



Truths



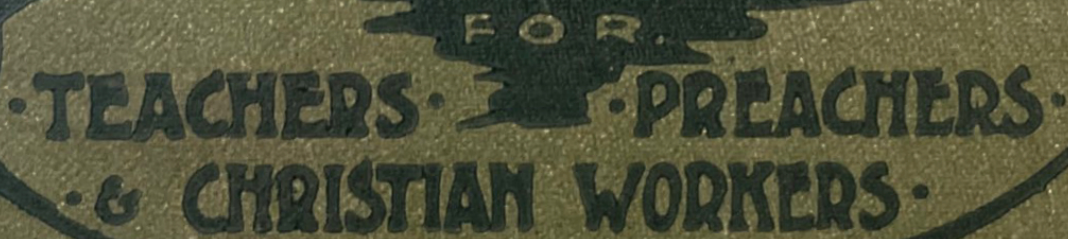
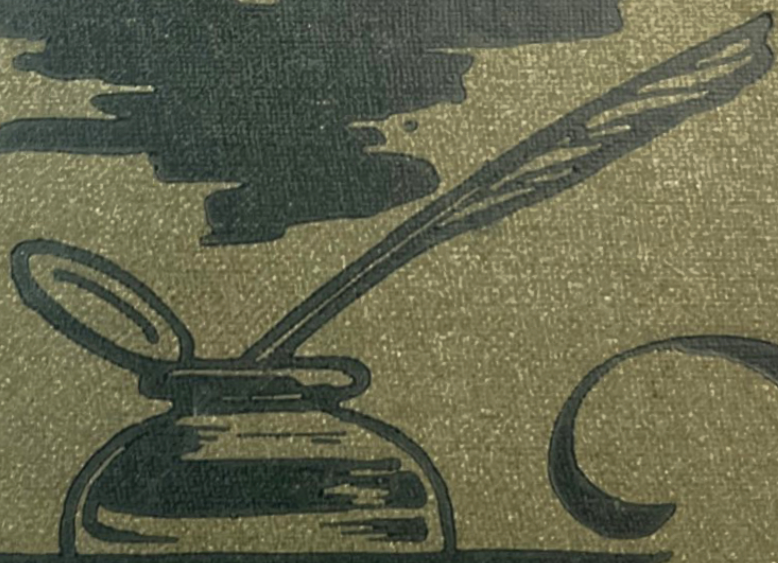
Topics



&



Tales



FOR
TEACHERS · PREACHERS ·
& CHRISTIAN WORKERS.

“ Let him that is taught in the Word communicate unto him that teacheth
in all good things ” (Galatians 6. 6).

NEW

TRUTHS—TOPICS
FOR STUDENTS. FOR SPEAKERS.

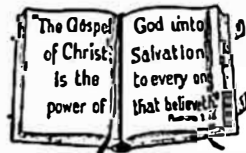
TALES
FOR ALL.

A STOREHOUSE OF SUPPLIES
FOR ACTIVE STUDENTS, AGGRESSIVE WORKERS,
AND ALL BIBLE LOVERS.

EDITED BY

Hy. Pickering,

Editor of “Twelve Baskets Full,” “Through Eyegate to Heartgate,” &c.



GLASGOW: PICKERING & INGLIS, PRINTERS AND PUBLISHERS.
LONDON: ALFRED HOLNESS, 14 PATERNOSTER ROW, E.C.
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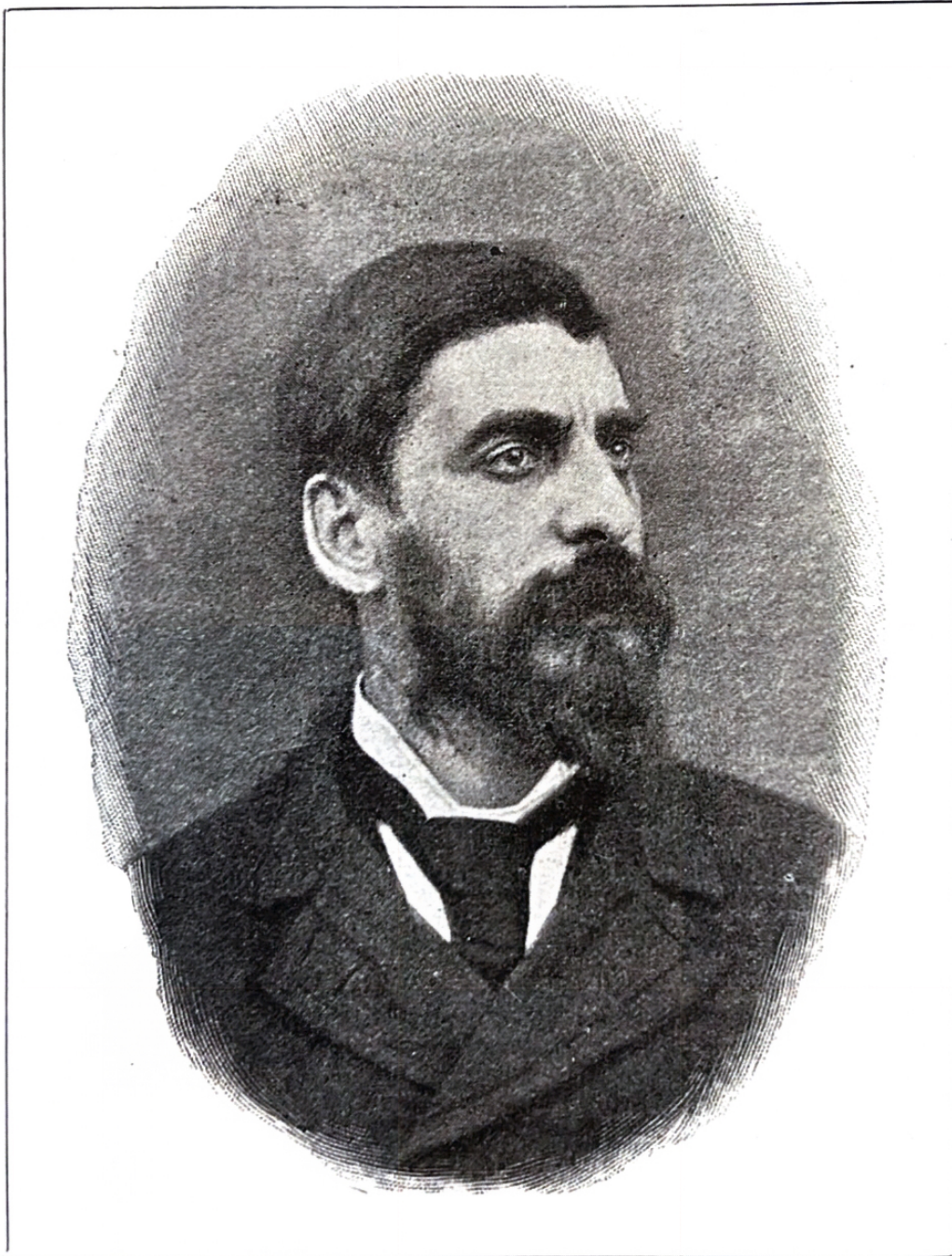
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W. J. SLOMANS,
A CHRISTIAN HEBREW MISSIONARY.

WILLIAM J. SLOMANS.

TWENTY-THREE years and seven months from the day of his conversion William J. Slomans was called from his work in the Bahamas into the presence of Jehovah.

Born in the City of London, England, he was brought up under strictly Jewish influences. On leaving for Canada, when 19 years of age, his father accompanied him to the steamer at Liverpool, and on parting said, "Remember the God of your fathers, Abraham, Isaac, and Jacob."

Landing on the Canadian shore he threw off all restraint, had many escapades in the North-West, went through the Riel rebellion, and for several years spent his time chasing the phantoms of pleasure in their various forms. One Sunday evening in January, 1887, in the city of Winnipeg, when gambling, he so cursed the name of God that his companions refused to play with him any more. The following Sunday, having nowhere to go, he accepted the invitation of a fellow-boarder to service in a chapel. He enjoyed the singing so much that he went the following Sunday, and through an anecdote related by the preacher realised he was unprepared for eternity. He was under such soul distress that feeling ill in the night he thought he was going to die, and rising, tried to pray. All the many prayers he had learned as a Jew seemed jumbled together, so he rapped on the door of his friend in the next room and obtained a Bible. For the first time in his life he held the whole Bible in his hand and opened it, directed by God's spirit to Isaiah 53, he read, "He was wounded for our transgressions." Through that verse he was led to see that the Jesus he had been taught to despise was both Lord and Christ, and he rested for salvation on His finished work.

Next day he wrote home to his parents in England confessing that he had found the true Messiah in Jesus of Nazareth. At once he was disowned. Some time was spent in the Moody Bible School in Chicago, the training received there proving helpful in his work for God. The genuineness of his "new birth" was manifested by his exercise concerning the salvation of others.

He laboured for some years as an evangelist in Canada and the States. Pressing into "regions beyond," nineteen years ago he went to the Bahamas; the following year he married and went back there with Mrs. Slomans, and for the greater part of the time since he and Mrs. Slomans have laboured there in the Lord's service. Souls have been saved and assemblies started in the various islands of the group.

W. J. Slomans, a Christian Hebrew Evangelist.

About a year ago Mr. Slomans contracted a cold which later developed into consumption. He went to Mexico, then came to New York for treatment, but without avail. For months he suffered intensely, without a murmur, and passed away as his head rested on his wife's shoulder.

Brethren from New York, who have visited our brother in the Bahamas, have frequently testified to his zeal and faithfulness, while the coloured brethren in Nassau write that the memory of "the kindly word and smile with which he met everyone, his earnest zeal for Christ, his zealous life and self-sacrificing devotion to the Master, cheer them on to fresh service for Jesus." Mrs. Slomans nobly hopes to continue in the work commenced by her husband.

PROFITABLE POINTS

From Addresses at S. S. Conference in Paisley, November 25th, 1910.

YOU cannot live a life of levity during the week and affect to be solemn before your class for an hour on Sunday.

"There was a man sent from God, whose name was John." In that quotation you have both *nearness* and *fitness*. These two things should be true of every Sunday school teacher. Many a person runs unsent.

Every teacher should have a tender conscience, a spiritual mind, and a scriptural walk.

In these days of indifference to, and irreverence of, the things of God, it becomes us to impress upon the young, very prayerfully and earnestly, by precept and example, a sense of reverence for divine things.

Rather than read twenty verses of the Word of God hurriedly for want of time, read only ten verses reverently and deliberately.

The teacher should know the boys and girls in his class and pray for each daily by name. Robert Murray M'Cheyne prayed with a map before him.

We should have an ever-increasing faith in our message, friendship with our scholars, and fellowship with our Lord.

There is no such thing as honest doubt; every doubt is an insult to the Majesty of Heaven.

One day a friend gave Dr. A. Bonar a few gooseberries. The Doctor said, "Will you please show me where they are growing and I will pull them off the bush myself?" In the study of our lesson all helps are good and should not be despised, but the greatest good will be got by going direct to the Word of God for ourselves.

ASSURANCE.

CERTAINTY is the message of the Gospel. God's revelation is in contradistinction to natural religion; it is the difference between divine truth and human speculation; between "We know" (1 John 5. 20) and "We hope." The darkness is past, and the true light now shineth (1 John 2. 8).

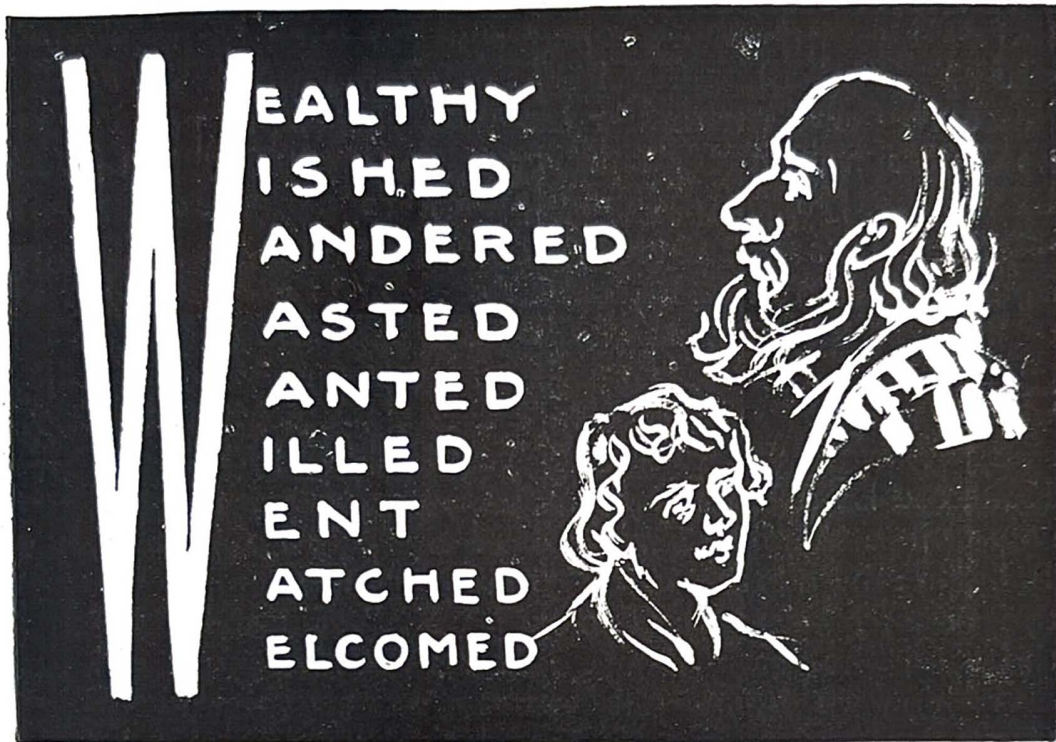
Pardon Proclaimed (Phil. 1. 1-21). It is a declaration of pardon, and shows that God's attitude toward man is grace. That He not only passes over man's sin, but that He blots it out. He extends mercy, longsuffering, and forbearance to the disobedient, while He invites all to be reconciled to Him. Those crowning acts of man's guilt, the rejection and death of Christ, have through grace, been made to the sinner the very door of hope. To obey the Gospel is to exchange the place of a rebel for that of a son. Obedience brings the witness (1 John 5. 10), the earnest (Eph. 1. 14), and the anointing (2 Cor. 1. 2)—the beginning of all spiritual bliss.

Peace Possessed (Phil. 4. 1-11). Faith believes the message of reconciliation, but enters into the present enjoyment of all the blessings it conveys. Fully accepting God's estimate of our sin and of His Saviour, we find that we are reconciled by His death, have peace by His blood, and have an ascended Christ as our peace (Eph. 2. 14). This is the answer to every fear; the rebuke to every doubt. We find God is for us, and there is no reason why we should not dwell in the sunshine; to be without anxiety, because we entrust our every care and concern to Him, obedient, thankful, and at rest.

Person and Promise (Eph. 1. 1-12). Confidence in God, and distrust of self go together. The Christian may be shaken by discoveries of evil within himself, but the ground of his assurance is unchanged. God finds in His Son the object of His delight (Col. 1. 19). He has caused all the purposes of His grace to centre in Christ. He has placed us in Him, and in the completeness of Christ we appear perfect before God. He who thus completely meets the eye of God is also the object of our faith (John 20. 20), its Author and Finisher (Heb. 12. 2). While we change, "He remaineth faithful."

The Power Employed (Eph. 1. 13-23). The facts of personal experience cannot be gainsaid. "One thing I know" (John 9. 25), from a once blind beggar, is the answer to all the scientific discourses proving the opposite. "We know that we have passed from death unto life" (1 John 3. 14). His spirit bears witness with our spirit. By the Spirit the love of God is shed abroad, through its energy we bear fruit unto God. J.H.

THE EVER-GREEN STORY.



WHILE the BLACKBOARD ready. Draw a bold **W**, then add word by word as lesson proceeds. The story of the Prodigal really begins with the man who never was a boy—ADAM. Let us link the prodigals of Genesis 3 and Luke 15. Adam was **WEALTHY**. He was truly “monarch of all he surveyed.” Plenty to eat, plenty of room, no hard toil, and unbroken communion with heaven. Yet he **WISHED** for more. The devil’s own sin—*pride*—took possession of him. Having all but one, he wanted all. The Prodigal had all he required, yet he wanted more. He got it, and **WANDERED**. Adam, like the Prodigal, turned his back on God. So has every boy and girl by nature. Then the wanderer **WASTED** “his substance in riotous living.” How many young folk are wasting the time and talents which God has given? **WANTED**. All the pleasures of prodigals only leave a great heart-want, which can only be supplied in Christ. “None but Christ can satisfy.” In his want he **WILLED**. “I will *arise*.” But this was not enough; he did more, he **WENT** “and he *arose*.” Now the story changes, as it changes with every *contrite* prodigal. His father had **WATCHED** for his return. He saw, he ran, he forgave. Instead of servitude the returning prodigal got a son’s **WELCOME**. To finish, sketch a little child, apply to youth, then old man, and emphasise to all that “All things are ready, come, come, come.” Add your testimony. WM. SN.

TALES WORTH TELLING.

A Sister's Death-bed.—Last week I sat by the death-bed of my sister Mary. Her soul has been for many days struggling to get loose. She is now on her way to everlasting sunshine. As I sat on her bed-side, she said, "Oh, Dewitt, no doubts, no fears! What a mistake I would have made if I had waited to get ready until now!" (2 Cor. 6. 20).

The Bricks of Babylon.—Dr. Bonar once brought home from the East a brick from Babylon. The doctor showed it to the congregation, and told them that every brick in the temple from which it was taken bore the name of the king who was reigning at the time they were made and laid. "Now," said Dr. Bonar, "let everything you do bear the name of your King, the Lord Jesus Christ." A woman came to the doctor some little time afterwards, and said, "These bricks of Babylon: these bricks of Babylon." "Did you find them on the broom?" said the doctor. "No," said she, "I found them on the feather bed. You remember you said that everything we did should bear the name of the Lord Jesus Christ. Shortly after this I got a feather bed to clean and I said, 'I will do this bed in the name of Jesus Christ.'" "Do all in the name of the Lord Jesus" (1 Cor. 10. 31).

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.

NO 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 Lowly Birth.

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 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.

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 49. 6. HINTS, God's salvation, Acts 4. 12; God's light, Isaiah 42. 6, 7; Israel's glory, Isaiah 60. 2-19.

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 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

Simeon's Testimony.

sight took all the gloom out of the grave; Simeon was ready to "depart" (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 Gentiles' 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 19. 3; John 20. 13; joyful finders, John 1. 41-45; Acts 8. 8.

THE 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. 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).

Seekers from the East.

PERSISTENCE. Persistently, diligently, inquiringly, joyfully. Their heart was in it. It was a long journey, it was a costly journey 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

Among the Doctors.

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. One characteristic of the last days 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.

IT 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 harmless-like. 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, the cross of Jesus rises into view.

The Lamb Provided.

THE LIVING WATER.

READ John 4. 5-26. LEARN Isaiah 55. 1. HINTS, Notable wells, Gen. 24. 14; Isaiah 12. 3; John 7. 38; abundant water, Psalm 46. 4; Ezek. 47; Rev. 22. 1.

THE present study shows 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.

A WEARIED MAN. "Jesus, being wearied with His journey, sat thus on the well" (verse 6). After a long journey Jesus arrived at Sychar's well about the sixth hour—about noon—when the sun was at its height. The fact that He was weary marks His true humanity. In order that He might know by experience the feelings of frail man, He took a body liable to hunger, thirst, sleep, weep, rejoice, and sorrow. Having had a part "in every pang that rends the human heart," He is able not only to feel *for*, but to feel *with*, us in our troubles down here. "He is the sympathising Jesus."

A SINFUL WOMAN. "There cometh a woman of Samaria to draw water" (verse 7). This duty is generally performed by Eastern women in the cool of the morning or evening; but obviously her sin had isolated her from the other women. She was *poor*, she was *sinful*, and she was a *Samaritan*; but it was such as she that Jesus came to save (Luke 19. 10). It was true the Jews had no dealings with the Samaritans, but Jesus had, and to meet this woman he had travelled all the way from Judea to Samaria, said to be about 40 miles. He travelled further to seek us. He came from heaven and went to Calvary to reach us.

A FREE GIFT. "If thou knewest the gift of God" (verse 10). The Lord's words concerning the water of the well, namely, "He that drinketh of this water shall thirst again," could be written over every worldly pleasure. There is nothing here that satisfies. On the other hand, there is enough in Christ to satisfy every longing of the human heart; and this eternal life can be had as a free gift (Rom. 6. 23). How sad that men work hard for Satan, who in the end gives sin's wages—death (Rom. 6. 23).

A 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. God being a Spirit, He must be worshipped by spiritual men and women, hence the necessity of the new birth (John 3. 3).

A 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.

THE LAMB PROVIDED.

READ Genesis 22. 1-14. LEARN 1 Peter 1. 18, 19. HINTS, A lamb needed, Exodus 12. 3; 13. 13; a lamb found, John 1. 29; a lamb enthroned, Rev. 5. 6.

THERE is not a more touching or helpful lesson on Old Testament page than the one now engaging our attention; the story of the offering of Isaac is pregnant with rich, typical truth of the highest order.

A NECESSARY PREPARATION. "After *these things*" (verse 1); that is, previously recorded trials and triumphs are preparatory to the

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greatest of all. In the preceding chapter Abraham calls upon the *everlasting* God (chap. 21. 33). Hitherto he had known Him as the Almighty God (chap. 17. 1), but He now reveals Himself to Abraham in the unchangeableness of His character. If He makes a promise He will keep His Word. His promises are "yea and amen" in Christ Jesus.

A SEVERE TRIAL. "God did prove Abraham" (verse 1); not tempt, but test. Everything to be trustworthy must be tested to manifest its character and quality. Even Jesus was tested, and proven to be reliable (Luke 4; Heb. 2. 18). God will test (1) Abraham's faith. He had promised Abraham that his seed should be as the stars for number (Gen. 15. 5). God now asks him to sacrifice his son Isaac, through whom this promise was to be made good. How could God keep His promise and let Isaac die? It was a severe test of faith, but Abraham "staggered not," being "strong in faith" (Rom. 4. 20). (2) It was a test of Abraham's love. Isaac was the gift of God, and Abraham loved him as an only son. God will see whether he loves the gift or the Giver most. The true test of love is seen in how much we are prepared to do for the one we profess to love. This was how God expressed His love for us; He gave His only Son to the cruel death of the cross.

A PROMPT OBEDIENCE. "And Abraham rose up early" (verse 3). Abraham might have reasoned with God and questioned the wisdom of such a command, but he didn't; "he obeyed" regardless of consequences. God demands from men to-day the obedience of the heart. If unsaved, the call is "Obey the Gospel" (Rom. 10. 16). If a Christian, the word is, "If ye love Me, keep My commandments" (John 14. 15).

A PROPHETIC LAMB. After three days' journey father and son reach Mount Moriah, believed to be the very mount on which Christ was crucified. The *three* days suggest resurrection. Together and alone they proceed to the place appointed. The load is laid on the son, reminding us that Jehovah laid on Jesus the iniquity of us all (Isa. 53. 6). The fire and the knife are in the father's hand, but "where is the lamb?" This brings a prophetic answer: "God will provide Himself a lamb." John, in a later day, seeing the fulfilment of that promise, said, "Behold the Lamb of God, which beareth away the sin of the world" (John 1. 29).

A SUBMISSIVE VICTIM. Isaac's obedience equalled that of his father. Isaac was a young man in the full vigour of young manhood, and the slightest resistance on his part would have prevented the sacrifice being made. There was no resistance, but perfect submission. Beautiful type of Christ, who "*offered* Himself without spot to God" (Heb. 9. 14). He loved me, and *gave* Himself for me.

A TIMELY SUBSTITUTE. Another picture rises out of the narrative. Hitherto it has been a father and son working towards an end; that is, the meeting of God's desire; now it is a victim suffering in the place of another. Isaac is freed from his bonds and spared the knife and the fire; it is, however, at the cost of another suffering in his stead (1 Peter 3. 18). There was a substitute found for Isaac, but there was no substitute for Christ. He "*His own self* bare our sins (1 Peter. 2. 24).

AN APPROVED SACRIFICE. Abraham found God's approval (verse 12); probably he obtained a foreview of Christ and His work (John 8. 56). and had a better knowledge of his God. God has signified His approval of Christ's sacrifice by raising Him from the dead and seating Him at His own right hand (Eph. 1. 20).

HANDFULS OF HELP.

“The God of Israel is He that giveth strength and power unto His people” (Psa. 68. 35).

- I. Thy God hath commanded thy strength, Ps. 68. 28
1. Be strong in the Lord and in the power of His might, - - - - - Eph. 6. 10
 2. Strengthened with might by His spirit, - Eph. 3. 16
 3. Strengthened with all might, according to His glorious power, - - - - - Col. 1. 11
 4. Be of good courage, and He shall strengthen your heart, - - - - - Ps. 31. 24
 5. The Lord stood with me and strengthened me, 2 Tim. 4. 17
 6. Blessed is the man whose strength is in Thee. . . . They go from strength to strength, - Ps. 84. 5, 7
- II. God hath given us the spirit . . of power, 2 Tim. 1. 7
1. He giveth power to the faint; and to them that have no might He increaseth strength, Isa. 40. 29
 2. Be Thou exalted, Lord, in Thine own strength: so will we sing and praise Thy power, - Psa. 21. 13

His Compassions Fail Not (Lam. 3. 22).

HIS COMPASSION FOR—

1. The Blind—Jesus had compassion . . . and touched their eyes, . . . and they saw, - Matt. 20. 34
2. The Leper—He, moved with compassion, put forth His hands and touched the leper, . . . and he was cleansed, - Mark 1. 41, 42
3. The Sick—He was moved with compassion towards them, and He healed their sick, Matt. 14. 14
4. The Hungry—He said, I have compassion on the multitude, . . . because they have nothing to eat, - - - - - Matt. 15. 32
5. The Friendless—When He came out, He was moved with compassion towards them, because they were as sheep having no shepherd, - - - - - Mark 6. 34
6. The Sinful—He, being full of compassion, forgave their iniquity, - - - - - Ps. 78. 38
Lu. 23. 42, 43
7. Surely He hath borne our griefs, and carried our sorrows, - - - - - Isa. 53. 4
8. He looked, and there was none to help, . . . so He was their Saviour. In all their afflictions He was afflicted, and in His love and in His pity He redeemed them, Isa. 63. 5, 8, 9

TALES WORTH TELLING.

