 1. 27. HINTS, Good news, Luke 2. 10; for me Gal. 2. 20; for us, Rom. 5. 10; for all, 2 Cor. 5. 14.

**T**HE city of Samaria (as we saw in our last) was in great extremity through famine inside its walls, and a deadly enemy outside. The city seemed without help or hope; it had no claim on God's mercy, it had forsaken God and He might justly have left them to perish; nevertheless it was just then the grace of God appeared bringing salvation (Titus 2. 11).

**THE PROPHET'S PROMISE.** It is always darkest just before the dawn. Elisha foretells that notwithstanding the great straits the city of Samaria was reduced to, within twenty-four hours' time there would be plenty. Such a promise was a real test of faith. To those who believed, Elisha's word would be good news, but some did not believe. The good news of the Gospel is preached world-wide to-day, but there are many who believe not. Of the many who hear the Gospel the question might be asked, "Who hath believed our report?" (Isa. 53. 1).

**THE UNBELIEVER'S FATE.** "Then a lord . . . answered the man of God" (verse 2). A courtier, for whom the king had an affection, and on whose prudence he much relied, set his opinion against God's express and plain promise. He thought his opinion to be of more value than the Word of the Lord. To disbelieve God's Word makes God a liar (1 John 5. 10) and denies His ability to do what He says (2 Peter 3. 4). The punishment of this "scoffer" is a warning to all who remain in unbelief. The unbelieving will find their part in the lake that burneth (Rev. 21. 8).

**THE LEPER'S STATE.** "There were four leprous men at the entering in of the gate (verse 3). Being unclean these lepers sat dying outside the city. They had not heard the word of the Lord, and did not expect to be God's agents in bringing good news to the distressed city. "Why sit we here till we die?" they said one to another, and their desperate need caused them to venture out to the place where God had, unknown to them, been working on their behalf and on the behalf of all the poor, starving inhabitants of Samaria. Here we are reminded of the truth that God has been working for the salvation of men who are blind to the fact (2 Cor. 4. 4); and it is the poorest and most desperate of sinners that find God's salvation first (Matt. 21. 31).

**THE GREAT PROVISION.** "The Lord had made the host of the Syrians to hear a noise (verse 6). The siege of Samaria was raised not by might nor by power, but by the Spirit of the Lord. The lepers found the enemy overthrown, and abundance of provision to meet their need.

## *Saved from Starvation.*

This is just what we find on coming to Christ, viz., sin, death, and Satan conquered (Heb. 2. 14, 15), and abounding supplies for all the soul's need (2 Peter 1. 3). Well might these poor men (now rich) say, "This day is a day of Good Tidings"—tidings that must be told to others. Every joyful believer delights to tell the Gospel; besides, it is his solemn duty (Rom. 1. 14-15; 1 Cor. 9. 17).

**THE JOYFUL MESSAGE.** Plenty and to spare; God has wrought, God has provided. The people were to believe—only *after* they had sent to see if it was true did they venture out to the place of plenty so freely provided for them. So God's word came to pass in its promise and its judgment, for the people had plenty and one man never tasted it.

## A HIDDEN KING.

READ 2 Kings 11. 1, 16. LEARN 1 Tim. 6. 15. HINTS, Another Hidden King, Acts 3 21; coming to reign, Matt. 25. 31, 34; to reign for ever, Rev. 11. 15.

**T**HE interesting story which forms the subject of our lesson to-day gives us a view of the implacable hatred and usurping wickedness of the Evil One against "The Seed Royal," God's care of the same, and the ultimate triumph of the rejected King.

**THE CRUEL USURPER.** Athalia was daughter of godless Ahab and wicked Jezebel. In many respects she resembled her parents. After the death of her son Ahaziah she destroyed the seed royal and ascended the throne of Judah herself. She should never have been Queen. The hatred of the Evil One to the Royal Seed is seen all through Scripture. It reached its climax when they crucified the Son of God, and yet, while the Cross reveals the hate of man, it also expresses the love of God.

**THE PRESERVED ONE.** Athalia thought she had destroyed all the Royal Seed, but she was mistaken. The young child Joash was hidden in the temple by his aunt Jehosheba (Jehovah's oath) wife of the then high priest Jehoiada (Jehovah knows), and thus the Royal Seed was preserved, in whose line the Messiah would be born. We have similar examples of God's preserving care in the case of the young child Moses, and also of the child Jesus from the hatred of Herod.

**THE WICKED REIGN.** The wicked usurper reigned six years, little dreaming that soon the Seed she thought she had destroyed would be brought to light and manifested to the people, and his manifestation would be her destruction. The rightful King, the Lord Jesus, will one day be revealed from heaven with the mighty angels and His manifestation will mean vengeance to those who have not obeyed the Gospel (2 Thess. 1. 7, 9).

**THE FAITHFUL PRIEST.** At the right time Jehoiada began to act; he called captains and guards, declared to them the truth, invoked loyalty, bound them to the young prince by a covenant and an oath, and revealed the king's son to them. So in the present day the Holy Spirit is gathering faithful ones round the Lord Jesus, binding them to Him, and revealing Him to them (1 Peter 1. 12; John 16. 14).

**THE CORONATION DAY.** Every man in his place, with a true heart, set in order by God's faithful high priest, it was an eventful day in Jerusalem. As the prince stepped out to the gaze of the people, fair and bright, and fitly attired, no doubt, every heart went out to him, and when the royal diadem was put on his brow, the Word of testimony (his guide in rule and judgment) in his hand, and the anointing oil on his young head, the people rejoiced, shouting, "Let the king live!" Happy scene, a coronation!—what will the crowning day of Jesus be like?

## *A Hidden King.*

**THE RIGHTEOUS JUDGMENT.** This was sudden, this was sure. The day of righteous judgment had come, and the wicked daughter of a wicked mother died as she deserved. So will all His enemies perish (Psalm 2); they need not if they submit; they may even know the blessedness of trusting Him instead of rejecting Him.

### **A MULTITUDE FED.**

READ John 6. 1-21. LEARN John 6. 50. HINTS, Another multitude, Exodus 16. 36; better bread, Deut. 8. 3; Jer. 13. 10; John 6. 35.

**T**HE miracle of feeding five thousand men, besides women and children is the theme of our present lesson. This is the one miracle recorded by all the four evangelists (Matthew 14, Mark 6, Luke 9, and John 6). Bethsaida's "desert" place was the scene of this event. Jesus had been busy in Capernaum, and, crossing the sea of Galilee by boat, sought retirement and rest with His disciples on the opposite shore. The people followed Jesus by land and sought Him, and found Him in this "desert" place. Speaking to them and healing the sick, the day wore away, and the night was setting in when the disciples called the attention of the Master to the people, their need, and the place they were in.

**THE LORD'S QUESTION.** "Whence shall we buy bread that these may eat" (verse 5). The Lord did not ask this question to get information, but rather to give instruction. He knew what He would do, but the question was asked to test the disciples' faith; to see whether their faith rested on ordinary means or on the Lord. When Ezekiel was asked, "Can these bones live?" (Ezek. 37. 3), he answered, "O Lord God, Thou knowest." But Philip missed the mark, and showed he was a man who trusted to "ways and means" rather than to the power of God. The Lord wants to be trusted; indeed there can neither be blessing to saint nor salvation to sinner apart from faith in the living God (Proverbs 3. 5).

**THE DISCIPLE'S ANSWER.** "Two hundred pennyworth (£5 18s. 8d.) of bread is not sufficient" (verse 7). We learn from Mark 6. 37 that all the disciples spoke of this sum, and it has been suggested that this may have represented all that was in their common purse. Philip and the others failed to realise they were in the presence of the Giver of every good and perfect gift, and that He could supply the need of over five thousand hungry men, women and children, without the aid of even two hundred pence. Christ *alone* on that occasion fed the people; Christ *alone* to-day by His atoning death and glorious resurrection can meet the need of every Christless soul, and satisfy every longing of the human heart.

**THE DESPISED COMMISSARY.** "There is a lad here which hath five barley loaves and two small fishes" (verse 9). "What are they among so many?" says Andrew; but in the hands of the Lord they are ample. In the boy's hands only enough for himself; in Jesus' hands enough and to spare for all. The youngest and smallest child of God can do something for or give something to the Lord. It may be despised by some, but accepted by the Lord, He will make it a blessing, and pay it back with interest.

**THE ABUNDANT SUPPLY.** In an orderly way, and without respect of persons—all on a level on the grass seated—Jesus Himself the Dispenser, the disciples the distributors, everyone present was filled to satisfaction, and more left than before the supply began. Wondrous view of infinitude—the Bread of Life is sufficient for all who come, and the comers are shorter than the provision, as in the case of the widow's oil (2 Kings 4)—the vessels ceased before the oil. "Enough and to spare" (Luke 15). "All things are ready, come" (Matt. 22. 4).

## HANDFULS OF HELP.

**“ There will be Time no more.”**

1. The angel which I saw stand upon the sea and upon the earth lifted up his hand, and swore by Him that liveth for ever and ever, . . . that there should be time no more, - Rev. 10. 5, 6
2. Soon the heavens and the earth will pass away, and all creation will be ushered into eternity. There lies before all an eternity of everlasting glory or everlasting punishment, - - - - - Jno. 5 28-29
3. The acceptable day of the Lord will have ended. The day of grace will be past; God's long-suffering will cease. The day of vengeance of our God will close for ever all opportunity for those who are not already in Christ, - - - - - Isa. 61. 2
4. The door of mercy will be shut; what He shutteth, no man can open. After that the judgment, - - - - - Isa. 61. 3  
Rev. 3. 7  
Heb. 9. 27

This solemn time has not yet arrived. As we have passed the close of another year the patient, loving Saviour stands knocking at the door of every heart that has not yet opened to Him. Listen to His words: “ If any man hear My voice, and open the door, I will come in to him ” (Rev. 3. 20). He is holding out to you a precious gift; the gift of eternal life, the gift of God (Eph. 2. 8). No money, no price (Isa. 55. 1) does He require.

Do not weary Him; He stands knocking, knocking. Look at those pierced hands and feet! Thrust your hand into that wounded side. It was with those wounds He purchased the gift He so patiently holds. Will you not accept it? Think of the love that brought Him from His home in glory (Isa. 63. 9); an everlasting love (Jer. 31. 3). Will you not, ere it be too late, give Him in return your whole heart and soul and being? “ The night is far spent ” (Rom. 13. 12); “ now is the accepted time; now is the day of salvation ” (2 Cor. 6. 2). When we reach the brink of time, there will be no delay; all must pass on—and whither? “ Whatsoever a man soweth, that shall he also reap ” (Gal. 6. 7).

### Three Points in Jude.

1. God's purpose in the saints, - - - - - verse 1, R. V.
2. God's power over the saints, - - - - - verse 24
3. God's charge to the saints (2 Peter 1. 2-12) - - - - - verse 21

## TALES WORTH TELLING.

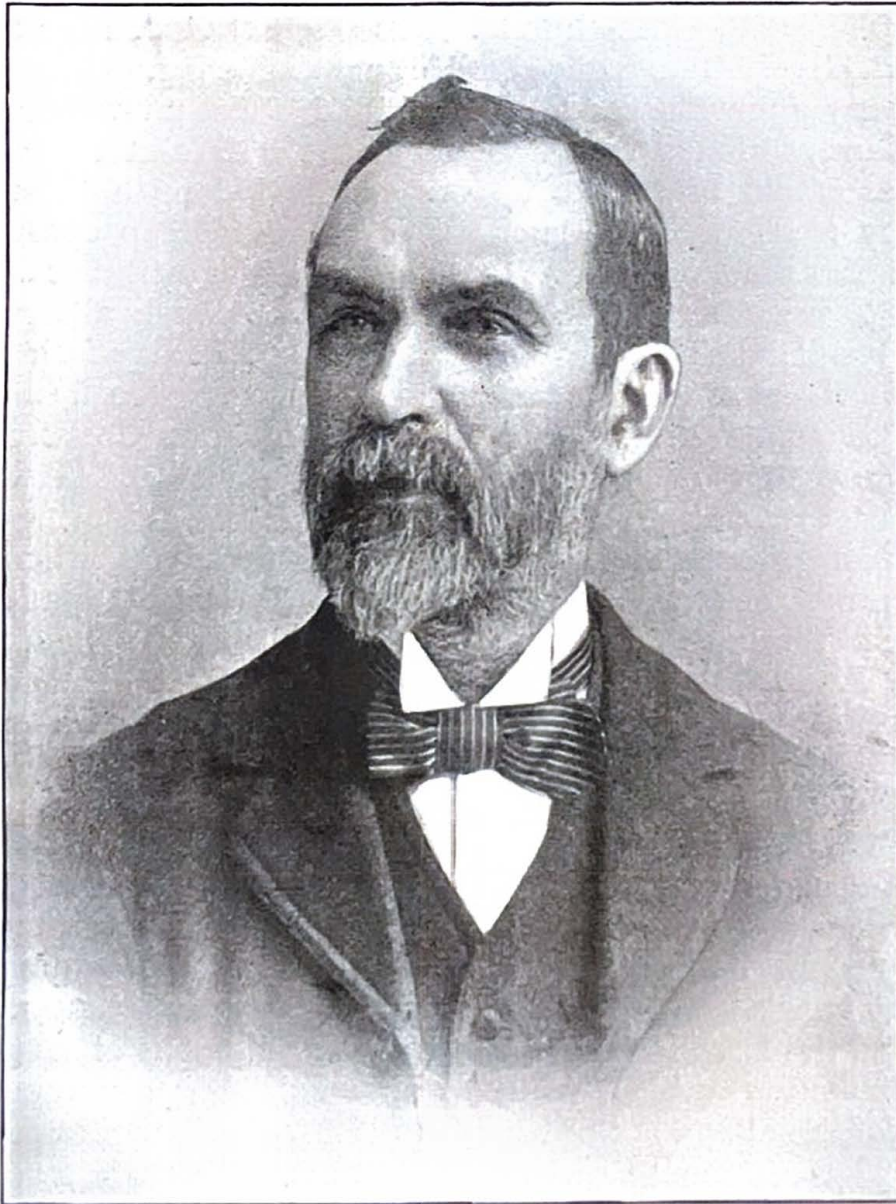
**How to Prove Dreams.**—A man once applied to be admitted at Surrey Chapel, and stated that his conversion originated in a dream. “Well, that may be,” said Mr. Hill, “but we’ll tell you what we think of your dreams, when we have seen how you walk now your are awake.” “Not every one that *sayeth* . . . but he that *doeth*” (Matt. 7. 21). “By their fruits ye shall know them” (Matt. 7. 20).

**Overflowing Joy.**—When approaching the valley of the shadow of death his father said to a young lad of seventeen: “It is all peace and joy, Frank, is it not?” “Oh,” he replied, “it has been peace and joy all along; but now it’s *overflowing*.” Think of that!—overflowing peace and joy in the midst of suffering, and with the certainty of death close at hand. “Believing ye rejoice with joy unspeakable and full of glory” (1 Peter 1. 8).

**The Police Commissary and the Testament.**—In a remote Russian village the Commissary of Rural Police related the following bit of autobiography to an agent of the British and Foreign Bible Society: “I had been promoted to be Commissary in — Province, when one of our chiefs was passing through, and I was ordered to meet him at the boundary of our circuit. Through some accident I had unexpectedly to spend two days and a half waiting for his Excellency at the solitary post-station, I had nothing to read or to do, and was at my wits’ end to know how to kill time. Lying under the *Ikon* I saw a copy of the Russian New Testament—they are to be found placed at each post-station, thanks to your Society. I had seen the same thing hundreds of times, and now I said to myself, ‘What’s the use of wasting time reading fables?’ I felt great reluctance even to take the book in my hand. However, this frightful idleness made me open it, and I began reading from the first chapter of St. Matthew. As I read on my attention grew. This was the book of fables and nonsense! No book had ever awakened such tender feelings or touched me like this. I did not notice that my candles were burning out until they spluttered, and then I got fresh ones, and sat on reading until the dawn. I read the book right through from cover to cover, and since that night I have thanked God over and over again for your Society, which puts the New Testament even in such out-of-the-way post-stations.” At the end of his story the Commissary bought twenty copies of the Gospel for *gratis* distribution. “The word of God which liveth and abideth for ever” (1 Peter 1. 23).

## HE IS OUR GOD.

NOTHING is more difficult, when we see our faith derided by the whole world, than to direct our speech to God only, and to rest satisfied with this testimony which our conscience gives us, that He is our God. However fierce the waves are which beat against us, we hold fast this as a fixed principle, that we are constantly under the protection of God, and can say to Him freely, "Thou art our God." JOHN CALVIN.



JAMES M'ALONAN,  
IRISH EVANGELIST, BELFAST.

## JAMES M'ALONAN, IRISH EVANGELIST.

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JAMES M'ALONAN was born and brought up in the neighbourhood of Ballymena, Ireland. During the Revival of 1859, when a lad of sixteen, through attending some gospel meetings he was deeply convicted of sin. One evening sitting by the fireside in deep anxiety of soul he was reading the 53rd chapter of Isaiah, and on reaching the fifth verse, "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed," the words, "we are healed," seemed to let in the light of God, and taking God at His word he had peace through believing.

Shortly after his conversion he had a dream which was abundantly fulfilled in his after life. He dreamt that with a great crowd of people he was walking along a beautiful country road, when he suddenly came to a deep chasm in which the road ended. He immediately turned back and called to the others who were coming thoughtlessly along that there was danger ahead. The greater part of his life from that time onward was spent in warning sinners "to flee from the wrath to come," and telling of the love of God in Christ.

Some years after he removed to DUNDEE, where like Paul, the pattern preacher, he worked with his hands during the day, and preached the gospel in the evenings wherever opportunity offered. Before leaving Ireland he attended a course of three lectures, in which his minister, who belonged to the Presbyterian Church, sought to show that baptism by immersion was unscriptural. He went to these lectures fully believing in infant baptism, but at the end of the first his confidence was a little shaken. At the end of the second it was still more so, and at the close of the last lecture, he left fully persuaded that only believers ought to be baptised, and that baptism by immersion was the only scriptural mode. However, he did not get baptised then, and on going to Dundee united with the Free Church. Shortly after, he followed the Lord in baptism, but had no thought of severing his connection with the church with which he was connected. Some of the elders got to hear that he had been baptised, and one day the minister came and said that he would have to leave the Free Church, as the elders objected to his remaining, though he had no objection, and was very sorry indeed to part with him.

Soon after this he had offered to him the post of missionary in the North-East coast of Scotland, which he accepted, and



*James M'Alonan, Irish Evangelist.*

removed to PETERHEAD, where he laboured for about a year. During that time the Lord graciously granted a revival, hundreds of souls were "born again," and the Lord's people filled with love and zeal for their Master. Mr. M'Alonan visited the fisher folks in their homes, at their boats, and preached the gospel nightly in the villages of Barnhaven, Buchanhaven, Boddam, as well as in Peterhead. Sometimes as many as seventeen persons professed to be saved in one night, there was great anguish of soul among the unsaved, and the Lord's people were filled with such a sense of God's love, that some told him it was too much for them to bear. One night towards the close of the meeting a woman left her seat and, coming up, laid her head on the little pulpit, and cried out, "Oh, sir, what must I do? I am lost, lost, lost!" Many wept in sympathy, some wept for themselves. The woman before leaving was able to say, "I am washed in the Blood of the Lamb." People often came to the house crying like the jailor of old, "What must I do to be saved?" and Mrs. M'Alonan, who was a devoted Christian, had the joy of leading some to the Saviour of sinners. One feature of the revival was the number of prayer meetings held by the young converts, some of them meeting in the mornings as well as the evenings, and even the children, a good number of whom had been saved, met to pray in the corner of an old boat, or anywhere they could find. However, the strain on mind and body was too great, and Mr. M'Alonan's health broke down.

His next step was to accept the pastorate of the Baptist Church of BALLYMONEY, Ireland. Here, in a community permeated with dead religious formality, he laboured for his Lord, witnessing by life and lip to the power of the Gospel. He went there full of energy and zeal for his Master, expecting the same results as in Peterhead, but in this he was disappointed; and from one year's end to another, saw only a few brought to know the Lord through his instrumentality.

Learning from the Word of God the unscripturalness of the one man ministry, he left the Baptist Church and identified himself with a few Christians meeting simply in the Name of the Lord Jesus. From this time onward he evangelised in the North of Ireland, and also throughout SCOTLAND, where he was the means in God's hands of leading many souls to Christ, and of edifying the people of God. His aim wherever he went was to exalt his Lord.

After long, patient, and fruitful years of service, in the

*James M'Alonan, Irish Evangelist.*

summer of 1906, his health began to fail, but he could not be persuaded to give up his work and rest for a time. On Lord's Day morning, December 9th, 1906, he attended the meeting for "breaking of bread" in Adam Street Hall, Belfast, and spoke on Calvary, and the resurrection. He appeared to be enjoying better health than usual, and throughout the day was exceptionally cheerful. Being asked to preach the Gospel in Adam Street the following Lord's Day evening, he consented, but before that time he had seen "the King in His beauty." On the Monday morning he did not come downstairs at the usual time, and on his daughter going to call him he was found lying with a look of happiness and peace "absent from the body, present with the Lord."

E.M.

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### TALES WORTH TELLING.

Gleaned at Glasgow Half-Yearly Meetings by HYP.

**His only Boy.**—Said a father: "Never did I realise in anything like an adequate manner what my salvation cost God until my only boy at college wrote me and said: 'Will you give me your consent to go as a missionary to tell the poor dying heathen of Jesus?'" One only son, and he to go to the heathen. God had one Son (John 3. 16), and He gave Him up to the death for us all (Rom. 8. 32).

**"You never had that one before."**—A little girl came bounding into her father to say good-night and give him the parting kiss, after which she went out of the room. Presently she came running back and kissed her father again. "You said good-night and kissed me before," said her father. "But you never had that kiss before," replied the little girl. The prodigal never had had such a kiss as he received when he returned from the far country (Luke 15. 20).

**The Place Called Calvary.**—I remember meeting a tramp one day. He was down on his luck, and having travelled over a great part of the earth he recounted to me his wanderings. When he had finished I asked if ever he had been at a place called Calvary. He thought for a moment, and said, "No." "Well," I said, "it is away in the eastern end of the world outside Jerusalem in Palestine. Once upon a time the people took the Lord Jesus Christ, and on Mount Calvary (Luke 23. 33) they slew Him between two thieves, and if ever you are to be amongst the redeemed in heaven you must come round by Calvary" (Rev. 5. 9).

## THE YOUNG CHRISTIAN.

“ Let us go forth therefore unto Him without the camp, bearing His reproach ” (Heb. 13. 13).

I CANNOT give it up,  
The little world I know!  
The innocent delights of youth,  
The things I cherish so!  
'Tis true, I love my Lord  
And want to do His will,  
And oh! I may *enjoy the world*  
And be a Christian still!

I love the hour of prayer,  
I love the hymns of praise,  
I love the blessed Word that tells  
Of God's redeeming grace.  
But I am human still!  
And while I dwell on earth  
God surely will not grudge the hours  
I spend in harmless mirth!

These things belong to youth,  
And are its natural right—  
My dress, my pastimes, and my friends,  
The merry and the bright.  
My Father's heart is kind!  
He will not count it ill  
That my small corner of the world  
Should please and hold me still!

And yet—“ outside the camp ”  
'Twas there my Saviour died!—  
It was *the world* that cast Him forth,  
And saw Him crucified.  
Can I take part with those  
Who nailed Him to the tree?  
And where His name is never praised  
Is there the place for *me*?

Nay, world! I turn away,  
Though thou seem fair and good;  
That friendly outstretched hand of thine  
Is stained with Jesus' blood.  
If in thy least device  
I stoop to take a part,  
All unaware thine influence steals  
God's presence from my heart.

*The Young Christian.*

I miss my Saviour's smile  
Whene'er I walk thy ways ;  
Thy laughter drowns the Spirit's voice  
And chokes the springs of praise.  
If e'er I turn aside  
To join thee for an hour,  
'The face of Christ grows blurred and dim  
And prayer has lost its power !  
Farewell. Henceforth my place  
Is with the Lamb who died,  
My Sovereign ! While I have Thy love,  
What can I want beside ?  
Thyself, dear Lord, art now  
My free and loving choice,  
" In whom, though now I see Thee not,  
Believing, I rejoice ! "

Shame on me that I sought  
Another joy than this,  
Or dreamt a heart at rest with Thee  
Could crave for earthly bliss !  
These vain and worthless things,  
I put them all aside ;  
*His* goodness fills my longing soul,  
And I am satisfied.

Lord Jesus ! let me dwell  
" Outside the camp," with Thee !  
Since *Thou* art there, then there alone  
Is peace and home for me.  
Thy dear reproach to bear  
I'll count my highest gain,  
Till Thou return, my banished King,  
To take Thy power, and reign ! MARGT. MAURO.

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**OUR GREAT EXAMPLE.**

IT was for the joy that was set before Him that the Lord Jesus—the great example of faith and obedience, of sorrow and patient suffering—endured the cross and despised the shame. The right hand of the throne of God is His rightful recompense. Those, too, who have followed Him shall share His joy and glory, as, seated before the throne, they chant His praise, and are compassed about with heavenly myriads, who learn in them the exceeding riches of the grace of God.

## SUBJECTS FOR SPEAKERS AND STUDENTS.

### Lot's Declension.

Genesis 13 to 19. HIS MISTAKES.

1. Eyes not higher than Jordan, the way of the world, - - - - - Gen. 13. 10
2. Pitched his tent toward Sodom, - - - Gen. 13. 12  
The mistake of seeing how far we can go towards the world, instead of how far we can keep from it.
3. Dwelt in Sodom, - - - - - Gen. 14. 12  
Brought him into trouble and loss.
4. Sat in the gate, - - - - - Gen. 19. 1  
Identified entirely with the world.

Lot lost his (1) property, (2) communion, (3) testimony—  
Gen. 19. 14—(4) faith—Gen. 19. 19. G.J.H.

#### Fourfold Fragrance.

- |   | "His."                         |
|---|--------------------------------|
| 1. The fragrance of God's knowledge, - 2 Cor. 2. 14     | 1. His will, - - - Eph. 1. 5   |
| 2. The servant, a fragrance of Christ, - - 2 Cor. 2. 15 | 2. His grace, - - - ,, 1. 6    |
| 3. The fragrance of death unto death, - 2 Cor. 2. 16    | 3. His blood, - - - ,, 1. 7    |
| 4. The fragrance of life unto life, - - 2 Cor. 2. 16    | 4. His glory, - - - ,, 1. 12   |
|   | 5. His calling, - - - ,, 1. 18 |
|   | 6. His power, - - - ,, 1. 19   |
|   | 7. His feet, - - - ,, 1. 22    |
|   | 8. His body, - - - ,, 1. 23    |

T B.

G.H.

### The Righteousness of the Lord Jesus.

Heaven, earth, and hell bear witness to His righteousness.

- |                               |                                  |
|-------------------------------|----------------------------------|
| 1. Judas, - - - Matt. 27. 4   | 5. The thief, - - - Luke 23. 41  |
| 2. Pilate's wife, - ,, 27. 19 | 6. The centurion, ,, 23. 47      |
| 3. Pilate, - - - ,, 27. 24    | 7. Demons, - Mark 1. 24; 3. 11   |
| 4. Herod, - - - Luke 23. 15   | 8. The Father, Luke 3. 22; 9. 35 |

In type the testimony of the Spirit, Ex. 12. 5; Lev. 1. 3-10; 3. 1-6; 5. 18; 6. 6; 22. 21, &c.; Num. 19. 2

Holy, harmless, undefiled, separate from sinners, - Heb. 7. 26

J.R.C.

#### Four Aspects of Faith.

1. The security of faith, 1 Pet. 1. 5
2. The trials of faith, ,, 1. 7
3. The joy of faith, - ,, 1. 8
4. The end of faith, - ,, 1. 9

W.E.V.

#### The Friend of Outcasts.

1. A seeking Saviour, John 9. 35
2. A sincere Enquirer, ,, 9. 36
3. A surprising revelation, - - - ,, 9. 37
4. A simple faith, - - - ,, 9. 38

W R.

## OUR GREAT HIGH PRIEST.

**M**AN'S sin is responsible for Christ's absence from the earth, but through God's grace His presence on His throne is blessed to His people. He is the Mediator, the High Priest

**Manhood.** Partaker of flesh and blood, of the seed of Abraham (Heb. 2. 14, 16), tell how complete was His acceptance of human relationships and responsibilities. Made like unto His brethren (Heb. 2. 17), tempted in all points like as we are (4. 15), offered up prayers and supplications with strong crying and tears (5. 7), proclaim the reality of His humiliation. "Yet without sin" is the witness of the Spirit to the perfection with which He occupied the relationships and discharged the obligations which He thus accepted.

**Exaltation.** "Thou art a Priest for ever," was spoken of the Son in His exaltation. He has been made a Priest after the order of Melchisedec. Appearing on the scene only once, Melchisedec is referred to again and again, and his priesthood without beginning or end fitly exemplifies the unchanging priesthood of Christ. Commencing where every earthly priest was compelled to relinquish his office, our High Priest is ordained, not by a carnal commandment, but after the power of an endless life (Heb. 7. 26, 28).

**Position.** The priestly work of Christ begins where His sacrificial work ends. An earthly priest retained his office because of the sacrifice he offered, but our great High Priest has (1) Offered up Himself (7. 27); (2) By His own blood entered into the holy place; (3) Made one sacrifice for sins for ever. Thus He fills for us every relationship necessary for our communion with God (chap. 8. 1, 2, 6).

**Ministry.** Every office which the glorified Son of Man fills He fills for His people. In His priesthood, His service is (1) to maintain our heavenly relationship with God, and (2) to secure that our enjoyment of it should never cease, "To succour them that are tempted" (2. 18) points us to that great preventative work hinted at in Luke 22. 32. "Touched with the feeling of our infirmities" tells of the perfect sympathy of like experience. "Save to the uttermost" of His unfailing power.

**Results.** We have a perfect Man who thoroughly understands what weakness, frailty, limitation, and temptation are, who has passed the way before us, whose life was given for us, and who, perfected now, uses all His glory on our behalf to sustain, restrain, and constrain us to Himself. "Hold fast the confidence." "Come boldly" (Heb. 4. 16). "Enter into the holiest." Such is the liberty which this relationship establishes. J. H.

## THE GOOD NEIGHBOUR.



READ Luke 10. 25-37. Take one side of board and roughly outline RUIN. Point out *three broad facts*. (1) "A certain man," illustrates every man. (2) "Went down," shows the course of all men by nature. (3)

From the Holy City to the cursed city, man's end if left to himself. Then show *three present results*. The thieves (1) "Stripped him," left a naked and bare sinner in the presence of High Heaven. (2) "Wounded him"—worse still, full of wounds and bruises (Isa. 1. 6). (3) "Left him," helpless, hopeless, "half dead."

Apply these as a basis, then turn the board for REMEDY. Draw a big **C**. Ask who C stands for. CHRIST, the only hope. No hope in PRIESTCRAFT or LEVITE form or ceremony. A "Certain" sinner (verse 30) needs a "Certain" Saviour (verse 33), moved with "Compassion" (verse 33). Such is Christ to every needy sinner here. Notice what He does (1) **CURED**. Took him as he was, where he was, and without more ado "bound up his wounds." Tell how you got soul-cured; ask all round if cured. (2) **CARRIED**. "He set him on his own beast. He brought him to an inn." No forced walk, or left to chance. He saves, then keeps. Had the cured one any fear? Cannot those who believe on Jesus say, "I will trust and not be afraid" (Isa. 12. 2)? "He that believeth on Me hath everlasting life" (John 6. 47). (3) **CARED FOR**. Even at the door of the hostel he is not left to look after himself. The good "Neighbour" said, "Take care of him" (verse 35). Supplying sufficient means, "two pence." Some have said they mean the Old and New Testaments; others, Grace and Truth; certainly they indicate that He who cared for him "yesterday" was providing for "to day and forever" (Heb. 13. 8). Even if two were not plenty, "more" (verse 35) would follow. He who had been *cured* and *carried* must be sufficiently *cared for* till "I COME AGAIN." Urge your class to own up their ruin and accept the wonderful redemption so freely provided, be cared for all through their pilgrim journey, and by and by land, not in the Jericho of eternal ruin, but in Jerusalem, the golden, city of the great King. With such a subject the teacher must feel, "Whatever thou needest more I will supply." *hyp.*



## MORE PEARLS FROM OLD SEAS.

**G**REAT is the strength of cheerfulness...So long as we have God to please we need never be idle...In salvation faith is as distinctive of man as grace is of God...Our being bad sheep does not make Christ a bad Shepherd...Nothing that is *like* truth must be swallowed *as* truth...Works cannot produce faith, but true faith will produce works...If we have no faith in God's Word, how do we know that we have faith in God?... Nothing that resembles truth should be substituted for truth. ...We must not pray to please ourselves or others, but pray to please God...That science cannot be sound which would commit the Scriptures to a science which cannot be true... How beautiful must that assembly be where Watchful is the porter; where Discretion governs; where Prudence has the oversight; where Piety conducts the worship, and where Charity endears all members to each other.

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### SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

#### REPAIRING THE TEMPLE.

READ 2 Kings 12. 1-16. LEARN Rev. 3. 20. HINTS, A great Restorer, Acts 3. 21; time of restoration, Isaiah 32.; all restored, Rev. 21. 1.

**T**HE young king Joash we recently saw crowned and enthroned at Jerusalem, and the wicked Athaliah overthrown and slain. In our present lesson we see Joash using his power for God.

**THE TEMPLE.** One hundred and forty years had passed since Solomon had finished and dedicated God's house, and since that time it had been neglected and abused. God had been almost forgotten, and His beautiful house was in ruins. This condition of things had been brought about by the ungodly influence of the idol-worshipping Jezebel and her daughter Athaliah, the queen grandmother of Joash. Joash, being instructed by Jehoiada in the right way, he sought to put it right. A greater ruin by far has fallen on Adam's race. God has been forgotten in the world, and His great works have been marred, but Jesus is the great Restorer (Acts 3. 21), and when He reigns (Isa. 32) all will be right.

**THE WORKERS.** There was work to be done, and Joash called first the priests, and through them all the people, into fellowship in the good work. First of all the half-shekel (Exodus 30. 12, 13) ransom money is called for (this is the tribute money referred to in Matthew 17. 24), and is a reminder of the atonement price paid for every one—a price we could never pay—paid by Jesus, the Lamb (1 Peter 1. 18), in His blood—not silver. Besides this there was the voluntary offering according to "the heart" of the offerer, God leaving room for the showing of love to His Name as in the case of Mary (see John 12. 3).

**THE DELAY.** Then, as now, the men were not over zealous in the business. About twenty-three years apparently passed and little was done, but the money was gathering in the hands of the priests, who were collectors, and seemingly slow to give up the funds accumulated. The men who should have pushed on the work were hinderers (Jer. 48. 10, marg.). For the unsaved this is the "day of salvation" (2 Cor. 6. 2) for the saved this is the day of opportunity (Matt. 21. 28).

## *Repairing the Temple.*

**THE COLLECTION.** A large chest, having a hole in the lid, was set by the door of the temple, and the money was put in there. The chief men and all the people were pleased with the arrangement, and joyfully cast their gifts into the chest (2 Chron. 24. 9, 10). When the heart is right with God it will not be difficult to get the means to carry on His work. The high priest had the money properly counted and checked by the king's scribe.

**THE PROGRESS.** We read that the workmen who wrought on the temple works dealt faithfully. They spent it well, and did the work honestly, and in 2 Chronicles 24. 13, 14, we read that they "set the house of God in His state," and "finished" it, and brought the balance of the money to the king. This is beautiful, and just as it should be. So, in the day of Christ's reckoning with His servants, may we be found "approved" (2 Cor. 5. 9, 10). The unregenerate need to be reminded that there can be no service, no work for God, no reward until the atonement has been honoured, and Christ made Lord by faith in His name.

## **DEATH OF ELISHA THE PROPHET.**

READ 2 Kings 13. 14-21 LEARN Rev. 14. 13. HINTS, Paul's end, 2 Tim. 4. 8; Stephen's, Acts 7; Dives', Luke 16. 22; death destroyed, 1 Cor. 15. 26; Rev. 21. 4.

**E**LISHA was now quite ninety years of age; he had been prophet in Israel for fifty-five years. His life was closing in days which were growing dark for Israel.

**THE PROPHET'S RETROSPECT.** From his sick-chamber the aged prophet could look back over these fifty-five years and remember all the good way he had been led (Gen. 48. 15, 16). The Shunammite and her son; Naaman the leper and his cure; Gehazi and his fate; the awful famine in Samaria and the relief of it, with the fate of the unbelieving lord; these and much more he could see behind him, all full of God's great power and goodness. Everyone, young and old, has a past to ponder; may it be like Elisha's, a past in which God's dealings with us can be reviewed with pleasure (Deut. 8. 3-5).

**THE PROPHET'S PROSPECT.** From the sick-chamber Elisha could see ahead. The heavens had opened and received his master, and to the same haven of rest he was going, not in the same way, perhaps, but to the same place. Everyone ought to have definite knowledge about this (2 Cor. 5. 1). Christ Jesus died to bring this to light (2 Tim. 1. 10), that all may know, not only sin atoned for, but that a home is prepared in heaven for every believer (John 14. 2). The believer rejoices in "hope of the glory of God" (Rom. 5. 2), but the unbeliever is "without Christ," and consequently has "no hope" (Eph. 2. 12).

**THE ROYAL VISITOR.** Joash, the king, though not a good man himself, could not help knowing that the venerable prophet was God's servant and medium of God's favour and mercy. He knew that the death of the man of God would mean incalculable loss to the kingdom. It will also be a dark day for the world when the Lord takes His people out of it. All restraint against evil will be gone, and the world will ripen rapidly for judgment (2 Thess. 2. 7). The only safe course is to take sides with Christ now, for those who do so will never come into judgment (John 5. 24). It would seem that Joash endeavoured to comfort the dying man by suggesting that the same chariots by which Elijah had been translated were waiting on Elisha's spirit to bear it home.

**THE PROPHET'S REBUKE.** "The man of God was wroth with him" (v. 19). War was sometimes declared by the shooting of an arrow

## *Death of Elisha the Prophet.*

into the enemy's country. Elisha's instructions to the king to shoot eastward was a symbolic act indicating that he would have war with Syria, and the smiting on the ground thrice (v. 18), represented the number of victories he would gain over his enemies. Elisha was wroth with Joash for stopping at the third stroke, which revealed his want of faith and energy to fully chastise Syria and deliver Israel.

**THE RESURRECTED MAN.** "They cast the man into the sepulchre" (v. 21). A funeral procession being disturbed by a band of Moabites, the corpse was placed in Elisha's tomb, which could easily be done by removing the stone from the mouth of the cave. On the bodies coming into contact the man was miraculously restored to life again. The object of the miracle was doubtless to confirm faith in the prophecy of Elisha. See Matthew 27. 52, where the death of Christ was the quickening of the bodies of the saints.

## ISRAEL CARRIED INTO CAPTIVITY.

READ 2 Kings 17. 6-23. LEARN 1 Peter 4. 18. HINTS, A loved nation, Deut. 4. 7, 8; a sinful nation, Isaiah 1. 4; a scattered nation, Jeremiah 31. 10.

OUR lesson records in a very brief and complete manner the ruin of God's favoured people Israel, and gives at the same time a summary of the reasons for that dire calamity, teaching that the long-suffering of God has an end, that "whatsoever is sown" must sooner or later be reaped (Gal. 6. 7), and that the way of transgressors is hard (Prov. 13. 15). Captivity, transportation, and slavery were the fruit and wages of a long-continued curse of God-forgetting, persistent disobedience, and continuance in evil and heathenish practices. These are recounted with some measure of detail in the narrative.

**REDEMPTION'S CLAIM.** Redemption from Egypt and deliverance from the thralldom of Pharaoh was the basis of God's dealings with Israel and the ground of their duty of obedience (Deut. 6. 12, 13). Sin against the God who had done so much for them was base ingratitude. He had brought them out and brought them in to the land; all they had they owed to Him, yet they departed from Him and served other gods. God did not expect the heathen nations who were not so redeemed to serve Him as He expected Israel to do, and in later times the same holds good. The redeemed, and the redeemed only, can serve and obey God, and redemption is the ground of the claim (1 Peter 1. 18; 1 Cor. 6. 20).

**HEATHEN STATUTES.** The next step downwards was adopting "the statutes of the heathen" (verse 8). The fate of the people who had dwelt in the land before them was recorded for their instruction, yet withal Israel did not take warning. They sinned against light. There are numbers to-day sinning against the light of the Gospel, whose end will be eternal loss. The action of the Israelitish kings is also referred to; having a desire to conserve their rule and to prevent the people from going up to Jerusalem, the kings had set up the idolatrous calf worship of Dan and Bethel (1 Kings 12. 26). This seed of idolatry grew, and proved the ultimate destruction of both rule and people.

**SECRET SIN.** "The children of Israel did secretly those things that were not right" (verse 9). At first "secretly" and then openly built high places, and set up images everywhere. David prayed: "Cleanse Thou me from secret faults (Psa. 19. 12). To think evil is sinning against God. No life is right where thought is wrong. Sinful thoughts lead to evil ways. Secret sins will yet be spread out in the light of God.

**REPEATED WARNING.** Prophets and seers oft and again sent with the entreaty, "Turn ye from your evil ways" (verse 13). See

## *Israel Carried Into Captivity.*

Hosea 14, 1, 2, and the entreaty of love and promises of grace there. In present Gospel days the voice of entreaty is plainer, if that is possible (2 Cor. 5. 20; 2 Peter 3. 9). The tears of Jesus are evidence of God's heart of love (Luke 19. 41), the Cross of Jesus of God's righteousness in exercising that love (Rom. 1. 17).

**IRRETRIEVABLE JUDGMENT.** "The Lord . . . removed them out of His sight." Three times is this fact stated (verses 18, 20, 23). In one sense (Psalm 139) no place can be found where God's eye sees not; the meaning of it must be, "Out of the place where His eye rested in favour into the dark region of heathen captivity." Disgrace, and distress, and darkness fell on that people, but there will be restoration (Rom. 11. 26). The rejecter of Christ and His Gospel will know no return (Matthew 25. 46, &c.).

### **A PROUD KING'S FALL.**

READ 2 Chron. 26. 14-23. LEARN Jas. 4. 6. HINTS, A wise prayer, Prov. 30. 8. 9; grace needed, 2 Cor. 12. 7-10; grace given, Jas. 4. 6.

**O**UR present lesson is concerning a clever young king, the story of his success, rise, and sad fall and ruin, with a revelation of the causes of the same.

**GODLY ADVICE.** Young king Uzziah found a good adviser in the person of the godly priest Zechariah. A good companion is a great boon. "Every man is *like* the company he keeps." Uzziah was helpfully influenced by Zechariah, for we read, "Uzziah sought God in his days" (v. 5). The young king experienced the truth of the promise, "Those that seek Me *early* shall find Me" (Prov. 8. 17).

**TRUE SUCCESS.** "God *made him* to prosper" (v. 5). So long as Uzziah sought the Lord he was prosperous, for all true prosperity comes from above (Jas. 1. 17). We are dependent upon God for every blessing, and that being so, we should render to Him the obedience of our hearts. Uzziah's was temporal success; soul prosperity is of greater value than earthly riches (1 Tim. 6. 6).

**MARVELLOUS HELP.** Uzziah "was marvellously helped," see verses 7, 8, and 15. As a Warrior he overcame his enemies, and these became tributary to him. His victories were such that his kingdom extended to the Egyptian frontier. As a Builder he strengthened his position by building towers of defence. As an Inventor he made engines of war. There had been no such prosperity since the days of Solomon. There was a limit to Uzziah's success. "He was marvellously helped, *till he was strong*" (v. 15). Uzziah began to lose sight of God, and to think the great success of the nation was due to his own strength and ability. God does not mean any to be strong in themselves (2 Cor. 12. 10). Strong in the Lord, in grace, in faith, is approved—strong in self spells ruin; "without strength" is the condition of sinners for whom Christ died (Rom. 5. 6).

**DEADLY PRIDE.** "Lifted up," or "become haughty." "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16. 18). Uzziah's great success should have made him, like David (2 Sam. 7. 18), a humble worshipper and willing servant; but pride of heart knows no limit, and intrudes into the most holy places (Col. 2. 18). All sin is hateful, but the sin of pride is specially marked heinous (Prov. 29. 23).

**SURE RESULT.** The place and work of king and priest were clearly defined by God, and King Uzziah must have known this, but his heart was so inflated with pride that presumption ensued, and he violently laid hands on the priestly work. This has been done often, and will continue to be done till the Man of Sin takes the very place of

## *A Proud King's Fall.*

God (2 Thess. 2. 3). The end of Uzziah was destruction; the only end that can be to the proud and presumptuous sinner. Pride of heart keeps many from Jesus, and heaven is shut against all such (Luke 18. 17).

### THE TRUE LIGHT OF THE WORLD.

READ John 8. 1-10. LEARN Eph. 5. 13. HINTS, Light created, Gen. 1. 3; light rejected, John 3. 19; light communicated, 2 Cor. 4. 6.

**T**HE scene of the lesson is the court of the temple at Jerusalem, and there we find the Lord busy at work "early in the morning" teaching the people. Fresh from a night of communion on the Mount of Olives, He is a pattern for all who would effectually teach either old or young. Besides ability to teach, He doubtless there on that mount, as the Man dependent on the Father, breathed the atmosphere of divine justice, wisdom, and grace which comes out so beautifully in His dealing with a poor, convicted sinner.

**THE WOMAN.** The nature of the sin in question requires that the subject be spoken of carefully among the young, and sin in its broader meaning kept before the mind. It is sufficient that she was a poor, guilty, detected sinner in the bright, shining presence of the "Light." Like Isaiah (chap. 6); like Job (chap. 42. 6); like Peter (Luke 5. 8); like the Publican (Luke 18. 13); and many others.

**THE ACCUSERS.** The Scribes and Pharisees had found a new occasion to put Him they hated to the test. "This they said, tempting Him, that they might have to accuse Him" (verse 6). Not zeal for God's glory, or for Moses' law; not horror of sin, but hatred of Jesus, the moving impulse of their action. It is perfectly right to judge sin, but the motive and the spirit should be right in the judging. This can easily be applied, as most of the zeal shown in accusing others arises from no love of righteousness, but from malice and envy.

**THE QUESTION.** "What sayest Thou?" (verse 5). The way of Jesus here is very beautiful. Over and over again the question is put; calmly the One who knew their hearts traced in the earth His mark—what a mark Jesus has left in the earth!—and then lifting up Himself He said: "He that is without sin . . . first." The Light which shone on the sinning woman now shone on the accusers, and convicted under His word (Mal. 3. 2), "they went out one by one, beginning at the eldest, even unto the last," the biggest sinner first, and so on in order until there was nobody left but the sinner and the Saviour.

**THE JUDGE.** Left alone with the only One sinless enough to deal with her in judgment, the woman stood. The Light shone upon her—the light of mercy, the light of truth. Not to condemn, but to save (John 3. 17), Jesus came; and grace reigns, not that sin may abound, but that sin may not have dominion (Rom. 5. 20, 21). "Sin no more" is her orders, walk in the light her path; the forgiven follower of Jesus shall not "walk in darkness."

**THE VERDICT.** The Pharisees would not allow the Lord thus to expose them, would not accept the judgment of God against them (Luke 7. 30), or Christ's testimony about Himself. They said, "Thy record is not true." This was making Him a liar, and plainly declaring their unbelief (1 John 5. 9, 10). Besides His own words and works, testimony to and evidence of His verity, Jesus referred them to the Father-God's testimony (Matt. 3. 17; 17. 5). So, to reject Christ is to reject God, for they are one. Further on Jesus said: "Ye shall die in your sins"—an awful condition to die in; and that is the end of all who refuse convicting and converting light—they go out into the blackness of darkness for ever.

## HANDFULS OF HELP.

**“Peace, Peace, to him that is far off, and to him that is near” (Isa. 57. 19).**

- I. Darkness was upon the face of the deep, and the Spirit of God moved, then there was light, life, and fruitfulness, - - Gen. 1. 2 31
- II. Dead in trespasses and sins. All darkness and unfruitfulness until the Spirit be poured upon us from on high, the wilderness become a fruitful field, and the fruitful field be counted a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field, Isa. 32. 15, 16  
**“The work of righteousness shall be peace; righteousness quietness and assurance for ever” (Isa. 32. 17).**

### MY PEOPLE SHALL DWELL IN—

1. A peaceful habitation. Thou wilt keep him in perfect peace, whose mind is stayed on Thee, - - - - - Isa. 32. 18  
 Isa. 26. 3
  2. In sure dwelling places. They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever, Isa. 32. 18  
 Ps. 125. 1
  3. In quiet resting places. They shall sit every man under his vine and under his fig tree; and none shall make them afraid, - Micah 4. 4
  4. In quiet resting places when it shall hail, coming down on the forest. Only in the land of Goshen, where the children of Israel were, was there no hail, - - - Ex. 9. 26
- “So mercy and truth are met together; righteousness and peace have kissed each other” (Psa. 85. 10).**

### The Keeper and the Kept.

1. The Lord is thy Keeper, - - - - - Psa. 121. 5
  2. He will keep the feet of His saints, - - - 1 Sam. 2. 9
  3. Behold, I am with thee, and will keep thee, Gen. 28. 15
  4. By the power of God, - - - - - 1 Peter 1. 5
  5. Kept from falling, - - - - - Psa. 121. 3; 145. 14
  6. Kept from evil, - - - - - John 17. 15; Psa. 121. 7
  7. Kept in peace, - - - - - Isa. 26. 3; Phil. 4. 7
  8. Kept continually, - - - - - Psa. 121. 4; 139. 18
  9. Kept in the hour of temptation, - Rev. 3. 10; 2 Tim. 4. 17
- “Now unto Him that is able to keep, . . . be glory, . . . both now and ever. Amen” (Jude 24).**

## TALES WORTH TELLING.

**Like a Lamb.**—"He died like a lamb" said one to a Christian worker. "But did he *live* like a lamb," inquired the veteran Balaam tried to live as sinner and die as saint (Num. 23. 10).

**The Broken Mirror.**—Lais broke her looking-glass because it showed the wrinkles on her face. Many men are angry with those who tell them their faults, when they should be angry only with the faults that are told them. "Faithful are the wounds of a friend: but the kisses of an enemy are deceitful" (Prov. 27. 6).

**The Orphan's True Friend.**—"What do you do without a mother to tell all your troubles to?" asked a child who had a mother of one who had none. "Mother told me whom to go to before she died," answered the little orphan. "I go to the Lord Jesus: He was mother's Friend, and He's mine." "Jesus Christ is in the sky. He is a long way off, and He has a great many things to attend to in Heaven. It is not likely He can stop to mind you." "I do not know anything about that," said the orphan; "all I know is, He *says He will, and that's enough for me.*" "Call upon Me in the day of trouble: I will deliver thee" (Psa. 50. 15; 90. 15).

**The Brahman's Parable.**—A Brahman compared the Christian missionary to a mango tree. It puts forth blossoms and then weights its branches with fruits. For itself? No, for the hungry who come to it for food. By-and-by the tree is assailed with clubs and stones. Its leaves are torn and its branches are bruised and broken. It is stripped bare. But does it resent this cruel treatment and refuse to yield fruit another year? No, next year it is more fruitful than ever. So it is with the Christian missionary, said the Brahman. "They that were scattered abroad went everywhere preaching the Word" (Acts 8. 4).

**The Light on the Pattern.**—In one of the famous lace shops of Brussels there are certain retired rooms devoted to the spinning of the finest and most delicate lace patterns. These rooms are altogether darkened, save for the light from one very small window falling directly upon the pattern. There is only one spinner in the room, and he sits where the narrow stream of light falls upon the threads that he is weaving. "Thus," you are told by the guide, "do we secure our choicest products. Lace is always more delicately and beautifully woven when the worker himself is in the dark, and only his pattern is in the light." When any soul is shut in with God how wonderful the web of life is wrought (Rom. 8. 9).



## THE KNOWLEDGE OF GOD.

THE supreme end of life is to know God and make Him known; and how is this possible so long as we neglect the very means He has chosen for conveying to us that knowledge! Even Christ, the Living Word, is to be found enshrined in the written word. Our knowledge of Christ is dependent upon our acquaintance with the Holy Scriptures. A. T. PIERSON.



MADAME WILLY,  
WHO LAID DOWN HER LIFE IN LAOS.

## MADAME WILLY, OF LAOS.

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MADAME HENRIETTE ELISABETH HUBERTINE WILLY was born March 28th, 1864, at Herve, in the Province of Liège, in Belgium. Her parents were devout Roman Catholics, but when yet a young girl Mademoiselle Lovenfosse (as she was then) was awakened in some measure to her need of God by hearing the priest read Matthew 7. 7, 8 at her confirmation service. Her heart was so aroused on that occasion by the Word of God that she could not, like the other communicants, spend the rest of the "Confirmation Sunday" in gaiety, but withdrew herself from the scenes of frivolity, and went aside and prayed earnestly that God would allow her to go to heaven on the ground of His own Word that she had just heard. It was not, however, till some years later, whilst living in Paris, that she really found peace through believing. Her conversion was a thoroughly clear-cut one. The same Word which had so greatly influenced her years before now flooded her soul with light, joy, and the blessed liberty that only emancipated Roman Catholics know. It was characteristic of her to take God at His Word. She honoured God by believing all His Word.

Mrs. Willy was a diligent student, and had received high diplomas as a teacher, in which capacity she taught at Cheltenham High School, and at different places on the Continent. Many speak most highly of her as an efficient teacher, but above all she had a powerful influence for good upon all her pupils.

The condition of the heathen lay greatly upon her heart, and in 1902 the Lord sent her forth to labour for Him. She first went to TONGKAI, Lower Siam, where for about a year she lived with Dr. and Mrs. Amner, seeking to acquire a knowledge of Siamese. In September, 1903, Miss Lovenfosse came down to Singapore, and was married to Mr. M. Willy by the writer of these lines. After a brief stay in Singapore Mrs. Willy left with her husband for SONGKHON to work amongst the Laotian people. These were pioneering days, and the accommodation was anything but comfortable, but she was there for her Lord, and gladly suffered privation for the Gospel's sake. The strain of the work soon proved too much for her, and she had often to "rest awhile." Early in 1907 it was thought necessary that Mrs. Willy should leave Songkhon for an operation, but on arriving in Singapore the Lord graciously averted this operation. During this time of sickness our sister, Miss Mary Frame, gave unwearied atten-

*Madame Willy, of Laos.*

tion to Mrs. Willy, and after a sojourn of about ten months in Singapore the Lord opened the way for Mr. and Mrs. Willy to visit Switzerland in April 1908. They had not been long home before the terrible news reached them that two of their fellow-workers, Mr. and Mrs. Contesse, had been taken away by cholera. This greatly hastened the return of Mr. Willy. After her husband had returned to Laos Mrs. Willy stayed a short while seeking to find a home for her two little girls. In April, 1909, Mrs. Willy came out alone to join her husband. She was full of bright hopes for future work, and had many plans for the "dear Laotians," as she always affectionately spoke of them. The Lord had also arranged something better for her.

In December, 1909, she contracted acute dysentery, had a relapse with fatal complications, and for two months she suffered great agony, but amid intense suffering there was "peace, perfect peace." On February 10th, 1910, she realised that she was going home, and turning to her husband, said, "Tell all the dear friends that I remember them, and that I am perfectly happy; I am rejoicing, for I shall soon sing the song of the Lamb." Then she sang the first verse of the French hymn, "I thirst after Thy presence." With a radiant smile she said, "The Lord Jesus is here, He has come to fetch me. Take care of my two darling ones." She asked brother Audétat if he knew the French hymn, "Near Jesus all will be beautiful?" neither knew this hymn, so she sang it herself, and remarked how beautiful it was. Truly translated it reads:

" Oh, how I long to go away!  
What an ugly scene down here!  
Oh! up yonder, up yonder,  
It will always be beautiful."

The days that followed were full of suffering, yet her heart thought and cared for others. It was simply heart-breaking for the dear husband to hear her refer to her two precious little pets so many thousands of miles away. "You will give many big kisses to my darlings, and tell them how much I would have liked myself to kiss them; bid them love the Lord Jesus all the days of their lives." Sa'utations to all the good friends. "Ask them to pray for the dear Laotians; this is my last request, then I would like to lay my dear chi'dren on the heart of the assemblies of God."

Lord's Day, February 13th, she asked the time, and being

*Madame Willy, of Laos.*

told 10 a.m., she said, "The saints are gathered together now, the Lord bless them." Her cry throughout the day was, "Lord Jesus, do come and fetch me!" She sang very sweetly two French hymns, "Open Thøu my heart," and "The precious Blood of the Lamb." Thursday, 17th, still conscious, but quite unable to open her mouth Her husband sang with her consent their favourite hymn, "The Precious Blood." She followed both the singing and the prayer that followed, and at midnight at 12.30 o'clock she was not, for the Lord had taken her. Her brief period of devoted service, her weary hours of suffering are passed. She has entered into "the recompense of the reward."

Where are the sisters who will rise up and fill up the gaps and strengthen the ranks of devoted women workers for God?

A. R. T.

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### HINTS FOR OPEN-AIR WORKERS.

Collected at a Conference in Glasgow, May 23, 1910, by HyP.

PSALM 126. 5 speaks of the *sower*, Psalm 127. 1 of the *builder*. Sowing is outside work, building inside. The two should always be kept together.

Three contrasts are given in Psalm 126. 6—Sowing—reaping, seed—sheaves, weeping—reaping.

Three commands—"Go ye into all the world" (Mark 16. 15), "Go ye into the highways and hedges" (Matt. 22. 9), "Go ye and teach all nations" (Matt. 28. 19).

In heaven they *sing* Redemption's song, on earth we are privileged to *tell* it.

Tradesmen usually put the best outside—why should not the open-air workers?

Cultivate a lowly spirit. "What a lot they think of themselves!" loudly remarked a tipsy man at an open-air meeting.

There are thirteen and a half millions of children in the British Isles, yet only six millions attend Sunday schools. The other seven and a half millions can only be reached by the open-air.

Most denominations are mourning over declining interest and numbers. The energetic open-air preacher never had such numbers, interest, or freedom as to-day.

To maintain what is sometimes called "a Gospel testimony" in connection with the assembly, many a good open-air meeting is stopped to enter a building where there are a few Christians and a number of empty seats.

## *Hints for Open-Air Workers.*

Three aims should ever be before the workers—obtain, retain, constrain.

**OBTAIN** by good muster, united action, hearty singing, brief and pointed addresses, concentrated interest of all.

**RETAIN** by avoiding long yarns, awkward pauses, unwise statements, workers staring around, talking to each other, giving away tracts, or otherwise lacking concentration.

**CONSTRAIN** by personal enthusiasm, quiet prayer, pleading for Jesus sake, inviting to indoor gathering, or friendly word at close.

The outdoor *method* could be taken indoors—the indoor *order* could well be taken out of doors.

If you have one text don't have more than three points for same.

The subject dispersed in the speaker's mind will soon lead to a dispersed audience.

The ideal open air has three things—testimony, truth, and thrust.

Dwell much on the fact, folly, and fatality of sin.

John Wesley said he did far more good preaching three days from his father's tomb than three years from his father's pulpit.

"His spirit was *stirred* in him" (Acts 17. 16), so will it be with every effective open-air preacher.

It is computed that out of a population of close on 900,000 in Glasgow, only about one-third ever enter a religious building, and many of these we know do not hear the Gospel. How are the remaining 600,000 to be reached? One way is by faithful open-air preaching.

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## TALES WORTH TELLING.

Related at same Conference of Open-Air Workers.

**Where to fish.**—A fisherman asked a local man if it was against law to fish in a certain stream. "It's not against law, but it's against commonsense, for there have been no fish in that stream from time immemorial," replied the resident. Fishers of men must go where the fish are. "Launch out into the deep" (Luke 5. 4).

**Was it faithful preaching?**—A North of Ireland enthusiast remarked that he was not preaching five minutes till the people were fleeing in all directions. He called it faithfulness; we call it something else. Paul the Pattern said, "By all means save some" (1 Cor. 9. 22).

## MARKS OF A SPIRIT-FILLED MAN.

THE man full of the Spirit will be "known by his fruits." Every side of his Christian life will be influenced thereby. I will point out three marks:

(a) The Spirit-filled believer will be *holy in character*. Not that the evil principle in him called "the flesh" will be improved by the presence of the Spirit, much less eradicated, nor even that it will cease to "lust," but it will be controlled by the contrary "lusting" of the Spirit, so that the believer will not do the evil things his flesh would prompt him to do, or in other words, "will not fulfil the lusts of the flesh," but will bring forth the nine-fold fruit of the Spirit—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

(b) He will be *thankful in habit*. In Ephesians 5. 19 the first result of being filled with the Spirit is "speaking to yourselves in psalms and hymns and spiritual songs" to the accompaniment of "melody of the heart," and the "harmony of life" in verse 19 already referred to. The Spirit-filled man will, like Barnabas, that good man and full of the Holy Ghost, be glad when he sees the grace of God in operation, even though he may not have been the instrument of blessing. He will not seek to belittle the work of others because "they follow not us." Like Paul, he will rejoice if Christ is preached, though he may deplore much connected with the preaching. He will be thankful for all that is of God in the movements around, while, as far as in him lies, "taking forth the precious from the vile" (Jeremiah 15. 19).

(c) He will be *faithful in testimony*. All we know of the apostolic preaching shows that it was no one-sided proclamation of the love of God apart from the question of sin and judgment. Peter, at Pentecost, full of the Holy Ghost, pressed home on his hearers their rejection of Christ, and so in Acts iii. and iv. In like manner Paul did not shun to declare to the saints the whole counsel of God. He kept back nothing that was profitable. The elders in Acts iv. marvelled at the boldness of Peter and John. The Spirit-filled preacher will neither fear the frown nor seek the smile of those who listen. His testimony will include all the truth of God for saint or sinner "in its season." Paul was as full of the Spirit when he branded Elymas as a "son of the devil" (Acts xiii. 9), as Stephen was when he prayed for forgiveness on his enemies (Acts 7. 60). W.H.

## SUBJECTS FOR SPEAKERS AND STUDENTS.

### A Solemn Threefold Cord.

1. The Saviour's gracious invitation, - - - Matt. 11. 28
2. The Saviour's plaintive lamentation, - - - John 5. 40
3. The Saviour's solemn declaration, - - - John 8. 24 G.H.

### Threefold Privilege.

1. Abide *with* Me, 1 Sam. 22. 23
  2. Abide *in* Me, - - - John 15. 4
  3. Abide *for* Me, - - - Hos. 3. 3
- G.H.

### What the Thorns Teach.

1. Ruin, - - - - Gen. 3. 18
  2. Redemption, - - - Matt. 27. 29
  3. Regeneration, - - - Isa. 55. 12
- H. K. D.

### Five Points of Time.

1. The fulness of the time, - - Gal. 4. 4, - The birth of Christ
2. The consummation of ages, - Heb. 9. 26, The cross of Christ
3. The end of the age, - - - Matt. 13. 39, Close of Christianity
4. The fulness of the times, - Eph. 1. 10, The millennium
5. The end of time, - - - - 1 Cor. 15. 24 w. w. F.

### Things Eternal

for the People of God.

1. The Son . . . who became the Author of *eternal* salvation unto all them that obey Him, - - - - Heb. 5. 8, 9
2. Hath obtained *eternal* redemption for us, - - - - Heb. 9. 12
3. That they might receive the promise of *eternal* inheritance, Heb. 9. 15

E. A. H.

### Soul Prosperity.

1. Delighting in Lord, Psa. 34. 2
2. Thirsting for God, ,, 42. 2
3. Trusting in God, ,, 57. 1
4. Waiting upon God, ,, 62. 1
5. Satisfied and following closely, - - ,, 63. 5-8
6. Praising the Lord, ,, 103. 1
7. Keeping low, adhering to the Word, and loving it exceedingly, - - Psa. 119. 25, 167
8. Waiting for the Lord, Psa. 130. 5, 6 w. J. M.

### Lessons from Lazarus.

1. He was loved by Jesus, John 11. 5
2. He was lifeless, John 11. 14
3. He got life through Jesus, - - - - John 11. 44
4. He got light, - - - - John 11. 44
5. He got liberty, - - - - John 11. 44
6. He had life sustained, John 12. 2
7. He manifested life, John 12. 11

W. J. M.

### The Mounts of the Bible.

1. Sinai, the law, - Deut. 33. 2
2. Ebal, the curse of the law, Deut. 27. 13
3. Calvary, the curse removed, Luke 23. 33
4. Gerizim, present blessing, Deut. 27. 12
5. Pisgah, future inheritance, Deut. 34. 1
6. Olives, coming, - Zech. 14. 4
7. Zion, the final kingdom, Isa. 24. 23 J. H. B.



## A HOLY PRIESTHOOD.

**PRIESTHOOD**, which includes both access to and worship in the immediate presence of God, can only be enjoyed by His call and separation, though to-day it is the privilege of every believer.

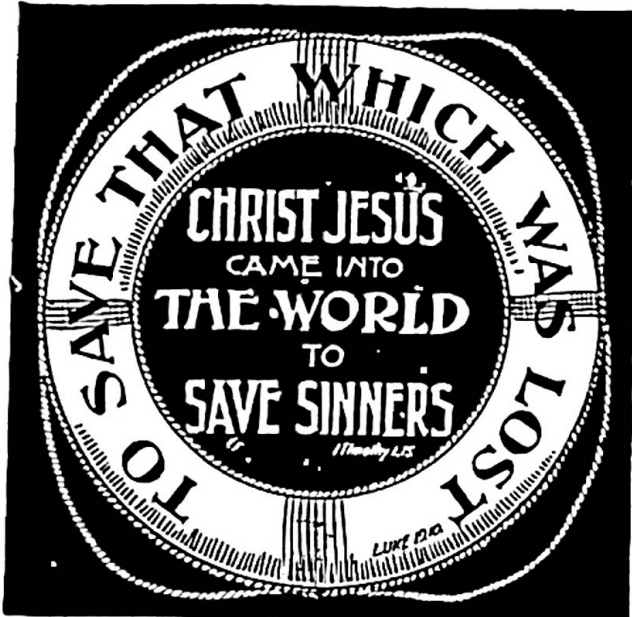
**Separation.** "Ye are a royal priesthood" (1 Peter 2. 9), is a quotation from Exodus 19. 5, while the language of this portion, as well as the Epistle to the Hebrews, is that of Leviticus; therefore the shadow of the past finds its fulfilment in the blessings of the present. The promise was addressed to a redeemed and separated Israel, and then, as now, the ultimate end of redemption was the relationship which priesthood expresses (Rom. 5. 11). The limitations of Israel's priesthood but emphasise the grace under which we enjoy this blessing, the favour of God allowing us near.

**Standing.** Scripture makes it abundantly clear that the order of priesthood has been changed, that the earthly tabernacle has been removed, and that in heaven itself the spiritual priesthood exercise their blessed office. Of old the way into the holiest was a pathway of blood, and so to-day in every relationship we occupy we are dependent for our fitness and acceptance on the finished work of Christ. In Hebrews 9. 12-24 we see the precious blood in relation to the sanctuary, and in chapter 10. 14 in relation to the saint; that which makes us meet also gives us our standing before God, while He who shed it is our High Priest and way of approach (v. 20).

**Sacrifice.** As the priesthood has been changed, so also has been the sacrifice "No more sacrifice for sins" (Heb. 10. 26), tells that propitiation is completed. "Spiritual sacrifices" (1 Peter 2. 5). "The sacrifice of praise" (Heb. 13. 15). "To do good, and to communicate" (verse 16) defines the nature and character of the sacrifice, which is not to secure acceptance, but to express affection. Not the bondage of a slave, but the response of a loving heart to the grace of God. The formation in us of a desire to render unto God our all, in return for the ALL so freely given for us.

**Sufficiency.** Nothing less than the full response of heart and life is worship, and yet it would be incomplete and unacceptable in itself. The incense on the censer required the live coal from the altar. The priest in the holiest, the blood in the basin, and so it is only in humble dependence upon God and in communion with Christ that acceptable worship is possible. Its origin must be the cross, its energy the power of the Spirit, and its object the glory of the Well-Beloved. J II.

## THE HEAVENLY LIFEBOUY.



YOU are at the sea-side; you want an effective lesson at short notice. What more striking and simple than a **LIFEBUOY**, which can readily be drawn on a blackboard obtainable from almost any day-school, or black sheet of paper supplied by any bookbinder, or better still a real buoy can be borrowed from most captains, piermasters, coastguard, or lighthouse

keepers. Fix up on pier wall or railing, or get big lad to hold on table. Fix the minds of the young on central words. I. *Who is it for?* **LOST**. Draw on sketch or get some lady or gentleman to read Luke 19. 10, "To save that which was LOST." No use on land, little use to captain on the bridge, invaluable to anyone drowning, lost at sea, or in danger. Thrust home *ruin* point, then apply remedy. II. *What is it for?* **SAVE**. Not ornamental, not for pleasure, but practical, to **SAVE** from a watery grave. So Jesus saves from "the wrath to come" (Matt. 3. 7), "from the power of Satan" (Acts 26. 18), "unto the end" (John 13. 1). A drowning man does not do half and someone else half. He trusts entirely to the buoy. Jesus saves *entirely* all who trust Him (Heb. 7. 25). III. *How is it done?* **CHRIST JESUS**. The man on shore must throw the lifebuoy. It is help from without. So the Saviour of sinners leaves the glory, is lifted up on Calvary, and thus comes "NIGH" (Rom. 10. 8) to any lost one who desires to be saved. Here point out folly of delay. Apply any local story. IV. *Who can have it?* **THE WORLD**. Not the good, not the select, not the rich *only*, but "THE WHOLE WORLD." Helper might read 1 John 2. 2 to clinch this point. Tell own conversion; point out different nationalities in crowd—English, Scotch, Irish, French, American, &c. Ask the saved to testify unitedly by holding up their Bibles, that "whosoever will may come" (Rev. 22. 17). V. *How is the audience divided?* All are either **U.S.** or **S.S.**, no middle class. Each one who has "believed on the Lord Jesus" is a **SAVED SINNER**. Each one who has "believed *not*" is an **UNSAVED SINNER**. HYP.