Too Elevated.—A Christian friend, looking from a Sixth Avenue elevated car, saw a sign, many stories high, on which was painted—"Boy wanted." The boys were in the street, so the sign was too elevated. Might not many preachers and teachers take the hint, and not make their addresses far beyond the notice of their audience or class. The Greatest Teacher put the Grandest Truth in words of one syllable: "For the Son of Man is come to seek and to save that which was lost" (Luke 19. 10). Follow His example.

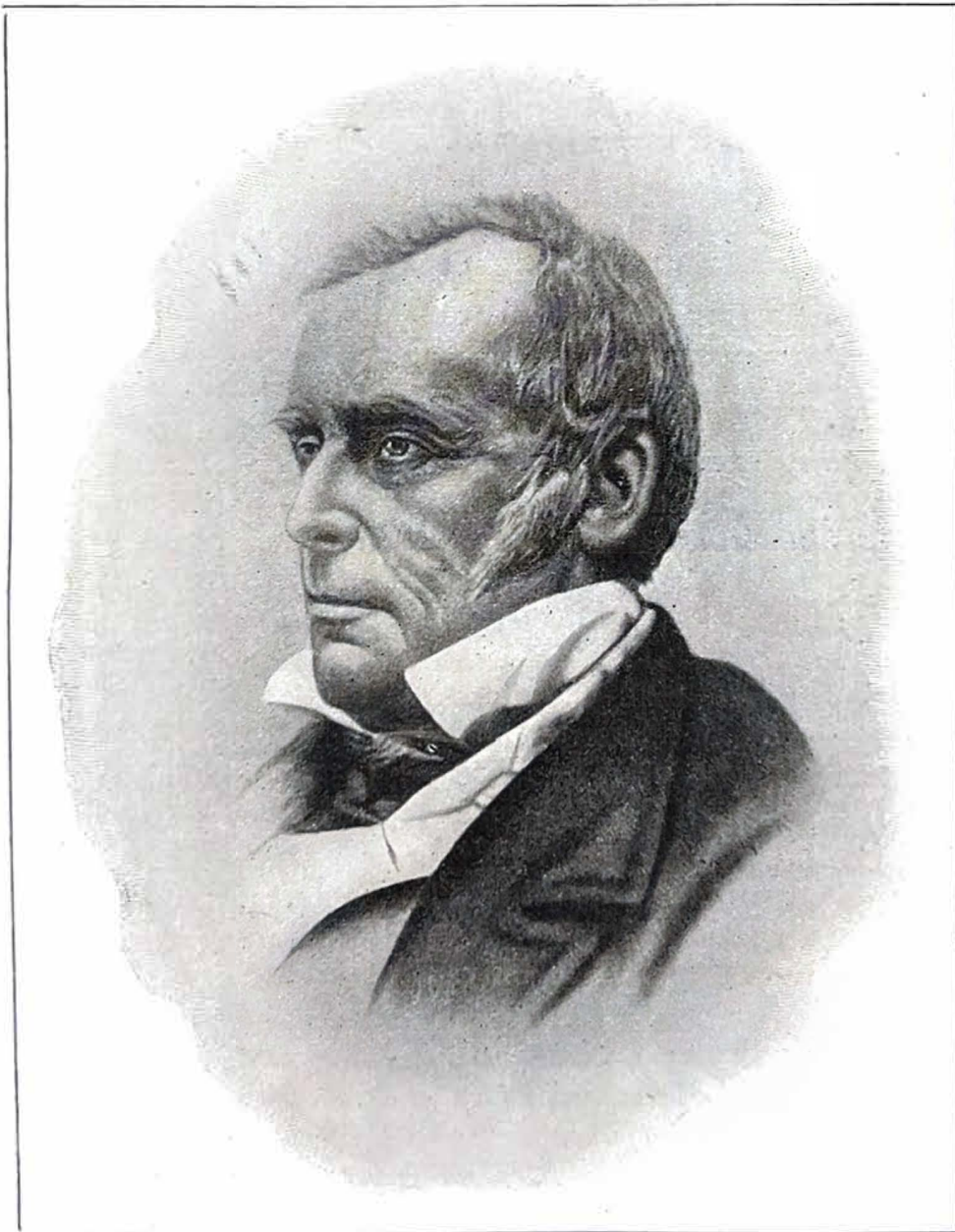
The Girl and the Candy.—Gipsy Smith was conducting a mission in Aberdeen. At the end of a crowded meeting he says: "I felt a hand tugging at my coat. I thought it the plea of one who wanted to get in with me, and for a few seconds I paid no heed; but the tug became insistent. I stopped, and there beside me stood a little Scotch lassie, clad in rags, and in her uplifted hands was something wrapt in tissue paper, moist and grimy from the clutch of her hand. 'What is it, my dear?' I asked. And she said: 'I want you to have my candy.' 'Why?' I asked. 'Oh, sir,' she said; 'we've got a new daddy. He's never been sober till Saturday; we've never known him to be sober. He was in your meeting on Saturday, and it's so wonderful now.' And didn't I take her candy? Men, it was worth living a lifetime for that minute." If such be the "sweets" of service for the Master here, what will be "the recompense of the reward" in the Day to come?

Standing in God's Smile.—A tiny boy, two years old, stood in a ray of sunshine and said gaily, "Me standing in God's smile, mamma." His mother replied, "God grant my darling boy may so live as always to stand in God's smile." Not long after God called the mother, and the boy was left to the care of others. He grew to manhood and grew in favour with the king, and tried to please him, and forgot to put God first. But he was restless and unhappy. God's smile was gone. One day, looking over some relics, he found a paper parcel, and opening it found a tiny pair of shoes and these lines in his mother's handwriting: "These shoes were worn by my darling boy when he was two years of age. He stood in a ray of sunlight, saying, 'Me standing in God's smile, mamma.' God grant that my darling boy may so live as always to stand in God's smile." Through these lines God spoke to him. He saw that he had been standing in the king's smile, and lost God's smile, he dedicated his life to his mother's God, and became a humble follower of her Saviour and Lord (Jude 21). HYP.

GROWTH IN GRACE.

To read God's holy Book, and turn it into prayer, and so into holy living, is the one great secret of growth in grace and godliness. The worker for God must first be a worker with God: he must have power with God and must prevail with Him in prayer, if He is to have power with men in any form of witnessing and serving.

A. T. PIERSON, D.D.



J. N. DARBY,
TEACHER, AUTHOR, AND POET.

JOHN NELSON DARBY.

J. N. D., the Tertullian of these last days, was the youngest son of John Darby of Leap Castle, King's County. The year of his birth, at Westminster, was 1800; that also of E. B. Pusey, who was to champion Anglo-Catholicism; and the career of each ended in the same year. The name "Nelson" was derived from the connection between his uncle, Henry Darby, commander of the *Bellerophon* in the battle of the Nile, and the famous admiral. He was educated at Westminster School, then at Trinity College, Dublin, where he graduated in 1819 as Classical Medallist. He was called to the Irish Chancery Bar, but soon afterwards, in 1825, took Deacon's orders from Archbishop Magee, by whom he was priested the next year. He was appointed to the Wicklow parish of Calary, residing in a peasant's cottage on the bog.

The Viscountess Powerscourt, from attending Drummond's Albury conferences on prophecy, started like meetings at her mansion near Bray, through which Darby met A. N. Groves and J. V. Parnell (Lord Congleton), introduced by his friend J. G. Bellett, who was in touch also with Edward Cronin and others like-minded in Dublin. All of these vindicated the functions of the Holy Spirit and the Christian hope, generally neglected. Darby, constrained by the scriptural view of the Church as independent of the State, relinquished his parochial position in 1827, and in the next year completed his separation from the Establishment by "breaking bread" in Dublin with the above-named associates.

He had also become acquainted in Ireland with Francis William, brother of John Henry (Cardinal) Newman. The younger of these, who was a Fellow of Balliol College, had so distinguished himself in the Oxford schools that, when presented in 1826 for the B.A. degree, the whole congregation rose in his honour. He became tutor to the family of Mr. (Chief Justice) Pennefather, Darby's brother-in-law. Thrilled by the personality of J. N. D., Newman persuaded "the Irish clergyman" to visit Oxford in 1830, and then introduced to him a former pupil, Benjamin Wills Newton, another First Classman, who was a Fellow of Exeter, G. V. Wigram of Queen's, Lancelot Brenton of Oriel; and W. E. Gladstone (afterwards Premier) of Christchurch, also met Darby, but succumbed to the influence of the elder Newman, who just then was select preacher before the University. The sadness of the lapse of F. W. N. to unbelief is relieved only by the

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disclosure, in *Sievekings Record* (1909), that "Christ is more and more" was one of his last utterances (1897).

Newton, who was a native of Plymouth, brought about a visit by Darby to that town, strongly evangelical through the ministry of Dr. Hawker, and influenced by the "separation" principles of John Walker, another Irish ex-clergyman. By the year 1832 a "gathering" of believers "to the name of Jesus," the first of its order in England, was definitely formed there. James L. Harris, resigning his local incumbency of Plymstock, united with the brethren, and started their first organ, *The Christian Witness*, to which J. N. D. contributed. S. P. Tregelles, the textual critic, who was Newton's brother-in-law, was "received" in 1836; after R. Chapman, at Barnstaple, and H. Craik with G. Müller, at Bristol, had taken a like position. Great simplicity and devotedness marked the company in those golden days.

In the year 1837 Darby carried the "testimony" to the continent, beginning with Methodists in Switzerland, so that by 1840 several French-speaking congregations had been formed, when his lectures on the hopes of the Church of God were delivered at Geneva. It was from his *Etudes sur la Parole* that the "Synopsis of the Books of the Bible" was produced.

Revisiting Plymouth in 1845 he found considerable departure from the teaching maintained elsewhere on ministry, justification, the secret rapture, &c. J. N. D. withdrew from the meeting as dominated by Newton, and an independent company was started. In the following year it appeared that B. W. N., whilst examining Irving's unhappy attitude towards the sinlessness of Jesus, had himself broached an alarmingly serious view of Christ's status as an Israelite, conceiving Him as born under curse. All those—none of them to be belittled—prominent in the controversy to which this gave rise are with the Lord, and present-day circumstances are widely different.

After developing the work in France, from 1853 Darby laboured amongst Baptists in Germany, and assemblies of believers arose at Düsseldorf, Elberfeld, &c., for whose use he produced the "Elberfeld Bible." Amongst others, Fraülein von Bunsen, amanuensis of her father the Chevalier, united with the *Darbisten*, so-called. During meetings of the Evangelical Alliance at Berlin J. N. D. met Dr. Tholuck (*cf.* "Autobiography of G. Müller") to whom he explained his views on gifts. The Halle theologian agreed that such was the

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primitive system, but queried if it could still be realised. Darby's Scotch-like reply was, "Have you ever tried?" He provided his French-speaking associates with the "Pan Bible," and rendered like service to brethren in Great Britain. His English version of the New Testament, which Drs. Field and Weymouth have independently turned to account, was before the revisers in the seventies, and a complete edition of his English Bible appeared in 1890.

From 1859, besides the fields of labour already mentioned, J. N. D. ministered in Canada, the States, the West Indies, and New Zealand; also in Holland and Italy.

For fifty years he was strenuously engaged in original exposition of Scripture. The "Synopsis," recommended by Bishop Ellicott to the Gloucester theological students, acquired amongst J. N. D.'s adherents authority like that commanded by Wesley's "Notes" amongst Methodists. Professor Stokes has described it as "the standard of appeal. Every departure from that model is bitterly resented" ("Expositor's Bible," Acts 1., page 382). But nobody has protested against such use of his writings more than Darby himself, for whom truth was "a growing tree" (*C. W.*, XXIII., page 191). J. N. D.'s ordinary style is repugnant, and in his correspondence reference is made to this as having exercised him. By contrast, his living ministry was matchless, and his "spiritual songs" are powerfully beautiful. Weakness in detail was another of his limitations. Nevertheless, in his own generation he singularly served the counsel of God. His criticism of that which he deemed error is usually trenchant and luminous.

The governing idea is the ruin of the Church, or apostasy of the dispensation (*C. W.*, I., p. 192), which was his "burden" ("Correspondence," I., p. 52); but he could echo words of Calvin (commentary on Psa. 102., verse 14): "The sadder the desolation into which the Church has been brought, the less ought our affection to be alienated from her." Loof's criticism of Darby's conception of the apostolic Church as "an organised *visible* society" (*C. W.*, XX., 450, *cf.*, "Correspondence," II., 245, 278), that "Church" with him meant "that which the Protestant faith has always made of it" fails, because J. N. D. did *not* accept Augustine's distinction. He found "the essential principle of unity" ("Correspondence," I., 114) in the operations of the Holy Spirit. The Bishop of Birmingham considers him wholly wrong here; but then Dr. Gore's view of the relation of the Church to the Bible is very

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different from that of J. N. D. No one, indeed, rightly instructed pretends that the position—one of *weakness*, as J. N. D. always said—is a logical one; none, for that matter, is to be found, *pace* Bishop Gore, outside Rome, as to which Darby held that the “historical” Church is a caricature of that exhibited in the New Testament. A controversy (1866) over his papers on the sufferings of Christ arose only from the objectors’ failure to seize his real position.

In 1881 the theory of fellowship and discipline which he had accredited was used against him by his ablest supporter; the issue, as Darby described it, was one between “the Spirit” and “intelligence,” he himself correcting his logic by his experience. The disintegration continued after his decease until, in 1908, the leading London section associated with his name, in their treatment of another provincial trouble, acted upon an interpretation of “divine principles” scarcely distinguishable from that of Kelly. Substitute Plymouth for London, and you have the metropolitan discipline of Newton! It were idle to inquire with which “remnant” of several lies “survival of the fittest.” Many souls have been exercised with regard to healthier relations between brethren divided during the past sixty years. New problems have arisen, not to be solved by reference to the past. Collective reunion is discountenanced as likely to accentuate the disease; whilst individual surrender of that believed to be *human* is fraught with blessing to those concerned. Grace may be counted upon for any endeavour to strengthen in a scriptural way the things that remain.

Of the first little band in Dublin, already Groves, Bellett, and Cronin had passed away—Lord Congleton shortly to do so—when the turn came of J. N. D., on the 29th April, 1832. In his closing days at Bournemouth he recorded that he knew of nothing to recall; that Christ had been his object. Although a born leader, he was nobly simple in habit and manner, equally transparent and trustful. He had nothing petty about him. As occasion arose he would throw off religious conventionality. His ministry was ever in close touch with his pastoral visitation, in which he engaged every afternoon. Even if weakness lurked in it, his strength of judgment came of the predominance that the *moral* aspect of any matter had for him. He lived in the Bible, and recommended “thinking in Scripture.” May that similarly ever remain our sole spiritual food, mainstay, and weapon. E.E.W.

TALES WORTH TELLING.

The Three Greatest Letters.—"N-O-W." "These," said Sir Walter Scott, "are the three greatest letters in the English language." Happy will you be if you know their real importance (2 Cor. 6. 2, 3).

Genuine Alpine Ropes.—The famous preacher J. H. Jowett, of Birmingham, states that "the only authorised Alpine rope has a red worsted strand running through it from end to end; and the true followers of the Lord are known by their red strand, the blood sign—the red, endless line of sacrifice." So in type, shadow, tabernacle, offering, figure, and statement throughout the whole Word runs the red cord of atoning blood (Lev. 17. 11; Rom. 5. 11). No blood, no remission (Heb. 9. 22; Gen. 3. 21; Rev. 22. 3).

Saved When Asleep.—A lady once said to Rowland Hill that she knew she was a child of God, because she had dreamed such and such a thing. The famous preacher instantly replied, "Never mind, ma'am, what you did when you were asleep; let us see what you will do when you are awake." "It is high time to awake out of sleep" (Rom. 13. 11). Salvation is not a hazy, indefinite act, but a definite, personal acceptance of the Saviour" (John 1. 12; Rom. 10. 9).

The Deadly Hatpin.—A simple hatpin caused the death of its wearer near the Alma Bridge, Paris, on 22nd November, 1910. A young woman slipped as she alighted from a tram-car, and fell. The hatpin was dislodged, and was driven right through the unfortunate woman's scalp. Death was instantaneous; reminding us of the power of little things—"a little member" (James 3. 5), "few little fishes" (Matt. 15. 34), "four little things" (Prov. 30. 24), and the uncertainty of life (Prov. 27. 1).

The Ambulance Call.—When Germany was at war with France, after one of the fights some ambulance men went out one night from Paris, after darkness had come, to bring in the wounded men. They were afraid to take lights for fear of being fired at by the enemy. When they thought they had all the wounded, and were ready to retire into the city, a man got on to a high spot of ground and cried in a loud voice, "Do any wish to be taken into Paris? The ambulance is ready to go." Before he spoke all was silent, not a voice was heard. But the moment he ceased speaking, and the men knew that there was help at hand, there was a cry all over the field. The world-wide call to-day is of One "able" and "willing" to save to the uttermost (Heb. 7. 25; John 6. 37). HYP.

SUBJECTS FOR SPEAKERS AND STUDENTS.

A Precious Threefold Link.

1. Peter's precept, - That ye may grow, - I Pet. 2. 2
2. God's purpose, - That ye should show, - I Pet. 2. 9
3. Paul's prayer, - That ye may know, Eph. 1. 18 W.T.R.

Threefold Counsel.

1. Stand still and see, Ex. 14. 13
2. Stand still and hear, Num. 9. 8
3. Stand still and reason,
I Sam. 12. 7 JS.FS.

Threefold Comfort.

1. God for us, - - Rom. 8. 31
2. God with us - - Matt. 1. 23
3. God in us, - - I John 4. 16
Who against us? E.C.M.

The Call of the Master.

One of the last Bible readings given by Mrs. Wigstone from her own notes. "The Master is come, and calleth for thee" (John 11. 28).

1. He calls "for *thee*," personal, - - - John 11. 28
2. He calls to *save*, - - - - - Isa. 45. 22
3. To give *rest*, - - - - - Matt. 11. 28
4. To *sympathise*, Jesus wept, - - - John 11. 35
5. To *raise the dead*, "Lazarus, come forth," - John 11. 43
6. To *explain difficulties*, "I am the resurrection and the life," - - - John 11. 25
7. To renew fellowship, "They made Him a supper," - - - - - John 12. 2 A.P.W.

Moses' Seven Objections.

1. Who am I? - - Ex. 3. 11
2. What shall I say? Ex. 3. 13
3. Will not believe me, Ex. 4. 1
4. I am not eloquent, Ex. 4. 10
5. Send Aaron, - - Ex. 4. 13
6. Israel have not
hearkened, - - Ex. 6. 12
7. I am of uncircum-
cised lips, Ex. 6. 30 JS.FS.

Inexhaustible Riches.

- THE RICHES OF GOD'S
1. Goodness, - - Rom. 2. 4
 2. Forbearance and
longsuffering, Rom. 2. 4
 3. Wisdom and know-
ledge, - - Rom. 11. 33
 4. Mercy, - - - Eph. 2. 4
 5. Grace, - - - Eph. 1. 7
 6. Glory, - - Eph. 1. 18 G.H.

Seven Exceeding Things.

1. Sinfulness of sin, - - - - - Rom. 7. 13
2. Sorrow of the Saviour, - - - - - Matt. 26. 38
3. Greatness of God's power, - - - - - Eph. 1. 19
4. Abundance of God's grace, - - - - - I Tim. 1. 14
5. Great and precious promises, - - - - - 2 Peter 1. 4
6. Growth of faith, - - - - - 2 Thess. 1. 3
7. Joy to come, - - - - - Jude 24 G.H.

RIGHTEOUSNESS.

THIS attribute of God which unfallen man did not possess, and fallen man has outraged, God bestows upon believers as one of the covenant blessings of the new creation.

In Christ (Rom. 3. 21-31). The unrighteousness of man has been demonstrated by his depravity when left to conscience, by his disobedience to the law, and by his abuse of the grace of God. The divine summary of the race is "There is none righteous." God has, however, given us a declaration of His righteousness in the Gospel. Righteousness which finds its satisfaction in the person of Christ Jesus, and in the work which he accomplished. Righteousness exercised not in condemnation, but in justification, which places the believer "Holy and without blame before Him in love" (Eph. 1. 4). Accepted in the worth of His Son.

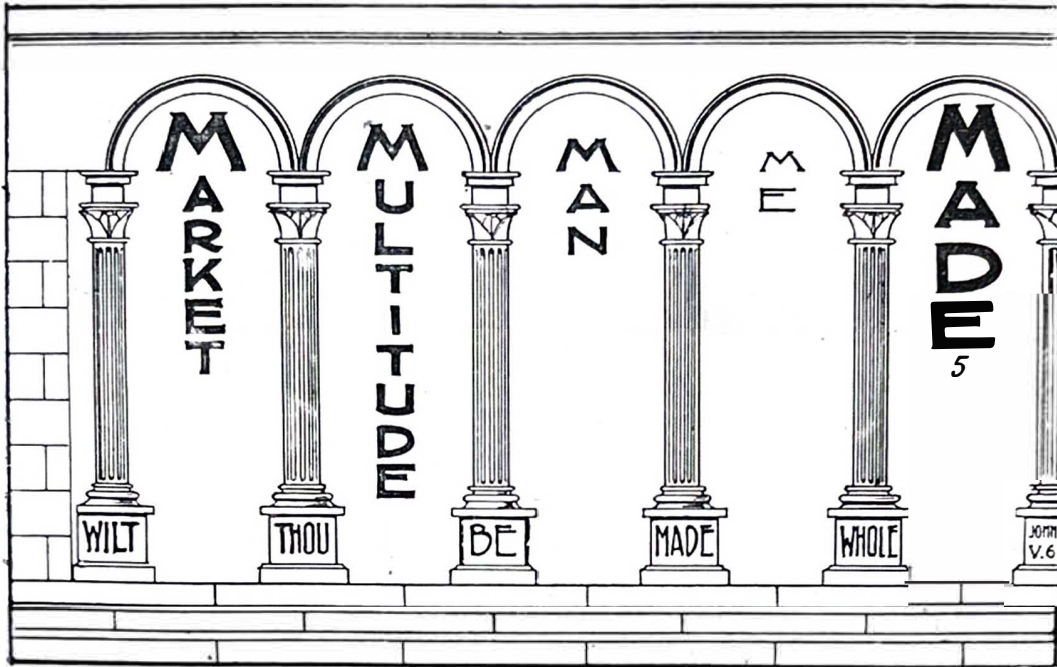
Imputed (Rom. 4. 1-25). The righteousness which is ours to day depends not on creature merit or creature worth. It is imputed, not on the ground of works, but through faith in Christ Jesus. "Abraham believed God, and it was counted unto him for righteousness," and in the same way obedience to the Gospel brings to us the blessing of "iniquities forgiven and sins covered." On the basis of faith we are made the righteousness of God in Christ. In Christ we are a new creation, old things are passed away (2 Cor. 5. 17).

Imparted (Rom. 12. 1-21). God never imputes what He does not impart. The license which the sinful heart would yearn for, and the cavil of the unbeliever, are alike met by the fact that Christ not only died for us, but that we also died with Christ. That God made an end of all flesh at the cross, and that the believer is in the sight of God dead. That the soul in fellowship with God reckons himself dead unto sin, and alive unto God; yields himself no longer to the impulses of the flesh, but to the Spirit of God (Rom. 6. 16).

Manifested (Rom. 13. 1-14). Wherever there has been a true dealing with God about sin, and a true apprehension of what grace has given us in Christ, there will be a manifestation of practical righteousness in the every day life. We cannot possibly be in the enjoyment of the favour which the imputed righteousness of God fits us for, without displaying something of that righteousness, which he has also imparted. An honesty and transparency of character, an uprightness with our fellows, a ready obedience to the Word of God, an integrity in our actions, and an abhorrence of that which is evil (Titus 2. 12).

J. H.

THE MAN IN THE MULTITUDE.



HERE is a lesson on **5 M's** which can be given in 5 ways. (1) On *blackboard*, in rough outline, sketching arches or words one by one; (2) on *paper*, enlarged from drawing; (3) by wooden *model*, which any joiner or model-maker would construct cheaply; (4) on the *fingers* of one hand; (5) without anything. Read John 5. 1 to 8 verse and verse round, or boy and girl alternately, asking all to notice 5 M's and 5 porches in John 5, the last M being mentioned 5 times. Then ask for (1) **Market**. Christ did not put His arms round the shepherds' sheep and save them. He does not save by trade, class, or market to-day. (2) **Multitude**. "A great multitude" afforded a great opportunity for such a great Saviour. He did not save in masses then, He does not save in crowds to-day. The "great multitude" (Rev. 7. 9) in heaven were each "born again" (John 3. 7) one by one. (3) **Man**. He comes down from countries, creeds, families, to **1** individual. "A *certain* man." A little girl once explained this to mean the "baddest man." 38 years helpless, he is asked a 5-word question, "Wilt-thou-be made whole?" (4) Then it comes down to 2 letters, **Me**. Like Peter, like the saved thief, like me, he puts in his personal plea. (Teacher tells conversion here.) Immediately we get to (5) **Made Whole**, and this is stated 5 times. Newly created. Completely cured, and that "immediately," or as a little chap once explained the meaning of the word, "in a jiffy, sir." Surely you can fill an interesting half hour out of this interesting story. HYP.

WITS' END CORNER.

ARE you standing at "Wits' End Corner,"
Christian, with troubled brow?
Are you thinking of what is before you,
And all you are bearing now?
Does all the world seem against you,
And you have to battle alone?
Remember at "Wits' End Corner"
Is just where God's power is shown.

Are you standing at "Wits' End Corner?"
Blinded with wearying pain,
Feeling you cannot endure it,
You cannot bear the strain?
Bruised through the constant suffering,
Dizzy and dazed, and numb;
Remember to "Wits' End Corner"
Is where Jesus loves to come!

Are you standing at "Wits' End Corner,"
Your work before you spread,
All lying begun, unfinished,
And pressing on heart and head?
Longing for strength to do it,
Stretching out trembling hands?
Remember at "Wits' End Corner"
The Burden-Bearer stands.

Are you standing at "Wits' End Corner,"
Yearning for those you love,
Longing and praying, and watching,
Pleading their cause above?
Trying to lead them to Jesus,
Wond'ring if you've been true?
He whispers at "Wits' End Corner"
I'll win them as I won *you*!

Are you standing at "Wits' End Corner?"
Then you're just in the *very spot*
To learn the wondrous resources
Of Him who faileth not!
No doubt to a brighter pathway
Your footsteps will soon be moved,
But only at "Wits' End Corner"
Is the "God who is able" proved!

ANTOINETTE WILSON.

MORE PEARLS FROM OLD SEAS.

By DIVER T. BAIRD.

ONE may be early chosen to success, but be long preparing for it...Worth and work will win...Cultivate the habit of rejoicing that the divine wisdom is guiding you, even where you do not yet see the way. Trust Him fully, abide in Him entirely, and you can be confident of unerring guidance.

SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

THE ANOINTED MESSENGER.

READ Luke 4. 16-30. LEARN Isaiah 61. 1. HINTS, The sent One, John 3. 17; 5. 30; His works, John 9. 4; the time, 2 Cor. 6. 2.

WE were occupied in our last lesson with the Lord Jesus dealing with an individual at Sychar's ancient well, where a woman in all her need and guilt received God's gift with thankful and joyful heart. We are now to see Jesus in the centre of a synagogue, a religious place, among a religious people, not received, but rejected and cast out.

THE LORD AT NAZARETH. Although born at Bethlehem, the first thirty years of His life had been spent at Nazareth. After an absence for some time He returns, and on the Sabbath day, as was His custom, He enters the synagogue. They had met to worship God and read the Scriptures, and the Person of whom these Scriptures spoke was with them, and they knew Him not.

HIS ANOINTING. Selected to read the lesson, there was handed to Him Isaiah's prophecy, and turning to the 61st chapter He read a portion which had direct reference to Himself and His mission. "The Spirit of the Lord is upon Me" (verse 18). Kings and prophets were set apart for their office by the anointing of oil; Jesus was anointed with the Holy Ghost (Acts 4. 27; 10. 38). Hence He is called "Messiah," the Hebrew word for anointed, and "Christ," the Greek word meaning the same thing.

HIS MISSION. He was anointed to "preach the Gospel" (verse 18). Before He could preach the Gospel of peace He had to make peace by the blood of His cross (Col. 1. 20). It must be remembered that the work of Calvary's cross is the procuring cause of every blessing.

HIS MESSAGE. Gospel for the poor, in the supply of all their need, meeting of all their debt, and enriching through His poverty (2 Cor. 8. 9). Healing for the broken-hearted—A broken and contrite heart (because of sin) God will not despise (Psalm 51. 17); specially for these Jesus is looking, and such He heals. Deliverance for the captives—This He proclaims; the Gospel tells of Satan vanquished and liberty purchased; the one who hears and believes passes from the power of Satan (Acts 26. 18) unto God; is free from sin and death (Rom. 8. 2). Sight for the blind—"Out of darkness into His marvellous light" (1 Peter 2. 9), "that they that see not might see" (John 9. 39). Liberty for the bruised—The crushed, marred, wounded, debased sons of men are by Jesus set free, their wounds bound up, their diseases healed (Psalm 103. 3).

HIS YEAR. "The acceptable year of the Lord," the time when all these blessings can be obtained. As in Jewish calendar the fiftieth year was a year famed for its release of bondsman and property into liberty and rest, so this present time, and "now" is God's acceptable year and day (2 Cor. 6. 2). Atonement is finished (Lev. 25. 9), and the Gospel jubilee trumpet is sounding to every creature.

The Anointed Messenger.

HIS REJECTION. The people "fastened their eyes on Him" (verse 20), and wondered at His "gracious words" (verse 22), but they saw no more in Him than Joseph's son (verse 22). They would not accept Him as the Messiah, and not to accept is to *reject* Him. This is what many are doing to-day. When the Lord taught that the blessings of the Gospel were for more than the Jews, and illustrated the truth by the action of Elijah towards the woman of Zarephath and the cleansing of Naaman in Elisha's day, both of whom were Gentiles, the people got enraged, and would have put the Lord to death. They crucified Him later. Such is the heart of man.

THE GREAT TEACHER.

READ Mark 1. 21-34. LEARN Psalm 103. 2-4. HINTS, Teacher, John 3. 2; 7. 46; Deliverer, Matt. 12. 28, 29; Healer, Matt. 4. 23; Psalm 103. 3.

LEAVING behind Him the angry citizens of Nazareth, Jesus came to Capernaum, where on the Sabbath day He entered the synagogue, "as His custom was," and taught. Last lesson was a lesson of prophecy; this is a lesson of its fulfilment.

A TEACHER WITH AUTHORITY. Jesus speaks no may-be speaking; He speaks what He knows (John 3. 11); there is no guess-work in His doctrine. His manner is, "Verily, verily" (John 5. 24, &c.); not as the scribes, who gave their teaching second-hand—the product of the human schools of learning and thought.

A MAN OF UNCLEAN SPIRIT. This in a synagogue, place of worship, and with Jesus as the preacher! It is likely that the scribe preachers had preached to this man, but never roused him. Jesus caused a stir that day, the man crying out, "What have I to do with Thee?" (Luke 8. 28). This is the spirit of fear, which dreads more than death the presence of the "Holy One of God" (Rev. 6. 15). "Let us alone," said the unclean spirit; "art Thou come to destroy us?" This is just what Jesus came to do (1 John 3. 8; Rev. 20. 10).

A TEACHER WITH POWER. At the rebuke of Jesus the evil spirit was at once rejected; by the simple spoken word—no force, no charms, medicine, or means other than His voice. His voice commands stormy deep (Luke 8. 24), the raging demons, and the entombed dead (John 11. 43). The same voice of Jesus is the Shepherd's voice to all who have heard His quickening Word (John 10. 3).

A PEOPLE ASTONISHED. "They were all amazed"—they said, "What is this? a new teaching!" It was indeed the new era of the power of Christ begun on earth—the Saviour at work with the finger of God (Luke 11. 20).

A TROUBLED HOUSE. In the synagogue and in the private dwelling, everywhere and all the time, Jesus came into touch with human need. Simon's wife's mother was ill of a "great" fever (Luke 4. 38); at His touch the fever "left" her immediately. Note that the cure was not progressive any more than that of the man with the unclean spirit—she "ministered" to them directly after she was cured.

A SCENE AT SUNSET. Scruples about the Sabbath-keeping prevented the people bringing their sick during the day—Sabbath was now past and evening come; Jesus did not refuse them though they came late—they came to Him, He healed the needy ones in His great love and power. What an interesting scene at that house door, the whole city drawn thither—the joy of the recovered ones and their friends—and the interesting figure of the great Physician moving amongst

HANDFULS OF HELP.

“**In the Morning Sow thy Seed**” (Eccles. 11. 6).

“Blessed are ye that sow beside all waters, and that send forth thither the feet of the ox and the ass” (Isa. 32. 20)—both faithful and trustworthy ; will not go astray, “for the ox knoweth his owner, and the ass his master’s crib” (Isa. 1. 3). The two would be necessary, the one to the other ; the ox for ploughing, preparing the soil, and the ass to carry the seed.

All God’s children cannot go forth themselves, some must tarry by the stuff (1 Sam. 30. 24), but they can aid others by sending them forth. Those sent need to be imbued with the spirit of wisdom from on high, faithful to God, steadfast, also patient and calculated for the work they would undertake.

Here is a word from the Master Husbandman, who doth instruct him to discretion, and doth teach him : “The fitches are not threshed with a threshing instrument, neither is a cart wheel turned about on the cummin ; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised ; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen” (Isa. 28. 23-28).

Here, also, is a lesson of patience from the husbandman, who “waiteth for the precious fruit of the earth, and hath long patience for it” (James 5. 7). Wait thou until the Spirit be poured from on high, and the wilderness become a fruitful field, and the fruitful field be counted a forest (Isa. 32. 15).

“This also cometh forth from the Lord of Hosts, which is wonderful in counsel, and excellent in working” (Isa. 28. 29).

An Unchanging God.

1. From everlasting to everlasting Thou art
God, - - - - - Psa. 90. 2
2. The same yesterday, and to-day, and for
ever, - - - - - Heb. 13 8
3. I am the Lord ; I change not, - - - - - Mal. 3. 6
4. I will not . . . suffer my faithfulness to fail,
. . . nor alter the thing that is gone out
of My lips, - - - - - Ps. 89. 33, 34
5. Blessed be the Lord ; . . . there hath not
failed one word of all His good promises
which He hath promised, - - - - - 1 Kgs. 8. 56
6. With Him is no variableness, neither shadow
of turning ; though He slay me, yet will
I trust Him, - - - - - James 1. 17
Job 13. 15

TALES WORTH TELLING.

The Nearest Way to Hell.—“Which is the nearest way to hell?” asked a scoffer in a railway carriage. The Christian worker to whom the question was addressed answered, “You open that door and jump out, and you will soon be there. But, remember, you will not be there as an unbeliever, for there are no unbelievers in hell.” They are all believers there. “The devils believe and tremble” (James 2. 19).

The Cry of Fifteen Orphans.—The *News* of May 4, 1910, stated that “The first execution in Switzerland for twelve years took place at Lucerne this week, when Mathias Muff was guillotined for the murder of four persons at a farm in December last. The crime made fifteen orphans. Muff refused to sign a petition which would have saved his life, saying he preferred to die rather than hear the voices of the fifteen orphans reproaching him for his deeds.” Was this what tormented Cain? (Gen. 4. 10), and why the “rich man” of Luke 16. 28 said, “Lest they also come into this place of torment?”

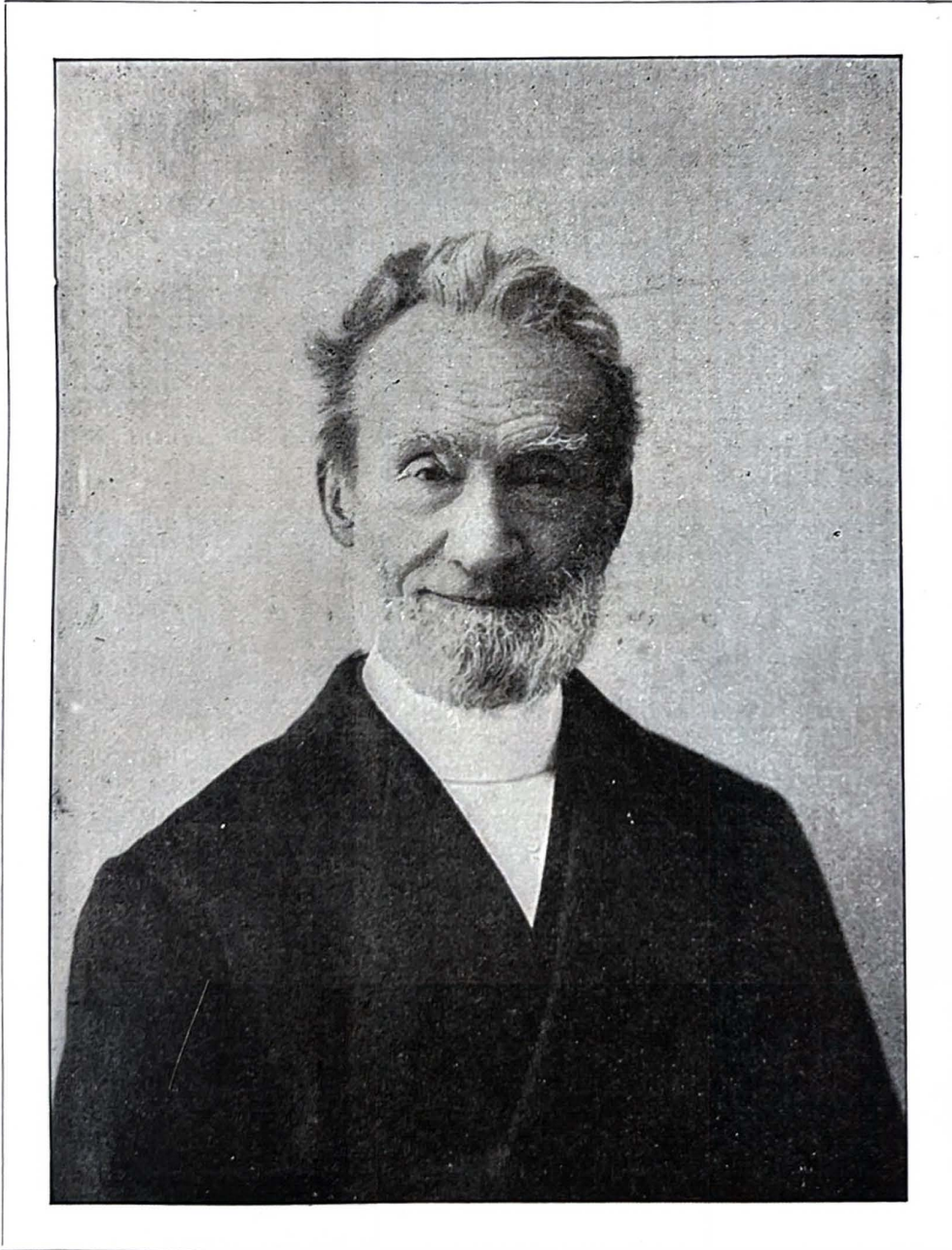
“It is an Avalanche.”—Some years ago a few climbers, with an experienced guide, were descending one of the high peaks of Switzerland when the stillness was broken by a noise like distant thunder. The trained ear of the guide recognised the sound in an instant. “It is an avalanche,” he shrieked; “in a few moments we shall all be lost.” Fortunately, however, there was a great rock close by, and they had just time and no more to seek shelter under its shadow, for in the course of a minute or two the very spot on which they stood was swept by the mighty heap of snow. “Escape for thy life” (Gen. 19. 17). Shelter behind the Rock of Ages. “That Rock was Christ” (1 Cor. 10. 4).

There's Plenty in Heaven.—Mr. Moody tells of a little boy who was dying of fever. His lips were burning, and terrible thirst was raging within. Raising his eye to his mother, who stood near, he said, “Mother, please give me some water.” The mother was grieved to see her boy suffer, but she dared not give him any more water, as it only increased his heat. “No, my dear; I cannot give you any.” “Mother,” said the boy, “will there be water in heaven?” “Yes, there's plenty there.” The hot head was laid quietly down on the pillow, and the little sufferer said, “Mother, I'll wait,” and passed into the realms of plenty. “A pure river of water of life” (Rev. 22. 1). “Let him take the water of life freely” (Rev. 22. 17).

THE TRUE TEST OF MAN.

THE truest test of a man is not conduct, but character; not what he does, but what he is. Human judgment must, of course, be guided by a man's acts and words. But God is not thus limited. Man judges character by conduct; God judges conduct by character. Therefore it is that "what is highly esteemed among men is abomination in the sight of God."

SIR ROBERT ANDERSON.



AN HOUR'S INTERVIEW WITH
GEORGE MÜLLER.

UNFAILING TRUST:

AN HOUR'S INTERVIEW WITH GEORGE MÜLLER.

GEORGE MÜLLER was born at Kroppenstedt, in Prussia, in 1805; entered the University of Halle in 1825; whilst there he was "born again;" gave his first address in 1826; came to London in 1829 in connection with the Society for the Propagation of the Gospel among the Jews. After a short stay in Devonshire, he came to Bristol in 1832, where he lived to the advanced age of 92. The following interesting interview took place just about a year before his home-call in 1897, and is given by permission of the author, C. R. Parsons.—Ed.]

IT was a warm summer's day, a short time since, that found me slowly walking up the shady groves of Ashley Hill, Bristol, on my way to the far-famed Orphanages, founded by Mr. George Müller. Directly I reached the top there met my gaze the immense buildings which shelter over two thousand human beings, mostly orphans, built by a man who has given to the world the most striking object-lesson in faith which it has ever seen. The first house I come to is on the right, and here, amongst his own people, in plain and unpretentious apartments, lives the saintly patriarch, whose name has become a household word throughout Christendom.

Passing through the lodge-gate, I pause a moment to look at the great house (No. 3) before me. But this is only one out of five, the whole having been erected at a cost of £120,000. The bell is answered by one of the orphans, who conducts me up a lofty stone staircase, and at the end of a long passage I am ushered into one of the private rooms of the venerable founder. Mr. Müller has attained the remarkable age of ninety-one, and as I stand in his presence an old-world veneration fills my mind: "Thou shalt rise up before the hoary head and honour the face of the old man." He received me with a cordial handshake, and bade me welcome.

It is something to see a man by whom God has accomplished a mighty work; it is still more to hear the tones of his voice, but far more than either is it to be brought into immediate contact with his spirit, and to feel the warm breath of his soul breathed into one's own. The fellowship and communion of that hour will be for ever graven on my memory. It seemed as though he was a messenger from Beulah land, or else that he led me up to the gates of heaven, where I breathed the fragrance and inhaled the breezes of the celestial country. In that hour it was made manifest to me the source of Mr. Müller's great spiritual strength. The aged saint, with all his faculties unimpaired, was eloquent the whole time—eloquent on one theme, the praises of Jehovah, the great Hearer and Answerer of the prayers of His people.

My own words were but few. "You have always found the Lord faithful to His promise?" "ALWAYS," he promptly

George Müller, of Bristol.

answered; and with great earnestness, "*He has never failed me!*" For nearly seventy years every need in connection with this work has been supplied. The orphans, from the first until now, have numbered 9500, but they have never wanted a meal. Never! Hundreds of times we have commenced the day without a penny in hand, but our Heavenly Father has sent supplies by the moment they were actually required. There never was a time when we had no wholesome meal. During all these years I have been enabled to trust in God, in the living God, and in Him alone. ONE MILLION FOUR HUNDRED THOUSAND POUNDS have been sent to me in answer to prayer. We have wanted as much as £50,000 in one year, and it has all come by the time it has been really needed. *No man on earth can say that I ever asked him for a penny.* We have no committees, no collectors, no voting, and no endowments. All has come in answer to believing prayer. My trust has been in God alone; He has many ways of moving the hearts of men to help us all over the world. While I am praying He speaks to this one and another, on this continent and on that, to send us help. Only the other evening, while I was preaching, a gentleman wrote me a cheque for a large amount for the orphans, and handed it to me when the service was over."

"I have read your life, Mr. Müller, and have noticed how greatly, at times, your faith has been tried. Is it with you now as formerly?" "My faith is tried as much as ever, and my difficulties are greater than ever. Besides our financial responsibilities, suitable helpers have constantly to be found, and suitable places have to be provided for scores and hundreds of orphans who are constantly leaving the homes. Then often our funds run very low; only the other week we had come nearly to the end of our supplies. I called my beloved helpers together and said to them, 'Pray, brethren, pray!' Immediately £100 was sent us, then £200, and in a few days £1500 came in. But we have to be always praying and always believing. Oh, it is good to trust in the living God, for He hath said, 'I will never leave thee, I will never forsake thee.' *Expect great things from God, and great things you will have.* There is no limit to what He is able to do. Praises for ever be to His glorious name! Praise Him for all! Praise Him for everything! I have praised Him many times when He has sent me 6d., and I have praised Him when He has sent me £12,000."

George Müller, of Bristol.

“I suppose you have never contemplated a reserve fund.” Mr. Müller answered with much emphasis. “That would be the greatest folly. How could I pray if I had reserves? God would say, ‘Bring them out; bring out those reserves, George Müller.’ Oh, no, I have never thought of such a thing. Our reserve fund is in heaven. God, the living God, is our sufficiency. I have trusted Him for one sovereign; I have trusted Him for thousands, and I have never trusted in vain. ‘Blessed is the man that trusteth in Him.’”

This led me to say: “Then, of course, you have never thought of saving for yourself?” I shall not soon forget the dignified manner with which I was answered by this mighty man of faith. Hitherto, he had been sitting opposite me, with his knees almost close to mine, with clasped hands, and eyes that betokened a calm, quiet, and meditative spirit. Most of the time he leaned forward, his gaze directed to the floor. But now, he sat erect, and looked for several moments into my face with an earnestness that seemed to penetrate through my very soul. There was a grandeur and majesty about those undimmed eyes, so accustomed to spiritual visions, and to looking into the deep things of God. I do not know whether the question seemed to him a sordid one, or whether it touched, shall I say, a lingering remnant of the old self to which he so often alludes in all his discourses. Anyhow, there was no shadow of doubt that it aroused his whole being. After a brief pause, during which his face was a sermon, and the depths of his clear eyes flashed fire, he unbuttoned his coat and drew from his pocket an old-fashioned purse, with rings in the middle separating the character of the coins. He placed it in my hands, saying, “All I am possessed of is in that purse—every penny! Save for myself! Never! When money is sent to me for my own use I pass it on to God. As much as £1000 has thus been sent at one time, but I do not regard these gifts as belonging to me; they belong to Him, whose I am, and whom I serve. Save for myself; I dare not save; it would be dishonouring to my loving, gracious, all-bountiful Father.”

There was a glow of holy enthusiasm in the face of this aged and faithful man as he related some of his preaching tours in forty-two different countries of the earth; and how, in travelling from place to place, in some instances thousands of miles apart, his every need had been supplied. Hundreds of thousands of men and women of almost every nation came to

George Müller, of Bristol.

hear him, and his great themes wherever he went were the simple message of salvation, and the encouragement of believers everywhere to trust in the living God. He told me that he prayed more about his sermons than anything else, and that often the text was not given till he ascended the pulpit, though he had been praying for it all the week.

I asked him if he spent *much* time on his knees. "More or less, every day. But I live in the spirit of prayer. I pray as I walk about, when I lie down, and when I rise up. And the answers are always coming. Thousands and tens of thousands of times have my prayers been answered. When once I am persuaded that a thing is right and for the glory of God, I go on praying for it until the answer comes. *George Müller never gives up!*" The words were spoken in an exulting tone. There was a ring of triumph about them, and his countenance was all aglow with holy joy. He had got up from his seat while uttering them, and had walked round to the side of the table. He went on: "The great point is never to give up until the answer comes. I have been praying for fifty-two years, *every day*, for two men, sons of a friend of my youth. They are not converted yet, but they will be! How can it be otherwise? There is the unchanging promise of Jehovah, and on that I rest. The great fault of the children of God is, *they do not continue in prayer; they do not go on praying; they do not persevere.* If they desire anything for God's glory, they should pray until they get it. Oh, how good, and kind, and gracious, and condescending is the One with whom we have to do! He has given me, unworthy as I am, immeasurably above all I had asked or thought! I am only a poor, frail, sinful man, but He has heard my prayers tens of thousands of times, and He has used me as the means of bringing tens of thousands into the way of truth. I say tens of thousands, in this and other lands. These unworthy lips have proclaimed salvation to great multitudes, and many, very many, have believed unto eternal life."

(*To be continued.*)

C. R. P.

Soul Winning.—"He that winneth souls is wise" (Prov. 11. 30). We want waking up to this—that God has entrusted to us a ministry with the largest possible issues. Oh, what issues are like these—the winning of redeemed souls to the Lord Jesus Christ? Money making cannot compare with that kind of work. I would rather at last find that I had led one soul to my Saviour, than have a million to my credit at the bank.

SPIRITUAL BLESSINGS—CALLING.

TO “walk worthy of the vocation [literally, “calling”] wherewith ye are called” (Eph. 4. 1) at once proclaims the dignity of our salvation, and sets before the Christian the highest motive for faithfulness to God.

Purpose (Eph. 2. 1-10). “Whom He did predestinate, them He also called” (Rom. 8. 30). Here we see the great sovereign purpose of God. We are called, not on our own merit, but by the choice of God. Not for what we are, but for what His grace will make us. “Called by His grace” (Gal. 1. 15) from the far-off place, quickened by His power out of the death of sin, given a place in His purposes, a relationship to Him, and an interest in His Son. “To the praise of the glory of His grace” (Eph. 1. 6).

Peace (Eph. 2. 11-22). The place to which we have been called leaves no room for doubt or question. “Made nigh by the precious blood.” The work of the cross answers every claim of God, and every fear which may possess us. The Person of Christ, the object alike of God’s delight and our rejoicing, and through Him we have access and communion with the Father. Our place is that we are fellow-citizens and of the household.

Sons (Eph. 3. 1-21). “Now are we the sons of God” (1 John 3. 2). He has called us “sons.” Brought us unto His table, set us down among the children, and given us the spirit of sonship. A father might place a stranger among his family, treat him as his child, but he could never give him his nature. Partakers of the divine nature, born again by the Word of God, indwelt by the Spirit of His Son, we have not only the Son’s place, but we are sons.

Life (Eph. 4. 1-16). We are also called to eternal life (1 Tim. 6. 12). Wonderful as our present blessings are, they are capable of development, and will increase until we stand before Him in all His fulness; but if there is to be growth, there must of necessity be a laying hold of those things which are ours, a bringing them into the experiences of every day life. A present participation in them if we would enjoy them, and in any measure manifest our calling.

Glory (Eph. 5. 14-33). To be a son of God on earth. To share in His reproach, to be partakers together of His sufferings, is greater riches and greater joy than the world can know. What then will it be when the eternal purposes of God toward us have their complete fulfilment, when they who were once the lost of earth are with Him in His eternal glory?

SUBJECTS FOR SPEAKERS AND STUDENTS.

Three Vitals.

1. The brevity of life, Jas. 4.14
2. The certainty of death, Isa. 38.1
3. The eternity of destiny, Matt. 25.46
H.K.D.

He that Trusteth

1. In his riches shall fall, Prov. 11.28
2. In his own heart is a fool, Prov. 28.26
3. In the Lord, happy is he, Prov. 16.20 H.P., Jr.

Thoughts concerning Communion.

1. Communion established through the revelation of life, - - - - - I John 1. 3
2. Communion maintained through the light by the blood, - - - - - I John 1. 7
3. Communion manifested through the unity of the saints, - - - - - Acts 2. 42 J.H.

Christ the Centre.

STUDY OF "ME" IN JOHN'S
GOSPEL.

1. Unto Me, - Attraction, 12.32
2. Against Me, Treason, 13.18
3. By Me, - Access, 14.6
4. Without Me, Failure, 15.5
5. In Me, - Peace, 16.33
6. With Me, - Glory, 17.24
W.T.R.

Attitudes of the Believer.

1. Sitting, Lu. 8.35; Deut. 33.3
2. Standing, Eph. 6.13; Phil. 4.1
3. Walking, Eph. 2.10; Gal. 5.25
4. Running, I Cor. 9.24; Heb. 12.1
5. Mounting up, Isa. 40.31; I Thess. 4.17
6. Leaning, - - - John 13.23
7. Lying down, - Psa. 23.2 N.B.

The False and the True—A Solemn Contrast.

BABYLON.

1. A habitation of demons, Rev. 18.3
2. A table of demons, I Cor. 10.21
3. A cup of demons, I Cor. 10.21
4. Doctrines of demons, I Tim. 4.1
5. Sacrifices to demons, I Cor. 10.20

All planned and carried out in the energy of that wisdom which is "earthly, sensual, *devilish*" (Jas. 3. 15).

I would not that ye should have fellowship with demons (I Cor. 10. 20).

THE CHURCH.