## TALES WORTH TELLING.

**“Dead Certs.”**—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 that sent Me *hath* everlasting life” (John 5. 24), and “ye may *know* that ye have eternal life” (1 John 5. 13).

**The Hermit and the Scoffer.**—A wild young fellow, once observing a hermit who passed his time in fasting, in prayer, and in mortification, thus addressed him: “Father,” said he, “what a miserable condition is thine if there is not another world after this.” “True, my son,” answered the hermit, “but what will be thy state if there is?” If hope *here* only, “we are of all men most miserable” (1 Cor. 15. 19); thank God for certainty concerning *there* (1 Cor. 15. 54-57).

**“Hurrah for Britain’s Queen.”**—In the days of Queen Victoria, a young man once lay in a prison in the North of England, under sentence of death. A petition for reprieve was got up on his behalf, and was successful. When an official entered the cell and told him that the death sentence was not to be carried out, the young man clapped his hands, and said: “Hurrah for Britain’s Queen.” A greater than Britain’s reigning monarch offers pardon to all. “Thou art a God of pardons” (Neh. 9. 17.; Isaiah 55. 7). Have you said “Hurrah”?

**How Much Do You Owe?**—A lad named Sydney, who had reached the age of ten, overheard a conversation about certain bills which had to be paid, and conceived the idea of making out a bill for what he himself had done. The next morning he quietly laid on his mother’s plate at breakfast the following statement:—“Mother owes Sydney: For getting coals six times, 6d. For fetching wood lots of times, 6d. For going errands twice, 4d. For being a good boy, 2d. Total, 1s. 6d.” His mother read the bill, but said nothing. That evening Sydney found it lying on his own plate, with the 1s. 6d. as payment; but accompanying it was another bill, which read as follows:—“Sydney owes mother: For his happy home for ten years, nothing. For his food, nothing. For nursing him through illness, nothing. For being good to him, nothing. Total, nothing.” When the lad had looked at this, his eyes were dim and his lips quivering. Presently he took the 1s. 6d. out of his pocket, and rushed to his mother, flung his arms round her neck, and exclaimed: “Mother, dear! I was a mean wretch! Please forgive me, and let me do lots of things for you still.” Jesus gave His all for us (Phil. 2. 6-8). How do we answer His question—“Lovest thou Me?” (John 21. 15).

## HIS MERCY ENDURETH FOR EVER.

**W**E should seek to have this deeply written into our hearts. Oh, it is so precious a truth. His love is unchangeable, and His mercy endureth for ever! Oh, if this were continually in our hearts, and we grasped it, what peace and joy in the midst of trials and difficulties! How happy we shall be, because we say to ourselves, "My Father in heaven has almighty power; my Father in heaven loves me with an eternal unchanging love; my Father in heaven loves me as He loves His holy child Jesus; my Father in heaven is delighted with me for Christ's sake. I am His dear child, His beloved child—vile, worthless, guilty sinner that I am in myself—for He looks at me, not as I am in myself, but as I am in Him, and therefore continually dear to His heart am I."

GEORGE MULLER.

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## SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

### HEZEKIAH'S GODLY TRAINING.

READ 2 Chronicles 29. 1-14. LEARN Matthew 6. 33. HINTS, Other good mothers, Hebrews 11. 23; 1 Samuel 2. 19-26; 2 Timothy 1. 5; a bad mother, Mark 6. 24

**T**HE opening events of the reign of King Hezekiah in Jerusalem are now our subject of study. He was one of the most illustrious of the kings of Judah, for "after him there was none like him . . . nor any that were before him" (2 Kings 18. 5). Hezekiah, with Asa and Josiah, are the three kings described as following in the steps of David, the man after God's heart, and Hezekiah was chief of the three. His father, Ahaz, was not a good man, but the opposite, and we must look elsewhere for the influences at work to make the son of a bad king a good and zealous worker for God, and a reformer of the evil his father had done.

**A BAD FATHER.** King Ahaz, the father of Hezekiah, was a wicked man. He was an idolater (2 Kings 16. 3). He shut up the doors of the temple (2 Chron. 28. 24); he discontinued the burning of incense to the Lord and the evening and the morning sacrifice (2 Chron. 29. 7). The interior of the temple was neglected, and allowed to get into a state of disrepair and uncleanness. All this had a most demoralising effect on the people. We read: "The Lord brought Judah low because of Ahaz, king of Israel; for he made Judah naked, and transgressed sore against the Lord" (2 Chron. 28. 19).

**A GOOD MOTHER.** If Hezekiah had a bad father he had a good mother. Her name was Abijah, which means "my Father is Jehovah." She was the daughter of Zechariah, the man of God and adviser of King Uzziah. The name Hezekiah, which she gave to her son, means "strength of Jehovah." From his mother, no doubt, Hezekiah received pious training and instruction in the ways of God. It has been said that a good mother is worth a hundred schoolmasters. We have examples of this all through Scripture—Moses and Samuel in the Old Testament, and Timothy in the New. Richard Weaver, the great Revival preacher, seldom preached without some affectionate allusion to his praying

## Hezekiah's Godly Training.

mother. Sad to state, there are those to-day who, spite of the fact that they have godly mothers, are serving sin and Satan.

**A WISE SON.** In 2 Kings 18 we find a five-fold description of the king's character: (1) He did right "in the sight of the Lord"; the Lord's judgment, not his own or man's, being the standard of right and wrong. (2) "According to all that his father David did"; the highest model that could be found. The Christian's Model is Jesus (1 Peter 2. 21). (3) "Trusted in the Lord God." Without faith it is impossible to please God (Heb. 11. 6). Hezekiah was a dependent on God's protection and sustenance. (4) "Clave unto the Lord"; steady and constant attitude, abiding purpose of heart (Acts 11. 23). (5) "Kept His commandments." The Word of God was the king's guide-book and rule of life. These things were all true concerning Hezekiah himself, before he sought to deal with other people and things around him. "Do and teach" is Jesus' way (Acts 1. 1).

**A TRUE CONFESSION.** "Our fathers have trespassed," &c. (verse 6). Hezekiah fully acknowledged the justice of God's judgment on the nation. Confession is one of the first steps towards either conversion or revival. It was when Isaiah said: "Woe is me! for I am undone," that the seraphim flew with a live coal from off the altar" (Isaiah 6. 5, 6). "If we confess our sins, He is faithful and just to forgive" (1 John 1. 9).

**A RIGHT COURSE.** "It is in mine heart to make a covenant with the Lord" (verse 10). We are reminded of the New Covenant made *for us* by Jesus, the only Mediator between God and man (Heb. 12. 24). Next, if the temple is to be cleansed a band of *sanctified* men are needed for that purpose (verse 15). Every Christian should be "a vessel unto honour, *sanctified*, and meet for the Master's use" (2 Tim. 2. 21). Further, if there is to be worship the house must be *cleansed*. This is God's order. Multitudes to-day are attempting to worship a holy God who have never been cleansed from their sin.

## REVIVAL IN ISRAEL.

READ 2 Chron. 29. 18-29. LEARN Acts 3. 19; HINTS, Revive me, Psalm 138. 7; revive us, Psalm 85. 6; revive Thy work, Hab. 3. 2.

**I**N our last lesson we left off at the charge of King Hezekiah to the priests to prepare themselves and the house of the Lord for the revival of the service and worship of God. Beginning at the inner part, they cleansed till they reached the porch, and in sixteen days they had finished their work, set things in order, and reported this to the king.

**AN ABSOLUTE NECESSITY.** Cleansing of the temple was a good work, but it could not put away sin. The priests had scrubbed, and swept, and polished, but still sin remained. "Without the shedding of blood is no remission" (Heb. 9. 22). "Kingdom, sanctuary, and priests," all under sin—no difference—all have sinned (Rom. 3). Hezekiah knew this fundamental truth well, so seven bullocks, seven rams, seven lambs, and seven he goats were brought for a sin-offering. Those twenty-eight animals in their different virtues and values are shadows of the Lord Jesus, the perfect Sin-bearer and Sin-offering, in His completeness and untold preciousness (Isa. 53. 10; John 1. 29; 2 Cor. 5. 21; Heb. 10. 12).

**A COMPREHENSIVE SACRIFICE.** In the case of the seven he goats, it is to be noted that king and congregation joined in laid-on hands on the heads of the goats. This meant identification. In the sight of God the offerer and the offering exchanged places. So was it at the cross. He was made "to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5. 21).

## *Revival in Israel.*

Further, ALL ISRAEL, was represented (verse 24). This is suggestive. King and beggar, prince and peasant are on a level at the Cross of Calvary, and ALL the saved are there. "All men everywhere" (Acts 17. 30) is now the character of the sin-offering of Jesus (2 Tim. 2. 6).

**A DIVINE ORDER.** "He set the Levites in the house of the Lord" (verse 25). The order is Divine. There can be no true worship until sin is put away. Once sin is dealt with, the persons who were sinners are transformed into worshippers (Heb. 10. 19).

**AN ACCEPTED SACRIFICE.** This is different from a sin-offering—the body of the sin-offering was rejected and burnt outside the camp; the body of the burnt-offering was accepted and burnt on the altar. The one a picture of Jesus suffering for sin, the other that of Jesus accepted in His own worth (Heb. 9. 14; Eph. 5. 2).

**AN ASCENDING SONG.** It was when the smoke of that offering was seen ascending up to the presence of God that the song began, and so long as the sacrifice yielded that savour the song lasted. This surely speaks of worship without end, for the acceptance of Jesus will never cease—the sacrifice never lose its worth (Eph. 2. 7). Our lesson closes with a view of the king and all who were with him prostrate in worship.

## GLADNESS OF GOD'S PEOPLE.

READ 2 Chron. 29. 29-36. LEARN Acts 2. 46. HINTS, Glad tidings, Luke 2. 10, 11; glad strangers, Matt. 2. 10; glad city, Acts 8. 8; glad man, Acts 8. 39.

**I**N a previous lesson we saw the good work of restoration and revival in progress under King Hezekiah's influence. The continuation and perfection of that beneficent work is now our theme.

**A WORSHIPPING PEOPLE.** "The king and all that were present with him bowed themselves and worshipped" (verse 29). The king also commanded "the Levites to sing praise unto the Lord" (verse 30). Singing praise to God is different from fine music sung to please the ear of man. Praise is the expression of thankfulness to God for His goodness (for example Isaiah 12. 1; Acts 2. 47, &c.), is glorifying to God (Psalm 50. 23), and is acceptable to Him (Heb. 13. 15, 16); but only the living can praise God (Isa. 38. 18, 19). Gladness is the portion of a people redeemed and brought near to God. "Happy is the man whose transgressions are forgiven" (Psalm 32); "They began to be merry" (Luke 15); "There was joy in that city" (Acts 8. 8); "They received Him gladly" (Luke 8. 40). Worship differs from praise in that it is the adoration of God in the heart because of what He is. We praise Him for what He has done; we worship Him because of His own worth (Psalm 72. 11; Matt. 2. 11; Luke 24. 52).

**A PRIVILEGED PEOPLE.** "Come *near* and bring sacrifices" (verse 31). What a contrast to the word spoken to Moses, "Worship ye *afar* off" (Exod. 24. 1). Now that the sin and burnt offerings have been sacrificed, the people enter the house of the Lord. Like the people in Hezekiah's day, our sin had shut us out from God's presence, but every true Christian can say, "We who were sometimes far off are made nigh by the blood of Christ" (Eph. 2. 13).

**A GIVING PEOPLE.** "As many as were of a free (or willing) heart" gave burnt offerings (verse 31). This showed the reality of the revival. They gave in such abundance that there were not sufficient priests to slay the burnt offerings (verse 34). The sacrifices were given in grateful response to God's bounty. As we consider the goodness of God and the grace of the Lord Jesus Christ, can we give Him too much? He is worthy of the best.

## *Gladness of God's People.*

**A JOYFUL PEOPLE.** It was a cause of joy to all that God was the source of the whole matter. Note that Hezekiah does not claim the honour, and the priests are not praised, nor the people, but "God had prepared the people"—"All things are of God" (2 Cor. 5. 18); "Every good gift is from above" (James 1. 17). It had been done promptly, suddenly, not evolved laboriously out of an unwilling people, but, like the breath of spring on the dry and bleak earth, causing growth and verdure, God's blessed Spirit quickens with His breath the dry bones (Ezek. 37).

### **THE BLIND BEGGAR CURED.**

READ John 9. 1-17. LEARN Ephesians 5. 14; HINTS, Sweet light, Ecclesiastes 11. 7; true light, John 1. 9; great light, Isaiah 60. 2; perfect light, 1 John 1. 5.

**T**HERE is no more interesting miracle-narrative than the one which forms the subject of this lesson; it is brimful of suggestive points.

**THE TIME.** A Sabbath morning in winter in Jerusalem, and probably close to the gate of the temple. A former lesson was about a woman and the men who said she should be stoned, and it is worth noticing that what Jesus said in that connection led to these men taking up stones to stone Him (John 8. 59). Passing by from that angry crowd, Jesus and His disciples reached the spot where sat the blind, beggar man.

**THE SUBJECT.** A man poor and blind—born that way—had always been so, and would always have been so, had Jesus of Nazareth not "passed by." This is a true picture of man "sitting in darkness" (Matt. 4. 16); "cannot see" (John 3. 3); and "blinded" (2 Cor. 4. 4), but Jesus has come that "they which see not might see" (John 9. 39).

**THE MANNER.** After teaching the disciples that the purpose of the man's blindness was God's glory in Christ's work on the man (a broad truth this), Jesus made clay and smeared the man's blind eyes. The meanness of the material might teach that God hath chosen weak and foolish things that the power may be plainly known as God's (1 Cor. 1. 21-28). The man's obedience and faith were also seen in his going to Siloam, a spectacle of foolishness to all who saw him (1 Cor. 3. 18)—a "wise" fool.

**THE CURE.** He went blind, he "came seeing"—he lost his mud, his foolishness, and his blindness all at once. How? By the obedience of faith on his part (Rom. 1. 5), and the power of God on Christ's part (Rom. 1. 16). How simple the action of the man; how great the benefit he received, and all for nothing!

**THE CONFESSION.** First to his parents, then to the neighbours, then to the Pharisees, the man told the story o'er and o'er. "I was a beggar, was blind; the Man Jesus did it, did it all. Once I was blind, but now I see." On the Sabbath Day He did it—others might think more of the day than the Man, but it was the Man the once-blind man praised. Not the clay, nor the day, but Jesus. "What do you think of Him?" say the Pharisees. "He is a Prophet," said the man—that was all he then knew; he was to learn more, as we shall see in a future lesson.

**THE LESSON.** It will be observed that this work of Jesus on the blind man was done at a time when Jesus' life was in danger; that He took time to pause and help, working while it was day (verse 4), even although it was a stormy day. Further, notice that Jesus acted voluntarily out of His own goodness; we do not read that the man sought or expected to be blessed. This is God's way—ever since the fall He has been seeking to bless out of His own heart of love.



## HANDFULS OF HELP.

**Very able Men for the Work of God** (1 Chron. 9. 13).

1. *David*, who kept His commandments, and followed Him with all his heart, to do that only which was right in His eyes, - 1 Kgs. 14. 8
2. *Joshua*, who left nothing undone of all that the Lord commanded Moses, - - - Josh. 11. 15
3. *Hezekiah*: every work he began in the service of God he did it with his heart, - - - 2 Ch. 31. 21
4. *Baruch*, who, in the rebuilding of the wall of Jerusalem, worked earnestly. The wall was joined together and finished, because the people had a mind to work, - Neh. 4. 6 ; 6. 15

### **Our Kinsman Redeemer in Prophecy and Manifestation.**

1. Behold, a virgin shall . . . bear a Son, and shall call His name Immanuel ; God with us, - Isa. 7. 14  
Matt 1. 23
- 2 Behold, thou shalt bring forth a Son, and shalt call His name Jesus, for He shall save the people from their sins, - Luke 1. 31  
Matt. 1. 21
3. And Mary brought forth her firstborn Son ; God manifest in the flesh, - - - Luke 2. 7  
1 Tim. 3. 16
4. As the children are partakers of flesh and blood, He also Himself likewise took part in the same, - - - - - Heb. 2. 14
5. He took on Him the seed of Abraham ; made like unto His brethren, that He might make reconciliation for the sins of the people, - Heb. 2. 16  
Heb. 2. 17
6. He was a man of sorrows, and acquainted with grief, He was wounded for their transgressions ; He was bruised for their iniquities, Isa. 53. 3  
Isa. 53. 5
7. He looked, and there was none to help, . . . so He was their Saviour, - - - - - Isa. 63. 5, 8, 9
8. He made His soul an offering for sin ; He poured out His soul unto death, and now He ever liveth to make intercession, - Isa. 53. 10, 12  
Heb. 7. 25
9. He will not be in rest until He have finished the thing, - - - - - Ruth 3. 18
10. He shall see the travail of His soul, and shall be satisfied, in the day of His espousals, in the day of the gladness of His heart, when at His marriage supper He shall present unto Himself His spotless bride, Isa. 53. 11  
S. of S. 3. 11  
Rev. 19. 7  
Eph. 5. 27  
1 Pet. 1. 18, 19  
Zeph. 3. 17

## TALES WORTH TELLING.

**The Day Before You Die!**—Eliezer, the seer, said to his disciples, "Turn to God one day before your death." "How can a man," replied they, "know the day of his death?" "True," said Eliezer "therefore you should turn to God to day, perhaps you may die to-morrow." "To-day if ye will hear His voice" (Heb. 3. 7).

**His Substitute.**—One of the ancient Romans was being pursued, so that he might be put to death. In order to save him, his servant clothed himself in his master's garments, well knowing he would fall into the hands of the pursuers, and be mistaken for the man they were after. He was captured and put to death instead of his master, who caused a statue to be erected, as a monument of gratitude for the good servant's fidelity and affection. That man died for his friend; "but God commendeth His love toward us in that, while we were yet sinners, Christ died for us" (Rom. 5. 8). "The Son of God loved me and gave Himself for me" (Gal. 2. 20).

**Didn't Want to be a "Toff"!**—In a letter on the accent and ungrammatical speech of the London child, a correspondent of the "Daily News" relates that the head-master of a Council school was crossing the playground and heard one boy say to another, "Me and him's first, Fred." The master called the boy, and asked him what he should have said. "He and I are first, Fred," came the prompt reply. "Well" said the master, "and why didn't you say it?" The boy hesitated, and at last said, "Please, sir, if I spoke like that they'd call me a toff." Many Peters of to day seek to avoid being betrayed by their speech (Matt. 26. 73).

**The Soldier's Farewell.**—"Yes, indeed, Christ is precious," said a dying soldier on the Duke of Wellington's battle-field of Barossa; "and I now prove that, having loved His own, He loveth them to the end. Good-bye, comrade, I am now indeed going to be with Jesus." Then gazing around him, he cried with a peculiar tone of voice, while his comrade held his hand to his wound, "Farewell, marches and trenches! Farewell, fatigue-parties and midnight revellings of drunken fellow-soldiers! Farewell, fields of battle! Yes, farewell, beloved comrade in Christ Jesus! In a few minutes more my soul must depart,

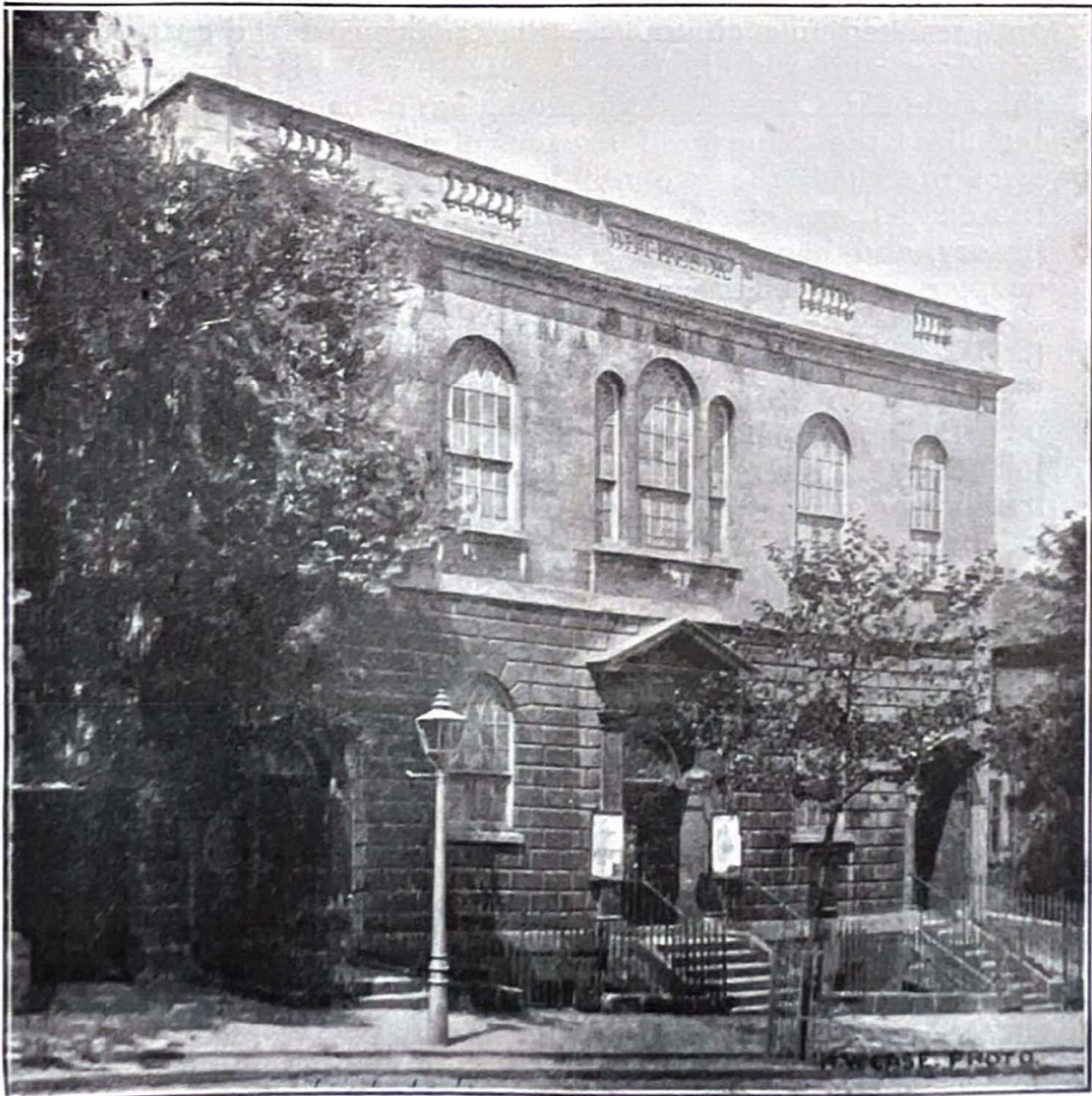
Then I'll march up the heavenly street,  
And ground my arms at Jesus' feet!"

In a few minutes he was "with Christ" (Phil. 1. 23). "O death, where is thy sting" (1 Cor. 15. 55). HYP.

## THE SECRET OF TRUE PROGRESS.

THERE is no progress at all until the soul knows the peace that Christ has made by the blood of the cross. We are "reconciled to God by the death of His Son." Our place before God is according to the value of the blood of Christ His Son. Whatever God thinks of the blood of Christ, in that measure of acceptance we stand before Him.

DR. NEATBY.



BETHESDA CHAPEL, BRISTOL.

## THE STORY OF "BETHESDA."

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IT goes without saying that the plain but venerable building so well known as "Bethesda," Bristol, has a history, or else there would be nothing to write about. It has stood for nearly a hundred years, and for the greater part of that time has been the home of the Church originally gathered through the labours of those revered servants of Christ, GEORGE MÜLLER and HENRY CRAIK.

The chapel was built for Mr. Cowan, a curate of the Church of England, whose popular ministry, contrasted with the unpopularity of his vicar, had roused the jealousy of the latter, and resulted in such unpleasantness as caused the curate to withdraw, and with him a large number of his friends. At this time Mr. Cowan had the reputation of being Evangelical, but alas! the "fine gold became dim," erroneous doctrines were preached, the congregations declined, and eventually the chapel was closed. So ended the *first* chapter of its history, and here begins the *second* and by far the longest chapter, with which we are most concerned.

In the year 1829 there came to England from Germany the beloved GEORGE MÜLLER, who ultimately was led to take up his abode in Bristol and serve the Lord in ministry and pastoral work in Gideon Chapel, where he was afterwards joined by his esteemed colleague, HENRY CRAIK, whom he had previously met in Teignmouth.

Through the study of the Scriptures these servants of God had been led gradually to adopt principles of Church constitution and worship different to those of other Christian denominations, and these were carried into practice conscientiously and faithfully. After ministering a short time in Gideon, it was decided to take Bethesda Chapel for a year, and they commenced preaching there on July 6, 1832. On August 13 of the same year a Church fellowship was formed. Here is the simple entry in Mr. Müller's diary: "August 13, 1832. This evening one brother and four sisters united with brother Craik and me in Church fellowship at Bethesda without any rules, desiring only to act as the Lord shall be pleased to give us light through His Word." Such was the beginning of a movement which was destined to issue in abiding and blessed results that continue to the present day. The ministry blended ability with simplicity and fidelity, and large congregations were gathered continually, attracted by the clear expositions of the Word of God. Souls were saved, and believers were edified. As a result the Church grew.

## *The Story of "Bethesda."*

For some years after the opening of Bethesda the work at Gideon was still maintained, but in 1840, for definite reasons, Gideon was relinquished, and two years and a half later, in 1842, Salem Chapel, in the heart of the city, was secured and opened. From this time onward, for many years, the believers continued to assemble in these two buildings, exercising their self-edifying powers by means of open ministry, which was shared by many gifted and godly men, though the conspicuous gifts of Mr. Craik and Mr. Müller marked them out for that special prominence which Christian love and courtesy gladly accorded to them.

Salem Chapel remained in possession of the believers for a period of thirty-seven years, when, for the convenience of many, it was vacated, and new premises in Stokes Croft, known as Stokes Croft Chapel, were occupied for the first time on July 8, 1879, where a vigorous work is still being carried on. In the year 1871 Alma Road Chapel, Clifton, was opened, the ground and the building (with the exception of the class-rooms and vestries) being the gift of a Clifton gentleman. About the year 1882 the Gospel Hall, Totterdown, was opened, and after a few years, owing to the progress of the work and consequent need for more space, was considerably enlarged.

The original meeting place, Bethesda, with its three branches, Alma Road, Clifton; Stokes Croft, and Totterdown continue to the present day, the church forming one united family, with common interests, sharing the same gifts, bearing the same responsibilities, and enjoying the fellowship of a common service for Christ. In addition to the three branches named, there are eight other meetings in different parts of the city, all of which are virtually the outcome of the work at Bethesda, having been formed by brethren originally connected with Bethesda for the sake of local convenience. The necessity for this will be evident when it is stated that the population of the city, which fifty years ago was about 140,000, is now about 350,000.

The meeting at Bethesda, as already mentioned, began in 1832 with seven persons; now there are twelve meetings scattered over the city with a total membership of about 1600 or 1700. The eight meetings referred to, though quite distinct in their organisation from what might be called the Bethesda group, are all in perfectly friendly relationship with one another.

## *The Story of "Bethesda."*

The number living who knew Mr. CRAIK has now become very small, as Mr. Craik fell asleep at the comparatively early age of 62, in the year 1866, so that it is nearly 45 years ago since he was removed. But those who had the privilege of listening to that ministry can never fail to recall it with the warmest appreciation. Eminent scholarship, combined with deep spirituality and humility, rendered the ministry one of unusual excellence and power. Those were the days when the demand for brevity had not set in as in recent years, and it was the common thing for large congregations to listen with delight to Mr. Craik's discourses for a full hour, and then be sorry when the end came.

Mr. MÜLLER was spared for a much longer period, living to the advanced age of 92 years, and only terminating his ministry with his life as recently as the year 1898. He may be said to have realised John Wesley's desire for himself—

" O that without a lingering groan,  
I may the welcome word receive ;  
My body with my charge lay down,  
And cease at once to work and live."

On Sunday he was ministering in Bethesda ; on Monday he was at the prayer meeting in the same place ; on the Wednesday evening he took part in the prayer meeting at the Orphan Houses, and early on Thursday morning he was in the presence of the Lord.

His ministry differed much from that of his beloved colleague, but it had its own special and unique value. It was eminently experimental, and as multitudes know, its dominant note was "faith in God." Of this he could speak as few can, for he lived it. Those who knew him best knew that he spoke of what he had "seen and heard." The message was much, but the man behind the message was more.

It says much for the life and work of these servants of God, that though it is about forty-five years since one of them fell asleep, and twelve years since the departure of the other, yet the work still abides. They lived to see fruitful results to their sowing, but these results are still being multiplied in the life and activities of the churches, and in the continued prosperity of the Orphan Homes on Ashley Down. It need scarcely be said that a jealous care has ever been exercised to maintain purity of doctrine as well as purity of life. The great foundation truths of the Gospel are still believed, and loved and proclaimed without any attempt to recast them to



## *The Story of "Bethesda."*

suit what is called "the modern mind." The late Mr. Spurgeon once said (referring to the church at Bethesda), "We do not agree with all their peculiarities, but they are a fraternal evangelistic race."

Endeavour is made to keep missionary work well to the front, and in the course of the seventy-eight years of the church's existence some scores of devoted men and women have gone forth to serve the Lord in various parts of the world, and at the present time about thirty-six are so engaged. During the past ten years five important and largely attended missionary conferences have been held in Bethesda, and have proved to be seasons of great interest and profit. The last took place in the month of June, 1910. It should also be added that there are Sunday schools connected with all the places in Bristol, some of them being very large.

Such briefly is the history of Bethesda and the associated assemblies; we trust that the future may be worthy of the past, and be marked by true and solid progress. J. L. S.

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### GRAINS OF GOLD.

From Conference held in Garden, Locherbank, Bridge-of-Weir, 9th July, 1910.  
Collected by J.G.

**H**OLINESS is to be well pleasing to God in every action, word and work.

The Lord Jesus never required to repent an act, retrace a step, or excuse a word.

God found more joy in the  $3\frac{1}{2}$  years of the life of Christ than He would have found in an eternity of Adam's innocence.

Christ was not *innocent* like Adam, He was *holy*. He knew good and evil, but He lived in divine supremacy above them.

Jesus Christ was raised from the dead by the glory of the Father (Rom. 6. 4). He came to the Cross by the grace of the Father, and He was taken back to the Throne by the glory of the Father.

It is one thing to say "I have eternal life," and another thing to be able experimentally to say, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8. 2).

Glory is excellency displayed or made manifest.

The man in Romans 7 turned his eye in on himself and immediately he turned it away from Christ.

Holiness is not the absence of sin, but the non-allowance of sin.



## *Grains of Gold.*

We can say "no" in tone that really means, "Ask me again, and I will say yes." We should say "no" to the tempter with a holy determination.

It is as we contemplate Christ that we become like Him. Contemplation becomes assimilation.

Self occupation is of the devil, Christ occupation is the work of the Spirit of God.

If you study wicked things you will become wicked, if you study heavenly things you will become heavenly.

Paul wrote that he was the "least of the apostles," five years later he said he was "less than the least of all saints"; one year more elapses and he calls himself "the chief of sinners."

The capital "I" will never allow itself to become a small "i." John said "He must increase, but I must decrease" (John 3. 30). This is a word for the servant of the Lord.

God's purpose in creation was to give man the reins of government. Man has lost the character of God, therefore he has lost the power to rule.

Within the heart of the simplest believer, there beats the same life as beats in the heart of the Lord Jesus Christ. We are made "partakers of the divine nature" (2 Peter 1. 4).

Paul *began* his Christian life with the question, "Who art Thou, Lord?" (Acts 9. 5). Later on he expressed the desire "That I may know Him" (Phil. 3. 10), which would speak of *continuance*. He *ended* a remarkable life with the glorious realisation expressed in these words, "I know Whom I have believed" (2 Tim. 1. 12).

When the life of God was manifested they murdered it, yet out of that material God will make a people who will be like His Son.

Many a man-made plan has gone to the wall, but God is behind His purpose and it will never fail.

The Lord's command to Nicodemus was, "Ye must be born again." The old ship won't sail, you need a new boat altogether.

We often appear our best in public, Jesus Christ was the same in private as He was in public life. The materials of the tabernacle were the same inside as outside.

When we approach Gethsemane and Calvary we are like Abraham's young men; we hear the words, "Stay ye here while I go yonder."

We do not need to spill a tear because of Adam's sin; because in the mercy of God we have got on to a higher plane than ever Adam was on.

## SUBJECTS FOR SPEAKERS AND STUDENTS.

| <b>Six Divine Appointments</b>    | <b>Six Things in Daniel 6.</b> |
|-----------------------------------|--------------------------------|
| FOUND IN THE WORD OF GOD.         | WHAT DANIEL WAS AND DID        |
| 1. Sinner's wages, - Heb.9.27     | 1. Preferred, - - Dan. 6. 3    |
| 2. ,, doom, -Acts17.31            | 2. Persecuted, - ,, 6.4        |
| 3. ,, refuge, - Josh.20.9         | 3. Prayed, - - - ,, 6.10,11    |
| 4. A full salvation, - 1 Thes.5.9 | 4. Praised, - - - ,, 6.10      |
| 5. God-given service, Num.4.19    | 5. Preserved, - - - ,, 6.22    |
| 6. Glorious kingdom, Lu.22.29     | 6. Prospered, - - - ,, 6.28    |
| G.H.                              | W.J.M.                         |

### The Callings of the New Testament.

1. The Gospel calling, - Proclamation, - - Matt. 22. 14
2. The Christian calling, Profession, - - - 1 Cor. I. 26
3. The Father's calling, - Regeneration, - - 1 Cor. I. 9
4. The Heavenly calling, Separation, - - - Heb. 3. 1
5. The Holy calling, - - Occupation, - - - 2 Tim. I. 9
6. The High calling, - - Consecration, - - Phil. 3. 14
7. The Glory calling, - Exaltation, - 1 Pet. 5. 10 JS.FS.