1. A habitation of God, Eph. 2.22
2. The table of the Lord, I Cor. 10.21
3. The cup of the Lord, ,,
4. The doctrine according to godliness, I Tim. 6.3
5. Spiritual sacrifices, I Peter 2.5

All planned and carried out by that wisdom which is pure, peaceable, gentle, ... without hypocrisy (Jas. 3. 17).

Truly our fellowship is with the Father, and with His Son, Jesus Christ (I John 1.3). T.B.

TALES WORTH TELLING

A New Salutation.—A brother, named Henry Penny, used to ask, "What portion of Scripture has your soul been feeding on lately?" Might be a good change from the hackneyed inquiries about weather, business, politics, friends, and such like. "Soul" and "body" are linked together in the divine "wish" for "prosperity" (3 John 2).

Three Essentials.—In the historic Mohawk Valley in America there is a sign, which reads as follows: "Jesus said, 'I am the Way, the Truth, and the Life' (John 14. 6).

Without THE WAY there is no going.

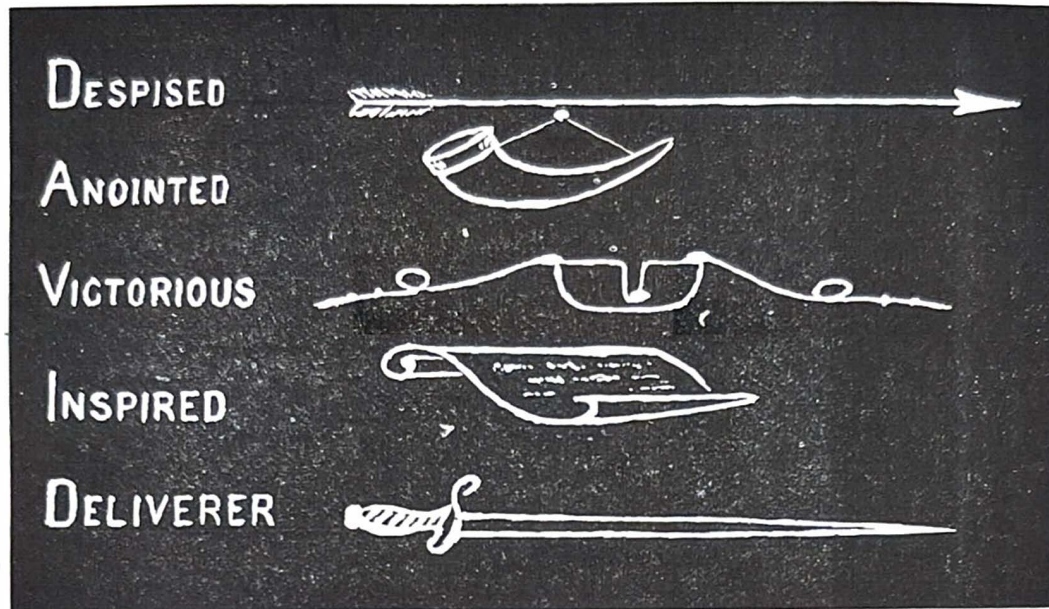
Without THE TRUTH there is no knowing.

Without THE LIFE there is no living."

The Outstretched Arms.—During the excavations at Pompeii a little child was discovered sitting on the ground holding out its arms. When the workmen saw it they said: "There must be *some one* to whom it is appealing," and digging on in the direction to which the little arms pointed, they came upon the mother with her arms stretched forth to the child. "I have stretched out My hands" (Prov. 1. 24). "Come unto Me, . . . and I will give you rest" (Matt. 11. 28).

The Novel or the Bible.—Heyman Wreford, of Exeter, relates how a Christian, calling to visit a dying girl, found her reading a sensational novel. The Christian said: "Can you read a novel at such a time as this?" She answered angrily, "I can't always be reading my Bible." "Oh! do you not know that you are on the very point of death? Has no one told you that the doctor has pronounced your case utterly hopeless? You will be before God in a few hours?" A despairing look came into her eyes as she heard the Christian speak. "Can it be true?" she cried, as she cast the novel aside. "Yes, it is true," was the answer, "and I am come with a message of grace for the last time. Do believe in Jesus." He went on pleading, "Will you accept Christ now?" Her answer was given, "Not to-night." The Christian took up the Bible and placed it near her, saying, "May God have mercy on your soul." He rose to go. When he reached the door he looked back for a moment, and he saw her hand upon the novel. Her choice was made. In a day or two she was gone; she died with bitter curses against God and herself; with cries for mercy choked with imprecations. "Lost," she exclaimed. "Too late; I have thrown it away." "Then shall they call, but I will not answer" (Prov. 1. 28). Esau repented "with tears" (Heb. 12. 17), but he repented too late. HYP.

FROM SHEEPFOLD TO THRONE.



GET blackboard well cleaned, then print the letters **DAVID** down left side. If your printing is shaky, have the rest of the words printed in ink with small brush on strips of paper, either gummed or pinned on end next initials, rolled up so as to be easily opened out and fixed with pin. Then proceed letter by letter, the D indicating that he was **Despised** (read 1 Sam. 16. 11; 19. 10). Draw **ARROW** to fix the memory on one of the chief events during his time of despisal. *Like Christ* (John 1. 11; Luke 4. 29; Isa. 53. 3), David's trial ends in triumph; he is **Anointed** by Samuel with the "horn of oil" (1 Sam. 16. 13). Draw **HORN**, and show how he is *like Christ* (Luke 4. 18; Heb. 1. 9). Sufferings and glory are linked together. Next David is **Victorious** against the mighty giant of the Philistines. Draw a **SLING**, describe event, and read of victory (1 Sam. 17. 49). *Like* the glorious Victor of Calvary (Luke 11. 22; John 7. 40; John 8. 26). What next? **Inspired**. The king is also "a prophet" (2 Sam. 23. 2; Acts 2. 30). Draw **SCROLL**, and speak of his Psalms, then point to "great David's greater Son" (John 6. 69; John 7. 40; John 8. 26). Last, but not least, the despised one becomes a **Deliverer** (1 Sam. 30. 19). So the "Lowly One" becomes the Deliverer of countless thousands (2 Cor. 1. 10; Heb. 2. 15). In many ways David forms a lovely type of the Lord Jesus Christ, to whom direct the heart. The *objects* could be attached to the board if you are not able to draw them fairly well. Lesson is interesting. Fill in kindly. Apply personally.

WM. SN.

SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

THE CALL OF MATTHEW.

READ Mark 2. 13-22. LEARN 1 Timothy 1. 15. HINTS, invited, Matthew 22. 2; brought in, Song of Solomon 2. 4; supplied, Psalm 23. 5.

THE lesson for to-day covers the call of a man in business from that business to a higher and better work, his using of his substance and house as a means of bringing his friends into contact with Jesus, the thoughts of men about separation from sinners, and the liberty of saints.

MATTHEW'S CALL. Levi, also named Matthew, although a Jew was a tax-collector. He collected the Roman tax. Tax-collectors were, as a rule, extortioners, and, as a class, were not respected. The Pharisees coupled them with sinners (verse 16). With all the odium of his trade upon him Jesus called Matthew to His company. The Lord chooses the base and despised to effect His purposes (1 Cor. 1. 27).

HIS RESPONSE. "He arose and followed Him" (verse 14). Matthew had doubtless seen much of the Lord whilst He had been in Capernaum, and he had evidently captivated his heart, for when the Lord, passing his tax-office one day, said, "Follow Me," Matthew "rose up"—*immediate decision*; "left all"—*complete surrender*; and "followed Him," *devoted discipleship* (Luke 5. 28). Matthew gave up that day a lucrative position and future temporal prospects and identified himself with One who said of Himself, "Foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay His head" (Matt. 8. 20).

HIS FEAST. "Jesus sat at meat in the house" (verse 15). Luke tells us it was Matthew who made the Lord a great feast (Luke 5. 29). Matthew in his humility withholds that information. Doubtless he made the feast with a double object in view: (1) In honour of his Master, and (2) with a view to win his business and social friends to the Saviour.

THE PHARISEES' OBJECTION. This astonished the Scribes and the Pharisees. They expected a Teacher of purity to company only with those who pretended to be pure (Luke 7. 39). They asked about this. The answer was simple and lucid—"Because they need Me, as a sick person needs a physician." Lovely truth; our sickness in sin unto death drew Him down to company with save and cure. The great Physician understands the patient, the cause of the disease, the need of the cure, is able to cure, makes no mistakes, and makes no charges.

THE DISCIPLES' JOY. "Why do Thy disciples fast not?" (verse 18). The natural thought of the human heart is that there is merit in self-imposed penance. "I fast twice a week" said the proud Pharisee (Luke 18. 12). The reply of Jesus is very happy: "The children of the bridechamber" having the Bridegroom cannot be anything but full of joy (verse 19). How could the disciples be sad in the presence of Him who was the source of all true joy? When He, the Bridegroom, is "taken" they will have their sorrow. And the disciples had their sorrow when the Lord, by crucifixion, was *taken* from them (see John 16. 22, and Luke 24. 17).

THE FREE GOSPEL. The Lord next shows that just as oil and water will not mix neither will law and grace. The old dispensation of the law was about to give place to the dispensation of the Gospel, and it was no good trying to patch up the old, nor to put the free, expansive wine of the Gospel into skins of Judaism, for both the wine and the skins would perish. In other words, a gospel partly made up of law and partly of grace will accomplish nothing. A new creature; "old things are passed away" (2 Cor. 5. 17) is the Gospel way. It is not, "DO and thou shalt live;" it is, "DONE is the work that saves."

THE HEALER AND QUICKENER.

READ Mark 5. 22-43. LEARN John 6. 40. HINTS, Healing, Isaiah 53. 5; the Healer, Exodus 15. 26; Life-giver, John 10. 28.

IN our last lesson we saw Jesus in the house of feasting, sharing Matthew's hospitable joy, and declaring Himself the Physician of sin-sick souls, as well as the Wine of Joy in the new life of believers. We have now to consider Him as the resource of the needy, the help of the helpless, the life-giver and sustainer.

THE APPEAL OF NEED. "There cometh one of the rulers of the synagogue, Jairus by name" (verse 22). Jairus means "God enlightens." He had an only daughter, twelve years of age, who was dying, and in his distressing need he appeals to the Lord. It is *need* that drives men to Christ. "Lay Thy hands on her; . . . she shall live," (verse 23). This was faith only in measure, yet it was faith, and had its reward. The voice of needy faith, however imperfect, finds Jesus ready to respond (Psalm 51. 17; 50. 15).

THE MESSAGE OF UNBELIEF. From the house came the word, "Thy daughter is dead; trouble not the Master" (Luke 8. 49). These words were from those who knew not Christ's power, and misjudged His love. He might heal the sick, but to raise the dead was in their thoughts quite impossible, and so they did not wish the Master *troubled*. They knew not that it was a "delight" for the Lord to do His work (Psalm 40. 8; John 4. 34).

THE WORD OF COMFORT. The sad news of the death of his child evidently caused the father's heart to sink within him; but the Lord, overhearing the message, spoke to the ruler to comfort and support him in the dark hour, "Fear not, only believe." Christ is the resurrection and the life, and faith in Him is a specific for troubled hearts (John 14. 1).

THE SCORNFUL MOURNERS. The house was full of two classes of people—those who mourned without hope, and scorners who refused to believe in Christ. The same two classes are in the world to-day—people who have no hope beyond the grave, and those who not only refuse to accept Christ, but actually treat His Gospel with scorn. The Lord put these people out of the house (verse 40), and in a future day the same Lord will deal in judgment with the Christ rejecter and the mocker. The tables will be turned, for He will "mock when their fear cometh" (Prov. 1. 26).

THE WORD OF POWER. A sweet, tender voice breaks in on the girl's death-sleep, "Talitha cumi"—just the words her mother would have used to wake her out of ordinary slumber—"Rise, my child." Jesus just knows how to meet the case of every one. If a shout is needed (John 11. 43), He shouts, and it may be an earthquake (Acts 16. 26), or the gentle opening of the heart (Acts 16. 14).

THE BREAD OF LIFE. Jesus not only gives life, but makes provision for its sustenance and growth, so He said, "Give her to eat" (verse 43). "Feed My lambs" is still His word (John 21. 15; Acts 20. 28). If the life of God is implanted in the soul, it will only grow as it is fed by the sincere milk of the Word of God (1 Peter 2. 2).

THE TOUCH OF FAITH. On His way to the house of Jairus the Lord effects another cure—the case of a poor woman who had had an issue of blood for twelve years, a disease which was regarded by the law as unclean (Lev. 15. 25). She had spent her all trying to get cured, but without success. Humanly speaking, it was a hopeless case. She had neither health nor wealth, and was apparently without friends. But

The Healer and Quickener.

the Friend of sinners passed by ; she was attracted to Him, and, moved by faith, she touched His garment, and faith brought the blessing. So we see Jesus Christ meets the needs of all persons of all ages, and in every stage of disease. May it be ours to say, "He is the Saviour for me."

THE SAVIOUR'S COMPASSION.

READ Luke 7. 1-16. LEARN Psalm 145. 8, 9. HINTS, Not worthy, Genesis 32. 10 ; Matt. 3. 11 ; Rev. 5. 4 ; worthy, Rev. 5. 12 ; restoration, 1 Thess. 4. 14.

WE have now before us two very interesting incidents in our Lord's life, showing His grace and power in operation on two very diverse cases of human distress—a centurion Gentile on the one hand and a bereaved widow on the other.

A HUMANE MASTER. "A certain centurion's servant . . . was sick" (verse 2). A centurion had one hundred soldiers under him who formed the Roman garrison in Capernaum to preserve the people in subjection. This centurion was a good man and a humane master. His servant (slave) was valuable to him ; but on the other hand, in those days of heartless cruelty and selfishness it was rare to find a master who cared for, much less loved, his slave. This centurion loved his servant, and was much concerned about him.

AN HONOURABLE MAN. Although a Roman and a Gentile, the centurion was a believer in the Jewish religion and a worshipper of the true God. As no man can love God without loving His people (1 John 5. 1), the centurion loved the Jewish nation, and expressed his love by building them a synagogue (verse 5). The Jews had no love for the Gentiles, but for Cornelius they had regard, and testified that "he was worthy for whom He should do this" (verse 4).

A HUMBLE SUPPLIANT. "I am not worthy" (verse 6). Others might speak well of him, but the centurion's opinion of himself was that he was not worthy that the Lord should enter his house. True humility is a sure step towards blessing. He that humbleth himself shall be exalted (Matt. 23. 12).

A CONFIDENT FAITH. "Speak the word and my servant shall be healed" (verse 7). We see here the centurion's confidence in the Saviour's power. In effect the centurion said, "If I, who hold but a subordinate office, yet have others subject to me so that I can order my soldiers, who obey at my word, much more canst Thou, who hast all power, cure disorders at Thy simple word." "Jesus marvelled at him" (verse 9). Only twice do we read that Jesus marvelled. At Nazareth He marvelled at their unbelief (Mark 6. 6), and here, at the faith of this centurion. This Gentile soldier put to shame those who were privileged to be the sons of Israel. This has been repeated in history (Matt. 12. 41, 42).

THE PROCESSION OF DEATH. Shortly after the preceding event our Lord travelled to Nain, a city 25 miles distant from Capernaum. A great crowd was with Jesus ; another crowd met them ; a sad procession—the dead body of a widow's only son. What a scene ! In the centre of the Nain party were death and distress—a dead man and his blighted, crushed, broken-hearted mother ; in the midst of the other band was He, the Light and the Life, the only One who could meet such a need. The two parties meet—one stands aside to let the other pass. Jesus' eye cannot look on such sorrow without heart burning. "Weep not !" Who can stop these tears ? Only One who can heal the cause.

THE LORD OF LIFE. "Since by man came death, by Man came also the resurrection of the dead" (1 Cor. 15. 21). The spirit of the

HANDFULS OF HELP.

Christ our Passover is Sacrificed for us (1 Cor. 5. 7).

I. We are reconciled to God by the death of His Son, (Rom. 5. 10).

1. Christ was offered to bear the sins of many, Heb. 9. 28
2. He died for the ungodly, - - - Rom. 5. 6
3. He suffered, . . . the Just for the unjust, - 1 Peter 3. 18

II. Justified by His blood, we shall be saved from wrath through Him (Rom. 5. 9); when I see the blood I will pass over (Ex. 12. 13).

1. Through our Lord Jesus Christ . . . we have now received the atonement, - - - Rom. 5. 11
2. There is therefore now no condemnation to them that are in Christ Jesus, - - Rom. 8. 1

Psalm 16. 2, 3.

“O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to Thee; but to the saints that are in the earth, and to the excellent, in whom is all my delight.”

My goodness does not benefit Thee. It is no gain to Thee my making my way perfect, fulfilling the law, &c., “but to the saints that are in the earth.”

He has taken our place before God as a perfect man for our benefit. Those who are redeemed—they shall benefit. “For their sakes I sanctify Myself, that they may be sanctified” (Jno. 17. 19).

“That the love wherewith Thou hast loved Me may be in them, and I in them” (John 17. 26).

And so “My goodness extendeth . . . to the saints that are in the earth, and to the excellent, in whom is all My delight.”

The Lord our God humbleth Himself to behold the things that are . . . in the earth (Ps. 113. 6).

1. The Lord looketh from heaven; He be- holdeth all the sons of men, - - - Ps. 33. 13
2. The eyes of the Lord run to and fro through- out the whole earth, to show Himself strong in the behalf of them whose heart is perfect towards Him, - - - 2 Chron. 16. 9
3. The eye of the Lord is upon them that fear Him, Ps. 33. 18
4. The eye of the Lord is upon the righteous, - - - Ps. 34. 15
- - - 1 Peter 3. 12
5. Mine eyes are upon all their ways. I will watch over them, saith the Lord, - - Jer. 16. 17
- - Jer. 31. 28
6. He that keepeth thee will not slumber, - Ps. 121. 3

TALES WORTH TELLING.

The Double Iest.—A veteran soldier of the Cross was once informed by a friend that a young man of his acquaintance had imbibed atheistical notions, and was “prepared to live by them.” “Aye, aye, but will he die by them?” was the quick rejoinder. Christianity is good to die by. It is equally good to live by. The true Christian can say what no worldly man can say, that to *live* is Christ, “to *die* is gain” (Phil. 1. 21).

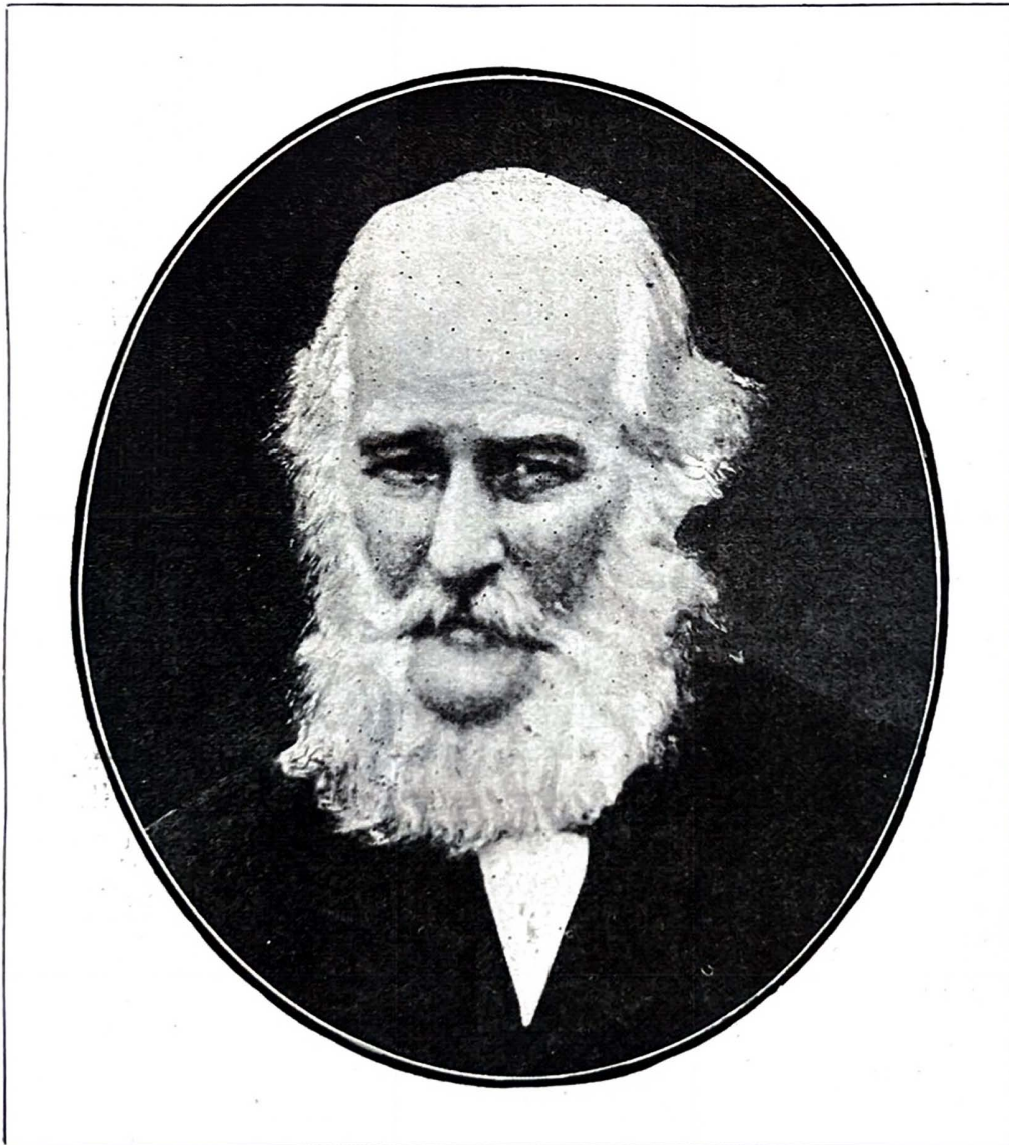
Discovered at Ninety-two.—An old man, who was converted when ninety-two years of age, said to a visitor: “I have found out that I am as dear to the Father as His Son.” “How did you make such a discovery?” asked the worker. “It is in the seventeenth of John,” was his answer. “I am always reading that chapter: ‘And the glory which Thou gavest Me, I have given them . . . that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me’” (John 17. 22, 23). Have you made this discovery?

Faithful Preaching.—Mr. Dodd, a faithful preacher, delivered a discourse against a sin which prevailed in his parish, especially among the wealthy inhabitants. At the close the servant of a nobleman came to him and said, “Sir, you have offended my lord to day.” Mr. Dodd replied, “I should not have offended your lord, except he had been conscious to himself that he had first offended my Lord; and if your lord will offend my Lord, let him be offended.” “If I yet pleased men, I should not be the servant of Christ” (Gal. 1. 10). Paul “shunned not to declare the whole counsel of God.”

The Puzzled Lawyer.—On a trial at the Admiralty sessions, for shooting a seaman, the counsel for the crown asking one of the witnesses which he was for, plaintiff or defendant? “Plaintiff or defendant?” says the sailor, scratching his head. “Why, I don’t know what you mean by plaintiff or defendant. I come to speak for that man there!” pointing at the prisoner. “You are a pretty fellow for a witness,” said the counsel, “not to know what plaintiff or defendant means.” Some time after he was asked by the same counsel what part of the ship he was in at the time. “Abaft the binnacle, my lord,” says the sailor. “Abaft the binnacle?” replied the barrister. “What part of the ship is that?” “Ha! ha!” chuckled the sailor; “ain’t you a pretty fellow for a counsellor,” pointing archly at him with his finger, “not to know what abaft the binnacle is?” “Physician heal thyself” (Luke 4. 23). Paul said: “Lest when I have preached to others, I myself should be disowned.” HYP.

CHRIST AND HIS CROSS.

IF my cross be heavy, I have not very far to carry it: and five minutes of heaven will more than compensate all. "Christ and His cross," said Samuel Rutherford, "go hand in hand to heaven's gate, but they part company for ever at that door, within the gate are only Christ and His glory." Surely the carrying of it may be my joy. G. H. K.



THOMAS HEELIS,
NARSAPUR, GODAVARI DELTA.

A RECORD IN INDIAN SERVICE.

“No one can mar my title,
No one annul my right ;
No one can mar my title
To realms of pure delight.

My cause embraced by Jesus,
From sin has set me free ;
My cause embraced by Jesus,
From hell has rescued me.

His life He gave a ransom,
He lives who died for me ;
His life He gave a ransom,
I am as safe as He !

Soon, soon shall I behold Him,
Whose face was marred for me,
Soon, soon shall I behold Him,
Who died upon the tree.”

DURING the last months of increasing pain and feebleness thus characteristically wrote one of the most remarkable men the Indian mission-field has known, Thomas Heelis, of Narsapur, Godavari Delta, who quietly fell asleep in Jesus on the night of 25th January, 1911, after some months of great suffering and weariness. He had reached the ripe age of seventy-seven, and for fifty-five years had resided in Narsapur, having entered upon his service for the Lord in the Godavari in 1855, just prior to the Mutiny. During those fifty-five years of strenuous service he spent only one short year in England on furlough, in 1878, whilst he never went to the hills to escape the hot season, *a record which must be almost unique in Indian mission annals!*

THOMAS HEELIS was born on 19th July, 1833, the son of Canon Heelis, of Appleby, Westmoreland. Endowed with an exceptionally powerful physique, combined with a fearless and adventurous nature, he chose the sea as his profession, and entered upon his nautical career as a midshipman on a large sailing ship trading with India, and rapidly rose to the rank of second officer. About the age of twenty-one he was led to a knowledge of Christ as his personal Saviour through the humble instrumentality of a converted Lascar working on the ship. Then came the call of God to the mission-field, and he was led to the country which he had already visited.

Coming in contact in London with certain godly brethren, he came to hear through them of the pioneer work commenced in the Godavari in 1836 by Messrs. Bowden and Beer, and he recognised there the sphere in which God would have him labour. In 1855 he sailed upon his last voyage, and obtained his captain's consent to leave his vessel at Coonada, upon which (in September of that year) he joined these workers as their first reinforcement. He immediately applied himself to the study of the vernacular and Sanskrit, in which he showed a mental capacity and industry that soon placed him in the front rank of those Europeans who have acquired

Thomas Heelis, of Narsapur.

great proficiency in the Telugu language. He was a cultured scholar, speaking in a chaste and simple style with both the book and colloquial forms of the vernacular perfectly at his command. As a preacher, he won the admiration of all who heard him, whilst with his pen he produced some very valuable tracts. In 1884 he succeeded J. W. Beer on the Telugu Bible Revision Committee, of which he became an invaluable member. Festival preaching was what he delighted in, and for over fifty years he seldom failed to be at Antravedi Festival, where the higher castes mostly congregate.

But it is of Mr. Heelis, the itinerating evangelist, that we would fain write. The Northern Circars was his parish, with Narsapur as its centre, and he allowed no limits to be placed thereto, save those which must ultimately be imposed by human limitations. We suppose there is not a village in the frequented Delta parts that he has not visited, but it was the unfrequented, outlying districts of hill and mountain, densely covered with deadly jungle, that captured his heart's affection. With his Bible in his hand and his rifle over his shoulder (to preserve from the attack of wild beasts), and with one or two coolies to carry his mattress and a few cooking-pots, he loved to trudge through distant jungles where a messenger of the Gospel had never been before; and, alas, in too many cases, never since. He knew no fear, and in his iron constitution he saw a divine equipment for the work. He had not long commenced his service when he had a miraculous escape from a Bēngal tiger which sprang out of a thicket into the path he was treading alone. Lifting up his heart to God, he stared fearlessly at the huge beast, which gave three terrific roars, then turned, and suddenly sprang into the jungle. Time and again he was brought down to death's door with the terrible jungle fever. He was scorched by the fierce sun by day, and at night he sometimes had only the sand as his bed. But neither danger nor hardship deterred him, and in his Gospel journeys he penetrated to the Mizam's State and to the Central Provinces, being often quite lost sight of in unknown wilds for many days together. He has been known to walk 120 miles in six days, preaching in every village through which he passed. And how he loved the simple, but grossly dark hill peoples! It was on a visit to them nearly two years ago that he (at the age of seventy-five he made his way through jungle new even to him) was again laid low by fever, from which he never recovered his former strength, but became increasingly feeble until for

Thomas Heelis, of Narsapur.

rather more than a year he has been practically confined to his house and compound.

On 25th January he rapidly became weaker, and about 10 p.m. he was present with the Lord. Next morning hundreds of the townspeople and Christians came to have their last look at him, and about 4 p.m. he was carried to the grave by the believers, who came from adjacent villages, followed by a very large crowd of on-lookers. At 6 p.m. the Hindu gentlemen and members of the bar convened a public meeting, and after speaking of him most sympathetically, and testifying to his patient labour and love to all classes, passed a resolution of sympathy and condolence with his relatives and the missionaries. The hymn, composed by himself, as given above, was sung at his grave to the tune of "Jerusalem the Golden."

Simple and other-worldly in his ways, in his attitude to God he was as a little child, with its simple trust and unquestioning obedience. He loved the Word of God, and made it his constant companion and study. Whether in his little "sky parlour," open on three sides to the air, or on the table in his boat, one always found his deerskin-covered Telugu Bible and his Greek Testament close at hand. He always had something fresh to tell of the grace and glory of his Master. His ministry in the meetings, especially those for workers, was very helpful, and will be much missed. He walked with God so that the world presented no attractions for him; and yet he was so thoroughly human, possessed of a great fund of quiet humour, and living this life below with no ordinary zest. The two-fold fear of God and of himself was the only fear he knew, and he was unsparing in his rebuking of sin and in his denunciation of those who deliberately keep the people in the gross bonds of heathen idolatry that they may exploit their superstitious ignorance for their own vile gain. It was this great faithfulness in the preaching of the Gospel that often made him the subject of wrath and abuse (sometimes even of cowardly violence) on the part of those who incurred his severe rebukes; but, like Paul of old, none of these things moved him, for he had learned of God how to meet ridicule, abuse, and rough treatment with an unconquerable meekness that refused ever to retaliate. "The common people heard him gladly." To them his heart was drawn out in a deep love to which they could not but respond, and he delighted to tell out to them the story of the cross with a clearness and tender sweetness for which he was unrivalled.

UNFAILING TRUST:

AN HOUR'S INTERVIEW WITH GEORGE MÜLLER.—PART II.

I ASKED Mr. Müller whether he had any idea whereunto the work would grow when he first began? After speaking of its commencement in Wilson Street, he said: "I only knew that God was in it, and that He was leading His child into untried and untrodden paths. The assurance of His presence was my stay."

"I cannot help noticing the way in which you speak of yourself," I said, conscious that I was approaching a subject at once tender and sacred, and closely allied with its deepest spiritual moods and personal relationship to God, that I half reproached myself as soon as the words were uttered. He disarmed all my fears, however, by exclaiming, "There is only one thing George Müller deserves, and that is—hell! I tell you, my brother, that is the only thing I deserve. I am, indeed, a hell-deserving sinner. By nature I am a lost man, but I am a sinner saved by the grace of God. Though I am by nature a sinner, *I do not live in sin; I hate sin; I hate it more and more; and I love holiness; yea, I love holiness more and more.*"

I said to him, "I suppose through all these long years in your work for God, you have met with much to discourage you?" "I have met with many discouragements," he answered; "but at all times my hope and confidence has been in God. *On the word of Jehovah's promise hath my soul rested.* Oh, it is good to trust in Him; His Word never returns void. He giveth power to the faint, and to them that have no might He increaseth strength. This applies also to my public ministrations. Sixty-two years ago I preached a poor, dry, barren sermon, with no comfort to myself, and, as I imagined, with no comfort to others. But a long time afterwards I heard of nineteen distinct cases of blessing that had come through that sermon."

"May I venture to ask you to give me some special counsel in regard to my own work for God, also that I may pass it on to other Christian toilers in the great harvest-field of souls?" He answered, "Seek entirely to depend on God for everything. Put yourself and your work into His hands. When thinking of any new undertaking, ask, 'Is this agreeable to the mind of God? Is it for His glory?' If it is not for His glory, it is not for your good, and you must have nothing to do with it. Mind that! Having settled that a certain course is for the glory of God, begin it in His name, and continue it to

Unfailing Trust.

the end. Undertake it in prayer and faith, and never give up! Pray, pray, pray. Do not regard iniquity in your heart; if you do, the Lord will not hear you. Keep that before you always. Then trust in God. Depend only on God. Wait on Him. Believe on Him. Expect great things from Him. Faint not if the blessing tarries. Pray, pray, pray! And, above all, rely only and alone upon the merits of our ever adorable Lord and Saviour, that according to His infinite merits, and not your own, the prayers you offer, and the work you do, will be accepted." I had no word to answer. Indeed, what was there to say? My eyes were filled with tears, and my heart was overflowing, and besides,

"There was the speechless awe that dares not move,
And all the silent heaven of love."

Mr. Müller fetched from another room a copy of his life, in which he inscribed my name. His absence afforded me an opportunity of looking round the apartment. I observed that the furniture was of the simplest and plainest description, and such as was useful. All seemed in harmony with the man of God who had been talking to me. It is a great principle with Mr. Müller that it does not become the children of God to be ostentatious in their style, or appointments, or dress, or manner of living. Expensiveness and luxury are not seemly in those who are the professed disciples of the meek and lowly One, who had nowhere to lay His head. On the desk there lay an open Bible, of clear type, without notes or references. This, then, I thought, is the abode of the mightiest man, spiritually, of modern times—a man specially raised up to show to a cold, calculating, selfish age the realities of the things of God, and to teach the Church how much she might gain, if only she were wise enough to take hold of the arm of Omnipotence.

I had been with this prince of prayer one whole hour, and only once there came a knock at his door. It was opened by Mr. Müller, and there stood one of his orphans, one of the largest family on earth, a fair-headed maiden. "My dear!" said he, "I cannot attend to you just now. Wait awhile, and I will see you." Thus was I privileged to remain uninterrupted with this father in Israel, this prevailer with God, this latter-day hero in the fight, this traveller of ninety-one years in life's rough pilgrimage—a man who, like Moses, speaks to God as a man speaketh to his friend. To me it was as one of the hours of heaven come down to earth.

C. R. P.

SUBJECTS FOR SPEAKERS AND STUDENTS.

The Love of God.

1. Its origination, - - God's own heart, - John 3. 16
2. Its manifestation, - Christ dying, - - 1 John 4. 9, 10
3. Its communication, By the Spirit, - - Rom. 5. 5
4. Its demonstration, - On our side, - - 1 Cor. 13
5. Its compensation, - Them that love Him, 1 Cor. 2. 9 A.M'K.

With Christ at Sea.

1. A reasonable suggestion, - Let us go over, - - Mark 4. 35
2. A wise action, - - They took Him, - - Mark 4. 36
3. A dangerous position, - The ship was now full, Mark 4. 37
4. A peaceful condition, - He was asleep, - - Mark 4. 38
5. An unkind question, - Carest Thou not? - Mark 4. 38
6. A complete subjection, - Was a great calm, - Mark 4. 39
7. A deserved admonition, - Why are ye so fearful? Mark 4. 40
8. A happy conclusion, - Feared exceedingly, Mark 4. 41

H.K.D.

The "Widows" in Luke's Gospel.

1. A widow who served and worshipped, - Luke 2. 37
2. A widow who was honoured and provided for, Luke 4. 26
3. A widow who sorrowed, but was comforted, Luke 7. 12
4. A widow who prayed and was answered, - Luke 18. 3
5. A widow who was commended and extolled, Luke 21. 3

W.J.M.

A Complete Sermon.

1. Lord hath spoken, - Isa. 1. 2
2. Addresses sinners, - ,, 4
3. Reveals their disease, ,, 5, 6
4. Rejects offerings, - 11, 15
5. Commands repentance,
Matt. 3. 2, 8; Isa. 1. 16, 17
6. Announces pardon, Isa. 1. 18
7. Warns of judgment, Isa. 1. 20

H. P., Jr.

An Ideal Address.

1. A consecrated life, Acts 10. 38
2. A criminal's death, ,, 39
3. A confirmed resur-
rection, - - - 40, 41
4. A coming judgment, ,, 42
5. A complete salvation, ,, 43
6. A converted company, ,, 44
7. A command obeyed, ,, 48

H.K.D.

Seven Aspects of Justification in Romans.

1. Justified by God, - - The authority, - Rom. 8. 33
2. Justified by grace, - - The source, - Rom. 3. 24
3. Justified by blood, - - The means, - Rom. 5. 9
4. Justified by faith, - - The enjoyment, - Rom. 5. 1
5. Justified by Christ risen, - The proof, - - Rom. 4. 25
6. Justified from sin, - - The deed, - - Rom. 6. 7
7. Justified by the law, - The doers, Rom. 2. 13 JS.FS.

SPIRITUAL BLESSINGS—REST.

THE priceless heritage of the believer in Christ. The ceasing from our own labour and finding alike acceptance and satisfaction in His person and work.

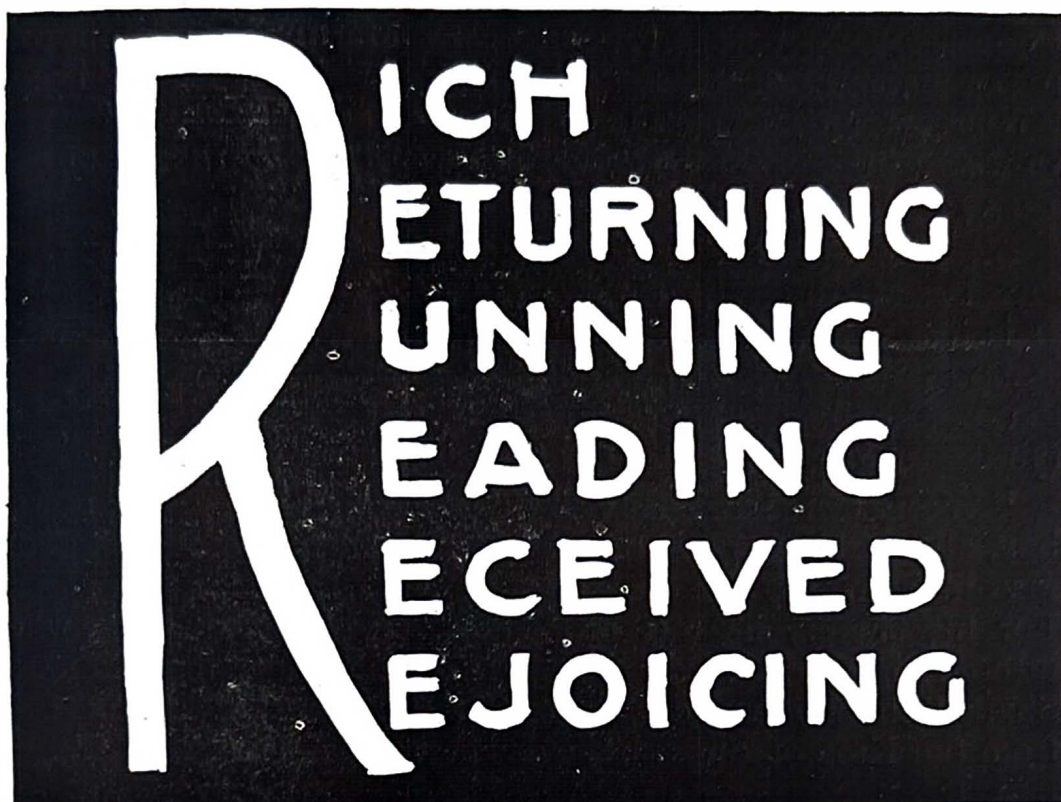
In Christ. (Col. 1. 9-23). The invitation to the burdened and heavyladen sinner is to “come, and I will give you rest” (Matt. 11. 28), and the soul who takes that step out of himself into Christ finds rest—absolute, perfect, and abiding. He rests not in the step he has taken, but in the Person to whom he has come. He finds that here he is in accord with the divine will. That it is the Father’s purpose to honour the Son, that in thus obeying the Gospel call he has glorified God. In the acknowledgment of his guiltiness he has found the Saviour, who has fully satisfied God on His account.

By Faith (Col. 2. 1-17). If by coming to Christ the sinner first finds rest, it is by daily learning of Christ that the saint experiences the enjoyment thereof. Many are living in bondage instead of liberty, because they have failed to learn of Christ. They are not necessarily leading evil lives, indeed their bondage may result from their anxiety to do what is right; they are found labouring under law, or in their own strength seeking to accomplish the will of God instead of turning to Christ. The opened ear, the believing heart, and the submissive will are necessary if the experience of rest is to be ours.

Through Obedience (Col. 3. 1-17). It is essential we realise that the rest which we enjoy is not ours but God’s. That God has brought us to Him, and into a sphere which sin can neither mar nor destroy. To be without fear in His presence; to find our joy in Him; to be without care before Him; the conscience cleansed, the heart satisfied, the affections occupied with Christ. Such is the rest that remaineth for the people of God (Heb. 4. 9), known only to those who find their delight in obedience to His will.

To Eternity (Phil. 3. 8-21). The blessedness of heaven is described thus: “They rest from their labours.” How often, while on earth, the Christian comes short of the enjoyment of rest. Even in the most holy experiences of his life the consciousness of failure, the effects of sin, the influences of the world, cause him to long for that perfect rest. How blessed, therefore, is the prospect that the turmoil of the world, the struggle with the flesh, and the devil, the labours and the sighs of earth will soon give place to the peace and rest of the Father’s presence. Not idleness but rest complete, and undisturbed, because free from sin and self-will.

HOW A RICH MAN REJOICED.



BLACKBOARD and chalk, or paper and crayons ready, draw big **R**, read Acts 8. 26 to 40, verse and verse round. Verse 27—**Rich**. “Great authority, charge of all her *treasure*.” Likely Prime Minister or Treasurer under Candace. Riches did not satisfy then any more than they do now. Verse 28—**Returning**. Where from? *Jerusalem*. Indicating that *Ritual* and even *Religion* had failed to satisfy his longing heart. Instance John Wesley and Dr. Chalmers, who were both preachers before they were converted. Verse 30—**Running**. The only man in the whole New Testament called “the Evangelist” (Acts 21. 8) who could *run* across a desert to tell a black man the way of salvation. The Father of Luke 15 “ran.” God longs to save. Verse 32—**Reading**. He was a *seeker* (Isa. 55. 6) seeking in the right place, “Thy Word.” Verse 37—**Received**. It is quite clear he there and then “received with meekness the engrafted word” (James 1. 21), nay, more, the Lord Jesus Christ (John 1. 12), and was born again. He found in JESUS what he could not find in riches, ritual, or anything else, for “he went on his way **Rejoicing**” (verse 39). He had got the only thing under the sun which gives solid joy, “Christ in the heart by faith” (Eph. 3. 17). V. 39, Philip is “caught away,” Jesus remains. HYP.

TALES WORTH TELLING.

The Best Preaching.—A brief and simple, but very expressive eulogy was pronounced by Martin Luther upon a pastor named Nicholas Haussmann, at Zwickau, in 1522, "What *we* preach," said the great reformer, "*He* lives." "If ye *know* these things, happy are ye if ye *do* them" (John 13, 17; 2 Tim. 2. 2).

Sheltering Under a Shadow.—A Chinese convert, says Dr. Medhurst, illustrates the folly of self-righteousness. It is like seeking shelter under one's own shadow; we may stoop to the very ground, and the lower we bend, we still find that our shadow is beneath us, like the "bramble" shadow (Judges 9. 15), instead of the "Rock" shadow (Isa. 32. 2).

"Well Done! my Boy."—Tom Lewis, a Newport news-boy, after a desperate struggle of two hours, rescued a poor man held fast by the debris at the Newport Dock disaster. For his bravery he was brought before King Edward, who uttered the above words as he handed him the Albert Medal. Shall each one not covet the "well done!" (Matt. 25. 21) from the King of kings on the day of awards? (Heb. 11. 26).

A Prompt Decision.—A captive was brought before an Asiatic prince; the scimitar was already raised over his head, when, oppressed by intolerable thirst, he asked for water. A cup was handed to him; he held it as if apprehensive lest the scimitar would fall while he was in the act of drinking. "Take courage," said the prince, "your life will be spared till you drink that water." He instantly dashed the cup of water to the ground. The faith of the barbarian saved him. So in the days of our Lord (Mark 5. 34; Luke 7. 50; 8. 48).

The Foolish Sower.—One day, the master of Lukman, an Eastern wiseacre, said to him, "Go into such a field and sow barley." Lukman sowed oats instead. At the time of harvest his master went to the place, and, seeing the green oats springing up, asked him, "Did I not tell you to sow barley here? Why, then, have you sown oats?" He answered, "I sowed oats in the hope that barley would grow up." His master said, "What foolish idea is this? Have you ever heard of the like?" Lukman replied, "You yourself are constantly sowing in the field of the world the seeds of evil, and yet expect to reap in the resurrection day the fruits of virtue. Therefore I thought also I might get barley by sowing oats." "Do men gather grapes of thorns or figs of thistles?" (Matt. 7. 16). "Whatsoever a man soweth, that shall he also reap" (Gal. 6. 7).
HYP.

SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

DEATH OF JOHN THE BAPTIST.

READ Mark G. 14-29. LEARN James 1. 15. HINTS, Precept, Matt. 10. 28; promise, Matt. 10. 30; prospect, Matt. 5. 12.

THE fame of Jesus' deeds and the mission of the twelve caused much stir and debate about who this great Prophet and Teacher was. Some said Elias, some said a prophet. Herod said it was John the Baptist, which leads to the story of John's death being narrated.

A GUILTY CONSCIENCE. Reports of Jesus' works and words reached the palace and King Herod's ear. The memory of John the Baptist's foul murder haunted the royal mind, and he said, "It is John whom I beheaded; he is risen from the dead." There had evidently been a consultation between Herod and his servants (Matt. 14. 2), and this was the king's solution of the problem. John was dead, but the sin lived in Herod's conscience. A guilty conscience is like a gnawing worm in the bones, which can only be removed by the atoning work of Christ.

A FEARLESS PREACHER. John said, "It is not lawful for thee to have thy brother's wife" (verse 18). To speak faithfully needs special grace, and has special promises (Matt. 10. 28-30). Herod was living in sin. He had married Herodias, the wife of Philip, his own brother. Many would speak *about* the king's sin to others, but John was the only one who had the courage to *reprove* him to his face. Herod feared John, but John had no fear of Herod. Toward God John was "holy;" toward man he was "just" (verse 20), and being right with God and man, he could speak with holy boldness.

A WAVERING KING. There are five commendable things said about Herod—(1) He "*observed*" John, sheltered him from his enemies; (2) he "*heard*" him, he listened to him preach, which showed much condescension on the part of the king; (3) he heard him "*gladly*," he had pleasure in listening to John's ministry; (4) "he *did* many things," he actually put into practice certain things taught by John (verse 20). To a certain extent he was moved in a right direction, but he had a favourite sin he was unwilling to part with, and that sin cost him his soul.

AN ABANDONED WOMAN. "Herodias had a quarrel (or grudge) against John" (verse 19). One fails to see a single redeeming feature in the character of this woman. Although a married woman, she accepts the addresses of Herod, and leaves her lawful husband to share the honours of a crown. When her sin is pointed out, she hates the man of God who has the courage to do so, and plans to bring about his death. This was just what men did with Christ. The Lord showed up their sin; man in turn hated Him for doing so, and manifested the enmity of their heart by putting Him to death on the cross.

A FOUL PLOT. The occasion was the king's birthday, in celebration of which a great feast was held, all the grandees of the kingdom being present. Herodias used her own child for her vile purpose, causing her to dance before these men. Her dancing so "pleased Herod and those that sat at meat with him" (verse 22), that the king, inflated with pride, and probably intoxicated with wine, recklessly swore to give her whatsoever she would ask. How much a poor sinner will give for pleasure! Esau gave his birthright for a mess of pottage (Heb. 12. 16).

A BAD COUNSELLOR. "What shall I ask?" (verse 24). What a dreadful thing to have a bad adviser at such a time! Salome's mother, had she been a good woman, might have sought John's liberty and life,

Death of John the Baptist.

and taught her child good, but she was wicked, and sought his death. "John the Baptist's head in a charger" was the choice.

A SAD END. Herod, bad as he was, was exceedingly sorry, and in a perplexing position which his own sin and folly had brought him to. There was no way of escape, and because of his oath the thing was done. The execution finished the transaction, and God's faithful servant entered into rest, one of the many who have gained the martyr's crown (Rev. 2. 10). The first saint of the Old Testament (Abel) was a martyr, and the first servant of Christ of the New Testament died for the cause of righteousness. Josephus states that the fatal destruction of Herod's army by Aretas, King of Petrea (whose daughter was Herod's wife, whom he put away to make room for Herodias) was a just judgment upon him.

A PLENTEOUS REPAST.

READ John 6. 5-14. LEARN John 6. 27. HINTS, True sustenance, Deut. 8. 3; freely given, Isaiah 55. 2; from heaven, Exodus 16. 4.

THE story of the feeding of the multitude is one of very special interest and beauty, in which the Lord Jesus appears as the compassionate and all-sufficient One who can use the smallest gifts in His service to the blessing of the many, to their complete satisfaction and to His own glory.

A NEEDY CROWD. "Jesus lifted up His eyes and saw." It is said of His tongue that He spake as never man spake (John 7. 46), and of His eyes it may be said, He saw as never man saw. In Mark 6. 34 we read that He was filled with compassion, for they were as sheep without a shepherd. The deep need of man, soul and body, has engaged the observation of Jesus in all times. "A great company" of many units, each unit needing a Saviour; this is the great world that God loved, and that Jesus came to save (Rev. 7. 9).

A TESTING QUESTION. "Whence shall we buy bread that these may eat?" (verse 5). The Lord knew well what He would do, but He uses the incident to *test* the faith of His disciples. He will see whether they believe Him to be able to meet this emergency. Philip said, "Two hundred pennyworth (about £6) is not sufficient" (verse 7), that each may get a little. In other words, the case is hopeless; it is an impossibility. It was certainly impossible for Philip, but surely not for the Lord. Philip's faith was defective. How difficult it is for the human heart to drop every prop, and only *trust* the Lord.

A LITTLE LAD. "There is a lad here, which hath five barley loaves and two small fishes;" so said Andrew (verse 9). A mere lad, with only five loaves and two small fishes; yet these were surrendered to the Lord, and with His blessing the needs of five thousand people were met that day. Jesus uses what we have—Moses' rod, Dorcas' needle, or a boy's bread.

A RECEIVING PEOPLE. "Make the men sit down" (verse 10). They were to be receivers only. Taking the low place, and without any effort on their part, they simply *received* the bread provided for them by the Lord. So is it with the bread of life to-day: it is not a reward, but a gift from God through Jesus Christ (Rom. 6. 23). This gift is accepted by faith.

A GOOD EXAMPLE. "When He had given thanks" (verse 11). Perfect in all His ways, the Lord Jesus acknowledged His Father as the Giver of every good gift, and gives Him thanks. The giving of thanks before food may be in many cases merely a form, but it is a good form, and should be practised by every Christian.

A Plenteous Repast.

AN ABUNDANT SUPPLY. "They were filled" (verse 12). "Every man according to his eating" (Exodus 12. 4). The supply is only limited by the capacity of vessels (2 Kings 4. 6). Notice the process: Jesus blessed, and gave to His servants, the disciples, and the disciples gave what they got to the people, and the people were filled, and after all were satisfied more remained than what He began with. Truly, giving doth not impoverish Him, therefore we need not fear to take freely (Rev. 22. 17).

THE CHILDREN'S CRUMBS.

READ Mark 7. 24-30. LEARN Isaiah 42. 3, 4. HINTS, No claim, Eph. 2. 12; beyond boundary, Gen. 49. 2; wall broken down, Eph. 2. 14.

IT is very blessed to have the Lord Jesus brought before us as He is in this lesson, in touch with a poor, afflicted woman of an alien race, and see His gracious way of meeting her in perfect righteousness and yet abundant grace. On the part of the Syrophenician woman there was found that which enabled the Lord Jesus to meet her need in a way consistent with His mission. The incident is also recorded at Matthew 15. 21-29.

THE LORD IN TYRE AND SIDON. At this time the Lord Jesus had dealt faithfully with the Pharisees and scribes at Capernaum, and rebuked severely their formality and hypocrisy. Being rejected by them, He left them and went into the borders of Tyre and Sidon, places outside of the boundaries of the favoured land of Israel, and still occupied by the descendants of Ham, Noah's son, called Canaanites. This action of Jesus is a foreshadowing of the greater turning to the Gentiles on the rejection of the Gospel by the Jews (Acts 13. 46; Rom. 11. 11).

THE WOMAN'S APPEAL. "A certain woman, whose young daughter had an unclean spirit, heard of Him" (verse 25). Although a Gentile, a stranger to the commonwealth of Israel (Eph. 2. 12); "afar off" (Eph. 2. 17), having no claim upon the Lord, her love for her daughter, and her faith in Christ were such that she was emboldened to make an earnest appeal to the Saviour (Matt. 15. 22). No needy, seeking soul was ever turned away unblessed.