### A Meditation about the Master.

#### I. CHRIST, OUR PRIEST (Heb. 4. 14; 5).

1. The Maker of Reconciliation, - - - - Heb. 2. 7
2. The Obtainer of Eternal Redemption, - Heb. 9. 11, 12
3. The Succourer of the Tempted, - - - Heb. 2. 18
4. The Sympathiser with our struggles, - - Heb. 4. 14, 15
5. The Ever-living Intercessor for believers, Heb. 7. 24, 25

#### II. CHRIST, OUR KING (John 19. 14).

1. The life of the kingdom, - - - - - John 3. 5-7
2. The laws of the kingdom, - - - - - Matt. 5, 6, 7
3. The love of the kingdom, - - - - - Gal. 5. 14
4. The liberty of the kingdom, - - - Gal. 5. 1; John 8. 36
5. The loyalty of the kingdom, - - Rev. 2. 10; 1 Cor. 4. 2

#### III. CHRIST, OUR LEADER (Isa. 55. 4).

1. His unselfish will, - Matt. 26. 39, Submission to God
2. His undefiled walk, - Heb. 7. 26, - Separation from world
3. His unfaltering witness, Mark 1. 22, Straightness of appeal
4. His unceasing warfare, Gal. 5. 16, 17, Spiritual antagonism
5. His unapproachable work, Heb. 1. 3, Sin's slavery broken

#### IV. CHRIST, OUR EXAMPLE (1 Peter 2. 21).

1. Continual prayerfulness, - - - Mark 1 35; 6. 46; 9. 29
2. Compassionate tenderness, - - John 11. 3-5; Mark 3. 5
3. Calm restfulness, - - - Mark 4. 35-41; Luke 4 42, 43
4. Consistent righteousness, - - - - - John 8. 46
5. Consecrated devotedness, - - - - - Luke 9. 51 A.M'F.

## CHRIST OUR ADVOCATE.

**T**HE ministry of our Lord Jesus embraces in addition to succour and sympathy, the work of restoration. "He restoreth my soul" (Psa. 23. 3), is as true as "Thou preventeth him with the blessings of goodness" (Psa. 21. 3).

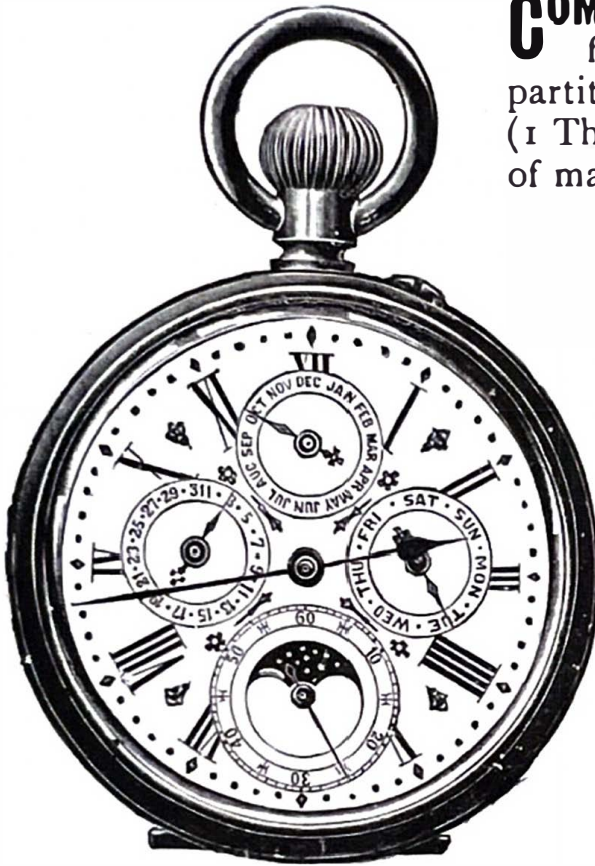
**His Character.** God has anticipated and provided for His people's failures. Ample provision has been made to keep us from sin (1 John 2. 1), but our experience of sin committed and holiness unattained proves the truth of Scripture (1 John 1. 8, 9). In contrast, we have the place and character of our Advocate. He is "with the Father." He sits on His Father's throne, and no accusation against His people can reach the Father's ear, but He is "with Him." His character forbids our guilt being minimised, but His righteousness, which has triumphed over the cross itself is the answer to every accusation made against the believing soul.

**His Power.** Disobedience to God's revealed will destroys communion, leaves us with an accusing conscience, and as long as persisted in cuts us off from God. Like sheep, the Christian once out of touch with God, would never find his way back, but for the operations of the Advocate with the Father, and of the Comforter with the saints. By the Word, the Spirit reveals to us our failure and sin, and turns us to the Lord for quickening and restoration, and as His sympathy is unchanging, His power is unfailing.

**His Service.** The Lord's dealings with Peter (John 21. 9, 19) present to us a picture of the work of restoration. Self-sufficiency always disparages others (Luke 18. 11; Matt. 26. 33), and when we judge we are in danger of condemnation. Implicit trust, and unswerving subjection and obedience are the Christian's only safeguards. The gentle words, the thrice repeated question, the "More than these" revealed the sin of the apostle as well as the pride which made it possible, till humbled and broken he sobbed, "Thou knowest all things" (John 21. 17).

**His Resources.** Presently the saint is beset and tempted by the Devil, who is both Adversary and Accuser of the brethren. He misrepresents God (Gen. 3) to the saint; and to God accuses the believer. But our Advocate is all-powerful, and in Him the resources of His people are unlimited (Rev. 12. 11). No accusation can stand in the presence of the wounded Saviour, and though Satan, foiled in the heavenlies, levels his attacks against the erring disciple, the answer to his taunts is "The blood of Jesus Christ" (1 John 1. 7). J. H.

## WONDERFUL THINGS ABOUT A WATCH.



**COMPOSED OF 3 PARTS**—works, face, and case. Like man, tripartite being, “spirit, soul, body” (1 Thess. 5. 23). Watch illustration of man—made for a purpose. (1)

Works are the principal part; foundation; costs maker more skill to construct works. See to that first. Spirit—secret spring of our being. (2) Face is the tell-tale of inside—different coloured faces. Soul, mind—thinking and acting. (3) Case, chief object to take care of the inside (*not* itself). Body, merely covering in which the other finds its home.

**DIFFERENT CASES**—gold, silver, gun metal; does not affect the *real* value; its time-keeping powers, which depend on the works. Bodily appear-

ances vary, handsome, medium, plain; foolish to think more of them than the spirit and soul.

**CHARACTERISTICS.** Some do not go (unsaved); some go irregularly (up and down kind of Christians); some go reliably (steady, consistent Christians). People depend on watches; may be deceived if watch keeps bad time, miss trains, &c. Every man has an influence (Prov. 4. 23).

**POINTERS.** (1) Watches want daily winding; Christians need to seek daily grace. (2) Watches sometimes stop, then only maker can put them right; if Christians sin and get wrong, they must come back to God for fresh adjustment. (3) Watches need oiling; we need the anointing of the Holy Spirit. (4) Watches have hands; hour, minute, and second hands; all tell a story, importance of every moment, little acts as well as big acts. (5) Watches somebody’s property, who expects to get what he hoped for when he purchased; God made us for Himself; is He receiving His own back again?

Some watches tick louder than others, and have bigger faces; each has a separate work, and cannot afford to despise the other. Every Christian has his place, whether position is prominent or private; each should do his part well. G. HYDE.

## FACTS ABOUT TRACTS.

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

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

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

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

## MORE PEARLS FROM OLD SEAS.

BY DIVER T. BAIRD.

**T**H**ERE** are three things Christians must *not* say. We must not say that we have *not* sinned. We must not say that we have *no* sin. We must not say that we *must* sin.

If our worship be right, our service will neither lack in quantity nor quality.

Daniel first purposed, then he prospered.

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### SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

#### A CALL TO REPENTANCE.

READ 2 Chron. 30. 1-12. LEARN Acts 2. 38. HINTS, Repentance a gift, Acts 5. 31 ; commanded, Acts 17. 30, 31 ; not found, Heb. 12. 17 ; Rev. 7. 16.

**I**N a previous lesson we were occupied reviewing the thanksgiving, gladness, and worship connected with the restoration of the house of God and the people of God in some measure to their proper place and way before Him. It is most instructive and suggestive to notice that true revival does not lead away from fundamental principles. Hezekiah, the princes, and the people soon in their restored state got further light as to their privileges and duties.

**THE PASSOVER.** "Keep the passover unto the Lord God of Israel" (verse 1). For a very long time the passover had not been kept. Hezekiah longed to see its observance revived, for it reminded Israel of redemption through the blood of the Lamb, the basis of all covenant blessings. Particulars as to its celebration are given in Exodus 12. Israel's paschal lamb "without blemish" pointed forward to the perfect Lamb of God's providing, whose blood cleanseth from all sin" (1 John 1. 7).

**THE INVITATION.** "Hezekiah sent to all Israel and Judah, and wrote letters to Ephraim and Manasseh" (verse 1). Just as the sin-offering and burnt-offering were sacrificed for ALL Israel (chap. 29. 4), so the invitation to the passover embraced not only favoured Judah, over whom Hezekiah reigned, but also the revolted ten tribes of Israel. Hezekiah issues a hearty invitation to ALL to join in one unbroken feast to the Lord (Col. 3. 10). As Christ died for ALL, the invitation to the Gospel feast is to ALL. "Whosoever" leaves none out (John 3. 16).

**THE TIME.** According to instructions the passover should have been kept on the fourteenth day of the first month, but as certain had not sufficiently sanctified themselves (verse 3), there was a gracious extension of time for a month. We are reminded that God's day of grace is being lengthened out in order that ALL may have the opportunity of accepting the gracious invitation. He is not willing that any should perish (2 Peter 3. 9).

**THE MESSAGE.** "Turn again," "Return to the Lord," "He will return to you" (verses 6, 9). This is God's cry through His servants, like Himself, full of loving desire to have the prodigal home. It is Christ's "Come unto Me" (Matt. 11. 28). It is the Gospel words, "Repentance and remission of sins" (Luke 24. 47) of the present day, but now emphasised by the work of the Cross of Christ and the present authority of the Holy Spirit.

**THE RECEPTION.** Then, as now, the majority had no ear or heart for God's call, "They laughed them to scorn, and mocked" (verse 10).

## *A Call to Repentance.*

The people did the same in our Lord's day (Matt. 22. 5), and also in Paul's (Acts 17. 32). Many, alas! are mocking to-day, but God's turn to mock is fast approaching (Prov. 1. 26). Others "humbled themselves and came" (verse 10). This is the Divine order. Those who *humble* themselves will be exalted (Matt. 23. 12), and those who *come* to Christ will find rest (Matt. 11. 28).

### KEEPING THE FEAST.

READ 2 Chron. 30. 13-23. LEARN Exodus 12. 13. HINTS, The true Passover, 1 Cor. 5. 7, 8; more precious blood, 1 Peter 1. 18, 19; the real Lamb, John 1. 29.

**T**HE message of King Hezekiah had brought to Jerusalem all the godly of Israel, and in Judah "the hand of God gave them one heart to do" according to "the Word of the Lord" (verse 13). This was to keep the Feast of Unleavened Bread, and it is a happy theme to consider God's gracious way with the people, notwithstanding their imperfection and failure.

**PREPARATION.** "The altars, and the altars for incense" were cast into the brook Kidron (verse 14). Like the Thessalonians in a later day, the children of Israel, who had come to the feast, had not only *turned to God* (verse 9); but they had *turned from idols*. God must have the *only* place in the heart, or He will have none at all. God claims the affections of the heart, and anything that comes between the heart and Him is an idol. There are many idolators in this Christian land. Many to-day, instead of worshipping God, worship gold, pleasure, fame, &c.

**REDEMPTION.** "They killed the passover" (verse 15). We are reminded here that God's joy in man, and man's joy in God are based on redemption by the blood of the lamb. If there is to be a feast, the lamb must be slain, the blood must be shed. There can be neither service, praise, nor worship except on the ground of redemption. Even in heaven, the slain Lamb is the theme of worship (Rev. 5. 9).

**INTERCESSION.** This is faithfully recorded, as in the previous chapter, the priests and the Levites co-operated in the service of God for the people. Many of the people were not ceremonially in condition to eat the Passover, even in this second month, yet grace rejoices over judgment (James 2. 13), and heart preparation is after all the real value of the outward and ceremonial (Psalm 51. 6, 17; 1 Sam. 16. 7). The efficacy of intercession is seen here, and if the intercession of King Hezekiah availed, how much more that of the Lord Jesus (1 John 2. 2; Heb. 7. 25).

**SATISFACTION.** "They kept the other seven days with gladness" (verse 23). The happiest people are those who are the Lord's, and who do His will (John 15. 11). God has created our hearts for Himself, and we shall never be truly happy until He gets His rightful place. Obedience to the Lord gives Him joy, and He in turn fills our heart with gladness. The people found this seven days' feast so good that they agreed to keep other seven in the same way. Many to-day are trying to find happiness in the broken cisterns of the world, which only leave an aching void, whereas in the Lord's service there is real satisfaction *now*, and hereafter pleasures for ever more at God's right hand (Psa. 16. 11).

**EXHORTATION.** "Hezekiah spake comfortably (to the heart) unto all the Levites that taught the good knowledge of the Lord" (verse 22). God's Word had its place. The ministry of the Word of God had a threefold result: (1) "They did eat"—satisfaction; (2) "offered pence offerings"—adoration; (3) "making confession to the Lord"—humilia-



## *Keeping the Feast.*

tion. No wonder we read "there was great joy in Jerusalem" (verse 26). It must be kept in view that all this blessing and happiness had its centre and basis in the slain lamb with its sprinkled blood on the door, its sacrificed body on the table of those for whom it died.

### **A GREAT SLAUGHTER.**

READ 2 Chron. 32. 9-21. LEARN John 10. 28. HINTS, A great enemy, 1 Peter 5. 8, 9; a greater Friend, Rom. 8. 31; a greater victory, 1 Cor. 15. 57.

**T**HE history of God's people is not all feasting and singing. The enemy is at hand. They are warriors as well as worshippers, and our present lesson shows the same people, as were before us in our last, in a different position, but with the same all-sufficient God as their strength and joy.

**THE ENEMY.** Our last lesson ended with "great joy in Jerusalem" (chap. 30. 26), as a result of the worship of God being established and His Word getting its true place amongst the people. They were not exempt from trouble, however, for the enemy makes his appearance in the person of the great Assyrian king. The Christian to-day has an "enemy" on his track, seeking whom he may devour (1 Peter 5. 8). Our Captain's order is, "Resist the devil, and he will flee from you" (James 4. 7).

**HIS STRENGTH.** Sennacherib was the terror and scourge of that part of the land. His predecessor Shalmaneser had but lately carried the ten tribes of Israel captive into Assyria, and he evidently thought he would have little difficulty in securing Judah to himself. The position was this—a great army against a weak section of God's people (two tribes); but they had God with them, and that fact turned the balance of power. "If God be for us, who can be against us" (Rom. 8. 31). It is good to have God on our side; the unconverted have no God (Eph. 2. 12).

**HIS TACTICS.** On the one hand Sennacherib writes threatening letters to frighten Hezekiah into surrender; while on the other hand he malignantly tries to withdraw his subjects from their allegiance to him. Satan is not only spoken of in Scripture as a roaring lion, but he is also an angel of light, and he uses all kinds of tactics to lead men and women captive at his will. Anything that keeps a soul from Christ is of the devil.

**HEZEKIAH'S PLAN.** Hezekiah's plan of campaign was a very simple one. He and the prophet Isaiah "prayed and cried to heaven" (verse 20). They trusted in God, and this was the secret of victory. They could do nothing; they were no match for the Assyrian army, but God was, and they engage Him to fight their enemies.

**HIS VICTORY.** The early morning broke on the besieging host of Assyria and revealed 185,000 dead men. No sword or engine of war was needed; a visit of AN angel—not an army of angels, only one—and this mighty work was done. We see here the great power of God. If His servants are so mighty, how great then His own power and majesty! Two events are here—death and deliverance; death of the enemy and salvation of the people of God. As at the Cross of Jesus we see destruction of the devil's power, and salvation provided for all who will receive Christ. This great work was not committed to any angel, but to God's own Son, who alone in weakness spoiled principalities and powers (Col. 2. 15), and freed those who would have otherwise been subject to bondage (Heb. 2. 15).

## *Subjects for Sunday.*

### **THE BLIND MAN'S TESTIMONY.**

READ JOHN 9. 18-38. LEARN PROV. 28. 5. HINTS, God's testimony, Matt. 3. 17; Luke 9. 35; people's testimony, Mark 7. 37; Pilate's, Matt. 27. 24; prophets', Acts 10. 43.

**I**N reviewing the narrative of the miracle wrought on the blind man of John 9, we in a former lesson noticed his simple and plain confession that it was Jesus who had done the good work on him. We will now see the further development and issue of the matter, revealing the obstinacy and hardness of the heart of man, even the most religious and enlightened in the flesh.

**THE BLIND MAN'S TESTIMONY.** If any one could speak positively about what had been done it was the man himself; but the Jews did not believe that he had been blind at all—that is, they put him in the place of a liar and imposter. This was a great wrong to the man. The same is done to God when His testimony about eternal life and His Son is not believed (1 John 5. 10). The whole proceeding reveals the depths of wickedness in the heart of man, which culminated at the Cross with the cry, "Crucify Him!" We possess the same heart, and nothing else will do for God, but a new creation (2 Cor. 5. 17). "Ye must be born again" (John 3. 7).

**THE PARENTS' POLICY.** The Pharisees could not shift the man from his ground. Three things he was sure of. (1) He had been blind; (2) now he saw, and (3) the Man who effected the cure was a Prophet (verse 17). Foiled in their attempt with the man, they appeal to his parents. Some things the man's parents could not deny; other things they would not affirm. That it was Jesus who had cured their son they knew quite well, but they also knew that it was dangerous for them to say it. They shunned the reproach of Christ (Heb. 11. 26), and missed the blessing (Matt. 5. 11) through the fear of man (Matt. 10. 32). So largely did the threats of the council bulk in their eyes that they forsook their own son, and left all the burden of the testimony on him, saying, "He is of age, ask him."

**THE PHARISEES' SUBTLETY.** Very subtle was the way of the Pharisees. They said, "Give God the glory, we know this Man is a sinner." They did not know, though they said they did. In this they lied, and hypocrites they were. For God's glory they did not care; only hatred of Jesus was their motive. "Whether He be a sinner I know not." Their dictum was nothing to the man. He could not echo their words; and against their presumed knowledge he put his personal experience, saying, "One thing I know, that whereas I was blind now I see." The brave man stood his ground; retreat he could not; he was in the company of the faithful witnesses of all the ages (Acts 4. 19, 20, &c).

**THE LORD'S COMPASSION.** They cast him out, and that meant much. In modern language he would be "boycotted"; treated as a deluded, perverse, heterodox, presumptuous fellow; his friends all estranged from him; called a Nazarene; even his father and mother forbidden to treat him as their son. It was a terrible position to be in, and it is blessed that the story does not end there; we feel it could not. We read that "Jesus heard that he had been cast out, and when He had found him." The ear of Jesus is open to the bleat of His sheep in the cold, dark day, and the eye and steps of Jesus directed toward him. Finding suggests seeking, and Jesus sought out the man, and revealed Himself as God's Son, almighty to save, almighty to keep. Well might the man say, "I will not fear" (Heb. 13. 6), when God's Son was his Friend, and he worshipped Jesus!

## HANDFULS OF HELP.

“The Whole Armour of God” (Eph. 6. 11-17).

1. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil, - - - - - Eph. 6. 11
2. Take unto you the whole armour of God, that ye may be able to withstand in the evil day; and having done [overcome, margin] all, to stand, - - - - - Eph. 6. 13
3. It is an armour of righteousness. Being dead unto sin, we should live unto righteousness, 2 Cor. 6. 7  
1 Peter 2. 24
4. It is an armour of light. If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin, - 1 John 1. 7
5. Stand, . . . having your loins girt about with truth. A girdle gives strength; truth gives confidence and assurance. God is a God of truth; so, according as we rest in the yea and amen of His promises, we shall have strength, confidence, and assurance, 2 Cor. 1. 20
6. And having on the breastplate of righteousness. He put on righteousness as a breastplate, - - - - - Eph. 6. 14  
Isa. 59. 17
7. Your feet shod with the preparation of the gospel of peace. At peace with God. The peace of God ruling in your hearts. Follow after the things which make for peace, - Eph. 6. 15  
Rom. 5. 1  
Col. 3. 15  
Rom. 14. 19
8. And take the helmet of salvation. We shall then fear only Him who alone can destroy both soul and body in hell, knowing that He has delivered our soul from death, and that our life is hid with Christ in God, - Eph. 6. 17  
Matt. 10. 28  
Psa. 116. 8  
Col. 3. 3
9. The sword of the Spirit, which is the Word of God—It is a sharp two-edged sword; but to use it skilfully we must meditate therein both night and day with much diligent and prayerful searching, - Eph. 6. 17  
Heb. 4. 12
10. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. This is the victory that overcometh the world; even our faith. If we are strong in faith, we shall bring glory to God, - Eph. 6. 16  
1 John 5. 4  
Rom. 4. 20

## TALES WORTH TELLING.

**Who Do You Like Best?**—The Scotch lassie who answered this peculiar question by one word, "Myself," was but re-echoing the sentiments of most nationalities and most hearts by nature (2 Tim. 3. 2).

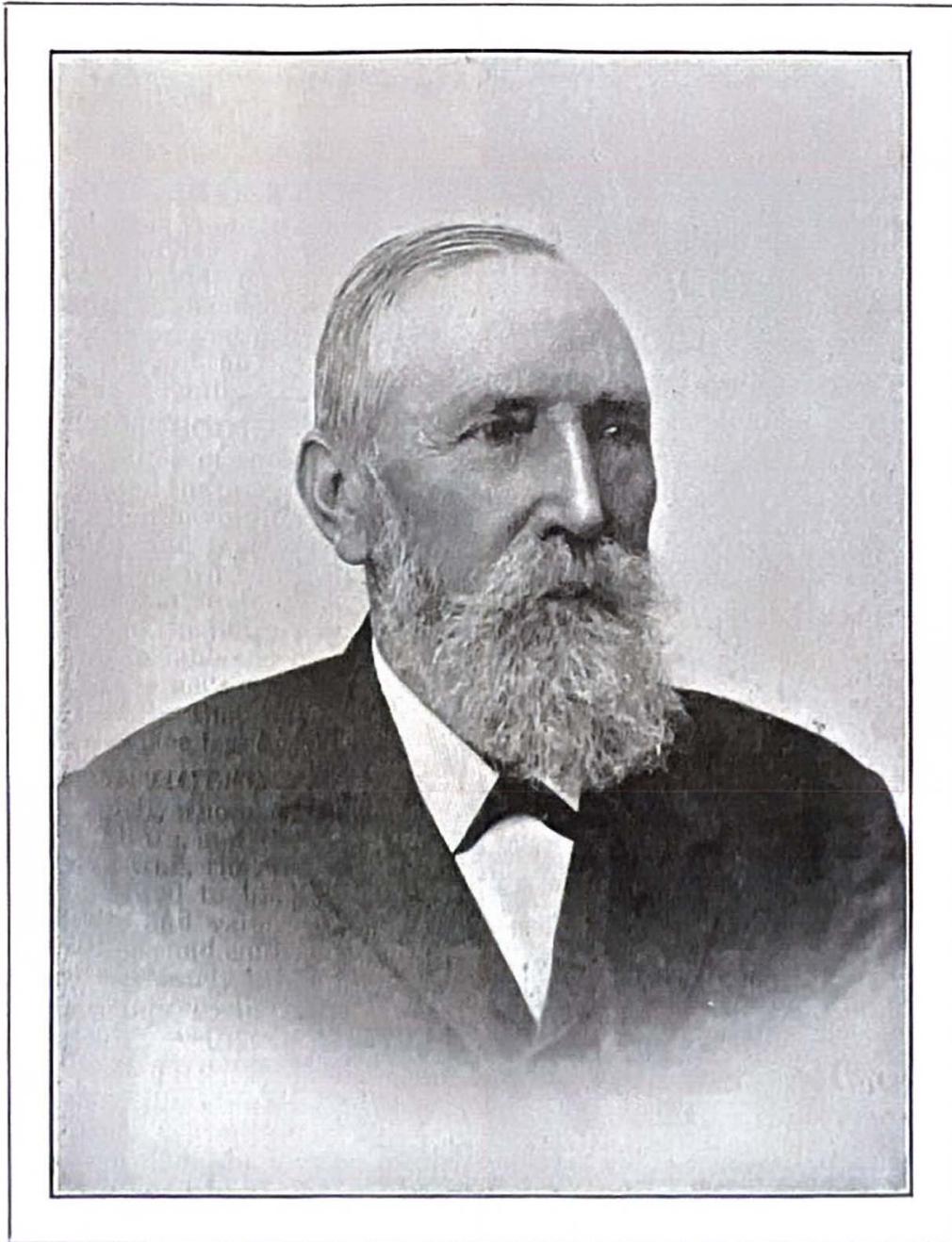
**"Not Worth a Snap of the Fingers."**—An Eastern king had graven upon his tomb two fingers, represented as sounding upon each other with a snap, and under them the motto: "All is not worth that!" Such is the value men put upon the world when they come to die. "For what is a man advantaged, if he gain the **WHOLE** world, and lose **HIMSELF**, or be cast away?" (Luke 9. 25).

**How Not to Forgive.**—Mr. J. M. Hamilton tells of two little boys who quarrelled. At night nurse said: "Charlie, you must forgive." "No, I won't," said Charlie. "Well, but Charlie, if you die to night, how will you stand before God?" enquired nurse. The little fellow thought a while, and then replied: "Nurse, I'll forgive Wallace; but if I don't die during the night he may look out in the morning." The exhortation is: "Forgive, and ye shall be forgiven" (Luke 6. 37). Too many, old as well as young, "forgive" in Charlie's style, which is *not* the way, and is no forgiveness at all (Ephes. 4. 32).

**Spurgeon and the Irishman.**—In one of his sermons Mr. C. H. Spurgeon told the following tale worth telling: "One Sabbath evening, having returned home from the Tabernacle, there came a ring at my front-door bell. I opened the door myself, and there stood a big, burly Irishman. 'Good evening, yer riverence,' he began. I said, 'Don't call me "reverence"; but what is it you want at this time of night?' I took the man into my study, and there Pat told me that he had been listening to my sermon that evening at the Tabernacle; but, being a Catholic, he could not understand what I meant by a full and free salvation. I tried hard to show him the way of salvation, but nohow could he understand, until I used this illustration. 'Pat,' I said, 'suppose you had committed a crime, and were sentenced to a long term of imprisonment; and I were to go to the Queen and get her to set you free, and I went to prison and suffered in your stead.' 'Sure,' said Pat, 'that would be very kind of you.' 'Yes,' I said, 'and in the same way Jesus suffered for your sins on the cross' (1 Cor. 15. 3, 4). I prayed with the man, and after much soul struggle he admitted his condition as a sinner, and accepted the Lord Jesus as his Saviour. I saw him many times afterwards, and He was still resting on the finished work of Christ." 117.

## A LOVING SAVIOUR.

It is the supreme moment in a man's spiritual experience when he comes to see that his faith rests not only on truths, however certain, or on promises, however precious, but on the power, love, honour, and protection of a loving Saviour and Lord. Faith is not a mere mental or emotional experience: it is trust in One who accepts and honours any confidence, however faltering, placed in Him. DR. G. H.



ARCHIBALD BELL,  
IRISH VETERAN EVANGELIST.

## ARCHIBALD BELL, A '59 VETERAN.

ARCHIBALD BELL was born at The Maze, near Lisburn, about fourteen miles from Belfast, over 80 years ago. In the year 1851 he was aroused to think about eternity by hearing of a movement called a "Revival" some distance from home, where a preacher of the Methodist New Connexion was preaching. He went to see and hear for himself, and was not long in the meeting till he realised that he was a lost sinner. On the following evening he was in such evident distress that a working-man went up to him and said, "Young man, I want you to stop this excitement, and answer me a question—Do you think God is *able* to save you?" Mr. Bell answered, "Yes! I am sure He is, for He has all power in heaven and on earth." "But do you think He is *willing*?" asked his friend. After a little thought he replied, "I am sure He is, for He loved me, and gave Himself for me" (Gal. 2. 20). "*When* will He do it?" was the next question. Mr. Bell knew the letter of the Word of God, and the Spirit brought to his remembrance the words of 2 Corinthians 6. 2, "Behold, now is the accepted time; behold, now is the day of salvation." There and then he was so filled with the love of Christ that, though a timid young man, he was immediately on his feet telling the people he was saved.

The young convert went home fully persuaded that God would use him in winning the members of his own family, and this was graciously fulfilled. Before going to bed he told his sister Amy that the Lord had saved him; in a moment she was convicted. But, to use his own words, she ate the bitter herbs of repentance for two months, after which she realised the joy of forgiveness. One evening shortly afterwards he told his brother William that the Lord had saved him. William went to the meeting the next evening, and also got converted. A second brother went with a zealous young worker to the meeting, and passed from death unto life. A married sister and her husband were brought to the Lord the following evening. His mother contended about the doctrine of election for six months before she grasped the reality of a Saviour's love. Much prayer was made for the father, and he also was led to the Saviour about two years after.

After his conversion Archibald began at once to witness for the Lord in all sorts of places—kitchens, barns, drawing-rooms, and places of worship. His heart was filled with love to God and love to man, and at various places God used him in a marvellous manner to bring home to people of different

*Archibald Bell, an Irish Veteran.*

classes, conviction of sin, as well as the saving work of the Lord Jesus. The population was chiefly composed of farmers and weavers, and Mr. Bell would go round the neighbourhood in the evening, calling at each house, and telling the people that a meeting would be held at So-and-So's house at *ten* o'clock. The mother of a family would be seen carrying a stool to sit on, and the father doing the same, with perhaps a baby on the other arm. Nearly all brought their seats, and the preaching, singing, and praying would sometimes go on for several hours. Seldom did such a gathering separate without results being seen in conversion to God. In the year, 1855, Mr. Bell went to Newtownards, where he witnessed a wonderful harvest of souls. He recalled one meeting, when about three hundred people were present—to the astonishment of the workers a number of people of bad character attended, though it was not known that they had been invited in any special way—the text was Isaiah 33. 1, and about thirty people were found at the close in a state of anxiety.

The next place Mr. Bell went to was about ten miles from his own home, named Richhill, in Co. Armagh. There was an open-air service in front of a gentleman's house. Three or four hundred people attended, and he felt the power of God coming upon the gathering. The gentleman, being a Christian, opened his house, the anxious were invited inside, and twenty or thirty professed faith in Jesus. Thus the work continued.

When the movement began in 1859 Mr. Bell felt called to go to Ballymena, and on his first evening, though his name was not known, he was welcomed as a speaker. The meeting-house, capable of accommodating comfortably about eight hundred, was overcrowded. When he had spoken for about half an hour an old man over seventy, who kept a public-house about a mile outside the town, fell to the floor with a cry for mercy, and then was witnessed a great scene of repenting and turning to God. On another occasion, at Ballymena, he was known to speak eight times in one day. An open space was kept in front of the platform, and hundreds of all classes of people fell down, some crying for mercy, while others would lie speechless for hours. None could tell how many found peace that day, but there was a large number.

His service for the Lord extended into many parts of Ireland, as well as England and Scotland. He passed away to be with the Lord on March 11th, 1910, in the eighty-first year of his age, honoured and respected by all who knew him.



## MATTER AND METHOD IN THE SUNDAY SCHOOL.

Notes of an Address at a Conference of Sunday School Teachers in London,

By H. PIERERINO, Editor of *Boys and Girls*.

FELLOW-WORKERS in the great Harvest Field amongst the Young,—I speak on the subject of “Matter and Method in the Sunday School” with great reluctance, for, though I have never been out of the Sunday School since I first toddled there, near fifty years ago, and have always retained an interest therein, yet I feel the subject to be one of enormous importance. Enormous! Do I use too strong a word when I speak of that which pertains to the instruction and the conversion of young folk? How often, as we have gazed at the merry faces of boys and girls ranged seat after seat, have we thought of the fact that out of 100,000 children alive at three, only 59,000 are alive at fifty? Or out of all the scholars in our schools little more than half reach two score years and ten, and not 1 in 100 the allotted span of three score years and ten? In addition to this fact, think of the enormous value of child life. Pharaoh’s daughter, as she drew the crying little babe out of the Nile, and “took him up,” as Stephen says (Acts 7. 21), little thought Moses would become the “meekest” and “mightiest” of men. A weeping Hannah who lent Samuel to the Lord (1 Sam. 1. 28); a Naomi who laid Obed in her bosom (Ruth 4. 16); a grandmother Lois or a mother Eunice, with their “unfeigned faith” (2 Tim. 1. 1-5), little counted what effect their acts and words would have in producing heroes of the faith. Yet so it was, and parents and teachers of to-day have the same golden opportunities of service for God in connection with the “little ones” entrusted to their care. How important, then, to have the right matter and the right method!

In the brief time at my disposal I will say a word on each.

I. THE MATTER should have three marks—

1. It should relate to SALVATION. The great Apostle Paul, the noblest of all Christian workers, declared, “I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth” (Rom. 1. 16); the greatest Teacher spake of the things concerning Himself (Luke 24. 27); the most fruitful sermon ever preached, which resulted in 3000 conversions in one day, was full of salvation (Acts 2. 22-24); and the first Gentile revival was begun by an evangelist who preached Christ (Acts 8. 5). We must keep foremost before our scholars the old, old story of Christ crucified, Christ buried, Christ risen, Christ coming again (1 Cor. 15. 1-4). We must have implicit faith in the “Gospel of Christ.”

## *Matter and Method in the Sunday School.*

Some years ago I learned a lesson on this point from two young fishers. Leaning on the fence of a small jetty in a quaint East Coast fishing place, I observed two lads underneath fishing at the water's edge—one, a well-dressed boy with new line, bright hook, and a good supply of bait; the other a ragged urchin, with rough stick, common string, and scanty supply of bait. Yet the latter hauled in, and hauled in, till thirteen shining fish lay on the planks; whilst the former watched and struggled, but only got nibbles. What was the explanation? It was self evident. No. 1 had confidence in himself, valued his rod and bait, and whenever a little fish attempted to bite, his every nerve cried, "It all depends on *me?*" He tugged his hook, and the fish took fright, and swam away. No. 2 had nothing in which to boast except his bait, and whenever a fish ventured near he said, "Unless he *bites* I'm done for!" He waited until the fish had taken the bait, and was on the hook; then he drew it in. The soul-winner watching from above learnt the lesson. Have no confidence in man, methods, or externals apart from the Spirit; have every confidence in the bait—the Gospel of Jesus Christ. Once in contact with Him, all is well. "I, if I be lifted up, will draw" (John 12. 32). He has drawn millions, He will draw still. Lift Him up and young folk will be attracted to Him.