HER ONLY HOPE. "Have mercy on me" (Matt. 15. 22). Mercy supposes guilt; an innocent person has no need of mercy. She was not only a Gentile, but a Canaanite, and God's curse in a special sense rested upon Canaan (see Genesis 9. 25). She had only one plea: the mercy of the Lord; and that did not fail her—it never does. The ground of the Christian's hope to-day is the "abundant mercy" of the Lord (1. Peter 1. 3).

HER MISTAKEN APPROACH. "She besought Him" (verse 26). Matthew gives us the manner of her approach. She addressed Him thus: "O Lord, thou *Son of David*" (Matt. 15. 22). She addressed Him as one of the children of Israel who had claims on Him as their Messiah. She was on wrong ground entirely. The Lord is not only merciful, He is righteous, and while He was yearning to bless her, He could not do it until she took her right place. This she humbly did, acknowledging herself "a dog," willing to take the crumbs that fell from the table (verse 27). It is when the sinner acknowledges himself to be such that the mercy of the Lord meets him.

HER VICTORIOUS FAITH. Her faith was loving, her daughter's trouble moved her heartily; it was reasonable, for she thought that what others had got she might; it was reverent, for she bowed at Jesus'

The Children's Crumbs.

feet ; it was persevering, she would not easily give in ; it was great, for it counted crumbs a feast and enough ; and it was victorious, for she got all she desired, and restored her daughter to her.

HEAVENLY BREAD.

READ Exodus 16. 11-36. LEARN John 6. 51. HINTS, The source; John 3. 16 ; James 1. 17 ; sufficiency, John 6. 35 ; everlasting supply, Rev. 7. 17.

HOW the great company of over two millions of people, young and old, were supplied with bread suited to their need, freely, abundantly, and constantly, is the subject set apart for study now. We should learn much of the power, wisdom, and love of God to the pilgrim band, and turning to Jesus see an incomparably greater display of the same.

ISRAEL'S UNBELIEVING COMPLAINT. The Israelites, having been slightly over a month on their journey, their provisions were well-nigh exhausted, and seeing no means of supply, they began to murmur against Moses and Aaron. In complaining against their leaders they were really murmuring against God. They surely had short memories. In view of all that God had done for them, it was not likely that He had brought them into the wilderness to allow them to die there (verse 3).

THEIR ABSOLUTE DEPENDENCE. In the wilderness and shut up to dependence on God is real trial to the flesh ; every difficulty is fresh occasion for murmuring, and new opportunity for display of God's grace and power. " I have heard your murmurings "—the song of triumph at Red Sea deliverance is supplanted by the grumble of unbelief—they soon forgot (Psalm 106. 13). The cry of distress does not offend God (Psalm 50. 15) ; but the voice of the murmurer He is displeased with (1 Cor. 10. 10).

GOD'S GRACIOUS RESPONSE. " Ye shall be filled with bread, and ye shall know that I am the Lord your God " (verse 12). Notwithstanding their reflections on the goodness of God, the God of all grace makes ample provision for an unthankful people. The gift should increase the knowledge about the Giver (Deut. 8. 3) ; and if He gives good to the unthankful and unholy (Matt. 5. 45), how much more is He likely to reward those who seek rightly from Him (Matt. 7. 11).

THE HEAVENLY BREAD. " Bread *from* heaven " (verse 4), and in Psalm 105. 40, " bread *of* heaven "—heavenly in origin and heavenly in character ; in appearance, white, purity ; and in taste, sweet. Is not this the character of Jesus, on whom the believer is privileged to feed ? (John 6. 51).

THE PLENTEOUS SUPPLY. " An omer for *every* man "—" *every* man according to his eating." They gathered and divided out. Some gathered much, some gathered little ; some were clever gatherers, and some slower, and the time of gathering was limited ; but when all were served none were supplied short—a beautiful picture of Church fellowship in perfection (Acts 4. 32 ; 2 Cor. 8. 13-15). The Bread of Life is the material of fellowship in the Church (1 John 1. 2). Some one has calculated that every day 4016 tons of manna were gathered, which, at 1d. per lb., would have cost £37,500, and this supply was maintained for forty years !

THE TRUE MANNA. The manna of the wilderness did not give life, nor could it prevent death ; they who ate it eventually died ; but Jesus is the True Bread from heaven ; faith in Him brings life (John 5. 24) ; feeding by faith on Him sustains life (John 6. 57) ; and that life is not temporal, but eternal (John. 11. 26).

HANDFULS OF HELP.

All my springs are in Thee (Psalm 87. 7).

THE SPRING OF—

- | | |
|---|---|
| 1. Love—begotten of His love to us, - - - | 1 John 4. 9 |
| 2. Joy—for we joy in Him through our Lord
Jesus Christ; in whom . . . we rejoice
with joy unspeakable and full of glory, - | Rom. 5. 11
1 Peter 1. 8 |
| 3. Peace—for He is the God of peace; we
have peace with Him through our Lord
Jesus Christ; who has given us His own
peace, - - - - - | Heb. 13. 20
Rom. 5. 1
John 14. 27 |
| 4. Gladness—for He has girded us with glad-
ness, and put gladness in our hearts, - | Ps. 30. 11
Ps. 4. 7 |
| 5. Rejoicing—for He is our strength and song,
and is become our salvation, - - - | Ps. 118. 14 |
| 6. Adoration—for of Him and through Him
and to Him are all things; to whom be
glory for ever. Amen, - - - - | Rom. 11. 36 |

“ He is the spring of all my joys,
The life of my delights;
The glory of my brightest days,
And comfort of my nights! ”

- | | |
|---|-------------------------|
| 1. He is the God of all comfort, - - - | 2 Cor. 1. 3 |
| 2. In the night His song shall be with me;
He giveth songs in the night, - - - | Ps. 42. 8
Job 35. 10 |
| 3. When I awake I am still with Thee, - - - | Ps. 139. 18 |

Belief, Faith, Trust.

DEFINITION.

1. *Belief*—Acknowledgment or admission of a fact.
2. *Faith*—Belief in exercise. Acquiescence in a fact depending on the outcome of a circumstance.
3. *Trust*—Confidence in and reliance upon a circumstance resulting in perfect rest.

ILLUSTRATION.

1. I believe that Christ died for sinners, and that He died for me.
2. I have faith that salvation through Christ is effectual, and will result in the salvation of my soul if I rely upon Him.
3. I am so confident that belief in Christ as my Saviour will result in my eternal salvation, that I rest in perfect assurance of the hope of eternal life, that I seek no other means.

TALES WORTH TELLING.

From a Halfpenny to the Gallows.—In the olden days a man, condemned to be executed at Carlisle for burglary, confessed to a minister who visited him that his evil course commenced by taking a halfpenny out of his mother's pocket while she was asleep. The distance is not very great between a halfpenny and the gallows. "My son, if sinners entice thee, consent thou not" (Prov. i. 10).

Three Bad Bargains.—A Sunday-school teacher once remarked that he who buys the truth makes a good bargain, and inquired if any scholar recollected an instance in Scripture of a bad bargain. "I do," replied a boy. "Esau made a bad bargain when he sold his birthright for a mess of pottage" (Gen. 25. 33). A second said: "Judas made a bad bargain when he sold his Lord for thirty pieces of silver" (Matt. 27. 5). A third boy observed: "Our Lord tells us that he makes a bad bargain, who, to gain the whole world, loses his own soul" (Matt. 16. 26). Three bad bargains indeed.

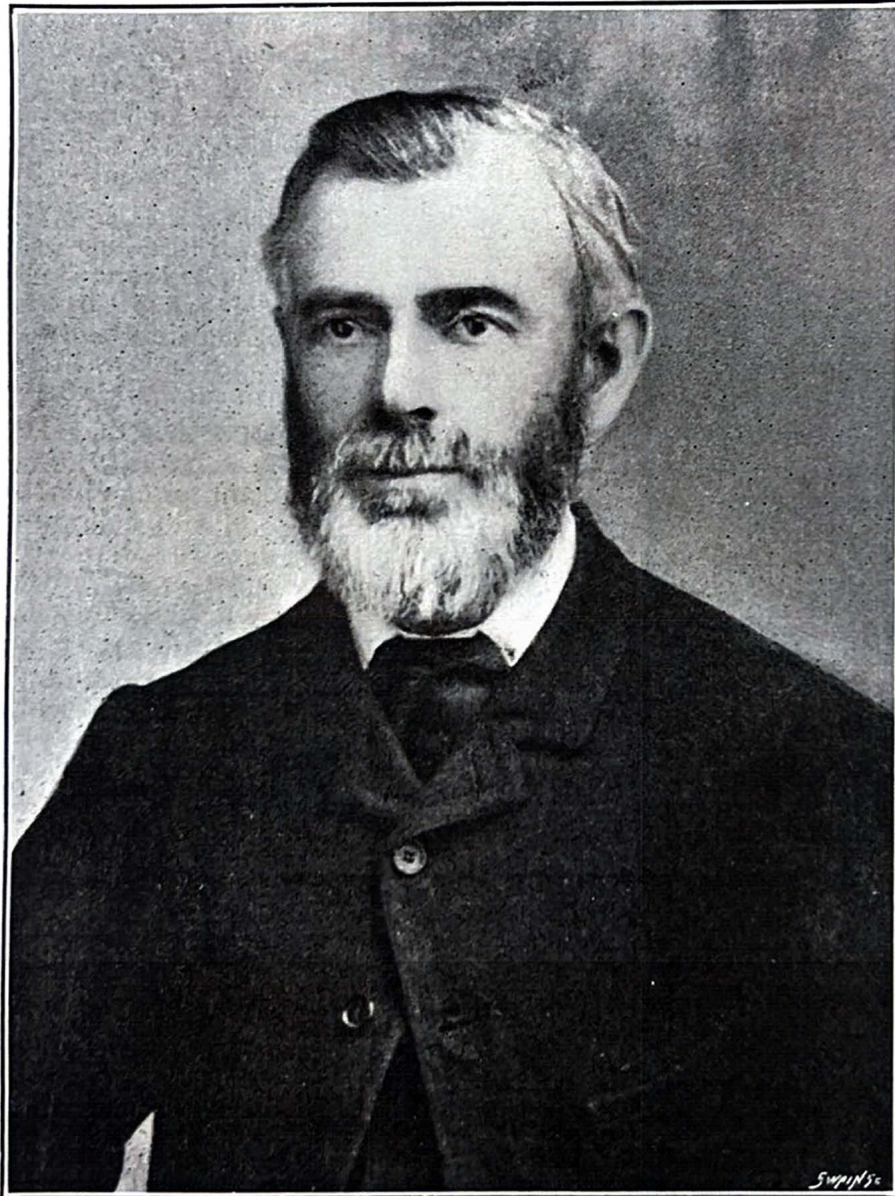
The Spreading Branches of Sin.—Sages of old contended that no sin was ever committed whose consequences rested on the head of the sinner alone; that no man could do ill and his fellow not suffer. They illustrated it thus: "A vessel sailing from Joppa carried a passenger, who, beneath his berth, cut a hole through the ship's side. When the men of the watch expostulated with him, 'What doest thou, O miserable man?' the offender calmly replied, 'What matters it to you? The hole I have cut lies under my own berth!'" No man perishes alone in his iniquity; no man can guess the full consequences of his transgressions. One Achan defiled the camp (Joshua 7. 1). For none of us liveth to himself; and no man *dieth* to himself (Rom. 14. 7).

The King and "The Sinner's Friend."—At a meeting of the Christian Colportage Society, held at Weston-super-Mare in 1910, it was said that a gentleman had stated at another meeting that an intimate acquaintance of his, one of the late King's personal attendants, had told him that eight days before King Edward VII. died he called this attendant, and asked him to go out and see if he could purchase the above well-known little booklet, which, the King said, he had read when a boy, and wished to read again. The gentleman attendant procured a copy, and had the pleasure of seeing the King attentively reading it. "There is a Friend that sticketh closer than a brother" (Prov. 18. 24).

HYP.

THE TRUE TEST.

LET me learn to weigh everything in His perfect balance—my business and my recreation; my getting and my spending; my reading and my conversation; my entertainments and my dress; my public, social, domestic, and private life; my friendships and my correspondence. Let me faithfully test all this, asking whether it is, all of it, “to the glory of God.” G.H.K.



GEORGE GROVE,
AUSTRALIAN EVANGELIST.

AN AUSTRALIAN WORKER.

IN the latter part of 1860 two young men were invited to go and hear Richard Weaver on his first appearance in London. These were GEORGE and WILLIAM GROVE, the former to become a well-known preacher in Britain and Australia, the latter to be the winner of many precious souls in the Metropolis, as well as other parts of the British Isles.

Richard Weaver was then being mightily used in conversions—in fact, it is believed by many that no man within living memory was used to win so many real trophies of grace as Richard Weaver, himself a diamond dug from great depths, now exalted to great heights—"with Christ."

GEORGE GROVE, who was about fifteen years of age, was deeply convicted of sin, and in January, 1861, was led to accept the Lord Jesus Christ as his Saviour. He at once commenced work for the Master, his first service was the chalking of pointed Gospel texts on the pavements of Old Kent Road, often rising at four on Sunday mornings to have "a message from the Lord" ready for the pleasure lovers, false professors, and God forgetters, who should later throng the street. Many a conscience was thus awakened as to the realities of a coming eternity.

His brother, William, thus describes vividly his first attempt at preaching: "On Easter Sunday of the same year a band of youths, all brought to Christ through the same agency, commenced open-air services. We sang several hymns, such as 'The Gospel Band is now set out,' 'We're bound for the land of the pure and holy,' and 'Come to the Saviour.' George was the second to give testimony. I have him vividly before my mind even yet, how he trembled from head to foot as he stood facing a great London crowd in one of its busiest thoroughfares. With his Bible in hand, he read out part of the first verse of the 55th chapter of Isaiah. Reaching the words, 'without money,' a huge lump seemed to come into his throat, he fell upon his knees, and with tears streaming down his cheeks, he said, 'Oh, Lord, I can't speak to the people, You speak to them,' and the Lord certainly did, for seven years afterwards when we were speaking together at a great camp meeting at Sydenham, some five thousand people present, a young gentleman asked to be allowed to speak for five minutes. He referred to the circumstance, when, as a worldly young man, he was one of the crowd, and was so impressed by the scene that he at once yielded himself to Christ, and was then leaving in a day or two for the mission-

George Grove, Australian Evangelist.

field. So the Lord owned his first public testimony, though he said nothing. 'Not by might'" (Zech. 4. 6).

He continued working for the Master in his spare hours for several years, when his voice failed him, and for two years he was unable to do public work, but still actively engaged in service. Recovering his voice, he again entered wholeheartedly into open-air service, which brought him under the notice of Newman Hall, of Surrey Chapel, South London, and, on his earnest solicitation, he accepted an appointment as evangelist in connection with that church. His work was principally conducting open-air services in front of the church. There he had the opportunity to preach the Gospel, which he did most faithfully for some eight months out of the year. During the time he was with Newman Hall he was much exercised about following the Lord more fully, looking only to Him for guidance and support. To the great regret of Newman Hall and his co-workers, yet to his own joy he was led in 1875 to step out on the path of simple trust. His early trials and struggles were many. Often brought low, he never pursued an uneven course, and was never heard to express a regret for the step he had taken. He was greatly helped in this way through the ministry of William Lincoln, of Beresford, in a mission in New Cut, where Mr. and Mrs. Grove were both workers.

He laboured much in the eastern counties, and for several years in Devonshire, his two centres being Brixham and Torquay, where the Lord gave many seals to his ministry, as evangelist and teacher, and where Mr Lincoln often ministered.

About thirty years ago he visited Canada and the United States. Returning to England, it was soon laid upon his heart to visit Australia. Some twenty-seven years ago he entered that field of labour along with Harrison Ord, John Hamilton, and other well known labourers. One who knows writes of these years spent in the Australasian States, and of his "going from one end to the other, in heat, in cold, sometimes over ankles in mud and slush, in the depth of winter in the South, at other times in the sweltering heat in the North (Queensland), through evil and good report, bearing the brunt of much abuse from the world, and, like Paul, bearing the cares of the Church. Preaching the Word 'in season and out of season,' helping weak meetings, strengthening them in 'the ways which be in Christ;' also establishing meetings in the Name of the Lord where there were none; cheering the sick, comforting the be-

George Grove, Australian Evangelist.

reaved, always about his Master's business; never expecting a reward down here, but always working with the blessed and bright hope of his reward from the Lord he loved so dearly."

He was preaching in a tent at Sillestone, near Ipswich, where he was laid aside on 19th November, and passed home on 7th December, 1910, after close on fifty years of happy service for the Master whom he loved. Aged sixty-five. May God raise up many such workers for this great and needy continent.

OUR RESPONSIBILITY IN CONNECTION WITH THE TEACHING OF THE YOUNG.

Notes of an Address at a Sunday School Teachers' Conference.

IT is scarcely possible to over-estimate the importance of this subject. There is said to be a stone in the British Museum in London so hard that no impression can be made on it even with a steel chisel, and yet there is on the stone the imprint of a little bird's foot. There was a time when the stone was soft and took on the impression. Youth is the time when heart and mind are soft and plastic and take on impressions that remain all through life. I remember distinctly events that happened when I was a boy, while I have forgotten certain things that took place recently. The natural result of this fact is that the majority of conversions occur in youth, before twenty years of age. There are more saved at seven than at seventy. God saves the old to show what He can do—thank God He can save to the uttermost—but He claims the young.

We have many examples of this truth in Scripture. JOSEPH was only seventeen years of age when carried down into Egypt, and at that early age he had sufficient moral stamina to withstand temptation of no ordinary kind. SAMUEL is spoken of as "the child Samuel" (1 Sam. 2. 21) when the Lord met him. JOSIAH was only eight years of age when he began to reign, and "he did that which was right in the sight of the Lord" (2 Kings 22. 2). It is said of TIMOTHY that from a child he knew the Holy Scriptures (2 Tim. 3. 15). When we think of men of modern days we add the names of Wesley, Whitfield, Spurgeon, and myriads more, all saved when young.

The Parents have the first responsibility of teaching their children the Word of God, and it is not right for them to transfer that responsibility to the shoulders of the Sunday school teacher. Speaking after the manner of men, it cannot

Responsibility in Teaching of the Young.

be expected that the Sunday school teacher in one hour out of the 168 hours in the week can effect very much. The work of the teacher should be a supplement to that of the parent. Burns, the Ayrshire poet, after describing beautifully the "cottar" gathering around him his little children for family worship, adds, "From scenes like these auld Scotia's grandeur springs." But we are afraid "scenes like these" are comparatively rare now. As a consequence, we are suffering as families, as assemblies, and as a nation as well, for there is not to-day the reverence for the Word of God that once existed.

Family worship in many cases may only be a form, but it is a good form and always brings before those present the truths of Scripture; and it is a well known fact that there is nothing will raise the morals, even of an unconverted man, like the Word of God.

The Assembly has also a great responsibility in connection with the teaching of the young. It is roughly computed that 80 per cent. of the members of the assembly reach it through the Sunday school. If this be true, the assembly is dependent for its very existence on the Sunday school, and should therefore take a prayerful and a practical interest in it. The assembly, and perhaps more especially the overseers as representing the assembly, should see that the Sunday school is well staffed with efficient teachers who believe in the old theology of the Gospel; and further, they should see that its progress is not in any way hampered for lack of funds.

The Teacher's responsibility. To begin with, every teacher should be CONVERTED. The Lord Jesus said, "Son, go work to-day in My vineyard" (Matt. 21. 28). There must be sonship before there can be service. "Except a man be born again he cannot see the kingdom of God" (John 3. 3), much less lead others into it.

The next characteristic of a teacher is, that he should be CONSISTENT. Like the Philippian believers, his life should *confirm* the Gospel of Jesus Christ (Phil. 1. 7).

One Monday morning recently we met a Sunday school superintendent smoking his pipe on the street. We did not think this very consistent. The law of the land forbids that a boy should smoke before he is sixteen years of age, and, on the lowest ground, we think that the Sunday school teacher, by example as well as by precept, should help the law of the land. The teacher's life should harmonise with the high character of the message he declares. After all, it is not so

Responsibility in Teaching of the Young.

much what a man says but what a man *is* that has weight with men, and the same is true of children.

The teacher should be CALLED to the work. Concerning the preacher, Paul says, "How shall they preach except they be *sent?*" (Rom. 10. 15). For the word "preach" substitute the word "teach," and it applies to the Sunday school teacher. It is true that the call of God is an individual matter between the soul and God, still, when God calls to a special work two things will follow: (1) He will qualify the individual for the work, and (2) He will find him work to do.

If called to the work of teaching in the Sunday school the Sunday school teacher should be CAPABLE. If Sunday school teaching is the best service, surely the best service demands the best servants. Anybody will not do for the Sunday school. It seems to me that hitherto we have put a premium on ignorance. A young man was once speaking to a company of uneducated people, and his subject *seemed* to be the denunciation of education and knowledge. At the end of the meeting an old servant of the Lord drew him aside and said, "Young man, if you are thankful for your ignorance, you have a great deal to be thankful for."

A capable Sunday school teacher will be simple in his language. He will not use big words. He will always keep in mind that boys and girls have a long way to travel and a great many questions to ask before, in point of experience, they stand where he stands. Like the prophet of old he will sit where they sit, in other words, he will become a child over again.

Like Paul the "pattern" teacher, the Sunday school teacher should be CONSTRAINED by the love of Christ (2 Cor. 5. 14). The impelling power for service is love to Christ. In Sunday school work there are difficulties and discouragements, but if the love of Christ impels us difficulties will be overcome. A gentleman visiting one of the leper hospitals in India, wishing to test one of the nurses as to the motive of her service, addressed her thus: "You must have a great deal of enthusiasm for humanity, otherwise you could not work here amid such terrible surroundings and dreadful diseases." "Enthusiasm for humanity, indeed!" replied the nurse, "that would not keep me here one week. But I *do* possess some of the compassion of Jesus Christ, and it is that that keeps me here." May grace be given so that we may be "always abounding in the work of the Lord." J. C.

SUBJECTS FOR SPEAKERS AND STUDENTS.

The Sight of Sights.

1. Past: Mine eyes have seen the King, - Isa. 6. 5
2. Present: We see Jesus, - - - - - Heb. 2. 9
3. Future: We shall see Him as He is, I John 3.2 W.T.R.

Contrasted Experiences.

- | | | | | |
|------------------------------|--------------|--|-----------------------------|------------|
| 1. He is good, - | - Ps. 107. 1 | | 1. They wandered, - | Ps. 107. 4 |
| 2. He hath redeemed, ,, | 2 | | 2. Hungry and thirsty, ,, | 5 |
| 3. And gathered them out, ,, | 3 | | 3. They cried unto Lord, ,, | 6 |
- H. P., Jr.

Various Aspects of Justification.

1. By blood we have salvation from wrath, - Rom. 5. 9
2. By faith we have peace with God, - - - Rom. 5. 1
3. By grace, heirs of heaven, - - - - Titus 3. 7
4. By works, the evidence, "offered up Isaac," Jas. 2. 20
"As the body without the spirit is dead, so faith without works is dead also." N.B.

Some New Things.

1. The new Jerusalem, - A new centre, - Rev. 21. 2
2. The new commandment, New rule, - - - John 13. 34
3. The new way, - - - New access to God, Heb. 10. 20
4. The new bottle, - Regeneration, - Luke 5. 38
5. The new garment, - Righteousness of God, Luke 5. 36
6. The new wine, - - Joy of the Holy Spirit, Gal. 5. 22
7. The new name, - New character, Rev. 2. 17 Js. Fs.

Seven Eternal Realities in the Hebrews.

1. Salvation, - - Heb. 5. 9
2. Judgment, - - Heb. 6. 2
3. Redemption, - Heb. 9. 12
4. Spirit, - - - Heb. 9. 14
5. Inheritance, - Heb. 9. 15
6. Covenant, - - Heb. 13. 20
7. Perfection, - - Heb. 7. 28

J. H. E.

Jehovah.

1. Thy presence to search us, Ps. 17. 2
 2. Thy lips to speak to us, ,, 4
 3. Thy paths to separate us, 5
 4. Right hand to save us, ,, 7
 5. Wings to shelter us, ,, 8
 6. Face to shine on us, ,, 15
 7. Likeness to satisfy us, ,, 15
- W. J. M.

The Believer's Confidence.

1. His past, - Justified by faith, - - - Rom. 5. 1
2. His present, - This grace wherein we stand, Rom. 5. 2
3. His prospect, - The glory of God, - - - Rom. 5. 2
4. His experience, Tribulations also, - - - Rom. 5. 3
5. The outcome, - Hope, the love of God shed abroad
in our hearts by the Holy Ghost, - Rom. 5. 5 J. H.

SPIRITUAL BLESSINGS—COMMUNION.

THE intercourse of the Saviour and the saved, of the Father and His children is the highest privilege a Christian can exercise—a participation in common joys and interests.

Revealed (1 John 1. 1, 9). Sin separates between God and man. Man left to himself would never seek his way back, and the great truth of the Gospel is that God has become the Seeker. He who was the eternal Word; in whom was life (John 1. 4), who was the Life (John 14. 6), came into this world of sin and death and gave His life to atone for our sin, and through His death and resurrection He brought life (John 10. 10), that we, dead in sins, might be quickened, the alienated might be reconciled, and the children of wrath made sons of God.

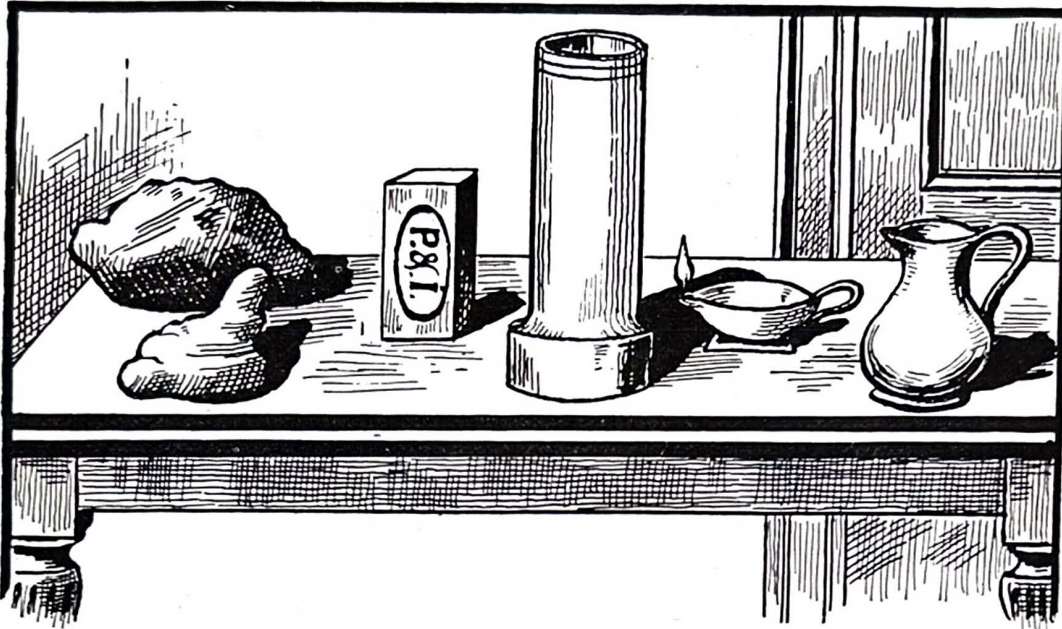
Established (1 John 2. 1, 20). It has been said that the incarnation brought God down to man, but by the atonement Christ has brought man to God. His union is complete, and can never be broken, because the Saviour “ever liveth.” Our access is through Him (Eph. 2. 18), our acceptance is in Him (Eph. 1. 6). Failure there doubtless remains in us, but as our Priest and Advocate the Lord has made provision for our failure.

Maintained (1 John 3. 1, 24). While life is the basis of communion, light determines the measure of it, and only by obedience to the light will it be enjoyed. Conscience, the Spirit, and the Word form the light of every child of God, and we must walk, with our thoughts, motives, words, and ways exposed thereto. Thus sin will be exposed, blemishes and failures manifested, but as this takes place, the blood cleanses. Confession must also be the prelude to and the outcome of communion, for it is by confession of sin, as we are conscious of its presence, that we know the joy of restoration.

Manifested (1 John 4. 1, 21). The most wonderful proof of regeneration is the bond of common interests and sympathies, which unite the Lord’s people. We see this fellowship manifested in the early days of the Church’s history. We know it true by our own experience. It is evident in the Lord’s Supper, and apparent in all the activities of those who really love the Lord. The enemy’s work is to destroy this unity, and in this he has succeeded, alas! too well. But deep and eternal there is a bond which binds saint to saint that man did not make and cannot mar. The expression of fellowship with saints will only be effectual in the measure we know fellowship with God (1 John 1. 3), and live in the enjoyment of “the communion of the Holy Ghost.”

J. H.

A CONCISE CHAT ABOUT CLAY.



HERE is a good and interesting lesson. The objects easily obtained in a mining or fire-clay district. **MATERIALS**—(1) Piece of *rock clay* from a pit; (2) piece of *plastic clay*; (3) small *brick*, with maker's name; (4) small *drain pipe*; (5) model of ancient *lamp* made with clay; (6) *pitcher* of clay, and like the brick, pipe, and lamp, made out of the same sort of clay and burnt in kiln. How to handle them: **POINTS**—(1) *Clay*. Dead; useless as foundation; separated from the mass; taken from the pit; like sinners, "Dead in sins" (Eph. 2. 1). (2) *Plastic clay*. Same clay but broken down, and, under the water's (Spirit) influence, made pliable and useful; "Yield yourselves unto God" (Rom. 6. 13). (3) *Brick*. Fashioned like mould; through the fire; square, upright, bearing maker's name; ready for building; "That worthy Name wherewith ye are called" (James 2. 7). (4) *Pipe*. Seen through; channels of blessing; made to work with others; unseen by man; "Rivers of living water" (John 7. 38); "Striving together" (Phil. 1. 27). (5) *Lamp*. Another phase of Christian character; made to give light; to be seen of men; "Ye are the light of the world" (Matt. 5. 14); "Let your light shine" (verse 16). (6) *Pitcher*. Still another phase; made to receive and give; "We have this treasure in earthen vessels" (2 Cor. 4. 7). **PLAN**—Have your objects put up in small paper parcels, numbered 1, 2, 3, &c., and open as you proceed. Explain the *material*, take up the *point*, and put in Gospel *application* each time. Then place on table as shown and sum up the lesson with an appeal to "yield" now. Watch the clock, as time will quickly pass with this interesting lesson.

TALES WORTH TELLING.

The Home of Christ.—"Where is Jesus Christ?" was once asked of a child. "He lives in our alley now," was the reply, for the boy had learned that Christ is where He has friends to serve Him. "I will not leave you" (John 14. 18). "Where I am, there shall also My servant be" (John 12. 26).

False Prayers.—St. Augustine in his youth was in the habit of praying against lust and uncleanness, and secretly desired that God would not hear him. How many, like him, pray against sin, but desire not to be heard because of the inward love which they have to some particular sin. Remember in prayer, "your Father *seeth in secret*" (Matt. 6. 6-18).

The Scoffer's Admission.—To a young infidel who scoffed at Christianity on account of the misconduct of some of its professors, Dr. Mason said: "Did you ever know an uproar made because an infidel went astray from the paths of morality?" The infidel admitted he had not. "Then," said the doctor, "You admit Christianity is a holy religion by *expecting* its professors to be holy, and thus, by your very scoffing, you pay it the highest compliment in your power." "By their fruits ye shall know them" (Matt. 7. 16).

A Missionary Epitaph.—A short time before Mr. Cox, an American missionary, sailed to Africa, he visited the university at Middletown. In conversation with one of the students he said, "If I die in Africa you must come after me to write my epitaph." To which the other replied, "I will; but what shall I write?" "Let a thousand missionaries die before Africa be given up," was the reply. Noble thought! Moses may die, but Joshua leads on triumphantly (Joshua 1. 1-15), for "God buries His workmen, but carries on His work."

The Increasing Joys of Salvation.—In the "green-room" at Dresden, where for centuries the Saxon princes have gathered their gems and treasures, until they have become worth millions, may be seen a silver egg, a present to one of the Saxon queens, which, when you touch a spring, opens and reveals a golden yolk. Within this is hid a chicken, whose wing being pressed, also flies open, disclosing a splendid gold crown, studded with jewels. Another secret spring being touched, hidden in the centre is found a magnificent diamond ring. The treasures of the Gospel are not discovered at the first view, but, when laid open, are found to be greater than any king possessed. These will appear greater and greater as we are "changed with the same image from glory to glory" (2 Cor. 3. 18).

MORE PEARLS FROM OLD SEAS.

By DIVER T. BAIRD.

MERCY hath no birthplace save heaven... Earth owes much to supplicating lips... Sow seeds of prayer; you will reap sheaves of answers... When night is darkest dawn is brightest... The greatest of faults is to be conscious of none... The deadliest sin is unconsciousness of sin... God's "shalls" and "wills" make glorious havoc of man's "ifs" and "mays"... A religious professor stands over hell on a rotten plank.

SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

ONE FOLD AND ONE SHEPHERD.

READ John 10. 1-17. LEARN John 10. 14, 15. HINTS, The faithful shepherds, Gen. 31. 40; 1 Sam. 17. 34, 35; cruel shepherds, Ezek. 34. 2-5; wolves, Acts 20. 29; Matt. 7. 15.

THE familiar parable of the Good Shepherd is now our theme. It will be found brimful of suggestive figures and giving lovely views of the ways and work of the Lord Jesus Christ, as well as warning description of wolf, thief, and robber, and their manner and aims.

THE ROBBER'S WAY. There is a right way and a door-way of access to the sheep. God, to whom the flock belonged, made the door-way to the fold, and marked out the character of the Shepherd. Those not having that could not enter by the door; instead they "climbed up" some other way. Some things lie at the threshold of God's kingdom—"Ye must be born again" (John 3. 3, 7), and, "Except ye be converted, and become as little children" (Matt. 18. 3). Education, classics, training may be good in their place, but they are not the door-way, and apart from the proper way are "climbing up."

THE ROBBER'S AIM. To get something; to steal and kill. It need not be cash; it may be many things; but this broad principle holds good—it is not to give, but to take. The scribes and Pharisees were self-made shepherds, and lived to look after their own selfish interests. Instead of *feeding* the sheep they *fleeced* them (Matt. 23. 14).

THE SHEPHERD'S AIM. If the aim of the false shepherd was to *get*, the purpose of the Good Shepherd is to *give*. He manifested His love for the sheep by dying for them, and through His death He has brought them life (verses 10, 11). He *calls* His sheep by name, He *leads* them, He *feeds* them, He *folds* them (see Psalm 23).

THE DOOR OF THE SHEEP. Jesus had spoken of the Shepherd's door-way; He now speaks (verse 7) of the Door of the sheep. It is Himself—no one and nothing else. A very homely figure, but very suggestive. A door is made and provided to admit; all admission to God and heaven is by Jesus (John 14. 6). Jesus said, "THE DOOR"—there is none other. Some doors are marked "private;" this One is marked "any man," and those who enter are "saved." Notice it is not those who go past it, or those who know about it, or those who think about it, or those who sit at it, but those who enter it are saved.

ONE FLOCK ONE SHEPHERD. The sheepfold in verse 1 is doubtless the fold of Judaism, and the sheep inside are the children of Israel. The Good Shepherd enters that fold in the legitimate way (by the door), but He does so to bring "His own" sheep out of the fold—out from bondage into liberty, from law to grace. The self-seeking

One Fold and One Shepherd.

shepherds *divide* the sheep, the Good Shepherd *unites* the sheep into one flock. By His death He has removed the barrier between Jew and Gentile, and now we are all ONE in Christ Jesus. This blessed unity is not manifest now, but the happy day is in prospect when we shall all be gathered round Jesus, and Jesus only. Blessed prospect! Happy all who share in it.

A LAWYER'S DIFFICULTY.

READ Luke 10. 25-37. LEARN James 5. 11. HINTS, Similar case, 1 Sam. 30. 11; desperately wounded, Isaiah 1. 6; gloriously healed, Isaiah 53. 5.

NO part of Bible narrative is more familiar or more full of pithy and pointed truth than the story of the Good Samaritan. It was spoken by the Lord Jesus in answer to a certain lawyer, *i.e.*, a teacher of the law, who had sought to "test" the Lord by asking what it was needful to "do" to inherit eternal life.

THE LAWYER'S TWO QUESTIONS. "What shall I DO to inherit eternal life" (verse 25). To the heart-whole and self-confident the law is the measure of doing, and the lawyer confessed that the law-keeper must rise to the high ideal of *perfect* love to God and man in order to fulfil it. When Jesus said: "This do and thou shalt live," the lawyer felt that he was left in a bad corner, so, wishing to "justify himself," he further asked: "Who is my neighbour?" What the lawyer's conception of who his neighbour was we do not know—most likely it was a very narrow circle of selected persons who did not need anything from him; Jesus, in the parable which He then spoke, revealed God's idea of neighbourly heart and neighbourly deed.

THE MAN ON THE DOWN ROAD. Probably a citizen of Jerusalem, for pleasure or profit bound to Jericho. The descent to Jericho is very rapid—3500 feet in less than twenty miles—and the road is a bad one, infested with thieves. Jericho has been called the city of the curse (Joshua 6. 26). The man who goes to Jericho has his back on Jerusalem, and this is typical of departure from God and the downward path to the cursed place (Joshua 6. 26; 1 Kings 16. 34).

THE HIGHWAY ROBBERY. The path the man chose led to trouble—he got "among thieves," "stripped," "beaten," left "half-dead." A true picture of fallen man, spoiled, and bruised, and beaten by Satan's wiles and malice (John 8. 44).

THE MEN WHO DID NOT HELP. "There came down a certain priest that way . . . and likewise a Levite." Jericho was the home of many priests, and very likely these men were returning home after performing temple duties. They had been reading and teaching the law; probably such scriptures as, "I desire mercy and not sacrifice" (Hosea 6. 6), and on the Jericho road they had a splendid opportunity of practising what they had been teaching in the temple at Jerusalem. To have extended brotherly kindness to the man would have delayed them a little, caused them a little trouble and expense, and so they passed on. Self-appointed shepherds, they lived for themselves, not for the benefit of others. They acted toward their brother Jew in a manner the law demanded they should not treat their ox or their ass (Deut. 22. 4). What a contrast to the Good Shepherd who gave His life for the sheep!

THE ONE WHO DID HELP. "A certain Samaritan, as he journeyed came where he was" (verse 33). One of the hated race. For a Jew to call a person a Samaritan was the worst thing he could say of him. Their hatred of Christ was such that they said of Him He was "a Samaritan and hath a devil" (John 8. 48). The Samaritan on the Jericho

A Lawyer's Difficulty.

road extended mercy to one who hated him. We are reminded of our blessed Saviour who so loved His enemies that He died for them. He actually prayed for His murderers (Luke 23. 34).

THE PRACTICAL LESSON. "Go, and do thou likewise." Only possible to those who have the Spirit of God, who have in them the mind of Christ. Before a man can do Christ's deeds in Christ's way he must have Christ's Spirit, and the Spirit is received by faith's hearing (Gal. 3. 2).

THE RICH FOOL.

READ Luke 12. 13-23. LEARN Matthew 16. 26. HINTS, A fool's thought, Psalm 14. 1 ; fool's laughter, Eccles. 7. 6 ; wise foolishness, 1 Cor. 3. 18.

OUR present lesson is a very interesting view of the subject of covetousness—its sin and folly, as disclosed by the Lord Jesus in connection with His reply to a man who sought His interference in a family dispute.

THE COVETOUS MAN. "Master, speak to my brother, that he divide the inheritance with me" (verse 13). The man's question was altogether out of place ; he interjected his request into the discourse of the Lord. What Jesus was saying he had neither ear nor heart for. Underneath his cry for fair-play he covered a covetous disposition. It was not that he needed help, otherwise the Lord would have met his need, but he was a greedy, selfish man, and wanted more.

THE LORD'S REPLY. "Who made Me a judge or a divider over you?" (verse 14). The Lord was not on earth for the purpose of settling family disputes, nor of being arbitrator in the division of profits. He was here on a higher and a holier mission. If He ministered to the bodily wants of men it was in order that He might reach their souls. His work on earth was to give true riches, and to teach that earthly possessions were not to be grasped after (Col. 3. 2 ; Heb. 13. 5).

THE MAN'S SUCCESS. "A man's life consisteth not in the abundance of the things which he possesseth" (verse 15). True happiness cannot be found in glittering gold or earthly glory. In illustration of this the Lord used the parable of the rich farmer whose estate brought forth bountifully. There was no harm in the man's ground being fruitful ; it was to his credit. Very likely he was a hard working man, but the mistake he made was that after he had ploughed and sowed he forgot that it is God who giveth the increase (1 Cor. 3. 6 ; Acts 14. 17).

THE MAN'S DIFFICULTY. "What shall I do?" He had such abundance that the question arose how to dispose of his wealth. The only answer he can find is, "Keep it for self ; spend it on self." He has no duties to man, no responsibility to God. There is no limit to his days in this man's mind. There is no eternity—no God ; he is a fool (Psalm 14. 1). He thinks he has much goods and many days, while he is only a tenant at God's will (Psalm 49. 11).

THE SOLEMN CALL. God speaks : "This night thy soul shall be required of thee." A startling interruption of the rich man's dream ; it is the steward being called to give account (Luke 16. 2) ; the leaving of all behind ; going from temporal wealth to eternal poverty.

THE SELFISH LIFE. "So is he that layeth up treasure for himself." "For himself" is the crux of the matter. God has better storehouses for riches and goods than barns. The widow, the orphan, and the poor may be made banks and storehouses (Luke 18. 22 ; Prov. 19. 17). Treasures in heaven are the best "securities" (Matt. 6. 20).

The Rich Fool.

THE PREVENTIVE OF COVETOUSNESS. Faith in God's care and love. He feeds ravens, which have no barns, and adorns the fields with lilies, which toil not nor spin; will He, then, not feed and clothe His creatures? "Seek first the kingdom of God"—all these things shall be added. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. 8. 32).

THE SMITTEN ROCK.

·READ Exodus 17. 1-16. LEARN John 7. 37, 38. HINTS, Free water, Isa. 55 1; copious stream, Ezek. 47; high source, Rev. 22. 1; all may drink, Rev. 22. 17.

EVERY need of man is an opportunity for him to reveal what is in him—whether he will look to the Source of every good gift and expect supplies from Him, or look around and fret and murmur at surrounding circumstances. The people of Israel had found God sufficient for their need of bread, and He supplied them well and liberally in a way most marvellous, and that experience should have led them to trust Him for the supply of water, the want of which became clamant as they journeyed away from the borders of the Red Sea into the terrible wilderness of Sin.

THE CRY OF UNBELIEF. - "The people did chide [strive or contend] with Moses"—that is, instead of asking the water they needed in an expectant and humble spirit they demanded it in a tone of insubordination and unbelief. Besides, they had not yet learned to look higher than Moses, the servant, to God, the Giver. Every test of faith only served to show up the wickedness of the human heart, and this brought out the grace that was in the heart of God.

THE CRY OF FAITH. "Moses cried unto the Lord." Trials of faith lead to triumphs of faith; prayer is the resort of God's servant in every emergency; great promises have been made to those who "cry" or "call" (Psalm 50. 15; Matt. 7. 7).

THE HIGH ROCK. It is usual to dig wells to get water, but in this case it is the high rock which is to be the source—a flinty rock, more likely to break (Matt. 21. 44) than be broken. Is not this the Prince of Life dying?—the Rock of Ages becoming the Man of Calvary?

THE SMITTEN ROCK. God is there—"I will stand before thee;" man is there—"Take with thee of the elders;" all in one deed combine—that is, to smite the rock, so that the need of the people be met (Micah 5. 1; Zech. 13. 7; Isa. 53. 4-8). Beautiful type of the cross work of Christ, when man shows his hatred to Christ by putting Him to death, and the sin-hating God deals with the sin-bearing Substitute.

THE PLENTEOUS SUPPLY. It was abundant—the water "gushed out" "like a river" (Psa. 105. 41), enough and to spare (Luke 15) for ALL the people, and it was continuous—it followed them (1 Cor. 10. 4). The work of Christ is sufficient for all, for "Christ gave Himself a ransom for all" (1 Tim. 2. 6).

THE COMPLETED WORK. Compare with Numbers 20, which refers to a later date—thirty-eight years after this. Then Moses was to take the rod from before the Lord—not the governor's rod, but the priest's rod, and Moses was to take Aaron the priest and to speak to the rock—a different aspect and a different action. We know how Moses failed and suffered for it. The spiritual lesson is important—there is no second Calvary, no more offering *for* sin (Heb. 10. 18-26); there may be confession *of* sin (1 John 1. 9), but God is careful to make plain that only once is Christ to die.

HANDFULS OF HELP.

The Curse, the Cross, the Crown.

THE CURSE.

1. As many as are of the works of the law are under the curse ; for it is written, cursed is every one that continueth not in all things that are written in the Book of the law to do them, - - - - Gal. 3. 10
2. By the works of the law shall no flesh be justified, - - - - Gal. 2. 16
3. Whosoever shall keep the whole law, and yet offend in one point, is guilty of all, - James 2. 10

THE CROSS.

1. Christ hath redeemed us from the curse of the law, being made curse for us, - Gal. 3. 13
2. Blotting out the hand-writing of ordinances against us, nailing them to His cross, - Col. 2. 14
3. 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

THE CROWN.

Henceforth there is laid up for me—

1. A crown of righteousness, which the Lord, the righteous Judge, shall give me at that day ; and not to me only, but unto all them also that love His appearing, - 2 Tim. 4. 8
2. A crown of life that fadeth not away. An incorruptible crown, - James 1. 12
1 Cor. 9. 25
3. A crown of glory, which the Lord hath promised to them that love Him, - 1 Pet. 5. 4

Verily, Verily.

1. Verily, verily, . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God, - John 3. 5
2. Verily, verily, . . . He that believeth on Him that sent Me, hath everlasting life, - John 5. 24
3. Verily, verily, . . . The dead shall hear the voice of the Son of God : and they that hear shall live, - John 5. 25
4. Verily, verily, . . . If a man keep My sayings, he shall never see death, - John 8. 51
5. Verily, verily, . . . He that believeth on Me, the works that I do shall he do also, - John 14. 12

TALES WORTH TELLING.

Is it Real or Preaching?—It is essential that the preacher know for an absolute certainty the things that he preaches, and not only so, but that he should feel them. Too many remind us of the little girl who, on hearing a story, asked, "Is it real, or is it preaching?" "I believed, therefore have I spoken" (Psa. 116. 10); "so we preach, and so ye believed" (1 Cor. 15. 11).

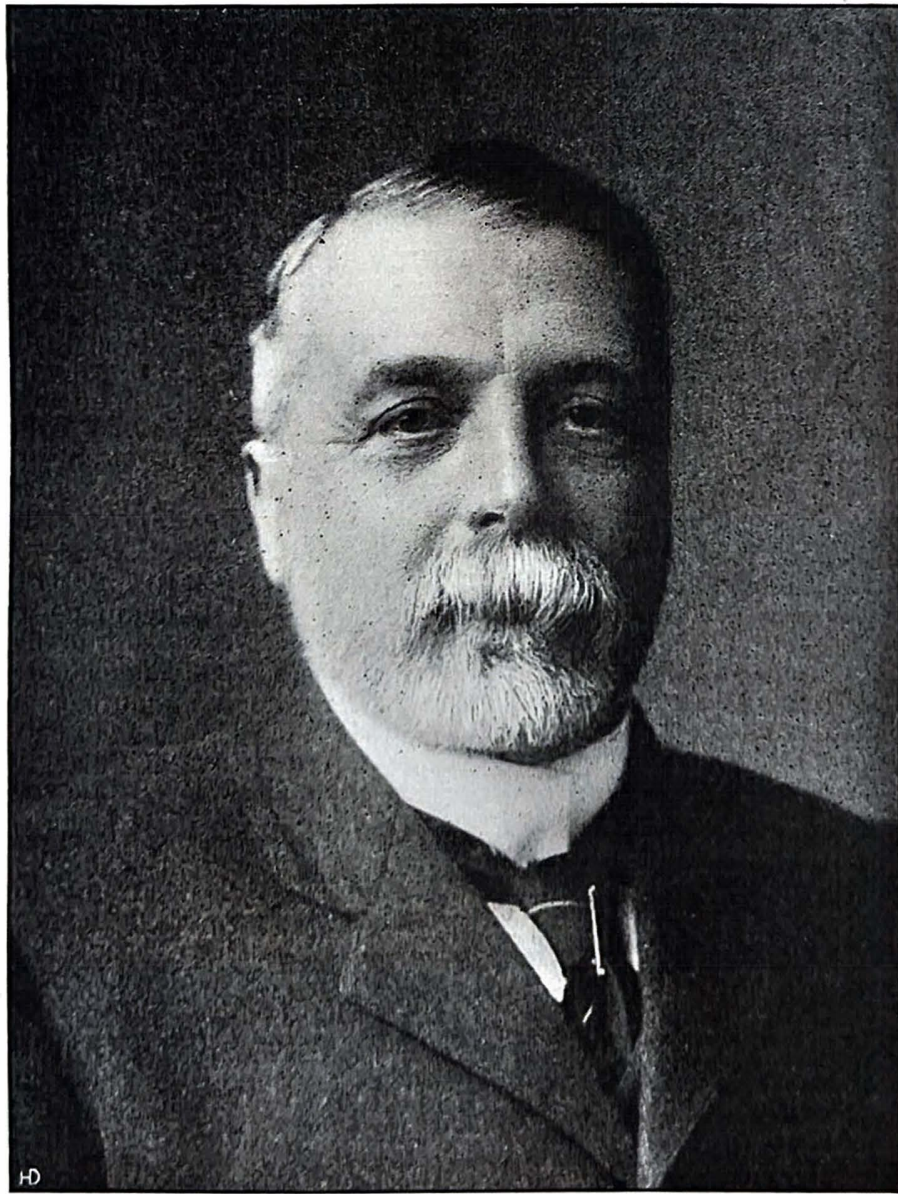
"A Lie is for ever."—A little girl came very early one morning to her mother, saying, "Which is worse, mamma, to tell a lie or to steal?" The mother replied that both were so sinful she could not tell which was worse. "Well, mamma," replied the little one, "I've been thinking a good deal about it, and I think its *ever* so much worse to lie than steal." "Why, my child?" asked the mother. "Well, you see, mamma, it's like this," said the little girl; "if you steal a thing you can take it back, unless you've eaten it, and if you've eaten it, you can pay for it; but a lie is for ever." "He that speaketh lies shall perish" (Prov. 19. 9).

The Band of Lovers.—There was a small band of three hundred cavalry in the Theban army who proved a great terror to any enemy with whom they were called to fight. They were companions who had bound themselves together by a vow of perpetual friendship, determined to stand together until the last drop of their blood was spilled upon the ground. They were called "The Sacred Battalion, or the Band of Lovers," and they were bound alike by affection for the State and fidelity to each other, and thus achieved marvels, some of which seem almost fabulous. What a name for the Church! "By this shall all men know that ye are My disciples, if ye have love one to another" (John 13. 35).

The Power of Love.—When the Forth Bridge was being built the workmen came to a crucial point, where two of the most important iron girders refused by some inches to come together for the bolts to be driven through—a process which was absolutely essential to their union and the stability of the whole fabric. Every mechanical method to bring them together was tried, but to no purpose, and finally in despair all further efforts were abandoned for the night. It was summer weather. The following morning the sun was very hot, the great masses of metal expanded beneath the genial rays, and the results were achieved by the silent touch of the sun which had defied the utmost efforts of force. Such is the power of love. "Love never faileth" (1 Cor. 13. 8).

THE INDIVIDUAL WORKER.

I do not read of many conversions through Christ's discourses to the multitudes (though there must have been such) but I read of conversions when He spoke to one Nathanael near his fig-tree; to one Nicodemus in the garden privacy; to one Levi at the seat of custom; to one Samaritan woman at Jacob's well; to one Zaccheus at Jericho. I can imitate Him best by having an intenser pity for the lost, despairing of none. G. H. KNIGHT.



C. S. VOSPER,
A WELL-KNOWN SOUTH OF ENGLAND WORKER.

C. S. VOSPER, OF PORTSMOUTH.

“**K**NOW ye not that there is a prince and a great man fallen this day in Israel?” were the words of Holy Writ which came to the mind of all who knew our brother, C. S. VOSPER, of Portsmouth, when the message of his home-call on 12th April, 1911, reached them.

In the royal burgh of WINDSOR, when about seventeen years of age, he became a member of the heavenly royal family by accepting the Lord Jesus Christ as his own Saviour (John 1. 12), and ever sought to live befitting those who through infinite grace and by “precious blood” are “made kings and priests unto God” (Rev. 5. 10).