2. The matter should be SIMPLE. He who "spake as never man spake" set a superb example for He gave the good news in words of one syllable; "For-the-Son-of-Man-is-come-to-see-and-to-save-that-which-was-lost" (Luke 19. 10).

The young teacher who addressed the infant class on "the power of environment"; the writer who used the word "juxtaposition" in an article supposed to contain good news for the young; the aristocratic teacher who preferred to call the ears of Balaam's ass its "hirsute appendages"; the fussy superintendent who desired the children to "homologate" what had been said to them in an address; the profound speaker who always referred to Heaven as "the climaxteric terminal of salvation"; and such other mighty men—are not wanted in our schools. The Master Himself condescended to speak of sparrows, ravens, sheep, lambs, lilies, and the very simplest of things so that the young minds might grasp the Divine Truths, and surely we are safe in following His example.

3. The matter should be SYMPATHETIC. Have you ever noticed the vain attempts of a stern, solemn teacher to gain the attention of the young? The matter should certainly

*Matter and Method in the Sunday School.*

have the note of warning as well as winning, but the warning should always have the sympathetic flavour of the apostle who "warned . . . with tears" (Acts 20. 31). Mr. Moody used to tell of a lad who left a fashionable and well-organised school in Chicago, and tramped three miles to a poor school in another part. When asked his reason he replied, "They loves a fellow over there." Let "the love of Christ constrain us," and boys and girls will be attracted by our message.

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**SUBJECTS FOR SPEAKERS AND STUDENTS.**

**Four Blessed Facts.**

1. God working *for* us, - - - 1 Sam. 15. 6; John 17. 4
2. God working *in* us, - - - Phil. 2. 13; Heb. 13. 21
3. God working *by* us, - - - 2 Cor. 5. 20
4. God working *with* us, - - - Mark 16. 20 J.H.B.

**Three Precious Links.**

1. Where I am, there ye may be *also*, - - John 14. 3  
The same *place*.
2. He that believeth on Me, the works that I  
do shall he do *also*, - - - John 14. 12  
The same *occupation*.
3. Because I live, ye shall live *also*, - - John 14. 19  
The same *life*. J.B.

**The Blessed Servant (Matt. 24. 45-47).**

1. He was faithful, - Character Godward, - 1 Cor. 4. 2
  2. He was wise, - - Character manward, Matt. 7. 24
  3. He had a Lord, - Under authority, - 1 Peter 3. 6
  4. He had an office, - Ruler, - - - 1 Tim. 3. 1-5
  5. He had a sphere, - The household, - Eph. 2. 19
  6. He had a work, - A feeder, - - - 1 Peter 5. 2
  7. He had a reward, - He reigned, - - 2 Tim. 2. 12
- JS.FS.

**A Trinity of Truth (2 Sam. 22. 31).**

1. A Perfect Path. "His way is perfect." Amid the confusion and contradiction in the world there is "one sure way." "I am the way," &c. (John 14. 6).
2. A Tested Truth. "The Word of the Lord is tried." His promises are not untried bridges on which no foot has trod, but arches that have borne thousands on their way to heaven.
3. A Present Protection. "He is a shield," e.g., Abraham, Job, &c. W.R.

## AMBASSADORS FOR CHRIST.

**T**HE believer redeemed from the world, begotten anew, given a heavenly citizenship, and sent back into the world, is looked upon as an ambassador (2 Cor. 5. 20).

**Calling.** "Ye shall be witnesses unto me" is our authority. In the scene where the Lord has been rejected, the Christian is sent to bear testimony to his Saviour. To be the messenger of peace. To carry the Gospel of Grace; the proclamation of the great amnesty, into the scene of man's rebellion. The greatest proof of the fulness of the forgiveness, the completeness of the reconciliation, is that those who proclaim it are themselves pardoned rebels. That they no longer belong to the kingdom of darkness but are the Sons of God (Col. 1. 13).

**Separation.** It therefore becomes those who are thus called to manifest daily their separation from this present world. To show by their daily demeanour that they belong to another country, and that their possessions, their hopes, and their ambitions, are all in that country. By their other worldly character showing forth that they are but sojourners, as their Master was. In the world (John 1. 10), but not of it. As the ray of sunlight, which brings gladness wherever it goes, yet partakes of nothing here below, and retires pure and fresh as ever.

**Character.** The child of God should never forget he is the evidence of the message he proclaims. That he represents an absent Lord, and that it is only in the reproduction of Christ in His members on earth that He can fitly be represented before men. The Gospel is the message that the Man of Grace and Truth is also the Man of the Glory (2 Cor. 4. 4), the very same Jesus, and only by manifesting His grace and love can we hope to win the ears of men for its glad tidings.

**Communion.** An ambassador must be in continual communication with his king, and so it is with the Christian. It is impossible to remain out of touch with Christ, and yet represent Him. Only by unbroken fellowship with God can we maintain our testimony for Him. If we are careful how we live in the presence of God, there will be little danger of failure to live in the presence of men. It is just as we know the mind of God concerning sin and concerning His Son, that we will be enabled to fitly "beseech" sinners (2 Cor. 5. 20).

**Commission.** God has only limited our sphere by our fitness, our earnestness, and our opportunities. Our responsibility is toward the world, and our exercise should surely be to carry that glad message "to all men." In season and out of season to be on our Father's business. J.H.

## TALES WORTH TELLING

**A Present Favourite.**—Some one asked a famous musician, "What is your favourite composition?" The answer was, "Whatever I am playing." So should it ever be. "Whatsoever thy hand findeth to do, do it with all thy might" (Eccles. 9. 10). The present is the golden moment.

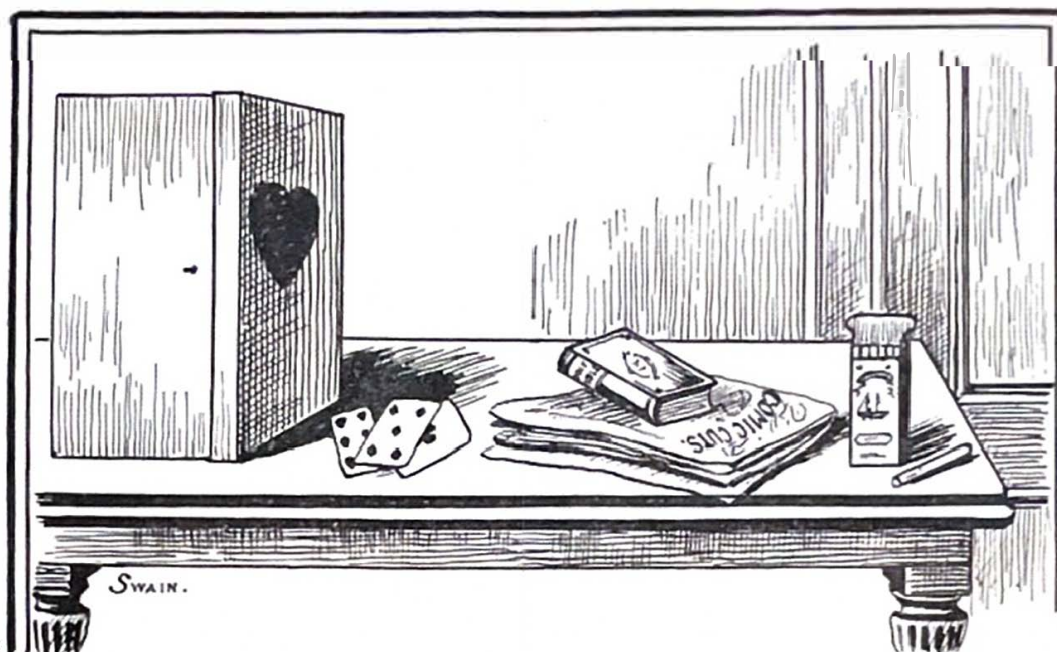
**Like Father, like Son.**—An Indian father said to his son, "Run upstairs and bring down a new mat." "What for?" enquired the son. "We are going to put your grandfather, who is old, blind, and useless, by the Ganges and leave him there till he dies," answered the unfeeling father. "But would'nt you half the mat," answered the boy, "for you will be old and feeble and I'll need a bit to put you on." "He that soweth to the flesh shall of the flesh reap" (Gal. 6. 8). "Behold the Judge standeth before the door" (James 5. 9).

**Mark Twain's Last Moments.**—Just before the world-famed humorist died on April 22, 1910, he signalled to his daughter that he wanted his spectacles and his favourite book, Carlyle's "French Revolution." Almost immediately the book dropped from his hands, he lay back upon the pillow and died. Much more joy in the dying moments could be got from "the Word of God," and from such portions as "Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1. 15). Which would *you* prefer?

**How to Tell Imitation Diamonds.**—A professor was showing to his friends various experiments with the Röntgen, or X-rays. Many beautifully dressed ladies were present, wearing, to all appearance, most rare and costly jewellery. Said the professor, "It is really wonderful the effect these rays have upon diamonds." So, lowering the lights in the room, he turned the X-rays on the sparkling gems which the ladies wore. Immediately the real diamonds flashed in all their full brilliancy; but, alas! the beautiful paste imitation diamonds had lost all their lustre. The X-rays discovered which were *real* and which were *imitation*, much to the dismay of some of the ladies present.

So God's X-rays, His omniscient eye, searches our hearts as to how we stand as to Him. He says, "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings" (Jer. 17. 10). If we are real, we can pray, "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139. 23, 24). If unreal how different? *ИИР.*

## BOYS AND THEIR JOYS.



**H**ERE is a capital lesson for a class of boys, which can easily be made and utilised by any teacher of average ability.

**MATERIALS REQUIRED.** Get a large pasteboard box. On the lid, on the inside, draw a *heart* sufficiently large to admit small *Bible*. Cut out with a sharp knife. Paste over hole piece of black paper. Let me suggest a few articles to put in the box. (1) "*Queer Cuts*," or copy of any of the silly papers so popular with boys; (2) three *playing cards*; you can make them yourself; fasten at corner; (3) a packet of *cigarettes*; and (4) any other boy's idol. Place all in box unknown to class. Have a hole cut at back of box.

**HOW TO USE.** Begin by explaining the *black heart* as revealed by the Bible, taking your *Bible* in your hand. Explain conversion from texts, such as Romans 10. 8, 9, 1 Peter 1. 23, John 5. 24. Explain power of the Word from Hebrews 4. 12. You could cut paper with knife, explaining Revelation 3. 20 by passing in your Bible, and thus show how His Word is "hid in the heart," and giving light, it chases out what is in. Pull out "*Queer Cuts*," and show how new desires are begotten at conversion. "As newborn babes, desire the sincere milk of the Word" (1 Peter 2. 2). Pull out *cards*; dwell on bad games and gambling, for all of which "God will bring thee into judgment" (Eccles. 11. 9). Next hunt for *cigarettes*, remarking that this enemy sometimes keeps in a corner for a long while. Introduce other objects as desired.

**WHAT TO AIM AT.** You must indicate the heart wrong by sin, and show how it can only be put right by "God and the Word of His Grace" (Acts 20. 32).

WM. SN.

## MORE PEARLS FROM OLD SEAS.

By DIVER T. BAIRD.

**M**EN say time is *short*, but they *act* as if it were long... There is nothing more seductive than an *old* lie newly minted. ...The man who denies himself *before* God will be denied nothing by God...Slight small offences; if you nurse them they *will* grow...No thanks to us if we are thankful, 'tis the product of the Spirit in our hearts...Let no experience, however exalted, lengthened, varied, or matured, ever tempt you to dispense with God.

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### SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

#### HEZEKIAH'S GRAVE MISTAKE.

READ 2 Chron. 32. 24-33. LEARN 1 Cor. 4. 7. HINTS, Warning words, Deut. 8. 10-18; examples: Nebuchadnezzar, Dan. 4. 30-33; Uzziah, 2 Chron. 26. 16; promise, Isaiah 66. 2; James 4. 6.

**K**ING Hezekiah had reigned about fourteen years, and obtained a good record for true zeal in the service of God, as well as dependence upon Him, yet, like so many more, his days did not close without it being made manifest that in himself he was a failing, erring creature, only needing the day of temptation to reveal what was in his heart. See David (1 Sam. 27), Solomon, Uzziah, &c.

**HEZEKIAH'S PROSPERITY.** "He was magnified in the sight of all nations" (verse 23). King Hezekiah was rich and powerful. "God had given him substance very much" (verse 29). But this is Satan's opportunity to effect, if possible, the downfall of God's people. (See Gen. 14. 17.) The words, "Set thine house in order" (2 Kings 20. 1), seem to imply that there was some disorder which required adjustment. Worldly prosperity seldom helps souls to God; indeed Satan uses this frequently to entice men away from God.

**HIS SUMMONS.** "Hezekiah was sick to the death" (verse 24, also 2 Kings 20. 1). God would not forget His servant, nor allow His servant to forget Him. Hezekiah's sickness would sharply remind him of dependence upon God. The summons to give up his stewardship (Luke 16. 2) greatly disturbed Hezekiah. It was a solemn message Isaiah brought the king, "Thou shalt die" (2 Kings 20. 1); yet concerning all God has said, "It is appointed unto men once to die" (Heb. 9. 27), and men are making no preparation. Rabbi Eliezer said: "Turn to God one day before your death." His disciples said, "How can a man know the day of his death?" He answered them, "Therefore you should turn to God to-day, as you may die to-morrow."

**HIS PRAYER.** Hezekiah's prayer was answered, and fifteen years were added to his life. That he should have asked for a sign seems to indicate a want of faith in the word of God's prophet. The Lord's complaint about the Jews in a later day was that they would not believe unless they saw "signs and wonders" (John 4. 48). The same might be said of the people of to-day. God wants to be trusted. He has linked faith and salvation together. "He that believeth...shall be saved, but he that believeth not shall be damned" (Mark 16. 16).

**HIS UNGRATEFULNESS.** "Hezekiah rendered not again according to the benefit done unto him" (verse 25). He failed to thank God for His mercy to him. God gives and forgives, and man forgets the Giver (Luke 17. 18); God plants, and there is no fruit (Luke 13. 6); He



## *Hezekiah's Grave Mistake.*

waters, and thorns grow up (Heb. 6. 8). Our God is a giving God, and we should be a thankful people. The language of our heart should be: "Bless the Lord, O my soul, and *forget* not all His benefits" (Psa. 103. 2).

**HIS PRIDE.** "His heart was lifted up: therefore there was wrath upon him" (verse 25). Pride was the root cause of Hezekiah's failure. We learn from Isaiah 39. 1-4 and 2 Kings 20. 15 that the king of Babylon, having heard of Hezekiah's sickness, wrote nice letters and sent ambassadors with a present, and, strange to say, we read that Hezekiah "was glad of them." He was pleased to receive compliments and flattery from this heathen king. What a change from the Hezekiah who fourteen years before had been responsible for the great revival of the worship of God throughout Judah and Israel; now accepting favours from a godless king—an enemy of God! In showing the ambassadors the good things in his house he speaks of *my* house and *my* treasures—there is no mention of God at all. On Isaiah's rebuke Hezekiah "humbled himself," and God in grace deferred His judgment beyond "his days." Truly the God with whom we have to do is the God of all grace!

## MANASSEH'S CONVERSION.

READ 2 Chron. 33. 1-17. LEARN Isaiah 55. 7. HINTS, Examples: Thief, Luke 23. 43; Saul, 1 Tim. 1. 15; jailer, Acts 16. 34; promise, Isaiah 1. 18.

**M**ANASSEH, the subject of our lesson, was son of King Hezekiah. His mother's name was Hephzibah, and he ascended the throne at the early age of twelve years. He must have fallen under the influence of evil and idolatrous men, for though the son of a good father, he quickly developed a very decidedly evil character. He reigned for fifty-five years, but the history of dreadful sins, repentance, and reformation is covered by twenty verses.

**MANASSEH'S SINS.**—We can never comprehend or grasp the picture given of this king's evil ways. The devil seemed to have him completely possessed. What his father Hezekiah did he undid. The ruined altars of Baal he reared again, the groves of Ahab he restored, and all the host of heaven he worshipped and served. The very temple he desecrated, and set up a carved idol in the house where God's Name was placed. His own sons he sacrificed to Moloch in the valley of Hinnom, and Jerusalem he filled from end to end, shedding much innocent blood. A sinner of deepest dye, a "chief" of sinners indeed (Isa. 1. 6). "Legion" was the name of his evil deeds (Luke 8. 30), and in him sin abounded (Rom. 5. 20).

**GOD'S DEALINGS.**—"The Lord spake to Manasseh" (verse 10), but he would not hear; words were of no use (Prov. 1. 24, 25). If he had hearkened even then God would have pardoned and blessed (Isa. 1. 18-20). Words failing, the sword of justice falls on the people; the host of Assyria descended, and defeated and captured Manasseh "among the thorns"—a fit place for him, as the swine troughs were for the prodigal. Bound in fetters, the king was carried to prison in Babylon. So God brought him down—the rebel is now in the rebel's place (Psa. 107. 10, 11).

**MANASSEH'S CONVERSION.**—Verses 12 and 13 are beautiful reading after the dark, black story preceding them. "There is joy in heaven over one sinner that repenteth" (Luke 15. 7-10); when God could say concerning Saul of Tarsus, "Behold, he prayeth" (Acts 9. 11), a marvel of Divine grace was announced. God's grace and God's power shine brightly here, for that humbling was God's work of power, and the hearing and answering was God's grace of purest water. God brought Manasseh again to Jerusalem, then Manasseh "knew that the Lord He was God."

## *Manasseh's Conversion.*

**MANASSEH'S REALITY.**—When we remember the state Jerusalem was in, and that it was all Manasseh's sinful work, we conclude that his remorse as he looked round must have been keen. He could say, "I built those vile altars, I set up these groves, I put that awful carved image in God's house. Now I am converted, I must undo what I did, and more than that, I must do what I never did." So the altars, idols, and all must go, God's altar be repaired, and peace and thank-offerings be offered to his most gracious God.

## **JOSIAH'S GOOD WORK.**

READ 2 Chron. 34. 1-13. LEARN Eccles. 12. 1. HINTS, Early piety; Samuel, 1 Sam. 3; Timothy, 2 Tim. 3. 15; Jesus, Luke 2. 49.

**JOSIAH** was grandson of Manasseh, the subject of our last lesson; his father was Amon, who, though son of a converted and forgiven father, was a sinful and impenitent follower of that father's early sins, and was slain by his servants after a short reign of two years (2 Chron. 33. 25). We are now to see how in an evil and dark day God had mercy on His people in raising up in young King Josiah a servant having a heart to seek after Him and do His will.

**THE PROMISED KING.** Nearly three hundred years before he was born the Lord foretold that a son of David's house, named Josiah, should destroy Jeroboam's idolatry (1 Kings 13. 2). Josiah is doubtless a type of the Lord Jesus Christ, the promised King—"Behold, a King shall reign in righteousness" (Isaiah 32. 1). The promised King has come "to destroy the works of the devil" (1 John 3. 8), and, although not yet universally acknowledged, there is a day coming when every knee shall bow, and every tongue acknowledge His right to the throne (Phil. 2. 10, 11). Happy are those who in a day of grace give Him the kiss of allegiance (Psalm 2. 12).

**THE OBEDIENT SON.** "He did that which was right in the sight of the Lord, and walked in the ways of his father" (verse 2). He who would *rule* righteously must first learn to *obey* implicitly. Josiah was an obedient son, and became a wise ruler. We think of the Lord Jesus, who came from heaven to earth to do the will of His Father (Heb. 10. 7), and, although tempted by Satan, and even by His own disciple (Matt. 4. 10; 16. 23), He never "turned aside," but remained obedient, even unto the death of the cross (Phil. 2. 8). Like his Master, the Christian's path is one of obedience, whilst the unconverted should be reminded with all earnestness of the awful "end of them that *obey* not the Gospel of God" (1 Peter 4. 17).

**THE SIN-PURGER.** "In the twelfth year he began to *purge* Judah and Jerusalem" (verse 3). Cleansing work, levelling work, convicting work. With hammer, hatchet, and saw, with strong arm and set purpose, the altars, the images, and the groves were attacked and thoroughly destroyed. The rotting bones of false priests were burnt on false altars, and thorough shame heaped upon the false worship. Six years of this work unflinchingly went on ere it was finished and the time came for higher work. How much there is to remove before God has His portion—sins and iniquities, love of idols, enmity and obstinacy! God in grace overcomes all this in bringing to Christ (2 Cor. 10. 5).

**THE RESTORED WORSHIP.** The house of the Lord was in a grievous state. It had not only been neglected, but "destroyed" (ver. 11), and that by those who should have honoured and preserved it. Men and means were found to repair and restore it, and so the work went forward for God's glory. We thus see outlined in the ways and works of young King Josiah, the ways and works of our Lord Jesus—His divine fore-

## *Josiah's Good Work.*

telling (Gen. 3. 15) and fitting (Isa. 42. 1); His advent into an evil world; His early preparation, humanly speaking; His fixedness of purpose (Isa. 42. 4; Heb. 12. 3); His removal of the barriers and spoiling of Satan's kingdom (Col. 2. 14); and His restoration of a place for God in the earth (1 Peter 2. 5).

### RECOVERY OF GOD'S BOOK.

READ 2 Chron. 34. 14-28. LEARN John 5. 39. HINTS, A saving Book, 2 Tim. 3. 15; sweet, Psalm 119. 103; illuminating, Psalm 119. 105; everlasting, Luke 21. 33.

**F**OLLOWING closely on our last lesson, and directly consequent on the action of it, comes the interesting record of the finding of the Book of the Law of Moses in the neglected temple and what that led to. This narrative is an illustration of the word, "To him that hath shall be given" (Matt. 25. 29), for it was Josiah's zeal for God that led to the recovery of the lost Bible.

**A NEGLECTED LAW.** The oracles of God were a precious gift to Israel's sons (Rom. 9. 4), and to them they were entrusted as a precious heritage. They had been the joy and glory of their fathers, Joshua, Samuel, David, &c., but evil ways and God's law could not exist together, so the Book of the Law was unread and forgotten. It may be so in the present day—the Bible may be in the house, yet lost in the truest sense of the word. Eternal life is in it, and its warning words are true all the while.

**A LOST BOOK.** In the eighteenth year of the reign of King Josiah, in the course of the cleansing and repair of the temple, Hilkiah the priest found the precious roll. He had doubtless heard of it, but had never seen it, and having found it, the priest told the scribe Saphan, the king's secretary, and together they read the sacred words (2 Kings 22. 8). It was next carried to the king, and read to him. Most likely it was the Book of Deuteronomy which was read, in which the idolatry of the people and the judgments resulting were foretold (Deut 28. 29), and the effect on Josiah's conscience was startling; his imperfect light had shown him that Israel's condition was bad, but the greater light of the Word read to him that day convinced the king that the case was indeed desperate (see Isa. 6. 5; Job 42. 6; Hab. 3. 16; Rom. 3. 19).

**A CONVICTED PEOPLE.** Conviction of sin is the work of the Holy Spirit, who uses the Word of God, and reveals God's requirements, man's failure, and the claims of justice. The king set to his seal that God was true, that judgment must fall on a guilty people. He might have pointed to his honest attempts to reform, but they seemed all worthless and vain in the sight of the words of blessing and curse. Repentance and confession follow conviction. Josiah did not hide away from God; sorely broken, he sought God's face, as all truly-convicted ones do, for only in God are help and pardon; so did David (Psalm 51); Saul of Tarsus (Acts 9. 6); the publican (Luke 18. 13, 14).

**A DEFERRED JUDGMENT.** Five men were appointed to represent the king and the people in enquiring of the Lord for them, doubtless seeking a way of escape from the foretold doom. A woman named Huldah, in humble rank, had the Word of the Lord for them; this Word was in keeping with the dispensation. Sin must be judged, God's Word must be justified, and would be fulfilled; yet in the midst of this Josiah finds his penitence and tenderness of heart acknowledged, and mercy extended. While sin must be judged, for God is just, remember that *now* mercy is free, for the law-claims have been met by Jesus in His dying for sinners (Rom. 5. 8), and thus enables God to be just, and save and pardon (Rom. 3. 26).

## Subjects for Sunday.

### A FRIEND IN NEED IS A FRIEND INDEED.

READ John 11. 1-17. LEARN John 11. 4. HINTS, A friend indeed, Prov. 18. 21; greatest friendship, John 15. 13; evil friendship, James 4. 4.

**T**HE controversy with the Pharisees over the blind man who was cured, and the exposure of their false assumption of pastoral place without pastoral ways combined with the claim of Jesus to be the Good Shepherd of the sheep and God's son, so raised the wrath of the Pharisees that they would have stoned Him (John 10. 31). Jesus, however, "escaped out of their hand" (John 10. 39), and departed to the place where John at first baptised (John 1. 28)—Bethabara beyond Jordan. While the Lord was there the events of our lesson took place.

**THE AFFLICTED HOME.** Three persons lived together in the home at Bethany, where Jesus often found a welcome, and was an honoured guest. The meaning of Lazarus is "God is the Helper": in other words, Lazarus' *trust* was in God. Mary was the *learner*, who sat at Jesus' feet (Luke 10. 39), while Martha was the *serving one* (Luke 10. 40). There is no home, however godly, exempt from sickness, and so Lazarus took ill (verse 2). Martha waited, and Mary watched, yet the trouble deepened.

**THE URGENT MESSAGE.** "Lord, behold, he whom Thou lovest is sick" (verse 3). They had heard and seen Jesus' healing power, and they knew and believed in His love (1 John 4. 16). It was wise to advise the Lord. In this, these godly women are an example to Christians to-day. We should take our troubles to the Lord; and not only take them, but *leave* them there. The unconverted have no *real* friend in whom they can confide.

**THE MYSTERIOUS ANSWER.** "This sickness...is for the glory of God" (verse 4). The same motive kept Jesus where He was for two days after He received the message, and that though He loved all the three suffering ones. True love always seeks the highest good of the loved, and many seem to act contrary to this. Who would have thought that God the Father loved Jesus when fasting in the wilderness (Luke 4), when tired in the way and thirsty (John 4), in Gethsemane, in Herod's palace, Pilate's bar, or on the cross, but *we know* that God's love to Jesus, as well as to us, had planned that path (Psalm 40; John 3. 35).

**THE PERILOUS JOURNEY.** While Jesus tarried till events had ripened in the death of Lazarus and his burial, Jesus at the proper time would return to the place where He had escaped the fury of the Jews. This surprised the disciples. Thomas suggested that it was death (verse 16) to go there, and so it was, but Jesus, knowing that well, went. In the first place Lazarus was to be raised, resurrection power displayed, and eventually the Lord's life laid down there at Jerusalem. Jesus made no mistake (John 10. 17, 18): He knew the danger, and that resurrection could only be at the cost of His own death (John 12. 24); yet in the day of His work He filled up the full twelve hours, and all the detail of the Father's will He must carry out ere He could say, "It is finished." So He started for and came to Bethany; what He did and said there must be left to a future lesson.

**THE COURAGEOUS DISCIPLE.** "Let us also go, that we may die with Him" (verse 16). If Thomas lacked in faith, he did not want in courage, and he is prepared to die with and for his Lord. Our Master is worthy of our best, yea, of our very lives. We should, however, impress upon the children that the first thing the Lord Jesus asks for is the allegiance of the heart.

## HANDFULS OF HELP.

**“Be Not Wise in Your Own Conceits”** (Rom. 12. 16).

1. Examine yourselves whether ye be in the faith ; prove your own selves, - - - 2 Cor. 13. 5
2. Let every man prove his own works, - - Gal. 6. 4
3. Let a man examine himself, and so eat of the bread and drink of the wine, - - 1 Cor. 11. 28
4. If we judge ourselves, we shall not be judged, 1 Cor. 11. 31
5. Happy is that man that condemneth not himself in the thing that he alloweth, - Rom. 14. 22
6. The time is come that judgment must begin at the house of God, - - - 1 Peter 4. 17

### Two Mighty Intercessors.

1. We have an Advocate with the Father—  
Jesus Christ the Righteous. He ever liveth to make intercession for us, - - 1 John 2. 1  
- - Heb. 7. 25
2. The Spirit Himself maketh intercession for us, with groanings which cannot be uttered : He maketh intercession for the saints according to the will of God, - Rom. 8. 26, 27

### The Fulness of the Godhead.

1. The fulness of God, - - - Eph. 3. 16-19
2. The fulness of Christ, - - - Eph. 4. 7-13
3. The fulness of the Spirit, - - - Eph. 5. 18-21

#### THE PARTAKERS OF THAT FULNESS.

1. The Church, which is His Body, the fulness of Him that filleth all in all, - - - Eph. 1. 23
2. For in Him dwelleth all the fulness of the Godhead bodily, - - - Col. 2. 9, 1. 19  
- - - John 1. 16

### A Prepared Man.

IN Acts 18. 24-28 we read of a certain Jew named Apollos, born at Alexandria, an eloquent man, that he was “mighty in the Scriptures,” and “instructed in the way of the Lord,” and “being fervent in the Spirit,” he spake and “taught diligently” the things of the Lord. News of his fitness and zeal went before him, and when he reached Achaia he “helped them much” which had believed through grace ; for he “mightily” convinced the Jews, and that “publicly,” showing “by the Scriptures,” not with wisdom of words (1 Cor. 1. 17), that Jesus was the Christ.

## TALES WORTH TELLING.

**A Diving Spider.**—There is a curious little spider in South America that has a home under the water. It forms a bubble about itself in which, like a diving-bell, it sinks to the bottom, and will remain there for hours, living below, yet breathing the air of the world above. When it returns to the surface it is found to be perfectly dry, not the slightest moisture having penetrated the atmosphere in which it lived. Even so we may live in the world breathing the air of heaven (Col. 3. 1, 2), and keeping our garments undefiled (Rev. 3. 4), keeping ourselves unspotted from the world (James 1. 27).

**Her Husband in her Heart.**—When a lady of rank was interrogated where her husband was, at the time that he lay concealed for having been concerned in a conspiracy, she resolutely acknowledged that she had hidden him. This confession drew her before the king who told her that nothing but her discovering where her lord was concealed could save her from the torture. "And will that do?" said she. "Yes," replied the monarch, "I give you my word for it." "Then, sire, I hid him in my heart; there you will find him." So the Christian can say, "Thy Word have I hid in mine heart" (Psa. 119. 11). "That Christ may dwell in your hearts."

**God's Golden Sunbeam.**—During the American war for the Union, a strange sight was seen in a western city. The day was very dark, and the rain had been descending in torrents. But, high upon the brow of the mountain that overlooks the city, the national flag was seen waving, bathed in the only beam of sunshine that lighted the whole landscape. The clouds had parted at such a point, that this one rift opened the way for the sunbeams to rest directly on the star-spangled banner, and the crowds stood admiring and wondering as they saw the flag of the Republic waving in the breeze and beautified in the sunshine. How that flag came there was a mystery. It transpired that an exploring party had gone up for some measurements, and had chanced to set the flag there at the precise moment when that solitary rift in the clouds permitted the sunlight to flash radiance upon it. By a curious coincidence, on that very day Fort Donelson was captured and the war for the Union turned its crisis! "Thick darkness covers the firmament" (Gen. 1. 2) in the world to day, yet there is a rift in the clouds, and God's golden sunbeam rests upon that Banner of our Hope. "This same Jesus shall so come in like manner as ye have seen Him go" (Acts 1. 11). "The coming of the Lord draweth nigh" (James 5. 8).  
1171.



## THE DIVINE SIDE OF SALVATION.

It is of great consequence that the mind should be led to see that at the back of our believing and accepting of Christ there was God's almighty power inspiring our will, taking possession of us, and carrying out its own purpose of love in planting us into Christ Jesus. As the believer enters into the divine side of the work of salvation, he will learn to praise and to worship with new exultation.



MRS. AUGUSTA P. WIGSTONE,  
A SPANISH MISSIONARY.



## A SPANISH MISSIONARY.

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THE service of sisters is often underrated in comparison with that of brethren, because it is, as a rule, of a more private and personal character. We would do well to notice the honour God has placed upon woman's work in the Scriptures. We shall find when the Lord comes, and brings "to light the hidden things of darkness, and will make manifest the counsels of the hearts" (1. Cor. 4. 5), that many of the Lord's hidden ones will stand forth to receive the Master's "Well done," their service, according to His "estimation," being of a higher value than some "whose praise was in all the churches" (2 Cor. 8. 18) down here. "Many that are first shall be last, and the last shall be first" (Matt. 19. 30).

AUGUSTA P. WIGSTONE, the wife of James P. Wigstone, who passed into the presence of Christ on 15th August, 1910, has left a noble example of service and suffering for the Lord Jesus in Spain, in fellowship with her husband, during a period of over twenty-five years.

The daughter of the late Arthur Augustus Rees, of Sunderland, a gifted teacher of the Word, whose ministry was widely appreciated in the "sixties" and "seventies," she was brought to a saving knowledge of Christ chiefly through the influence of her father, but made confession of His Name while feeling her loneliness and need in France, where she had been sent for educational purposes. She speedily consecrated herself to the Lord, and entered into Gospel work at Halliwell, near Bolton, Lancashire, visiting and holding Bible classes amongst the mill operatives and others.

After much waiting upon the Lord, the way was made plain for her departure to Puerto Santa Maria, near Cadiz, in the south of Spain. She did not, however, remain long there. The Lord had another work planned for her, and directed her steps to Vigo. Here Messrs. Wigstone and Blamire were just beginning their labours. Miss Rees was one amongst others who shared in the introduction of the Gospel into Vigo in 1877, when the whole district was stirred with the glad tidings of God's grace for the first time for centuries. Those who know the work at Vigo to-day can only exclaim, "What hath God wrought!" It was here she became engaged to Mr. Wigstone, and they were married by her father at Sunderland in 1878.

At Vigo persecutions raged. Her husband, and two others, were taken prisoners, and threatened with fourteen years' imprisonment. At Gondomer she had the experience,

## *A Spanish Missionary.*

in company with others, of being stoned right in front of the mayor's office as they were driving out of the town. At Carril she suffered similar treatment at the hands of fanatical women. None of these things moved her, for she possessed a calm confidence in God, believing that He would bring everything right. Her faith was firm, her peace was like a river placidly flowing on in its course. At Redondela, Villagarcia, Marin, Santo Tomé, Pontevedra, la Carolina, and for seventeen and a half years at Linares, in the south of Spain, she toiled and suffered for Christ with joyfulness and thanksgiving until the year 1902, when, owing to a breakdown in her husband's health, she returned with him to England.

Her last years were spent at Bath. Here, too, she found many open doors for service, visiting and helping saint and sinner by her loving ways and faithful words. The chaplain of the Bath Union bore witness at her burial to her zeal and ability in ministering the word of life amongst the inmates. Her sweet singing of hymns was always much appreciated both in Spain and in England, and instances of blessing have resulted therefrom.

It was Mrs. Wigstone's habit to seek God daily by His Word. But she had special seasons of waiting upon Him, although "in labours abundant" she always found time for prayer. She would say: "I am going to have a good time with God to-day, and I am glad to be left alone." She poured out her heart to God—she told Him everything. Here was the secret of her peace, perseverance, and endurance.

Her illness and end came unexpectedly. She went to London to meet her husband and daughter. A dull headache, then serious symptoms developed. Much prayer was offered in many places in these lands and in Spain. God answered them in the best way. Her simple child-like trust, her calm and restful spirit, inspired the faith and resignation of her sorrowing husband and daughter. "I trust in the mercy of the Lord for ever," "I am in the hollow of God's hand," were among her last words. "Good-night" were her last words to her husband ere she fell asleep. She delighted in the blessed hope of His appearing. She is now with Him, waiting within the veil, while her precious body sleeps at Bath, "until the day break and the shadows flee away."

T. R.

## MATTER AND METHOD IN THE SUNDAY SCHOOL.

Notes of an Address at a Conference of Sunday School Teachers in London.

PART II. By H. V. PICKERING, Editor of *Boys and Girls*.

II. THE METHOD. Having linked with matter the little word "WOE"—yea, "woe is unto me if I preach not the Gospel;" I link with method the little word "GO"—"Go ye into all the world and preach the Gospel" (Mark 16. 15). It has often been asked, "Why do so many scholars leave at fourteen?" The answer might be, "Because they are not converted at thirteen." If we seek to "go" and bring them to Jesus (Matt. 17. 17), all will be well.

Two great channels are open to the worker amongst the young—*eargate* and *eyegate*, each having as its object the goal of *heartgate*.

1. The channel of *EARGATE* has been well and wisely used all down the ages; the value of *eyegate* is being more and more realised under the increasing burden of the souls of the children, and the necessity for conversion in early life. The difference might be described as the difference between *TEACHER* and *PREACHER*. The preacher using *eargate* addresses for the adult audience expects nothing from them but attention, and the reception of his message. The teacher, on the contrary, should seek to ascertain whether what has been said has been understood, and this is best done by frequent questionings during the address. Don't preach to children. Make your order of instruction: (1) *Attention*—we make bold to say attention at all costs. (2) *Attraction*. Hundreds of God-given incidents can be used to place some statement of Gospel Truth before the young in a most attractive manner. (3) *Application*. Having got the interest of the young, fail not to personally and promptly apply the great truths of "the Gospel," which alone is "the power of God unto salvation" to every boy or girl "that believeth" (Rom. 1. 16).

2. The channel of *EYEGATE*. Visible objects have been largely used by the Holy Spirit for instruction in all ages. The types and symbols of the earlier books of the Bible, the picturing of the poetical and prophetic books, the figures and parables of our Lord (constituting, as they often do, the very highest form of object lesson), the stirring imagery of the closing book of Revelation—all combine to establish the fact that the mind is most effectively reached through *the eye*—by object, blackboards, or other methods.

For a combination of the ear and the eye methods of teaching, what more beautiful picture than that of the Master! He is desirous of instructing and winning the Jewish boys and

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girls. Think of that scene in Mark 10—Jesus in the midst of little children. If He takes the boisterous or humorous method, or tells the romantic tale of some teachers, He will amuse; if He puts on the stern, superior look of others, He will frighten. He does neither. The little ones looked into His happy, holy face; they listened to His gracious, kindly voice, and He “blessed them.” Observe, He took them into His arms, near to His heart. Ah! that’s the secret; get the scholars near your heart, and all will be well.

3. All instruction should have for its aim the reaching of HEARTGATE. 2 Kings 5 beautifully illustrates this point. Commencing with a dead child, it would lead us to remember that children are “dead in trespasses and sins” (Eph. 2. 1), and need to be “born again” (John 3. 3) as truly as adults. Gehazi tried the “staff” system. The rod is laid fair and square upon the child, but there is neither voice nor life. How many try the staff system of a prayerless, cold, cut and-dried address with little interest and less life! Now Elisha appears, and we note a few points in his method of winning. (1) *Individuality*: “He shut the door upon them twain.” Name each scholar when alone with God, and lay hold for blessing one by one. (2) *Prayer*: “He prayed unto the Lord.” The source and secret of all success in soul-winning may be traced to prayer. (3) *Reality*: “He went up and lay upon the lad.” Whole-hearted occupation with the object of winning back to life. (4) *Adaptability*: “He put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands.” How did the old patriarch get his eyes to fit the child’s eyes, so that his mouth came in touch with the child’s mouth? or his hands to come into the child’s hands? By coming down to a child’s standard. See things with a child’s eyes, feel with a child’s hands, speak with a child’s mouth, and you will reach the child’s heart. Herein hundreds fail; yet herein lies the secret of success.

Shortly after my conversion I was planted down in the middle of a Sunday school class of fourteen rough lads in a mining village. Filled with the solemnity and importance of the occasion, I began a sober message concerning “Man’s Ruin” in Genesis 3, the trial and destruction at the flood, and the failure under law, and would have wandered stolidly from the Garden of Eden to the Great White Throne, had not one of the pert members of the class chimed in with, “Hoots, man, tell us a ‘nanny goat’!” Shocked at first, I at last caught his

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idea, "tell us an anecdote;" and was surprised into the thought that my dry-as-dust address was useless, that I must illustrate, attract, and then apply. Acting on the impulse, I told the story of David and the giant, Daniel in the lion's den, Jonah and the whale, all pointing to the Lord Jesus Christ. Attention was riveted, my method was revolutionised, and blessing resulted. As far as you consistently can, without sacrificing one iota of revealed truth, become "all things to all men," adapt yourself to age, circumstances, district, time, &c., ever having as your motto, "By all means save some" (1 Cor. 9. 22). (5) *Perseverance*: "He returned, and walked in the house to and fro." Don't stop at sneezing, even though the child sneezes seven times, persevere till the "eyes open." (6) *Life*: "The child opened his eyes." Ask Elisha, when you meet him in heaven, what was the happiest moment in his life. I think he will say, the moment he saw the bonnie, blue eyes of the child indicate that the victory was won, as life had returned. Ask any teacher in glory what was the happiest moment on earth, and hear the tales of the winning of young hearts for Christ. (7) *Victory*: "Take up thy son." Happy son, happy servant, happy mother! "I say unto you there is joy" over the winning of boys and girls, both on earth and in heaven (Luke 15. 7-10).

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### TALES WORTH TELLING.

**Thoroughness.**—A mighty hunter, when asked how he managed to accomplish seemingly most impossible leaps, replied: "I throw my heart over, and my horse follows." "With purpose of heart" (Acts 11. 23); "as he purposeth in his heart" (2 Cor. 9. 7).

**Glad to go Home.**—A little child was dying. "Papa, when will I go home?" "Perhaps to-day, Florina," truthfully answered the sorrowing father. "To-day, papa, to-day! So soon! I am so glad!" answered the weary, yet happy little girl. "Having a desire to depart, and to be with Christ; which is far better" (Phil. 1. 23).

**Right Truth—Right Spirit.**—Two preachers met on a certain Monday morning. "I was giving the people 'The judgment to come' (Heb. 9. 27) last night," said one of them. "I hope you did it with tears," replied his friend. That surely is the only right spirit in which to speak of the realities of this solemn subject. "Serving the Lord [night and day] with tears" (Acts 20. 19).

## CHRIST OUR LORD.

**C**HRIST, as head of the new creation, is Saviour and Lord. Faith in Him means subjection to His will and Word, as much as dependence upon His work and worth.

**Glorified.** "Ye are not your own" is a fact that redemption ever reminds us of. We now belong to Him who died for us and rose again. He is made both Lord and Christ. To Him is given the name above every name, at the mention of which every knee shall bow, and every tongue confess (Phil. 2. 10). He is the Head of the Church, the Saviour of the body, Master in His assemblies, and Lord of His people. It is in this character He is revealed to John in Revelation 1. 10. Moving in the midst of the lampstands in the exercise of authority and government.

**Disposing.** He gave gifts unto men (Eph. 4. 8). Even now we are called to share with Him the fruit of His passion and toil. We are linked up with Him as part of that body. The Church is being maintained on earth as a witness to His glory, and to those who constitute His body. He is disposing of His gifts (Eph. 4. 8) and grace (Rom. 12. 6) for the maintenance of the whole. The gifts of evangelist, pastor, teacher, are in His hands alone to dispose of, and, where absent, can never be replaced by any curriculum or training of university or divinity hall. He is sovereign. He calls His servants, and He always supplies their fitness.

**Controlling.** Just as the body is controlled from the head, so the ministry and service of the body of Christ is controlled by Him. 1 Corinthians 12 gives us the fully fitted instrument waiting for the master-hand, while in 1 Corinthians 14 we have shown us the working of that instrument and the harmony it produces. It is only in the measure in which Christ is thus acknowledged as the great controller and governor of our worship, ministry, and service, that blessing shall come to our own souls, and salvation to others.

**Judging.** When the period of witness-bearing and service here is over, and when the testimony of the saints on earth is ended, then "we must all appear before the judgment seat of Christ" (2 Cor. 5. 10). The servant and his service will there come under review, the reward (Rev. 3. 11) and the loss (1 Cor. 3. 15) will there be eternally fixed. He who knows what loneliness, humiliation, and rejection are will then bring to light, and reward the slightest service done for His glory; while from His blood-washed Bride the last stain of earth and failure be for ever rolled away.

J. H.

## HANDFULS OF HELP.

### Service Acceptable.

HOW THEY WORKED FOR THE LORD IN NEHEMIAH'S DAY.

- I. They prepared themselves—they strengthened their hands for the work (Neh. 2. 18).
- II. They worked—
  1. Willingly—The people had a mind to work, Neh. 4. 6
  2. Prayerfully—We made our prayer unto God, Neh. 4. 9
  3. Earnestly, - - - - - Neh. 3. 20
  4. Unitedly, - - - - - Neh. 3. 16 32
  5. Watchfully—Every one wrought with one of his hands, and with the other held a weapon, Neh. 4. 17
  6. Perseveringly—From the rising of the sun till the stars appeared, - - - - - Neh. 4. 21

### The Lord's Supper a Memorial till He Come.

1 Corinthians 11. 26.

1. In remembrance of *Me*—from the Cross to glory, - - - - - Luke 22. 19; 24. 26
2. *Me*, the crucified One, who His own self bare our sins in His own body on the tree, 1 Peter. 2. 24
3. *Me*, the risen One. He was raised . . . for our justification, - - - - - Romans 4. 25
4. *Me*, the ascended One, now in the presence of God for us, - - - - - Heb. 9. 24; 1. 3
5. *Me*, the living One. He ever liveth to make intercession for us, - - - - - Heb. 7. 25
6. *Me*, the coming One. I will come again and receive you unto Myself, John 14. 3; Heb. 9. 28

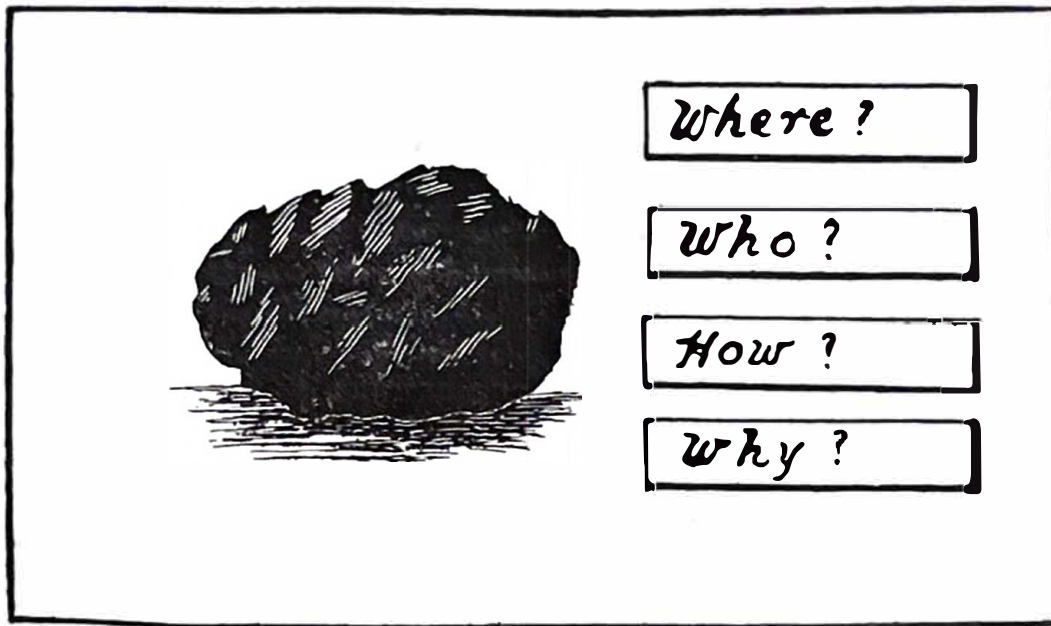
### A Glimpse at the Majesty of the Lord.

Isaiah 40. 25, 26.

1. He is clothed with majesty and honour, Ps. 93. 1; 104. 1-3
2. Heaven is His throne, the earth is His footstool, - - - - - Isaiah 66. 1
3. He inhabits eternity, - - - - - Isaiah 57. 15
4. His right hand spanned the heavens, - - - - - Isaiah 48. 13
5. He spreads them out as a tent to dwell in, Isaiah 40. 22
6. There is no searching of His understanding, Isaiah 40. 28
7. All nations are to Him as a drop of a bucket; the small dust of the balance; less than nothing, - - - - - Isa. 40. 15, 17
8. Nothing is hid from Him, - Job 28. 10; Psa. 139. 1-11
9. With God is terrible majesty, - - - - - Job. 37. 22



## A LUMP OF COAL.



A SIMPLE but effective object lesson can be made with a lump of coal (thoroughly washed to remove dust) and four pieces of cardboard, with a word written boldly on each—WHERE? WHO? HOW? WHY? Now, show the cards, one at a time, asking the questions—

1. **WHERE is Coal found?** Down in the bowels of the earth, in pits, far from light. A picture of fallen man in the "horrible pit" of sin (Isa. 40. 2), in "darkness" (John 3. 19).

2. **WHO finds Coal?** The miner, leaving the bright earth's surface, descends the dark pit to seek and find coal. Surely he reminds us of the Lord Jesus, who left heaven's glory and came down to this dark world to "seek and save the lost" (Luke 19. 10). The miner with lamp is the light of the pit. Jesus is "the Light of the world" (John 8. 12).

3. **HOW is Coal found?** By toil, suffering, and death. Describe work of miner and accidents of the pit—falling roof, fire, flood, bad gas, &c. Give incident of some fatal mishap, plentifully found in newspapers. From this, thoughts are easily led to Calvary, where "Christ also *suffered* to bring us to God" (1 Peter 3. 18). The miner does all the work—the coal simply yields. So Christ does all the saving—we do the trusting (Acts 16. 31).

4. **WHY is Coal found?** To be useful. By a process of self-sacrifice it produces heat for domestic comforts, gas for lighting, power for working steam engine, &c. The Christian is saved to serve by showing love to others (John 13. 34), by letting his "light shine" (Phil. 2. 15), by being "zealous of good works" (Titus 2. 14).

T. R. C.

## SUBJECTS FOR SPEAKERS AND STUDENTS.

### Three Sights of Christ.

1. Crucified, - - Luke 23. 48, - Humiliates.
2. Crowned, - - Hebrews 2. 9, - Encourages.
3. Glorified, - - 1 John 3. 2, - Transforms. H. K. D.

### God's Wonders in the Wilderness.

During "these forty years in the wilderness" (Deut. 8. 2)  
 God provided superbly for His people—

1. FOOD. Alike suitable for youth and age, Exod. 16. 35  
 angels and men, - - - - - Psa. 78. 25
2. WATER. Clear and sparkling out of "the  
 rock of flint," "that followeth them" Deut. 8. 15  
 all the journey through, - - - - - 1 Cor. 10. 4
3. CLOTHING. Homespunns that "waxed not  
 old," nor got threadbare, all these forty  
 years, - - - - - Deut. 8. 4
4. FOOTWEAR. A very great essential in a  
 desert march, which never was "waxen Deut. 29. 5  
 old," and feet to match, for they did  
 not become too big for the boots, - Deut. 8. 4  
 Well might God say, "Thou has lacked nothing." Hyp.

### A Great Revival.

| PERSONAL CONDITIONS.   | NATIONAL CONDITIONS.  |
|--|---|
| 1. Hezekiah did <i>right</i><br>in the sight of the<br>Lord, - - 2 Kings 18. 3 | 1. Temple doors were<br><i>opened and repaired,</i><br>2 Chron. 29. 3             |
| 2. He <i>removed</i> the im-<br>ages, - - - - ,, 4                             | 2. A covenant was <i>made</i><br>with the Lord, - ,, 10                           |
| 3. He <i>trusted</i> in the<br>Lord, - - - - ,, 5                              | 3. The priests and Le-<br>vites were <i>sancti-</i><br><i>fied,</i> - - - - ,, 15 |
| 4. He <i>clave</i> to the Lord, ,, 6   | 4. The Temple was<br><i>sanctified,</i> - - - - ,, 15                             |
| 5. He <i>followed</i> the Lord, ,, 6   | 5. The Temple was<br><i>cleansed,</i> - - - - ,, 16                               |
| 6. He <i>kept</i> His com-<br>mandments, - - ,, 6                              | 6. The sacrifice was<br><i>offered,</i> - - - - ,, 22                             |
| RESULT.  | RESULT.   |
| 1. The Lord was <i>with</i> him, 7   | 1. Hezekiah <i>rejoiced,</i> - ,, 36  |
| 2. The Lord <i>prospered</i> him, 7  | 2. There was <i>great joy</i><br>in Jerusalem, 2 Chr. 30. 26                      |

# SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

## RETURN TO THE LORD.

READ 2 Chron. 35. 1-19. LEARN Isaiah 8. 20. HINTS, Instituted, Exodus 12; observed, Joshua 5. 10; 2 Chron. 30. 15; Ezra 6. 19; Luke 22; fulfilled, 1 Cor. 5. 7.

IN a previous lesson we have seen the eventful recovery of the Book of the Law, and the effect of the reading of the Book on King Josiah. This took place in the eighteenth year of the king's reign, and the conviction of sin and turning to God are very markedly seen in the actions which followed.

**THE OLD BOOK.** "Josiah kept a passover unto the Lord" (verse 1). "What wilt Thou have me to do?" is the voice of the new-born and willing soul, and the Word of God is the true guide ever leading in the same direction. Josiah's Bible spoke to him of God's anger against sin, and he trembled and repented; but it told him more; it told him of God's way of delivering His people and His desire to have them near Him in security, peace, and joy. In his reading the king read of a *Passover Feast* (Exodus 12), and though he had perhaps never seen one, he had enough in the Book to guide and authorise him to keep it—nay, it was commanded there.

**THE PRECIOUS BLOOD.** Then and now the Bible tells of the virtue of the blood and the worth of the Lamb. The Passover Feast was the basis of Israel's national existence—the reminder of their birth, the beginning of days. Like it, the Word of the cross of Christ leaves no room for glorying in man—all is of God. Security, communion, and deliverance are there, for Christ, our Passover, is sacrificed for us (1 Cor. 5. 7). It is worthy of note that Josiah kept the Passover on the fourteenth day of the *first* month, which was the right time for its celebration. In Hezekiah's day, because of the unpreparedness of the priests, the Passover could not be kept until the *second* month (2 Chron. 30. 2). In this respect the Passover Feast in Josiah's day was superior to that in Hezekiah's reign (2 Chron. 35. 18).

**THE KING'S OBEDIENCE.** "In the eighteenth year of the reign of Josiah was this Passover kept" (verse 19). In the same year as he *knew* about it he kept the feast. David, the psalmist, said, "I made haste, and *delayed* not to keep Thy commandments." Many to-day who have known the way of salvation for years still say, like Felix, "When I have a convenient season, I will call for Thee" (Acts 24. 25). The convenient season seldom comes. God's time is *now* (2 Cor. 6. 2).

**THE LORD'S SERVICE.** "It shall not be a burden on your shoulders" (verse 3). The ark had evidently been displaced, probably by some of the former wicked kings to make room for idols, and now Josiah bids the Levites put the holy ark in the house (verse 3), and not carry it from place to place. The priests were now to serve the Lord without a burden. This is like the Lord's service to-day. "His yoke is easy" (Matt. 11. 30). What a contrast to the service of sin, which is "hard" (Prov. 13. 15), and ends in "death" (Rom. 6. 23).

**THE DIVINE ORDER.** "In their place" occurs again and again, and "according to the Word" is repeated over and over. The Book is the only means of guiding in this, and when it rules there is divine order (1 Cor. 12. 18; 14. 33, 40). What made this celebration of the Passover superior to all others since "the days of Samuel" (verse 18) was that they went by the Book, honouring its instructions and rejoicing in its truths. "The Bible is the chart by which the Christian sails to eternity, and the map by which he daily walks."

## BURNING THE BIBLE.

READ Jer. 36. 9-24. LEARN John 8. 47. HINTS, Bible haters, 1 Kings 22; John 17. 14; reason, John 3. 20.

**T**HE present lesson is quite a contrast to the last, in which we saw the precious character of God's Word, and a former one, in which that Word had an honoured place and respectful obedience.

**JEREMIAH'S WARNING.** It was the closing days of Judah's history before the captivity. Josiah, the good king, had died, and his son Jehoiakim reigned in his place, but he was a bad son of a good father, and "did evil in the sight of the Lord his God." He was a tyrant of whom Jeremiah always speaks in condemnation. His magnificent palace (Jer., 22. 13-15) was built by forced labour. He murdered the prophet Uriah (Jer. 26. 20), and persecuted Jeremiah. In the fourth year of his reign God caused Jeremiah the prophet to write in a book His words of remonstrance and warning, foretelling the evil that would happen them if they repented not. Many and oft repeated are God's warnings ere He punishes (2 Chron. 36. 15). Judgment is His strange work. God delighteth in mercy; still, if men will not give heed, His judgment will be sudden and sure (Prov. 29. 1).

**GOD'S PURPOSE.** "It may be that the house of Judah will hear... that I may forgive" (verses 3, 7). Such was and is the long-suffering of God, not willing that any should perish (2 Peter 3. 9). This is God's gracious way, faithful to rebuke, yet remembering mercy. Not to condemn but save is God's desire—for this He sent His Son (John 3. 17). He willeth not the death of any.

**THE PEOPLE'S PRIVILEGE.** It is worthy of notice that the Word of God does not need the king's consent or assent. It is the privilege of the "people" to hear first—shepherds in the plain (Luke 2. 8)—before the king in the palace. "The common people heard him gladly" (Mark 12. 37). It was on the occasion of a fast-day that it was read. Jeremiah appears to have been forbidden (probably by the king) to enter the temple, and so he appointed Baruch, his scribe, to read to the people the words of the Book.

**THE PRINCES' REQUEST.** "When they had heard all the words they were afraid" (verse 16). A man named Michaiah was present, and heard the reading. He carried a report of what he heard to the princes in the king's house. The princes sent for Baruch and requested him to read to them, which he did. They on hearing the message were afraid, and said they must tell the king. The manuscript they put away in the parlour of Elishama the scribe, and advised Jeremiah and Baruch to hide while they went and told what they had heard. Like Felix, who trembled at the reasonings of Paul, the princes were afraid as they heard the truth of God read, but had not the courage of their convictions. There are many to-day like the princes.

**THE KING'S WICKEDNESS.** When Jehoiakim heard the report of his princes he sent for the Book itself, and had the very words read to him. The king, on hearing, took a penknife and cut up the roll and cast it into the fire until it was all burned up. Although three of the princes begged the king not to do this, their intervention was not heeded. In addition to this thing Jehoiakim would have killed the prophet and his scribe, but the Lord hid them and caused Jeremiah to have rewritten the words, and added more words telling of the fate and punishment of the king for his impiety; how he would be buried like an ass, and none should mourn for him. Thus we learn that God's wrath cannot be mutilated or destroyed; it will come to pass even although men burn all the Bibles, and in doing so they only bring extra trouble on themselves by adding to or taking from it (Rev. 22. 18, 19).

## HEBREW CAPTIVES IN BABYLON.

READ Daniel 1. 1-16. LEARN 1 Peter 5. 8, 9. HINTS, True witnesses: Jesus, Rev. 1. 5; Stephen, Acts 7; James, Acts 12. 2; Antipas, Rev. 2. 13.

**J**UDAH'S sin and departure from God had culminated in their overthrow as a nation, and their being led captive into the land of Shinar by King Nebuchadnezzar, at whose court in Babylon lies the scene of our present lesson.

**A CAPTIVE PEOPLE.** Among the captives were many who were not personally to blame for the condition in which they were found. Young people and children, and probably many godly adults, shared in the sorrows of their sinning nation. The four lads of our lesson were such. Their names indicate a recognition of Jehovah—Daniel, "God is my Judge"; Hananiah, "Jehovah's gift"; Mishael, "Incomparable God"; Azariah, "Jehovah, our help"—and seem to have been the choice of godly parents. Names in Old Testament often indicate character, and we gather that these four young men were worshippers of the true God.

**A WISE SELECTION.** Nebuchadnezzar selected the four Hebrew youths for his own service and glory. He changed their names, and called them after the heathen gods of Babylon. He changed their names, but he could not change their hearts. Daniel was made Belshazzar, that is, Bel's prince; Hananiah became Shadrach, the king's friend; Mishael was to be Mesach, one devoted to the god Shesach; and Azariah was altered to Abednego, the servant of the god Mercury. Besides giving them heathen names, the king ordained them food that had come from his table, and which had, according to the custom of the land, been consecrated to the gods by the offering of a portion of it (1 Cor. 8. 7; 10. 28). God had made a difference between meats, clean and unclean (Lev. 20. 25, 26; Deut. 14. 2). The king's meat was not ordered after the Word of God, and would, therefore, often be unclean and defile the eater.

**A DECIDED RESOLUTION.** Their early training becomes evident in their knowledge of what to do in the new conditions in which they found themselves. God's Word is a great preservative from evil (Psalm 119. 9-11), and His Word being in their heart, a purpose to keep it was there also. This purpose was no mere intention or inclination, it was a decided resolution (Acts 11. 23).

**A DISCREET REQUEST.** Doubtless after prayer he sought the head of the department, Ashpenaz, and requested as a favour that they might get pulse—that is beans, peas, lentils, and suchlike food—instead of the rich meats and wine that the king had appointed. This was a strange and unnatural desire, and must have been a striking testimony in that dark court to the sincerity and purity of the young man's character. God working on the eunuch's heart (Prov. 16. 7), it was arranged to give their way a trial for ten days.

**A JUSTIFIED EXPERIMENT.** These four lads at the end of the ten days were fairer and fatter than all the others who had been fed from the king's table, and the regimen was allowed to them continually. Thus "wisdom is justified of her children" (Luke 7. 35), and God was glorified at the heathen court. It cannot be too strongly emphasised that the integrity recorded in this incident lay at the foundation of all Daniel's future career. In this matter appears a heart simply true to God in what might have seemed to be minor matters; in face of the great temptation to say, "What can we poor captive lads do when the great King Nebuchadnezzar has ordered us?" we see that God is faithful, and in temptation makes a way of escape (1 Cor. 10. 13) for His faithful ones.

## LAZARUS RAISED FROM THE DEAD.

READ John 11. 18-46. LEARN John 5. 25. HINTS, Blessed dead, Rev. 14. 13; blessed resurrection, Rev. 20. 6; final resurrection, Rev. 20. 12, 13.

HAVING noticed in a previous lesson the motives that led the Lord Jesus first to stay away from and then proceed to Bethany, we are ready now to consider His words and acts in the midst of the scene of sorrow and death there.

**LAZARUS' STATE.** Four days dead, and immured that time in the sepulchre, there could be no question about Lazarus' state, and, therefore, no doubt as to the reality of the miracle. Jairus' daughter was but newly deceased (Luke 8. 49); the widow's son was dead, and dressed, and being carried to the burying-place (Luke 7. 12), but Lazarus was beyond these in death and corruption, for, said Martha, "he stinketh" (verse 39). A subject fit to show the power and glory of God's Son without a doubt. Spiritually, we are in a like state—"dead in trespasses and sins"—and no one but God can beget life in our dead souls (John 3. 6).

**MARTHA'S DISAPPOINTMENT.** Hearing that Jesus was approaching Bethany, Martha goes out to meet the Lord, and accosts Him with the words, "Lord, if Thou hadst been here, my brother had not died" (verse 21). A little later Mary uses the same words (verse 32). We are reminded of the nobleman of John 4. who thought Christ's presence necessary if his child's life was to be saved. The centurion of Luke 7 had greater faith, for he believed that all that was necessary was that the Lord should *speak* the Word and His servant would be healed.

**THE LORD'S ANSWER.** "Thy brother shall rise again" (verse 24). Martha knew he would rise again, but she connected resurrection with "the last day" (verse 24), whereas Jesus links resurrection with a person. So He says, "I am the Resurrection and the Life" (verse 25). As the Resurrection, He will call forth sleeping saints from the grave; for he that believeth on Him, "though he were dead, yet shall he live." As the Life, He will preserve all those who are alive when He comes, that they shall never die; "for he that liveth and believeth on Him shall never die" (verse 26). This will only be true of believers, like Martha, who confessed her faith in Jesus (verse 27). The unbeliever will be raised for judgment (Rev. 20. 12).

**THE LORD'S GRIEF.** On His way to the grave He meets a weeping company, amongst whom was Mary, and we read the Lord "groaned in spirit, and was troubled." He groaned with indignation, for that is the meaning of the word. He was the Holy One, who knew no sin, and hated it with a perfect hatred. He was now nearing the triumph of sin, which is death, physical and spiritual (Rom. 6. 23), and He groans with indignation. Doubtless He was reminded at that moment of all He would have to endure on the cross of Calvary before He could take the sting from death or rob the grave of its victory. Then remembering the sorrowing company, He weeps. Here we have His human sympathy. He hates sin, but He loves the sinner.

**THE OPEN GRAVE.** The stone removed, the open grave displayed the dead man within; the Father acknowledged and owned over all, the loud cry, "Lazarus, come forth," is heard, and it is done—the dead body receives the departed spirit, and resurrection is accomplished. A sample of the great resurrection of all the sleeping saints at the shout of the Lord (1 Thess. 4. 16).

**THE TWOFOLD EFFECT.** "Many believed, but some went their ways." So then, and so now—believing and not believing makes all the difference. All who saw did not believe. Strange that any could refuse such evidence, yet such is man's unbelieving heart (Luke 16. 31).

## TALES WORTH TELLING.

**The Battered Hammers.**—A gentleman, seeing many battered old hammers lying around a blacksmith's shop, asked, "How many anvils have you had, that all these hammers have been beaten to pieces?" "Only one," answered the smith. "The anvil wears out the hammer." So all the hammering of critics and unbelievers on the anvil of God's truth only proves that it is indestructible (1 Peter 1. 25).

**The Possibilities of Youth.**—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 revered the possible eminence and influence to be attained in manhood by any one or more of that group of boys. Sunday school teachers recognising this should do their utmost, by God's help, to lead their scholars to the Saviour (John 1. 41, 42).

**Everything for Nothing.**—An aged saint on being asked to explain salvation, aptly replied, "*Something for nothing.*" Another aged saint, 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, R.V.).

**Simple, yet Sensible.**—"Well, Hodge," said a smart looking Londoner to a plain cottager, who was on his way home from service, "so you are one of those simpletons, that in these country places are weak enough to believe the Bible. Believe me, my man, that Book is nothing but a pack of nonsense, and none but weak and ignorant people now think it true." "Well, Mr. Stranger, but do you know, weak and ignorant as we country people are, we like to have two strings to our bow." "Two strings to your bow; what do you mean by that?" "Why, sir, to believe the Bible, and act up to it, is like having two strings to one's bow; for if the Bible is not true, I shall be the better man for living up to it, and so it will be for my good in this life—that is one string; and if it should be true, it will be the better for me in the next life—that is another string, and a pretty strong one it is. But, sir, if you disbelieve the Bible, and on that account do not live as it requires, you have not one string to your bow; and if its threats prove true, what then, sir, will become of you!" "Having the promise of the life that now is, and of that which is to come" (1 Tim. 4. 8).



## HANDFULS OF HELP.

### Peace in Two Aspects.

1. Peace *with* God—Peace of reconciliation, Rom. 5. 1
2. Peace *of* God—Peace of rest, confidence,  
and satisfaction, - - - - - Phil. 4. 7

### Result of Peace through the Blood of His Cross.

Colossians 1. 20.

1. Pardon, - - - - - Eph. 1. 7
2. Enmity slain, - - - - - Eph. 2. 16
3. Access gained to the Father, - - - - - Eph. 2. 18
4. Christ in you the hope of glory, - - - - - Col. 1. 27
5. Eternal life, - - - - - Col. 3. 4

### Hearken unto Me, ye that Know Righteousness.

Isaiah 51. 7.

1. Let your light shine, - - - - - Matt. 5. 16
2. Let your communication be, Yea, yea ;  
Nay, nay, - - - - - Matt. 5. 37
3. Let your speech be always with grace, - - - - - Col. 4. 6
4. Let the word of Christ dwell in you richly, - - - - - Col. 3. 16
5. Let the peace of God rule in your hearts - - - - - Phil. 4. 7
6. Let not thy left hand know what thy right  
hand doeth, - - - - - Matt. 6. 3
7. Let thy garments be always white, - - - - - Eccles. 9. 8
8. Let thine head lack no ointment, - - - - - Eccles. 9. 8

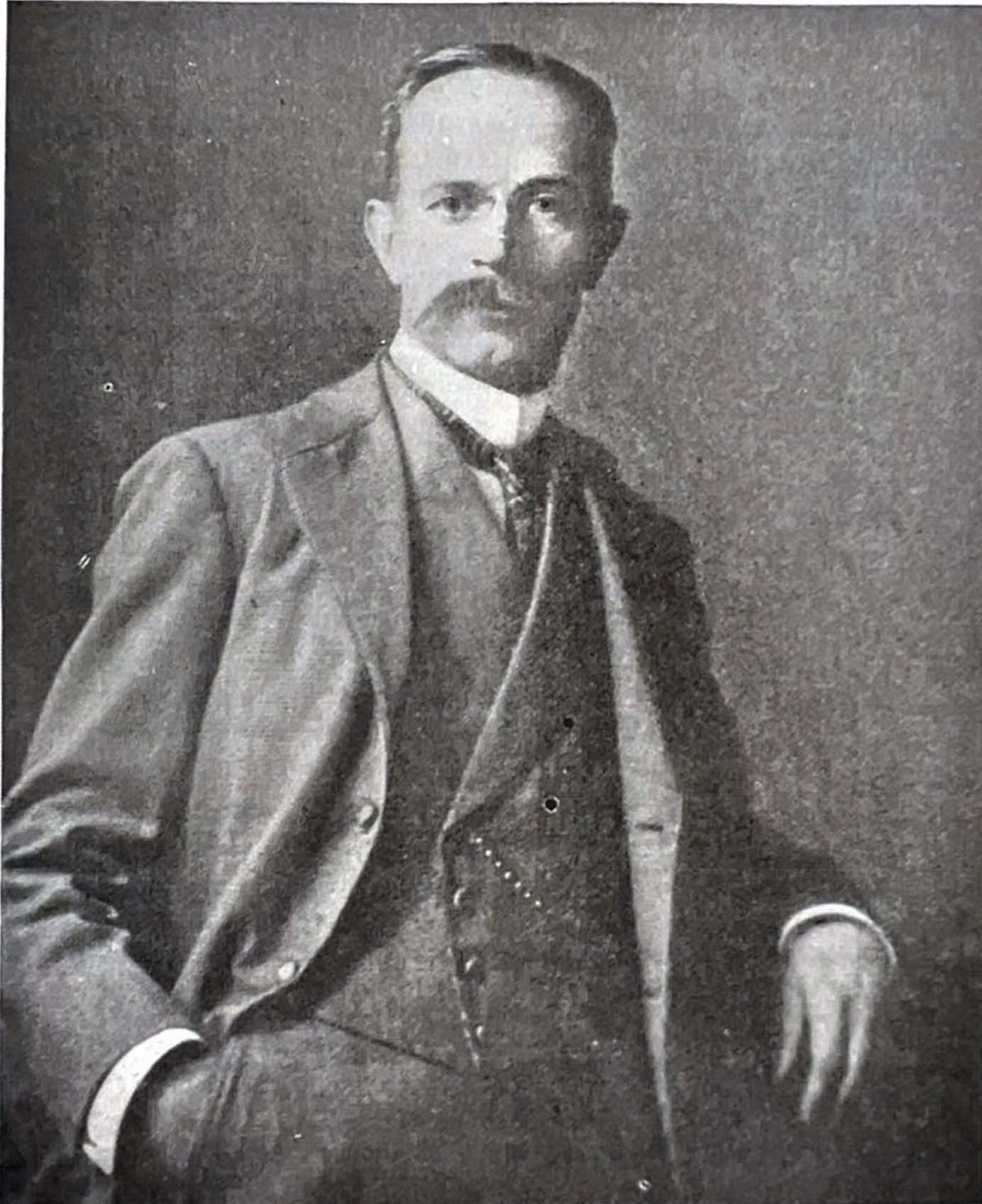
### “Paul the Aged’s” Advice to Timothy.

1. O Timothy, keep that which is committed  
to thy trust, - - - - - 1 Tim. 6. 20
2. Stir up the gift of God which is in thee, - - - - - 2 Tim. 1. 6
3. Be strong in the grace that is in Christ  
Jesus, - - - - - 2 Tim. 2. 1
4. Follow after righteousness, godliness, love,  
patience, meekness, - - - - - 1 Tim. 6. 11
5. Be thou an example in word, in conversa-  
tion, in charity, in spirit, in faith, in purity, - - - - - 1 Tim. 4. 12
6. Take heed unto thyself, - - - - - 1 Tim. 4. 16
7. Flee also youthful lusts, - - - - - 2 Tim. 2. 22
8. Hold fast the form of sound words, - - - - - 2 Tim. 1. 13
9. Fight the good fight of faith, - - - - - 1 Tim. 6. 12
10. Endure hardness as a good soldier of  
Jesus Christ, - - - - - 2 Tim. 2. 3
11. Watch thou in all things, - - - - - 2 Tim. 4. 5
12. All Scripture . . . is profitable . . . for  
instruction in righteousness, - - - - - 2 Tim. 3. 16

## TRANSFORMING GRACE.

THE grace which made "a prince with God" out of the wily Jacob, that made a fearless apostle of Christ out of the fickle Simon Bar-jona, and a man after God's own heart out of the king who stooped to murder and adultery, that grace is free to all. Christ not only redeems, but He transforms men. His power to transform did not end with apostolic days, but still runs unchecked and unabated.

C. B. K.



FRANCIS E. FITCH,  
OF NEW YORK.

## FRANCIS E. FITCH, OF NEW YORK.

VISITORS from various parts of the world, when on tour through "the land of the mountain and the flood," have favoured us with a visit to The Publishing Office, and have had the joy of seeing something of the many branches of activity in the Lord's work in and around the city. Happy memories of such visits are recalled as we think of workers scattered in almost all parts of the great harvest-field.

One such meeting lingers with us. Accompanied by Mr. Fitch we sought to encourage the feeble few in Thornliebank, near Glasgow, on July 16th, 1902. As the little company sang in true Scottish style the familiar Twenty third Psalm, the heart of our brother was refreshed and revived. It did not seem then that ere we met again he would know the deep reality of the Psalmist's words :

" Yea though I walk in death's dark vale,  
Yet will I fear none ill,  
For Thou art with me, and Thy rod  
And staff me comfort still."

Yet so it has befallen. In the hope that the record of his earnest and strenuous Christian life may encourage others to be "always abounding in the work of the Lord" (1 Cor. 15. 58), we give the following details :

FRANCIS EMORY FITCH was born in Bridgeport, Conn., U.S.A., on Sept. 15th, 1850. He was descended from a long line of distinguished New England ancestry, among whom were Governor William Bradford, Elder William Brewster, and Major James Fitch, by whose gifts Yale College was made a possibility. His father, Captain John Lathrop Fitch, was associated with the late Alfred Bishop, of Bridgeport, in building the Housatonic Railroad, and Mr. Fitch acquired a taste for handling money at eleven years of age by selling tickets at New Haven Railroad office in that city.

At fifteen years of age he was prepared for Yale College, but owing to the failing health of his father and changes in the family, he was obliged to forego the desire of his heart. He entered the employ of the City National Bank, and at twenty-two years of age was made teller.

In 1877 he married Cornelia Knowles, of Bridgeport, when he resigned his position in the bank to form a partnership with his father-in-law. In 1881 he moved to New York and engaged in the printing business, becoming sole proprietor of the Exchange Printing Company, a business devoted largely to financial printing, and which for twenty-five years has printed the quotations of the New York Stock Exchange.

*Francis E. Fitch, of New York.*

As a young man, and up to middle life, Mr. Fitch was an active politician. At twenty-two he was elected treasurer of Bridgeport, and later to the office of first selectman. He was a member of Trinity Episcopal Church, and for a number of years was a vestryman and treasurer. He belonged to the order of Freemasons, was an early member of the New York Society of the Sons of the Revolution, and in early years was a member of the noted Eclectic Club.

About 1885 Mr Fitch was brought into the clear light of the Gospel through the ministry of the late MALACHI TAYLOR, of New York, whose valued writings and poems he subsequently printed and circulated extensively. From that time he could say, in his measure, with the apostle Paul, "But what things were gain to me I counted loss for Christ." Social and political ambitions were abandoned, and the whole course of his life was directed to the spreading of Gospel truth to the unsaved and liberating truth to the saved.

As proprietor of a large printing business, he printed and distributed thousands of tracts, and started a tract depot in connection with it. This eventually grew into the Gospel Publishing House, of which he was the originator, and for the past ten years a large supporter.

Not a public speaker himself, he delighted to get openings for ministering brethren, and often would he take an evangelist or teacher with him during the summer vacation to preach to the summer boarders. He was one of a few brethren who originated the "Sea Cliff Conference" and similar meetings held at intervals in New York, Brooklyn, Boston, and elsewhere. His last effort in this direction, before being laid aside with sickness, was the theatre Gospel meetings in Brooklyn, conducted by the well-known evangelists Alexander Marshall and John M. Carnie. This special effort to reach the masses of indifferent sinners was a special joy to Mr. Fitch. When told that the building would cost 1000 dollars (or £200) for a month, he replied, "I'll look after that part and see that the amount is paid." He also printed editions of various Gospel books which were scattered by thousands.

Five years ago he suffered a severe blow in the loss of his elder son. For the last three years he had been in a very indifferent state of health, and was under the best medical authorities in Britain and America. As he was much better it was thought advisable to perform an operation which might further improve his condition. He was operated on by

*Francis E. Fitch, of New York.*

a noted surgeon on March 1, and full restoration seemed assured until the Monday before his death, when a sudden weakening of the heart developed. Conditions became alarming and he gradually sank, passing quietly into the presence of his Lord on March 19th, 1910.

About four hundred attended the funeral, the service being held in Willard Hall, Passaic, where he had so often gathered with the "little flock." Brethren Alrich, Fox, Jennings, Carnie, and Scofield took part in giving stirring messages to saint and sinner. The remains were taken to Bridgeport, Conn., for burial, and there another opportunity was presented for preaching the Gospel to a goodly number of townspeople who gathered at the grave.

The local newspaper aptly summed up its notice thus: "As to Mr. Fitch's life and character, no eulogy is needed, nor would such be pleasing to him. The place he held in the hearts of a host of friends, the estimate in which he was held in the various communities in which he lived, and by his business associates, speak far more eloquently than can be expressed in words. Were he to speak for himself, Mr. Fitch would say, 'I am only a sinner saved by grace through the atoning sacrifice of the Son of God upon the cross of Calvary.'"

HYP.

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### PROFITABLE POINTS FOR TEACHERS.

From a Sunday School Teachers' Conference at Kilmarnock on 1st October, 1910.

**T**HE Sunday school teacher should know his measure of gift and faith, and develop these.

The S. S. teacher should devote time to prayer and meditation on the Word of God. He should also train himself in habits of obedience to authority, punctuality, and reverence.

The peculiarities of each scholar should be studied, and friends made of each one personally.

The teacher must know more than he can teach on any subject.

Remembering the increasing standard of education in these days, the teacher should see that he is in advance of his scholars.

The teacher should not talk all the time; he should allow the scholars to do a little of the talking by inviting questions.

He has two objects before him. First, the salvation of the souls of the children, and, secondly, the storing of the mind with the truth of God.

### *Profitable Points for Teachers.*

The Sunday school teacher should pray this prayer when about to study his lessons : "Lord, give me to see this subject in all its proportions, that the big things may come to the front and that the details may fall into their proper places behind."

He should make his lesson attractive, avoid the beaten track ; don't always say the same things over again.

Nothing builds up character in a person, even if unsaved, like the Word of God.

There are three beautiful things said about Simeon which should characterise every teacher : (1) he was just, (2) he was devout, (3) he was waiting for the coming Messiah.

The effects of our work greatly depend upon what we are.

For the want of a little discreet correction in early life, many a young lad is ruined body and soul.

The unruly scholar is very frequently the child of circumstances. His parents allow him to do as he likes at home, and he expects the same license in the Sunday school. Remembering this, the teacher should deal with him in *grace*, but he must also be dealt with *firmly*.

We are told in Revelation that the gates into the new heaven are always open, and yet nothing that defileth enters. So it is with the truth of God ; although its gates are ever open, nothing that defileth enters into God's secrets.

Impressions are made on the mind in youth that are never removed. There is a stone in the British Museum in London said to be as hard as any steel, and no impression could be made upon it ; yet there is on that stone the imprint of a little bird's foot. There was a time when it was soft and plastic. Youth is the time when heart and mind are plastic, and take on impressions that are never eradicated.

Parents have the first responsibility in teaching their children the truths of the Scripture. Robert Raikes commenced his Sunday school in Gloucester in 1780 for *neglected* children, and it is not right for parents to put the responsibility of teaching their children wholly on the shoulders of the Sunday school teacher.

It is said that eighty per cent. of the members in the assembly reach it through the Sunday school. The assembly should therefore take a prayerful and practical interest in the welfare of the school.

Every Sunday school teacher should be : Converted to God ; consistent in life ; called to the work ; capable for the work ; constrained by the love of Christ.

## TALES WORTH TELLING.

From Glasgow Half-Yearly Meetings for Christians, September 24-27, 1910.

**Dirt and the Devout.**—Dr. A. Bonar was once told that Mrs.— was converted. “I doubt it,” said the doctor. “I called on her the other day and found her home as dirty as ever.” He was right, for she turned out to be unreal. Dirt is always detestable to the devout. “Faith, if it hath not works, is dead” (James 2. 17). “Such *were* some of you, but ye are washed” (1 Cor. 6. 11).

**A Clever Rebuke.**—A young brother at Leominster, wanting to air his knowledge, remarked that the word “study” only occurred so many times in the New Testament. Dr. M’Lean quietly asked, “What about that verse which says ‘Study to be quiet’” (1 Thess. 4. 11). It was one he had not counted then, but doubtless remembers now.

**Simple Kindness.**—Dr. Bonar once met a little arab boy on the street. He said, “Matthew, my lad, you remember that there was Matthew the tax-gatherer, and he left all, rose up, and followed Jesus.” Do you think, Matthew, you will do the same? (Luke 5. 28). He met a little girl and said, “Christina, you have got Christ in your name, have you got Christ in your heart?” Christina never forgot that (Eph. 3. 17). “Preach the Word, be instant in season, out of season” (2 Tim. 4. 2).

**Original Sin.**—A Christian man, whose wife was also a Christian, came to Dr. Andrew Bonar about their child. Being the child of believing parents he argued that it had not original sin. Dr. Bonar could not convince him, and at length said, “Wait and see.” Some time afterwards this man called at the manse and said, “Dr. Bonar, I am here to tell you that you are quite right; I find that my child has original sin.” “They go astray as soon as born” (Psa. 58. 3). “Born of the flesh” (John 3. 6). “Shapen in iniquity” (Psa. 51. 5).

**Kissing the Backslider.**—A backslider once left the meeting with which Mr. R. C. Chapman, of Barnstaple, was connected. He would not allow Mr. Chapman near him. Coming down the street one day Mr Chapman saw the backslider. There being no side street he did not like to turn, and so they met face to face. Mr. Chapman went up to him and putting his arms round his neck kissed him and said, “Dear brother, God loves you, Christ loves you, and I love you.” It was all so unexpected, it broke the backslider’s heart. He came back to the Lord and to the fellowship of the Lord’s people at once. “Ye which are spiritual, restore such an one in the spirit of meekness” (Gal. 6. 1).



## SUBJECTS FOR SPEAKERS AND STUDENTS.

### Four Women in Revelation.

1. Jezebel, - - - Popery, - - - Rev. 2. 20
2. Sun-clothed woman, Israel, - - - Rev. 12. 1
3. Babylon, - - - Re-united Christendom, Rev. 17. 5
4. The Bride, - - - The true Church, Rev. 19.7 w.w.F.

### In the Morning

1. Ponder the Word, Ezek. 12.8
2. Plant the seed, Eccles. 11.6
3. Praise the Lord Psalms. 59.16  
"Day by day," W.T.R.

### The Heart in 1 John.

1. Subject heart, - 1 John 3.20
2. Condemning heart, ,, 3.20
3. Uncondemning heart, ,, 3.21
4. Assured heart, - ,, 3.19 T.B.

### Seven Aspects of Sanctification.

1. In Christ, - - - Positional, - - - 1 Cor. 1. 2
2. By blood, - - - Sacrificial, - - - Heb: 13.12
3. By the Spirit, - - - Spiritual, - - - 2 Thess. 2.13
4. By faith, - - - Experimental, - - - Acts 26. 18
5. Through the truth, Scriptural, - - - John 17. 17
6. By association, - - - Social, - - - 1 Cor. 7. 14
7. In heart, - - - Internal, - - - 1 Pet. 3.15 JS.FS.

### Four Questions.

1. A question of place, Gen. 3.9
2. A question of property,  
1 Sam. 30. 13
3. A question of profit,  
Matt. 16. 26
4. A question of purpose,  
Matt. 27. 22 H.K.D.

### Christians should be

1. Full of Faith, - Acts 6. 5
2. Abound in Faith, 2 Cor. 8. 7
3. Continue in Faith, Acts 14.22
4. Be strong in Faith,  
Rom. 4. 20
5. Stand fast in Faith,  
1 Cor. 16. 13

### Remission of Sins.

1. The source of remission, Grace, - - - Eph. 1. 7
2. The ground of remission, The blood, - - - Heb. 9. 22
3. The object of remission, His name's sake, - 1 John 2. 12
4. The possessors of remission, Those in Christ, - Col. 1. 14
5. The evidence of remission, Compassion, - Matt. 18. 33
6. The enjoyment of remission, Confession, - 1 John 1. 9
7. The heralds of remission, Disciples, Acts 13.38 JS.FS.

### Nine Kinds of Tongues.

1. A backbiting, - Prov. 25.23
  2. A deceitful, - - - Psalms. 120.2
  3. A lying, - - - Psalms. 109.2
  4. A froward, - - - Prov. 10.31
  5. A naughty, - - - Prov. 17. 4
  6. A perverse, - - - Prov. 17.20
  7. A stammering, - Isa. 33.19
  8. A soft, - - - - Prov. 25.15
  9. A wholesome tongue, - Prov. 15. 4
- "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles" (Prov. 21. 23). J.S.

## LABOURERS TOGETHER.

**T**O share with God the ministry of reconciliation, the preaching of the Gospel of grace is the highest privilege a pardoned sinner can enjoy. The character and the completeness of our redemption are such that God has made us co-workers.

**Ownership.** "Whose I am, and whom I serve" (Acts 27. 23). Here we have the relationships which must be recognised if service is to be well pleasing and successful—a whole-hearted acceptance of the position and privileges which belong to us as God's children; a full response to His grace and to the gift of His Son; the hearty recognition of His claims, and the submission of heart and life to His will. "Whose I am" expresses alike the confidence of absolute dependence and perfect love; "whom I serve," the obedience of intense affection and undying gratitude.

**Sphere.** "Go, work to-day in My vineyard" (Matt. 21. 28). The obedience of the servant to his Lord will manifest itself in the acceptance of present opportunities. How important to realise that grace looks upon this unfruitful world as "My vineyard." To lay hold upon this truth, means that the most menial duty is sanctified, that the most lowly task is exalted, first by the object for whom it is performed, and, second, by the fact that God asks His servant to do it. Our vineyard is the sphere in which God has placed us, our service to carry out His will in that place.

**Work.** "Separated unto the Gospel of God" (Rom. 1. 1). The Gospel which brings pardon and deliverance claims all who accept it as its servants. It removes the chains of sin, but it binds, with cords of love, all whom it frees. "He hath put a new song in my mouth" (Psa. 40. 3) means that the old song has been removed, that new desires fill the heart, a new affection thrills the soul, and where there is the going on with God there will be an ever-increasing desire to witness to the Gospel which has accomplished this. "Your fellowship in the Gospel" (Acts 16., Phil. 1. 5) shows the different ways in which work can be done, while the apostle's words suggest continuance (Phil. 1. 5; 4. 14).

**Reward.** "Your work shall be rewarded" (Jer. 31. 16). To serve the Lord always means our further indebtedness to Him. "Your labour is not in vain" (1 Cor. 15. 58) shows us the certainty of recompense (Heb. 11. 26) and its character. Of all that we do here, that alone which is done for Christ will endure, and not one of the smallest acts of service performed for love to Him will be overlooked.

J. H.

THE SHEPHERD TRUE.

THE GOOD  
 SEEKS  
 HELPLESS  
 ERRING  
 PERISHING  
 SHEEP  
 BRINGING TO HIS  
 HOME  
 ETERNAL,  
 REJOICING  
 TO HAVE THEM  
 DWELL  
 FOR EVER THERE

GET a little boy or girl to read John 10. 11-14, and a bigger boy or girl to read Luke 15. 4-7, and with black-board and chalk ready you have the basis for a most interesting "talk." First of all, notice what the Shepherd does—**SEEKS**. Had Jesus not left heaven to seek us we would never have thought of Him. What kind does He seek? **HELPLESS**. Others might wander home. These need help. Point out how all are helpless to find the way to heaven apart from Christ. Another thing

about them—**ERRING**. Here you have point and pith. Picture from Old and New Testament as Cain, Lot, Saul, Samson, Peter, Demus, Judas, &c. Some found, some lost, one even a picture of next letter—**PERISHING**, for he "went to his own place." How kind of the Shepherd to *seek* such wicked and worthless sheep! Now turn to what He does when He *finds*. Brings to His **HOME**. All homes here get broken up. One home alone is **ETERNAL**. The Father there shall never die, that home is eternal. Contrast strongly the home of the saved and the abode of the unsaved *for ever*. One great feature in the home going is the **REJOICING**. The saved boy or girl is the only one truly happy now, and only one who will be happy for ever. The bubbles of this world look bright, but soon vanish. The miserable morning follows the merry night. Death, judgment, and eternity insist on disturbing the conscience till Jesus is known as Saviour and Lord. What is the end? There is no finish to the Shepherd's care for the saved. **DWELL** with Him for ever in the glory land. Fill in details simply. If lesson is used for an older class get references for each point, and let a boy or girl read verses alternately. Keep Christ well to the front in the lesson.

HYP.

## HANDFULS OF HELP.

### A Threefold Cord—Love, Life, Liberty.

1. LOVE.—God so *loved* the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting *life*, - - John 3. 16
  2. LIFE.—Thou hast given Him power, that He should give everlasting *life* to as many as Thou hast given Him (John 17. 2). The Law of the Spirit of *life* in Christ Jesus hath made me *free* from the law of sin and death, Rom. 8. 2
  3. LIBERTY.—He hath sent Me . . . to preach *deliverance* to the captives (Luke 4. 18), and *the opening of the prison* to them that are bound, - - - - Isaiah 61. 1
- “Stand fast therefore in the liberty wherewith Christ hath made us free” (Gal. 5. 1).

### Behold! What Manner of Love.

1 John 3. 1.

1. Brethren of the Lord Jesus Christ, - - John 20. 17
  2. Joint-heirs with Him, - - - - Rom. 8. 17
  3. Members of His body, - - Eph. 5. 30; Col. 1. 18
  4. Heirs of the Kingdom, - - - - James 2. 5
  5. Partakers of the saints in light, - - - - Col. 1. 12
  6. Partakers of the heavenly calling, - - - - Heb. 3. 1
  7. Partakers of the Divine nature, - 2 Peter 1. 4; Heb. 3. 14
  8. Partakers of Christ's suffering, - - - - 1 Peter 4. 13
  9. Partakers of the glory that shall be revealed, 1 Peter 5. 1
- “Walk worthy of God, who hath called you unto His Kingdom and Glory” (1 Thess. 2. 12).

### Chosen and Precious.

I. Ye are a chosen generation (1 Peter ii. 9).

1. In the day He makes up His jewels, - - Mal. 3. 17
2. The Lord thy God . . . will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing, - - Zeph. 3. 17

II. Chosen to be a special people unto Himself  
(Deut. 7. 6; 14. 2)

1. A special treasure, - - - - Mal. 3. 17, marg.
2. A peculiar treasure, - - - - Mal. 3. 17, R.V., marg.
3. A crown of glory in the hand of the Lord, - Isaiah 62. 3
4. A royal diadem in the hand of thy God, - Isaiah 62. 3
5. He delighteth in thee, - - - - Isaiah 62. 4
6. Whoso toucheth you, toucheth the apple of His eye, Zec. 2. 8



## *The Fiery Furnace.*

They were not sure whether God would deliver them or not, but of this they were quite certain: they would do the will of God. Christians are sometimes thought to be weaklings, but there is no sign of weakness here. With a burning fiery furnace near, these young men could say, "We *will not* serve thy gods." Their faith was in the living God, and this was the secret of their courage (Acts 27. 23-25).

**THE SON OF GOD.** The flames so fierce consumed the executioners of the king's command as they cast the three young men in; yet when they were cast in not only did they live, but they were in no way hurt, but walked about in company with Another, whom the king said was like the Son of God. He said, "Lo! I am with you alway" (Matt. 28. 20), "I will never forsake thee" (Heb. 13. 5); and Paul could say, "Notwithstanding, the Lord stood with me" (2 Tim. 4. 17).

**THE REVERSED EDICT.** On the king and the kingdom the result was great. The king spake and "blessed the God of Shadrach, Meshach, and Abednego," and he published through all his dominion a decree ensuring protection to all who sought to serve this great and good God.

### **BELSHAZZAR'S FEAST.**

READ Daniel 5. 1-6; 6. 25-31. LEARN Matthew 24. 38. HINTS, Rich fool, Luke 12. 20; vain king, Acts 12. 20-23; sudden doom, 1 Thessalonians 5. 3.

**B**ELSHAZZAR, the king of Babylon, was grandson of Nebuchadnezzar, the great king of our previous lesson, and must have been aware of most of the events of his grandfather's life, and have read the edicts and confessions of that monarch concerning God and his dealings with men; yet he seems not to have learned wisdom or profited by his grandfather's experience.

**A PROUD MONARCH.** All that we read about this man is that he feasted, sinned, and died. There be many that have no better life-story (Luke 16. 19-23; Luke 12. 16-20). One thousand lords sat round the king and praised him; but the King of Terrors, Death, stood behind his throne all unseen, and the God of Justice marked the poor sinner's empty pride. When a man becomes proud his doom is sure. It is God's delight to humble the boastful (Matt. 13. 12).

**AN IMPIOUS ACT.** The holy vessels which Nebuchadnezzar had brought to Babylon and put into the treasure house there had evidently not been profaned by being put into use. The king, in the heat of wine and pride of his heart, ordered those sacred utensils to be brought, and as a bravado used them. As they drank out of them they praised the gods of gold, silver, brass, iron, wood, stone (Dan. 5. 23). In thus prostituting the holy vessels of the Lord, they were insulting Daniel's God. There are many to-day like Belshazzar. Instead of serving God with their time and talents, which, like the vessels of the temple should be holy unto the Lord, they are spending them in the service of Satan, like the impious king, and will receive the reward of their folly (Rom. 6. 23).

**A WARNING NOTE.** On the wall of the great banqueting hall, that wall probably inscribed with the names of the famous men of the kingdom, and bearing a record of their heroic deeds, and over against the candlestick light, appeared in full view of the king, fingers of a hand writing out mystic words. Terror filled the man's soul, and though he knew not their meaning, his conscience told him that they boded him ill. God has written in plainer language to-day the doom of the wicked, and yet, unlike Belshazzar, they remain unconcerned (Psa. 9. 17). Truly the sin of to-day is indifference (Heb. 2. 3).

**A DREADFUL END.** Like Joseph of old, almost forgotten, plainly not a member of Belshazzar's court, he was not the sort to be there;

## Belshazzar's Feast.

astrologers, soothsayers, and men of that stamp, would fit the court better. But in the days of the king's extremity they were useless, and God's man had his opportunity. The task of Daniel was no pleasant one; no smooth words to suit a king's ear, but true words of doom, telling out God's judgment on the monarch and his kingdom. "Weighed and found wanting"—on the brink of disaster and death! What a dreadful close to a great feast! Surely to the unsaved, pleasure-loving, and God-forgetting, a solemn lesson of warning to be ready—to cease provoking God to wrath, and flee to the open arms of the Lord Jesus Christ.

### DANIEL IN THE DEN OF LIONS.

READ Daniel 6. 10-21; LEARN 2 Corinthians 1. 10; HINTS, Promise, Isaiah 43. 2; Psalm 50. 15; example, 1 Samuel, 17. 37; 2 Timothy 4. 17.

**DANIEL** is now an old man, having seen many changes at the court in Babylon, but he had continued throughout a true witness for God. In our lesson he is seen in the court of Darius, chief of the three presidents set over the kingdom.

**ENVY.** Daniel by his integrity and wisdom had won the esteem of the king, who placed him first ruler under himself in his kingdom. The preferment of Daniel aroused the envy of the other presidents, who determined to bring about his downfall. They watched Daniel, but could "find none occasion against" him (verse 4). He dealt fairly between sovereign and subject. He was thorough—there was no error in him (verse 4). He was righteous—there was no fault in him (verse 4). We are reminded of the Lord Jesus, who *for envy* was delivered to be crucified (Matt. 27. 18). The Jews tried to find occasion against Christ, but the verdict was, "I find no fault in this Man (verse 4). He was truly the Lamb of God "without blemish and without spot" (1 Peter 1. 19). We must not forget, however, that although He was by "wicked hands crucified and slain" (Acts 2. 23), yet He was "delivered for our offences."

**HATRED.** "We shall not find any occasion against this Daniel except . . . concerning the law of his God" (verse 5). Everything that is good produces envy, while envy is the parent of everything that is bad. It was the good in our Lord that produced envy in the Pharisees, and it was the envy in the Pharisees that brought about His death. Envy is the author of hatred, murder, and revenge; and so these wicked men flatter a proud king into the place of God, and get him to decree that no prayers should be made except to him for thirty days. They blinded the king by feeding his pride; for under colour of doing him honour, they endeavour to bring about the ruin of his favourite ruler.

**INTEGRITY.** "He kneeled three times a day and prayed" (verse 10). Daniel's was an ideal home. Wherever there is a home, there should be the family altar. His is a model prayer. (1) He was *thankful*—he "gave thanks." In asking God for mercies we should give Him thanks for those already received. (2) He was *humble*—"he kneeled upon his knees." He took the beggar's place. (3) He was *faithful*—he prayed three times a day. (4) He was *constant*—after the writing was signed he prayed as he had done aforesaid. Although a man with a great amount of work to do he always found time to pray. Herein was the secret of his success.

**DISTRESS.** Like many others, he saw when too late that he had been deceived and entrapped; he was angry with himself, for it was he himself that had signed such a profane and silly decree (Prov. 6. 1-5). See also the case of Herod (Matt. 14. 9). The decree had, however, to be carried out, and Daniel was cast into the lion's den.

**VICTORY.** Like the furnace of a previous lesson, seeming disaster was glorious triumph. The stone and the seal on the den of lions in



## *Daniel in the Den of Lions.*

which Daniel was imprisoned must remind us of the stone and seal of Jesus' tomb (Matt. 27. 60-66). There is likeness also in this, that the distress of the king, like the sorrow of the disciples, was unnecessary, for the tomb and the den could not keep their prey, nay, in the tomb and den the enemy was overcome, and Daniel, like Jesus, stepped forth to be honoured and welcomed by him who mourned as for the one dead.

**JUDGMENT.** Judgment fell on them swift and dire; instead of destroying Daniel, themselves were destroyed, and so will perish all the King's enemies (2 Thess. 1. 9).

### **THE HEAVENLY JERUSALEM.**

READ Revelation 21. 17-27; LEARN Revelation 21. 27; HINTS, Foretold, Isaiah 65. 17; foreseen, Hebrews 11. 16; enjoyed by faith, 1 Corinthians 2. 9, 10.

**T**HE subject now before us is one which baffles the mind to comprehend, the imagination to picture, or words to describe. The Holy Scripture reveals two eternities—that which was before time began, and that which will be after time has run its course. The present study deals with eternity beyond all history and events on earth; it deals with the new heavens and the new earth.

**THE GLORIOUS PROSPECT.** "There shall be no more sea" (verse 1), that unstable, unrestful element (James 1. 6; Isa. 57. 20); no more death, sorrow, crying, or pain; never again shall be seen the death-throe of loved ones, never the sorrow of the bereaved, never the lament for loss of any kind, never the facing of frailty and disease. These things will never reach the new heavens and the new earth. There will be no sin, and consequently there will be none of its attendant evils.

**THE HOLY CITY.** The holy city, the prepared tabernacle for God and His people, and the all-sufficient God having in Himself everything that can make that heavenly home a place of fullest and purest satisfaction (Psalm 17. 15; 36. 8; 16. 11).

**THE LAMB'S WIFE.** In the new earth its centre and metropolis is the Bride, the Lamb's wife. The figure used is a city with walls, gates, foundations, streets. Twelve gates with twelve attendant angels; each gate a pearl (verse 20). Like the holy place, the walls were four square, these walls having twelve foundations (Eph. 2. 20) of precious stones, all different, yet all doing the same thing. Then the city itself is of pure gold, radiant with the glory of God, and the street of it pure gold, clear as crystal. "Oh, what must it be to be there!" The Lamb reminds us of the sacrificial work of Christ, which, having removed sin, has become the basis of all this magnificence.

**THE CITY'S LIGHT.** The immediate presence of God and the Lamb makes the whole city one great temple needing no shadow, having the substance; while for light the same effulgent glory of God and the Lamb fulfils all that the Shekinah's presence taught and foretold (Isa. 60. 19, 20). There shall be no alternate darkness and light, but one unchanging, unending day. The brilliance of that light will enlighten the whole new earth, the nations of the saved walking in the light of it.

**THE OPEN GATES.** Into that city through ever open pearly portals the kings bring their glory, and the nations do the same (Isa. 60. 11); yet through these open gates no defilement, no evil or falsehood can ever pass; these having all been banished to the lake of fire (Rev. 20. 14). Thus does God symbolise and indicate the coming eternal blessed state of those whose names are in the Lamb's book of life (Luke 10. 20); and this happy, glorious state is the outcome and end for which God has wrought and for which the Lamb suffered and died. Happy they who have their portion there; unhappy those who live and die neglecting a salvation so great, ending in a glory so bright.

## TALES WORTH TELLING.

**The Lack of Power.**—A monk showing a visitor round one of the religious houses of Spain pointed to the numerous vessels of gold and silver, and remarked, "You see we cannot say with Peter, 'silver and gold have I none.'" "Neither can you say with him, 'rise up and walk'" (Acts 3. 6), quietly replied the visitor.

**How To Die.**—The ambition of the great Napoleon was to die in his military boots—like a soldier! A celebrated dignitary of the Church is said to have died in his ecclesiastical robes! You must either "die in your sins" (John 8. 21, 24), or "die in the Lord" (Rev. 14: 13).

**"I'm Depending on the Blood."**—A man in Edinburgh lay dying. His brother living at some distance, lost a day's pay, took train to the city, and stood by his bedside, and earnestly said: "I've taken a day off just to ask you one question. 'On what do you build your hopes for Eternity?'" The dying brother looked up with a smile, and replied, "Jim, I'm depending on the Blood" (1 Peter 1. 18, 19; Rev. 1. 5). What better foundation could any child of Adam have?

**The Joy of the Lord.**—A Christian cobbler in Germany, as he plied his humble craft, used to sit at the door of his little cottage singing out his joy and gratitude in praise and thanksgiving to his God. One day there passed along a Jewish gentleman, who had found no rest for his soul in his descent according to the flesh from the Friend of God, and no satisfaction to his soul in the empty ritual of the synagogue. As he passed the cobbler's door, he was attracted by the joy of the humble cobbler, and he said to him, "My friend, you seem exceedingly happy." "Indeed," said the cobbler, "I am, and good reason have I for being so, for you must understand I am a King's son." The gentleman whispered to himself, "poor lunatic," and passed on his way. A day or two after he had occasion to pass the cottage again. "Good morning to your Royal Highness," said the Jewish gentleman, with a rather scornful reference to his remark a few days before. "Good morning," said the cobbler, "but pray do not pass on so quickly; please give me a moment's opportunity to explain my meaning." The gentleman halted, and the Christian told out, in his own happy and humble way, his good and sober reasons for calling himself a King's son, with this result, that his Jewish friend became himself also the son of a King. "But ye are a chosen generation, a royal priesthood" (1 Pet. 2. 9). He "hath made us unto our God kings and priests."

## FACTS ABOUT TRACTS.

**A Personal Testimony.**—"Your *Herald of Salvation*, thank God, has led me to Christ, it is so pointed and clear on the one great question, Trust in Jesus as our Saviour—none else."—A. B., Sorrh, Birr, Tipperary.

**Twenty-four Years After.**—"As I was giving away the book of my conversion, *I cannot understand this getting Saved*, in an after-meeting, a man said to me: 'I'm glad you ever wrote that book, as it was the means of my conversion twenty-four years ago, and I have kept the book to this day'."—RICHD. GRAHAM, Granville Lodge, Aboyne, N.B.

**A Sudden Call.**—"Twelve months ago I visited a man and gave him one of your *God's Way of Salvation*. Three weeks ago he was re-reading it, and said he must take great care of it. He turned down a leaf and placed it in his pocket. Next day he was called into Eternity, apparently well three-quarters of an hour before his death."—ALFRED NIGHTINGALE, Beecroft, Shrewsbury.

**A South African Testimony.**—"At the close of a meeting a young man came up to me, his face beaming with joy, and taking my hand said: 'Mr. Fish, I feel I cannot let you go without telling you that the little book, *God's Way of Salvation* (Dutch edition), has been a great blessing to my soul. Before reading it I thought I was a child of God, but I found I was deceived. I thank God my eyes have been opened, and I can now say Christ is my Saviour. I now know I am saved, and I mean henceforth to live for Him. May the Lord bless you and the little book greatly'."—J. FISH, Cape town, South Africa.

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

## WALK IN THE LIGHT.

NOTHING can enable you to dwell and walk in the light of God, without even the shadow of a cloud between, but the habitual abiding in Christ as your righteousness. To this you are called. Seek to walk worthy of that calling. Yield yourself to the Holy Spirit to reveal to you the wonderful grace that permits you to draw nigh to God, clothed in a divine righteousness.

A. M.



ANNA WOODCOCK,  
CHRISTIAN POETESS, MALVERN WELLS.

## ANNA WOODCOCK, A CHRISTIAN POETESS.

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ANNA WOODCOCK'S spiritual poems and writings have made her name known to many, who have received help and comfort by God's gracious ministry through this honoured servant, whose platform of testimony for the past thirteen years has been the bed of languishing and chamber of affliction.

In these circumstances, and during this period, often in the wakeful and small hours of the morning, her heart indited the good matter of her writings, and tongue and pen bore testimony to the things she had learned touching her adorable Lord and Saviour.

Anna Woodcock was born at Malvern Wells on 29th April, 1866. In the Jubilee year, when a young woman of twenty-one, although religiously brought up, she was awakened to the solemn fact that she was a sinner in danger of perishing eternally, and for some time she was exceedingly miserable. A work of grace having broken out in the family, her brother, who a short time previously had been saved, wrote her a letter containing the good news of the Gospel, and trusting the atoning work of the Saviour she found peace to her troubled conscience; so that in the year when the nation was rejoicing at the Jubilee of the late Queen Victoria, there was greater joy in the courts of glory over the repentance and conversion of Anna Woodcock, who was then at Tewkesbury. Learning from the Word of God the truth of believers' baptism, she manifested her loyalty to her Master by obedience to His command, and associated with Christians who met simply and only in the Name of the Lord Jesus Christ. Although for many years our sister was unable to attend the meetings for worship and testimony, she helped much by prayer and was always careful to have her part in the offerings for the work of the Lord at home and abroad.

A few years after her conversion she was seized with a serious illness, and for the past twenty years she was a confirmed invalid, the latter thirteen being completely bedridden. But her testimony was, "My grace is sufficient for thee," and patience seemed the key-note of her resigned, suffering, yet useful life; for she sought to fulfil the injunction, "In everything give thanks." She often remarked after a period of intense suffering that if she were able she would not change places with anyone in the world, for in the furnace of suffering, and when feeling the after-effects of prostration and weakness, she realised that she was hidden in the hollow of God's blessed hand. She was visited by Christian friends from near

*Anna Woodcock, a Christian Poetess.*

and far, who called, doubtless, for the purpose of ministering spiritual help and comfort. But the feeling of such when leaving invariably was that instead of being givers they had been receivers ; instead of ministering to her she had ministered to them out of the treasure house of God.

She was most unselfish in her conversation. When kindly inquiries were made about herself and her affliction she would endeavour to cut these short and turn the conversation to the lovely person of Christ or to some aspect of His glorious work. Having an attractive personality, her physical infirmity drew forth the sympathy not only of Christians but also of many of the unconverted as well, some of whom would oftentimes be found in her presence. To such she was always faithful, and by loving entreaty and solemn warning she would bring before them the claims of Christ. One day she was visited by a religious professor, who, however, was not a possessor of eternal life. "I am so glad to find you so very happy," said this person. "How could it be otherwise with the child of God, eternally saved?" replied our sister. "May I ask what are you trusting in for eternity?" "Oh," said he, "I am trusting in the ordinances of my church." "Dear M——, if you are only trusting in the ordinances of your church for salvation, I am sure a very terrible awakening awaits you," was the kindly meant and not less kindly received reply.

Her poems breathed a deep spiritual insight into the things of God. Her letters, too, were as sweet fragrance from the better country, and were highly valued by the recipients, and in many cases were passed on to others, who were helped heavenward by reading them. Since her departure, a young woman anxious to be saved on being asked when the Lord first aroused her to a sense of her need of salvation, replied that it was through reading a little booklet of Miss Woodcock's, entitled, "A Little Finger-post to the Celestial City." This young woman has since confessed Christ as her Saviour.

Several times during the past few years she appeared to be approaching the pearly gates, and sometimes unbidden tears would rise to her eyes, and she would manifest disappointment when she understood that she was to remain longer in this world. Then she would find comfort in the words of her divine Master: "Not my will, but Thine be done." Describing one of these experiences to a friend a short time ago, she wrote: "No one who saw me a week or two ago would have dreamed it possible for me to rally so far

*Anna Woodcock, a Christian Poetess.*

again. But God's ways are not our ways, nor His thoughts ours. He does not explain to any His matters unless He chooses: 'What I do thou knowest not now, but shall know hereafter,' ought to be enough for faith; but I wonder why He brings me so often back from the gates after I have been right up to them. Certainly I learn more of His grace, and patience, and long-suffering; also more and more of my vileness and unworthiness, and this is, I suppose, one of His purposes, but I feel He has other and deeper ones."

Her home-call came on Tuesday, 4th October, 1910, at 11.30 p.m. Some months previously, in a season of great weakness and anticipating her departure, she said to —  
"Do not say anything of me but that which will magnify His grace. I have lived long enough to know there is no good in me," and suggested the hymns to be sung at her funeral. On 7th October her precious remains were buried in Malvern Wells Cemetery. Standing around the open grave the friends sang reverently, yet heartily, those triumphant lines chosen by herself:

"Jesus, Thy blood and righteousness  
My beauty are, my glorious dress;  
'Midst flaming worlds, in these arrayed,  
With joy shall I lift up my head.  
When from the dust of death I rise  
To take my mansion in the skies;  
E'en then shall this be all my plea—  
Jesus hath lived and died for me."

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### PROFITABLE POINTS FOR TEACHERS.

From a Sunday School Teachers' Conference at Kilmarnock on 1st October, 1910.

**W**HEN we teach and preach the Gospel we are teaching and preaching something that is thoroughly practical. When we have preached the Gospel we can point to ourselves and say, "We are a testimony to the practical effect of the Gospel. We are sinners saved by grace."

In John 4 the Lord makes that wonderful statement to the woman at the well: "He that drinketh of the water that I shall give him shall never thirst." Does He prove it? Surely! the woman leaves her water-pot.

In John 6 the Lord says, "I am the Bread of Life." Does He prove it? He feeds 5000 people with five barley loaves and two small fishes.

In John 8 the Lord says, "I am the Light of the World," and so one word from Him to the accusers of the poor woman that was a sinner causes them to leave His presence immediately.





## FACTS ABOUT TRACTS.

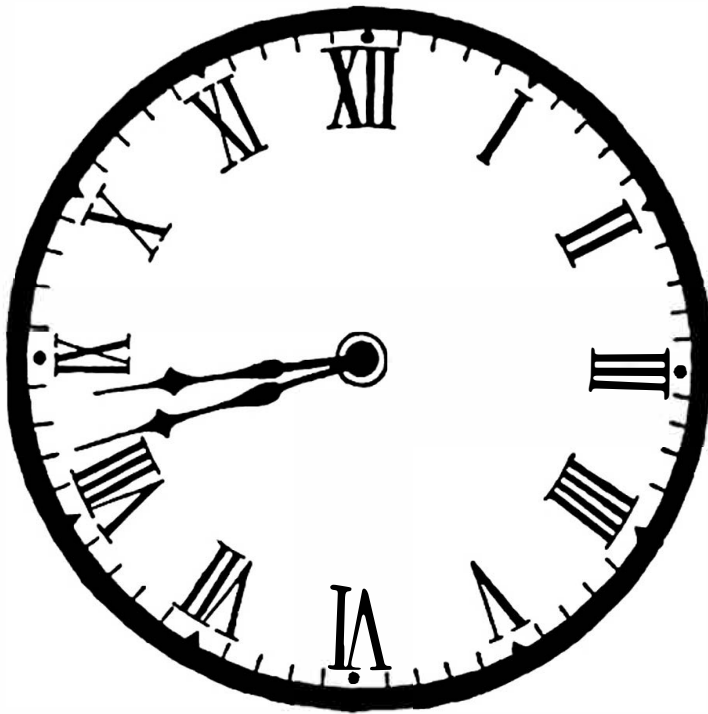
Two Cases have recently come to our notice of blessing upon service open to anyone with a heart for Christ and souls. A *text of Scripture* pasted on a large stone by the roadside arrested the attention of a woman, and was used to her conversion. In another village we met the village postman, and handed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

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

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

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

## TWELVE IMPORTANT HOURS.



HOW we feel the solemnity and hush of the closing days and hours of another year!

The teacher may well use the flight of Time with its solemn lessons to impress softened hearts with the Gospel of grace. The school-room clock and the black-board, or an imitation dial, and cards with the hours and the points lettered

will serve for an object. "Are there not twelve hours in the day?" (John 11. 9) gives a good beginning. A limited period measured out, soon passed, allotted to all, is used or abused, but cannot be recalled. "The night cometh." The daylight for work. Man must stop at the return of night.

The Romans divided the day into four. 1st. **The third hour** (Matt. 20. 3); the time of the MASTER'S CALL; the hour of MAN'S OPPORTUNITY. We all have failed to obey (Rom. 3. 23), then it is the hour of MAN'S REBELLION. "Your hour" (Luke 22. 53). Men are guilty because they not only failed to obey, but crucified the obedient Servant (Mark 15. 15). 2nd. **The sixth hour.** The hour of Christ's compassion (John 4. 6). Seeking for the fallen and the lost; of Christ's submission (John 19. 14). Dumb before the hate of man; of His glorification (Mark 15. 33). Love triumphed when He went into the darkness of death for us. 3rd. **The ninth hour,** God's hour (Mark 15. 34-38). The Lord forsaken. Jehovah's sword awakened against His Shepherd (John 19. 30). The Son's work finished. All things accomplished, obedience ended, redemption completed. The Father's answer. The veil rent, showing God is satisfied, and atonement for ever made. 4th. **The last hour.** Show how Christ at the tenth hour says, "Come" (John 1. 39). The Master invites even at the eleventh hour (Matt. 20. 6). Impress that, whatever hour, God's time is NOW, and when the sinner returns "that very hour" Salvation is his. J. H.

## REDEMPTION

**I**S the foundation of all spiritual blessings, as well as the first which attracts the attention of the soul whose eyes God has opened.

**Its Necessity.** Descent, and not ascent, has been the history of mankind. Adam transgressed, man corrupted himself upon the earth, and each succeeding age has proved the spiritual depravity of the human heart. Sin has placed him in a threefold bondage, from which no effort of his own can free him. 1st. Under the penalty of sin (Rom. 6. 23). 2nd. Under the power of Satan (Rom. 6. 16). 3rd. Under the fear of death (Heb. 2. 14).

**Its Nature.** Redemption is revealed to us in Scripture under four aspects. Under the law the kinsman Redeemer could do four things for his fellow—Pay his debt, deliver him from slavery, restore his inheritance, and deal with his enemies. The handwriting of ordinances against us has been nailed to His cross (Col. 2. 14). They who through fear of death were in bondage have been set free (Heb. 2. 19). He hath reconciled all things (Col. 1. 20), and the last enemy shall be destroyed.

**The Ransom.** "He took on Him the seed of Abraham" (Heb. 2. 16), "His Son made under the law" (Gal. 4. 4). The fellow of Jehovah (Zech. 13. 7). He laid hold upon the eternal God, the partaker of human flesh, He laid hold upon frail and guilty man. Without a sin to expiate He alone was found worthy in the eyes of God. His incarnation brought God to man. His death brought man to God.

**The Price Paid.** The precious Blood of Christ (1 Peter 1. 19) has met and satisfied every demand of a broken law; every claim of a holy God. In the death of His Son God has found infinitely more than an eternity of innocence could have provided. His holiness has been vindicated, and where sin once appeared before His throne there now appears the blood. By it death has been destroyed, the stout-hearted sinner reconciled, the uttermost farthing has been paid, and grace and mercy long hampered are free to all.

**The Work Completed.** Liberty, joy, and power are now the possessions of the believer. Upon the throne is He who is made unto us redemption (1 Cor. 1. 30), on the ground of which we enjoy the firstfruits of the Spirit, and stand in the liberty of children, while we wait for the redemption of our bodies. The manifestation of the sons of God is also awaited by a groaning creation, which shall then be delivered from the bondage of corruption. Wonderful redemption. J 11.

## MORE PEARLS FROM OLD SEAS.

By DIVER T. BAIRD.

**S**LANDER is a vice *impure* in its *source*, *dangerous* in its *course*, and *irreparable* in its *consequences*...Be more hasty to *confess* and *abandon* your vices, than to *imagine* and *parade* your virtues...When we refuse to believe without *proof*, slanderers will refrain from defaming without *cause*... Commence not the business of the great judgment day before the tribunal is erected...Character is often immolated on the altar of mammon...There can be no quarrel without two. Steel and flint make fire; spark and powder, explosion... 'Tis man-like to sin; 'tis beast-like to *continue* in it; 'tis demon-like to *boast* of it...There will be evil-doers as long as there are evil-thinkers; there will be evil-speakers as long as there are evil-listeners...Vain regrets cannot redeem lost opportunities, but holy resolves may prevent future omissions...There is not in all man's fallen nature one holy spot the size of a pin's point upon which grace may find a place for the sole of her foot.

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### SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

#### THE LOWLY BIRTH.

READ Luke 2. 1-16. LEARN Isaiah 9. 6. HINTS, Foretold, Micah 5. 2; foreseen, John 8. 56; purpose, Hebrews 2. 14; Luke 19. 10; 1 Timothy 1. 15.

**N**O story can be more profitable and interesting than the story of the visit of the Son of God in human form and likeness to this earth in His great love and pity to save and raise from their fallen estate the sons of Adam's race. In our present lesson we are called to view Him as He in infant weakness and emptiness enters on His earthly career.

**THE PERIOD.** "In those days," that is in the reign of Cæsar Augustus, while Rome was dominant over the world and all the world was at peace, "in the fulness of time" (Gal. 4: 4), when all events and things were ready for His arrival, and all that was written about Him could be carried out.

**THE PLACE.** He was to be born at Bethlehem, David's royal city (Micah 5. 2), for He was heir of David's royal throne. Mary and Joseph dwelt in the city of Nazareth, and it is worthy of note that an ungodly king by his decree brings about the fulfilment of Micah's prophecy. With a view to taxation, every person was to be enrolled in their own city (verse 3). Belonging to Bethlehem, Mary and Joseph went there, and while in Bethlehem the Child was born. "There was no room for them in the inn" (verse 7), Bethlehem was busy, and Mary and Joseph were crowded out. Christ is crushed out of many a heart to-day. And so the Child Jesus was born in a stable and cradled in a manger. Although all things were made by Him (John 1. 3), yet He begins His life on earth in a stable and ends it on a cross, and all along had not where to lay His head (John 1. 11).

**THE PERSON.** Ordinary persons have no personal history previous to their birth. Jesus differed in this, that He was known to have been from eternity "with God," and that He "was God" (John 1. 1-3); that He

## The Lowly Birth.

was the Creator and upholder of all things (Col. 1. 16); promised from earliest days to be the Seed of the woman to bruise the head of the serpent (Gen. 3. 15).

**THE PROCLAMATION.** By angel visitor, accompanied by angel choir, in brightness of the glory of the Lord, on the plains of Bethlehem to a company of humble shepherd men following their ordinary occupation (Luke 2. 8), the heavenly messengers brought a heavenly message, "Unto you is born a Saviour, Christ the Lord" (Luke 2. 11).

**THE PURPOSE.** "A Saviour" implies salvation, and salvation includes the saving work of Jesus on the cross, for "without the shedding of blood there is no remission" (Heb. 9. 22); "Christ" indicates that He is God's Anointed One (Luke 4. 18); and "Lord" tells of His resurrection glory and dominion (Acts 2. 36).

**THE PERSONS PROFITED.** "All people," not only the shepherds of Bethlehem, but "every creature," to all men everywhere (Acts 17. 30), were the glad tidings of great joy sent. Notice further the predicted result of Jesus' visit to earth—"Glory to God, peace on earth, goodwill toward men." These to the full have been and will yet be accomplished by the incarnation of the Son of God. His holy life on earth, His death on the cross, His resurrection, and coming kingdom.

### SIMEON'S TESTIMONY.

READ Luke 2. 22-39. LEARN Isaiah 40. 6. HINTS, God's salvation, Acts 4. 12; God's light, Isaiah 42. 6, 7; Israel's glory, Isaiah 60. 2-10.

WE are now to review the entrance of our Lord Jesus on the path of subjection to the law of God and obedience to all things "written in the book of the law to do them." In this connection the Holy Spirit's action, man's joyous reception of Jesus, faith's victory over death, and predicted redemption through sorrow and death, appear in this beautiful narrative.

**THE FULFILLING ONE.** The Lord Jesus did not come into the world to destroy the law. He came to fulfil it (Matt. 5. 17). He was circumcised the eighth day (Luke 2. 21) as the law demanded (Gen. 17. 9-14; 21. 4). Then, ever after the Passover night in Egypt God claimed every first-born male child as His own (Exod. 13. 2). In the fullest sense Jesus was Jehovah's First-born, and so when He was forty days old He was *presented* to the Lord in the Temple (Exodus 22. 29, &c.). Mary, the mother of Jesus, also conformed to the law's requirements, for she offered a burnt-offering and a sin-offering (Lev. 12. 6-8), thus betokening her need as a sinful creature, yet she held in her arms God's Lamb, who would put away sin by the sacrifice of Himself (Heb. 9. 26).

**THE ATTRACTIVE ONE.** There are three things said about Simeon: (1) He was *just*—toward man; (2) he was *devout*—toward God; and (3) his hope was the coming of the Messiah (verse 25). We are not surprised that the "Holy Spirit was upon Him." Led of the Spirit, he entered the Temple at the right time, and recognising in Jesus the long-expected Messiah, he blessed God. There were others in the Temple that day who only saw in Jesus the child of poor parents, but to the enlightened Simeon He was God's Son. The same truth is repeated to-day. To the majority "He is a root out of a dry ground" (Isa. 53. 2), but to those who believe He is both "Lord and Christ" (Acts 2. 36).

**THE SATISFYING ONE.** With his eyes on Jesus, aged Simeon blessed God for His gift to the world—to him. The promise had been that Simeon would see the Lord's Christ before he saw death. That sight took all the gloom out of the grave; Simeon was ready to "depart"

## *Simeon's Testimony.*

(2 Tim. 4. 6; Phil. 1. 23) in peace (Luke 2. 29). On the other hand, to die *without* Christ means "no hope" (Eph. 2. 12).

**THE REVEALED ONE.** Salvation, light, glory—God's salvation, the Gentile's light, Israel's glory. Spirit-taught and Spirit-led ones see the same in Jesus to-day. God's salvation, through redemption work and resurrection power, is the Lord Jesus who was a Babe in Simeon's arms—a salvation "prepared" of God, and set before the face (in sight) of all peoples (R.V.). A light for the Gentiles (Isaiah 9. 2), who sat in heathen darkness, without God, without Christ, without promises, without hope, afar off (Eph. 2. 12, 13). Glory of Israel—when Jesus, David's royal Son, sits on His throne, His people will be the centre of earth's blessing.

**THE REJECTED ONE.** This Jesus is set, or appointed, for the fall, or stumbling, as over a stone, and raising up of many (1 Peter 2. 7, 8; Isa. 8. 14, 15); and a sign, or wonderful One, to be spoken against (Acts 28. 22).

**THE SLAIN ONE.** Mary's heart was to be pierced on account of Jesus' suffering. As she stood at the cross, she proved indeed the truth of old Simeon's words. The cross reveals the hatred of the heart of man, but it also expresses, as nothing else could, the heart of God.

## SEEKERS FROM THE EAST.

READ Matthew 2. 1-12. LEARN Psalm 72. 15. HINTS, Other seekers, John 12. 21; Luke 10. 3; John 20. 13; joyful finders, John 1. 41-45; Acts 8. 8.

**T**HE Temple at Jerusalem was the scene of our last lesson; it is now the house at Bethlehem. Then it was Simeon and Anna in the near place; now it is a company of seeking men from the outside far place attracted in a different way, but by the same God to the same Object.

**WISDOM.** These men are generally believed to have been Persians from the land where Daniel had lived, and where the Jews had dwelt during the captivity. They were men of rank and learning, being skilled in astronomy. We are informed that there prevailed in the East an intense conviction that ere long a powerful monarch would arise in Judea. The chief source of this expectation was doubtless the Jews, who were scattered everywhere with their scriptures (Num. 24. 17). They probably also knew Daniel's prophecy uttered in Chaldea (Dan. 9. 24-26). When they saw the star they were prepared to seek the Lord. It is true *wisdom* to seek Him, and to do so *early* (Prov. 8. 17).

**FEAR.** The arrival of the wise men created a stir in Jerusalem, but no one could answer their question, "Where is He?" (verse 2). Herod was advised of the mission of the strangers from the East, and he became troubled. He was a wicked old man, being then in the thirty-fifth year of his reign. He had gained his kingdom by crime and the shedding of blood, and the news of the advent of another king troubled him. His conscience began to work. Conscience makes cowards of men.

**INDIFFERENCE.** Herod in great alarm called the chief priests and scribes, who informed him that the Messiah should be born in Bethlehem. These men knew the Scriptures, but had no love for Him of whom they testify. Like many to-day, they could point the way, but would not walk therein; indeed they appear to have looked upon the mission of the wise men from the East as a fool's errand. They expected an earthly monarch who would relieve them from the Roman yoke, and at once establish an earthly kingdom. They therefore "despised and rejected" the Babe of Bethlehem" (Isa. 53. 3). As it was then, so it is to-day, scepticism and indifference characterise men. What an awful eternity awaits those who "despise" the Saviour (Acts 13. 41).

**PERSISTENCE.** Persistently, diligently, inquiringly, joyfully. Their heart was in it. It was a long journey, it was a costly journey



## *Seekers from the East.*

they met with disappointments, difficulties, and hindrances in it. They lost sight of the star, and found the people who should have been delighted with the news of the King's birth "troubled" about it. Yet they did not give up, but went on with "exceeding great joy." God is the Rewarder of them who diligently seek Him (Heb. 11. 6).

**WORSHIP.** Fell down and worshipped Him—strange to see these learned, princely, rich, and, probably, aged men fall down before a Babe in a lowly house. This they did, because in Him they saw, in a different way perhaps, the same glory that Simeon saw—only seen by faith and through revelation of God (Matt. 11. 27). Beside prostration and worship, gifts of gold, frankincense, and myrrh, the wealth of their country, they laid at His feet. All this a foreshadow of the time yet to come (Psalm 72. 8-12).

## AMONG THE DOCTORS.

READ Luke 2: 41-52. LEARN Psalm 40. 7, 8. HINTS, The learner, Isaiah 50. 4; Psalm 119. 98, 99; Psalm 27. 4; the servant, John 6. 38; John 14. 31.

**A** PERIOD of twelve years intervenes between our last New Testament lesson and this. All that we need to know is covered by verse 40 of this chapter: "The child grew, waxed strong in spirit, filled with wisdom, and the grace of God was upon Him." A lovely portrait, physical, mental, spiritual—the earthly and heavenly in beautiful combination.

**AT THE FEAST.** The law of God demanded that the males should appear before the Lord three times every year, namely, at the Passover Feast, Pentecost, and the Feast of Tabernacles (Exod. 23. 17). So far as we know, this was the first time Jesus had been in the Temple since His presentation, and it is not without significance that His *first* appearance should be marked by the celebration of that feast (Passover) which spoke of redemption by the blood of the Lamb. How suggestive also to see the true Paschal Lamb at the typical feast. There can be no real worship nor service until redemption is experienced.

**IN THE CITY.** In Jerusalem Jesus would see much that could not be seen at Nazareth or anywhere else; there He would see places He had heard of and read of. Jerusalem, the glory of the whole earth, the centre of Israel's history, the palaces of the kings, the Temple of God. There, too, were the seat of learning, the complete Scriptures, and the doctors of the law. Seven days were all too short to satisfy Jesus in such a place.

**WITH THE DOCTORS.** "Jesus tarried behind" (verse 43). After the seven days' observance of the Passover, Joseph and Mary, with others, returned home, and thought that Jesus was in the company. On missing him they go back to Jerusalem, and find Him amongst the doctors learning and asking questions. He chooses the company of those from whom He could receive help in the things of God. He is not only our Saviour, but, if saved, He is our Example; and, like Him, we should make companions of those only who help us in the "ways that be in Jesus." Further, He is seen here as the Learner. He did not attempt to *teach*. He asked questions as a child. There is a beautiful fitness in all that Jesus does.

**WITH HIS PARENTS.** "Son, why hast Thou thus dealt with us?" (verse 48). His parents had shown over anxiety as to His safety; but Jesus gently reminds His mother that He was the Son of God, and had come into the world to do His Father's business. Nor would He allow anything, not even natural relationship, to come between Him and obedience to His heavenly Father. On the other hand, He was subject to His *earthly* parents—a truth that should be pressed upon the children.

## *Among the Doctors.*

Truly we are in the last days, the characteristic of which is "disobedience to parents" (2 Tim. 3. 2).

**AT HIS WORK.** "About My Father's affairs." This is the key to His whole life. Wherever He is seen, whatever He is doing, it is His Father's affairs. In the Temple as a learner, at Sychar's well as a teacher (John 4. 34); opening blind eyes (John 9. 14); healing, helping, saving; in all we see Jesus about His Father's business. Above all, and even on the cross extended in dying agony, we may hear the words, "I delight to do Thy will, O My God" (Psalm 40. 8).

## THE EDEN FALL.

READ Genesis 3. 1-15. LEARN Romans 5. 19. HINTS, Adam-death, 1 Cor. 15. 22; Rom. 6. 23; Christ-life, John 10. 10; 1 John 5. 11.

**I**T is impossible to overestimate the importance of this lesson; it lies at the foundation of all God's Word; it is the keystone of revelation. Man is known to be a fallen, ruined, naked, dying creature, and here we have the inspired and divine record of how this came to pass—how sin entered and death by sin, and how the whole human race in their Adam head came under the power of sin and death. In the same narrative we have a history of conflict indicated, and ultimate victory promised, through the victorious Seed of the woman.

**THE TESTING WORDS.** "Thou shalt not eat" was a simple command; ample supply of food was provided—there was no hunger pang to drive them to desire more. That which was forbidden they did not need; the temptation must come from without. Another voice must speak and be listened to ere trouble could arise.

**THE TEMPTING WORDS.** That other voice breaks in through serpent lips, the voice of an old liar (John 8. 44). In its original condition before the fall the serpent may have been quite different in appearance—attractive, subtle, innocent, and harmlesslike. Such the enemy uses now as he did then (Rom. 16. 18; Eph. 4. 14); men attractive, subtle, are used as the serpent was to oppose and pervert God's spoken and written words to the destruction of those who listen.

**THE WAY OF THE TEMPTER.** He casts doubts on God's Word—"Hath God said?" Is there such a thing as a real word of God? Was it really God who spoke? If it is asserted that He did speak, then the meaning of His Word is perverted: "Ye shall not surely die." No, what will happen is this, "Ye shall be as gods, knowing good and evil." A subtle mixture of truth and lies which ought to have been refused as dishonouring to the sovereign God. Of course, all this was with Eve, who ought not to have acted apart from her husband and head, Adam.

**THE METHOD OF YIELDING.** First the ear, then the eye. She saw the tree was good for food, pleasant to the eyes, and desirable to make wise—God's Word was outweighed and the die was cast—Eve took, ate, and gave to Adam, and he did eat.

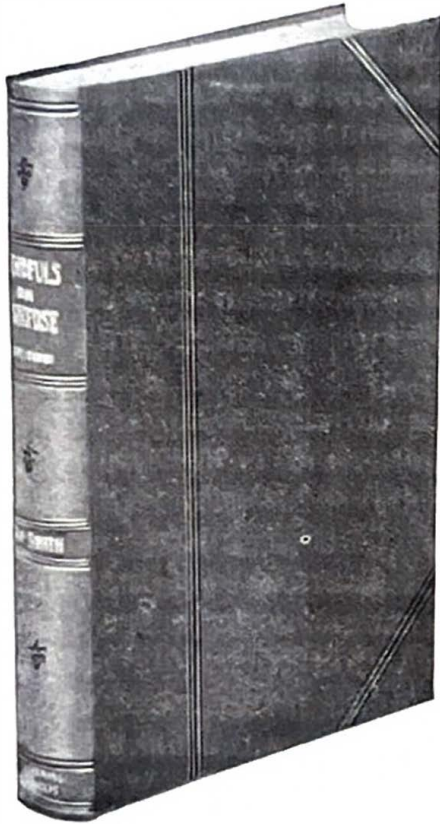
**THE RESULT OF YIELDING.** Part of Satan's word came awfully true—their eyes were opened, and they knew that which they had not before known—EVIL. Their condition known, they tried to hide it from themselves, and themselves from God, but that cannot be (Psalm 139).

**THE SEEKING GOD.** He seeks for them (Luke 19. 10), He speaks to them, brings their sin before them, in their nakedness (Gen. 3. 21) clothes them, and in pronouncing the serpent's doom declared that the woman's seed would bruise the serpent's head at the cost of being Himself bruised. Here, even at the time and in the place of ruin, the cross of Jesus rises into view.

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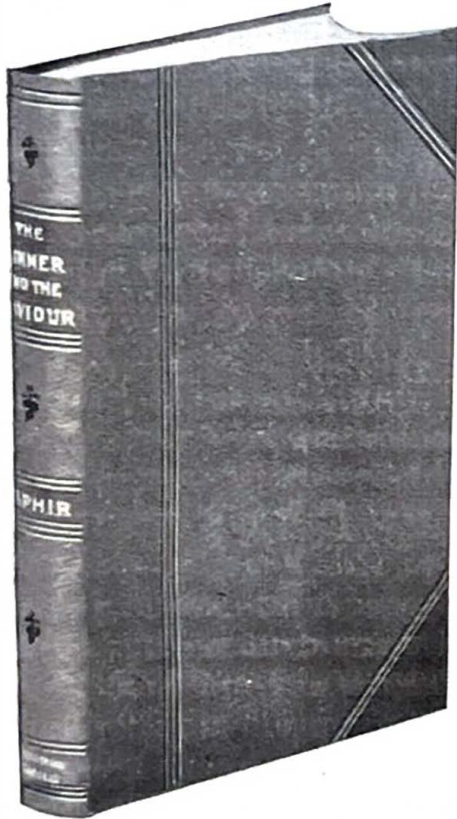
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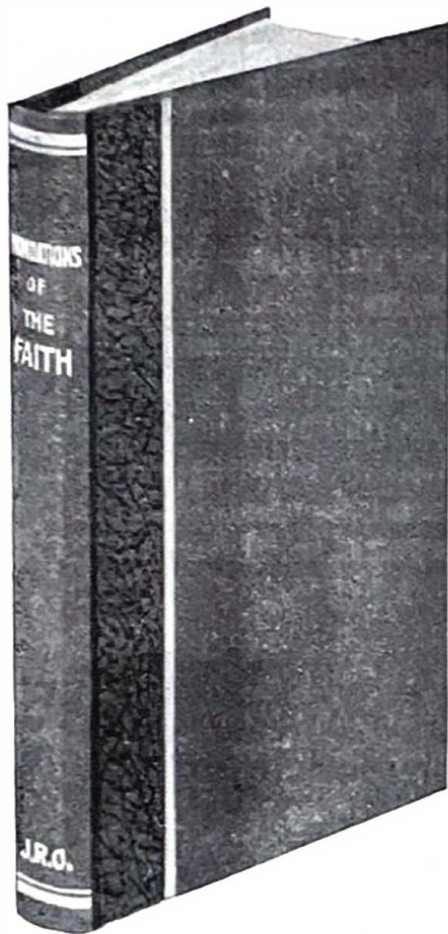
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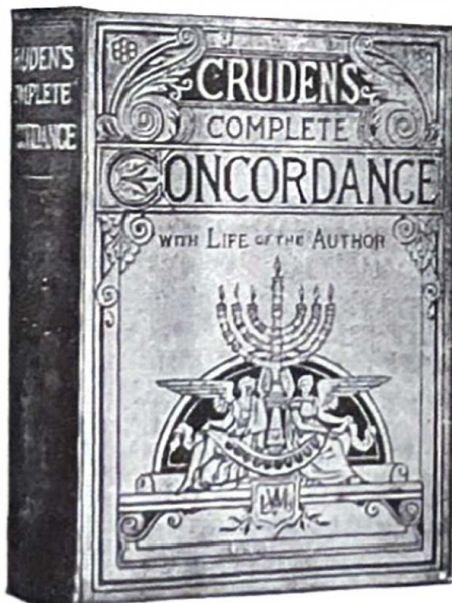
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