A diligent student of the Word of God from the beginning of his Christian course, he first made his mark at EPPING and neighbourhood by his zealous service for the Master.

About forty years ago he moved to PORTSMOUTH. In addition to being “diligent in business,” many opportunities for service were opened up, and it pleased God to use him much in town and district. He got interested in the work conducted by H. Cook at Rudmore and Gosport, and often spoke of the days of power and blessing in the Seamen’s Bethel ship. In connection with this work Mr. Cook had a small iron hall at Rudmore where he sought to get the barge-men, fishermen, and others in the district under the sound of the Gospel. About 1883 Mr. Vosper, in happy agreement with Mr. Cook, purchased the iron hall at Rudmore with the intention of carrying on the work. Believers were gathered to remember the Lord in the breaking of bread. The Lord blessed, and the work spread. The iron hall soon became too small, and a larger and more substantial building was erected, which it has since become necessary to enlarge. It accommodates about four hundred people, and in addition there is an iron hall adjoining holding about one hundred. Numbers of souls have been brought “from darkness to light” in these halls—many through the faithful preaching of C. S. Vosper. The Sunday school which grew up under his care had over six hundred scholars, with a superintendent and staff of teachers devoted to the work.

In addition to his full share of the management of the large business of Smith & Vosper, with several branches, and a general interest in the Lord’s work of this large naval town, both amongst sailors, soldiers, and civilians, old and young, Mr. Vosper made a special study of the Tabernacle of Israel. He had a large model, and frequently gave helpful lectures

C. S. Vosper, of Portsmouth.

thereon in many parts of the south of England. He had also visited Palestine, and his addresses and conversation upon the places seen in the Holy Land in connection with the life of our Lord Jesus here, were most inspiring and interesting. Perhaps the theme which he loved best, and introduced most frequently, was the return of his Lord and Master, and many times when speaking, with tears of joy of that rapturous moment, he would quote the lines from Terstegen's hymn :

“ He and I in that bright glory, | Mine, to be for ever with Him ;
One deep joy shall share ; | His, that I am there.”

He now knows the joy of being “with Christ, which is very far better” (Phil. 1. 23).

The “labours oft” began at last to tell upon his strong frame and enthusiastic spirit. About two and a half years ago he had a nervous breakdown, from which he recovered in large measure, though never fully. His last active service was to arrange for a three days' conference in Rudmore Hall, September 20 to 22. The subjects chosen were, “The Coming of the Lord in relation to the Church, Israel, and the World.” The circular of invitation indicated the aim of Mr. Vosper and the elder brethren. “In these last days of the present dispensation, when error abounds and the love of many is waxing cold, we feel the need of calling the Lord's people together that we may strengthen each other in God.”

Mr. Vosper welcomed several of the ministering brethren to his home at Waterlooville, in which he had a preparatory prayer meeting on 19th September, the evening before the conference. He seemed in good heart at the opening meeting the following morning, but was taken seriously ill that day, and was unable to attend any more of the large and profitable gatherings.

He recovered somewhat towards the end of the year, and his constant prayer was that he might have strength restored, so that he might continue to proclaim the glorious Gospel, but this was not to be. In March he had to take to his bed, and the Lord took him to be with Himself on the 12th April, at the age of sixty-four. These latter months were especially marked by his intense longing for the consummation of “the Blessed Hope.” One day, when nearing the end, he remarked he was not looking for death but for the Coming of the Lord. He had great love for the words of our Lord as recorded in the 14th of John. Since September, as long as he was able, he either read or had read to him that beautiful chapter daily.

C. S. Vosper, of Portsmouth.

The memory of his devoted service to the Master, his loyalty to and love for the Word of God will, we trust, inspire those he has left behind at Rudmore to fresh zeal and earnestness in the work he so much loved. His remains were laid to rest in the quiet little cemetery on the top of Portsdown Hill, in the presence of about eight hundred people, a most impressive service being conducted by J. Ternouth, of London, a life-long friend. One of his favourite hymns, "The Sands of Time are Sinking," was sung at the graveside.

With darkness deepening on every hand, and champions for the truth and veterans in the fight being called home in such numbers our hearts might well-nigh faint were it not that we remember the exhortation (Heb. 13. 7, 8) to "whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and to-day, and for ever." J. W. S.

OUR RESPONSIBILITY IN CONNECTION WITH THE TEACHING OF THE YOUNG.

Notes of an Address at a Sunday School Teachers' Conference.—PART II.

TH**ERE** are one or two things which the teacher should demand from the scholar. First, nothing can be effected unless there is

Attention. It is said that order is heaven's first law, and I daresay there is a certain amount of truth in the statement. There exists in almost every school the unruly boy, and it is sometimes difficult to know what to do with him. I would suggest that he be dealt with kindly, for, as a rule, he is not wholly responsible for his actions. You will generally find that the boy is allowed to do as he pleases at home, and when he comes to the school he expects the same license. Solomon says, "He that spareth the rod, hateth his son" (Prov. 13. 24), and in his case the parents have spared the rod and spoiled the child. For the lack of a little timely correction many a lad is ruined body and soul. Therefore, I think the unruly boy should be treated kindly, but, at the same time, he must be dealt with firmly, for that precious hour cannot be wasted for the sake of one unruly boy. Next, there should be

Retention. The interest of the children should be retained. There is one way in which the interest of the children will not be retained—by looking at the lesson five minutes before going to your class. The consideration of the next Sunday's lesson should be commenced the same Sunday

Responsibility in Teaching of the Young.

night after you finish with the old. It should be read once a day at least during the week, prayerfully considered, and thoroughly mastered. Throw in a little light by the use of an apt illustration. Dull, dry lessons or sermons are not relished by children. A good story is appreciated. Avoid threadbare, hackneyed stories that are regular church-goers, but undergo a change every time you hear them. Be bright, though reverent before your class, and in this way you will gain their respect and retain their interest. Aim at the

Salvation of the young. Nothing short of this should be the goal of the Sunday school teacher. The object should be not so much information, education, or reformation (although if we are faithful all three will be effected), but the end should be nothing short of the *salvation* of the young.

In these dark and degenerate days, when men are denying the essential Deity of the Lord Jesus and the necessity of the vicarious death of the Saviour, how necessary it is for the Sunday school teacher to instil into the young mind the grand old truths of the Gospel; ruin by the fall; redemption by the atoning death of Christ; and regeneration by the Holy Spirit. May God bless the Sunday school teachers and make them the means, through grace, of leading their respective classes savingly to the Lord Jesus Christ.

J. G.

TALES WORTH TELLING.

The Kingdom First.—When a young man made a public profession of the Gospel his father was greatly agitated, and said to him, “James, you should first have got yourself established in a good trade, and had a little money saved up, and then it would have been time to determine about religion.” “Father,” said the boy, “the Bible advises very differently. It says, ‘Seek ye first the kingdom of God’” (Matt. 6. 33).

£63,000 Lost Through a Rivet.—Some new rivets were being worked into a plate in the forehold of the Hamburg-America liner Sommerdijk, at Rotterdam, and a portable forge was on board. When carrying a heated rivet from this to the job a rivet boy dropped it into the hold, where 30,000 bags of creosote were stowed. Result: a fire which completely destroyed the steamer (valued at £63,000), and everything in her. For thirty paltry pieces Judas lost his all (Matt. 27. 3-5); for one morsel Esau sold his birthright (Heb. 12. 16); one sin has lost many a man his soul (Matt. 16. 26).

HYP.

SPIRITUAL BLESSINGS—HOLINESS.

IN its practical import holiness means separation from sin—the consecration of the whole life to God. In Christ we see it perfectly expressed, for in Him the prince of this world had nothing (John 14. 30).

Necessary (Gal. 1. 1-24). The holiness of God is a fundamental truth. In spite of philosophy and natural religion, God is the standard of holiness, and our appreciation of right or wrong is measured by our knowledge of Him. We only know sin in the light of God's holiness—its penalty in the expression of that holiness at the cross. Absolute perfection alone can meet His eye and receive His approval, "without holiness no man shall see the Lord" (Heb. 12. 14).

Certain (Gal. 2. 15; 3. 14). "Thou art a holy people" is true of all believers. The blessedness of salvation is thus described—iniquity forgiven; sins covered; to whom the Lord will not impute sin (Psa. 32. 1, 2). The character, the acts, and the very nature from which these spring, have been dealt with in Christ. Such is the fulness of Christ's atonement, that all who are in Him are holy and without blame (Eph. 1. 4).

From God. God has not only dealt with us judicially at the cross, but He is now working in us "to will and to do of His good pleasure" (Phil. 2. 13). We are "partakers of the divine nature." The Spirit, the Word, and the discipline of daily life, are now forming the believer into the likeness of His Master and Lord. Much that we presently feel unpleasant will some day be found to be God's way of making us "partakers of His holiness" (Heb. 13. 8).

By Obedience (Gal. 4. 1-21). The practical outcome of the work of God in us is "be ye holy, for I am holy." In order that our cleansing should be complete, it is necessary that there should be the surrender of ourselves in response to the operations of His grace, the subjection of our wills to the revelation of His will, and fullest obedience to the guidance of the Holy Spirit expressed through the Word.

In Evidence (Gal. 5. 1-26). Blessing and power in the service of God are the results of holiness in walk and life. The promises of answered prayer Godward (1 Tim. 2. 8), and of influence and salvation manward (1 Tim. 4. 16), are conditional on obedience, and where personal and practical holiness is absent service will be formal and powerless. On the other hand, if there is separation from sin and from the world, and a yielding of ourselves to Him, there will also be an evidence that God is amongst us of a truth.

J. H.

SUBJECTS FOR SPEAKERS AND STUDENTS.

Unchangeable Things.

"They shall perish . . . Thou remainest" (Heb. 1. 12).

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| <p>1. Unchangeable God (Mal. 3. 6). As Creator — Redeemer—Judge. Not to Abram, the faithful, Isaac, the obedient, but to Jacob, the crooked, the worm.</p> <p>2. Unchangeable Saviour (Heb. 13. 8). Yesterday He bore our sins on the Cross; today He bares our cares on the throne; to-morrow ourselves into Glory.</p> <p>3. Unchangeable Spirit (John 14. 16). Another Com-</p> | <p>forter, paraclete, agent. May grieve, quench, but never banish.</p> <p>4. Unchangeable Word, (1 Pet. 1. 25). Grass, ordinary man, withereth; flower of grass, wise and mighty men, falleth away.</p> <p>5. Unchangeable Inheritance (1 Pet. 1. 4). No moth to damage from without, no rust to corrode from within, no thief to venture within or without. HYP.</p> |
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"The Lord my Banner."

1. Banner of Salvation. "Put it on a *pole*." Num. 21. 8
Same word as banner. Christ on Cross.
2. Banner of Victory (Exod. 17. 15). "He that keepeth thee will not slumber, - - - - - Psa. 121. 3
3. Banner of testimony. "That it may be displayed," Psa. 60. 4
4. Banner of glory. *Ensign* same word as banner, Isa. 11. 10, 12
R. M.

"Without Blemish."

1. A lamb without blemish and without spot, 1 Pet. 1. 19
2. Your lamb shall be without blemish, - Exod. 12. 5
3. Burnt sacrifice . . without blemish, - - Lev. 1. 3
4. Red heifer . . . without spot, - - Num. 19. 2
5. Christ offered Himself without spot, - Heb. 9. 14
6. We should be holy and without blame, - Eph. 1. 4
7. A glorious Church, not having spot, or wrinkle, or any such thing, but holy and without blemish,
Eph. 5. 27 J.R.

"Precious Thoughts"

Concerning our Lord in Hebrews 10.

1. Incarnation, "a body prepared," - - - - - v. 5
2. His work, "Lo, I come to do Thy will," - - v. 9
3. On the throne, "Sat down on the right hand," v. 12
4. Ascension. "Holy Ghost also is a witness, - v. 15
5. Living for us. "Having an High Priest over the House of God," - v. 21
6. Coming for the Church. "Yet a little while," v. 37
7. Final Triumph. "His enemies made His footstool," - v. 13 L.W.G.A.

TALES WORTH TELLING.

Giving Freely.—A poor widow contributed to the Dorpatian Branch of the Russian Bible Society a rouble, and to the question whether that sum was not rather too much for one in her circumstances she answered, "Love is not afraid of giving too much." "There is that scattereth and yet increaseth" (Prov. 11. 24).

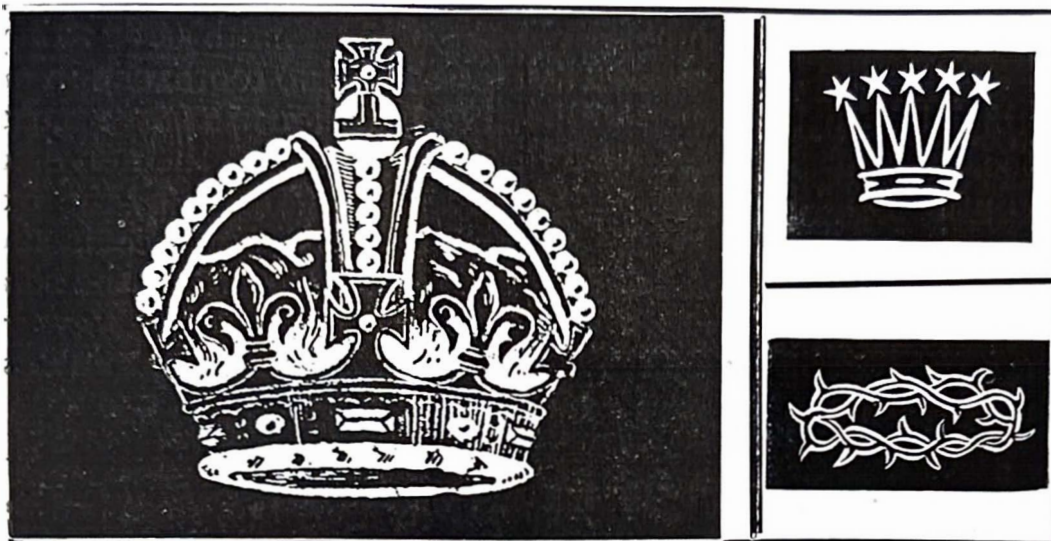
Unseen, yet Seen.—A sculptor was employed to erect a statue in one of the Grecian temples, and on being asked why he carved the back part, which was to be let into the wall, with as much pains as the front, he replied, "The gods see it." We do well to follow such an example. "Not with eye service, as men pleasers, but . . . fearing God" (Col. 3. 22; Eph. 6. 6).

An Honest Slave.—Dr. Sargeant states that at a slave market in one of the Southern States at which he was present a smart, active coloured boy was put up for sale. A kind master, who pitied his condition, wishing him not to have a cruel owner, went up to him, and said, "If I buy you, will you be honest?" The boy, with a look that baffled description, replied, "I will be honest whether you buy me or not." He had learned the meaning of Eph. 4. 28 and Rom. 12. 17.

Lost for a Chair.—In one of the squares of Valenciennes, France, an old woman lived under the shadow of an aged tower, known as the belfry tower, which showed marked signs of decay. Warned again and again she was at last dragged out of her house with part of her furniture. Breaking loose, she rushed back, exclaiming, "I will have another chair." Down came the tower and crushed her almost to powder. "What is a man profited—gain world—lose soul?" (Matt. 16. 26). "On whomsoever this stone shall fall" (Matt. 21. 44).

A Burnt Brand and a Green Stick.—A plain countryman who had been led into the light by means of Zechariah 3. 2 was solicited by an old companion to accompany him to the public-house; he resisted every persuasion, saying, "I am a brand plucked out of the fire." His old associate, not understanding this, he explained it to him thus: "Look ye," said he, "there is a great difference between a brand and a green stick. If a spark flies upon a brand that has been partly burnt it will soon catch fire again; but it is not so with a green stick. I tell you I am that brand plucked out of the fire, and I dare not venture into the way of temptation." "Watch and pray, that ye enter not into temptation" (Matt. 26. 41); "Enter not into the path of the wicked, and go not in the way of evil men" (Prov. 4. 14). HYP.

FREE CROWNS FOR ALL.



CROWNS are of interest to everyone, whether they live under King, Kaiser, Emperor, President, Shah, or other ruler. Procure a large print of Royal Crown at any large drapery or stationery store where decorations are sold. Cut one out of a sheet of gold paper; draw on blackboard or wall. You could at least trace the five-star crown above. Take word as acrostic, or finger lesson. C indicates that the crowns of the saved **Cost the Saviour His precious blood** (1 Peter 1. 19). None shall be worn because of wealth, blood, or merit. Thrust home Hebrews 9. 22. **Ready for red-handed rebels.** Three weeks after they had "killed the Prince of Life" crowns of endless bliss were held out to the murderers (Acts 3. 15, 26). "Enemies" (Rom. 5. 10), "aliens" (Eph. 2. 12), "ungodly" (Rom. 5. 6), now have grace bestowed upon the guilty. **Offered free to all** (1 Tim. 2. 4), not only to a select few, a special family, a certain lineage, but to "whosoever will" (Rev. 22. 17). You can surely expand this point. **Will you accept one?** (John 1. 12). A definite acceptance is necessary. Good intentions, pious hopes, probable happenings go for nothing. A receiver or a rejecter, which? (Mark 9. 37). **Now is the time for taking** (2 Cor. 6. 2). Although the eldest son of King Edward, the Duke of Clarence could not take the crown, because he was dead. Five minutes after death your destiny will be eternally fixed. Solemn thought. Take Christ and the crown "now." If you do so, have this assurance, that it will **Shine for ever and ever** (Dan. 12. 3). The finest gold of earth becomes dim. The "pure gold" (Rev. 14. 14; 21. 18) of the heavenly land needs no polish to retain its eternal lustre. Add facts, stories, and homely bits as windows of light to these walls of eternal truth. **HYP.**

MORE PEARLS FROM OLD SEAS.

By Diver T. BAIRD.

INDIFFERENT sinners are like the blacksmith's dog; they get used to the sparks... There can be no toothache in an artificial tooth; neither can there be contrition in a false repentance... Toothache is caused by the exposure of the nerve to the atmosphere, and true penitence is produced by the exposure of the soul to the gaze of God... Conscience is the nerve of the soul, and when God touches conscience the soul aches for sin... God can see the *black ant* on the *black stone* in the *black night*... When the long-suffering of God terminates, the long-suffering of men commences.

SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

THE GREAT SUPPER.

READ Luke 14. 15-24. LEARN Revelation 19. 9. HINTS, Wisdom's feast, Prov. 9. 1-6; love's feast, Song of Solomon, 2. 4; salvation's feast, Luke 15. 23; Lord's Supper, Luke 22. 15.

ON a Sabbath day, as Jesus sat at meat in a Pharisee's house, He spoke of rich recompense of the poor man's friend in the resurrection of the just. This led one who was present to say, "Blessed is he who shall eat bread in the kingdom of God." In reply Jesus spoke the parable which is the subject of our present lesson, in which it is taught that this blessedness is within the reach of many favoured ones who will never enjoy it, and that many unlikely ones will be partakers of that which the others despised.

THE SUPPER. It was great, and many were bidden; its greatness a reflex of the Person who gave it. Only One who had immense resources could make sufficient provision, and only a good One would think to spend it on others.

THE INVITATION. "COME; for all things are now ready" (verse 17). The Gospel is a feast of fat things; speaking of joy and satisfaction. It is a *prepared* feast. Salvation was no sudden thought on the part of God; it was the outcome of an eternity of forethought. Jesus Christ was "the Lamb slain from the foundation of the world" (Rev. 13. 8). The Gospel feast is *ready*; and all that sinners require to do is to COME and partake (Isaiah 55. 1).

THE EXCUSES. Three sample excuses are given, while they ALL began with agreement of motive and spirit to decline. The landed proprietor had a piece of ground, which he had bought, to see, showing himself a very strange purchaser to buy *before* seeing; the farmer had five yoke of oxen to prove—surely that could wait; and the newly-married man was rightly attached to his wife; but God's claims are higher than business or pleasure (see verse 26).

THE EXTENDED INVITATION. The Jews thought they had a monopoly of the privileges connected with the Messiah's kingdom, but the Lord shows by means of this parable that they would reject it, and that the Gentiles would be the greatest sharers in it. The refusal of the favoured ones is made occasion for the blessing of a larger and more needy class of people" (Rom. 11. 11, 12). "Out quickly" into streets and lanes (near at hand), and highways and hedges (farther off, outwith the city's limits), is now the Lord's command. See Mark 16. 15; Acts 1. 8; Eph. 2. 17.

The Prodigal Son.

THE JOYFUL RECEPTION. The prodigal's return afforded the father opportunity to show forth the constant, forgiving love of his heart. The kiss, the robe, the ring, and sandals are all for the poor, foolish, sinful wanderer. The fatted calf, the music, and the dance make up a picture full of joy. They "began to be merry."

THE RICH MAN'S REQUEST.

READ Luke 16. 19-31. LEARN 1 Timothy 6. 17. HINTS, Uncertain riches, 1 Timothy 6. 17; true riches, James 2. 5.

IN previous lessons we were shown a lost sheep, lost silver, and a lost son. These though lost were recoverable, and were recovered. Our present study is the story of a lost soul, so lost that it is in a "fixed" place and an unchangeable condition—for ever lost.

THE LORD'S TEACHING. Our Lord had been speaking of stewardship and the use and abuse of goods entrusted to men; plainly teaching that this present time is a time of responsibility, and that where much is given much is required (Luke 12. 48). It may be pointed out that all may not have wealth opportunities and yet have rich blessings, which can be neglected and wasted and lost.

THE RICH MAN. His name is not recorded; "Dives," as he is often called, is simply Latin for "rich man." Names are of use to describe qualities, virtues, or vices. This man's one great quality was riches. The opposite and contrasting man had a name full of meaning; "God helps." What the rich man fed on, and how he was clothed, is the sum of his earthly history (see Matthew 6. 31, 32). His sin was not that of being rich, but of being without God and without love to man in his riches. Abraham was rich, yet he was called "the friend of God" (James 2. 23).

THE POOR MAN. There is no virtue in poverty itself; but poverty is a condition in which God's help is sought after, and a sense of need is required in those who seek (Luke 1. 53). The poor in spirit are they to whom God comes near; the proud He knoweth afar off (James 4. 6). This same poor man's need was the rich man's opportunity and test—had the rich man been possessed of any of the characteristics of God, he would have effectually helped him. Note, he was "laid" at his door; opportunities come to us if we have eyes to see.

THE COMMON LOT. They both died. Death is no respecter of persons. It takes prince and peasant alike. The poor man's funeral was so unimportant that his burial is not mentioned. Scripture specially mentions that the rich man "was buried." His remains would likely be carried in pomp to the grave, and a funeral service would be held in which his good deeds would be lauded. But so far as eternity is concerned all that counts for nothing.

THE BLISSFUL STATE. If the poor man's body had no grand funeral his soul had a splendid convoy. He was carried by the angels right to "Abraham's bosom," a term which meant to every Jew a condition of perfect bliss. From the rich man's doorstep to the bosom of Abraham was a great transition. Lazarus, although on earth a poor man, was a true child of God, whose trust, as his name indicates, was in the living God.

THE TORMENTED STATE. The body was buried, but the man himself awoke in the place of torment—there is acute consciousness there: ability to see, feel, speak, and hear. He would have Lazarus now to help, but it is too late—the gulf is fixed. A son of Abraham by nature Dives was, but he had not Abraham's faith—earthly relationship,

The Rich Man's Request.

even the best, cannot save. Abraham said: In life thou hadst "thy good things," and we know what they were—good house, good clothes, good food—that was all he wanted, and he got them.

THE DENIED REQUEST. "Send him to my Father's house" (verse 27). If we could hear the voice of the lost, it would be to every unsaved one: "Come to Jesus! Don't come here!" If we could hear the voice of the happy around the throne, it would be: "Come to Jesus!" "The Spirit and the Bride say, Come" (Rev. 22. 17).

THE BRAZEN SERPENT.

READ Numbers 21. 1-9. LEARN John 3. 14, 15. HINTS, Dying men, Rom. 5. 12; 2 Cor. 1. 9; Eph. 2. 1; look and live, Isaiah 45. 22; John 3. 14.

OLD Testament Scripture contains no more direct and unmistakable shadow of the Lord Jesus Christ and His sin-offering work than the portion now under our notice. We have the direct word of the Lord Himself instructing Nicodemus in the typical meaning of that scene so long before enacted in the wilderness on the borders of Edom.

THE DISCOURAGEMENT. "The soul of the people was much discouraged because of the way." Nearly forty years had been spent in wilderness wandering; they had just been refused passage through Edom, and a fresh journey round it was necessary to reach the promised land. All the mercy that they had known in the wilderness seemed small in view of their weary state. Faith and patience are needed for endurance (Heb. 10. 35, 36).

THE SIN. "The people spake against God and against Moses." Their distress found vent in murmuring reproaches, though every morning had brought bread from heaven, and water flowed ever from the smitten rock; they were preserved, and protected, and overshadowed, and provided for, yet they said, "Ye brought us up to die." This was blind unbelief and vile slander. They also said about the manna, "Our soul loatheth this light bread;" and when we remember that this manna was God's foreshadow of His own Christ, the Bread of Life, we see the heinousness of the speech (see John 6. 48).

THE PUNISHMENT. "The Lord sent fiery serpents" among the people, and many died. "The wages of sin is death" (Rom. 6. 23); death came by the serpents, but it was sin that was the cause of death. All who were bitten were worthy of, and under the sentence of, death (Gal. 3. 22, 23; Rom. 5. 12).

THE CONFESSION. "We have sinned;" this is the first step towards the remedy (see Job 33. 27; 2 Samuel 12. 13; Psa. 32. 5; Luke 15, &c.). Their sense of guilt and need led them to God's interceding Man, and through Him to God.

THE REMEDY. A lifted-up serpent (or rather the image of one) in brass on a pole was ordained of God to be the way of salvation and life. The Cross stands out plainly here—lifted up was Jesus, not a sinner, but bearing the likeness of sinners (Rom. 8. 3), and for sinners bearing sin (1 Peter 2. 24) in His own body on the tree.

THE CURE. "Every one that is bitten, when he looketh upon IT shall live." The simplest possible operation is a look (Isa. 45. 22), and EVERY ONE that looked lived. The object to which the eyes of the bitten were directed was IT; there and nowhere else was life to be found. Most important this; it mattered not who carried the message; they had to be clear about this "look"—see the serpent, there is life there. So clear let our testimony be, and let Jesus be "lifted up" in the sin-stricken camp of the world.

HANDFULS OF HELP.

But we see Jesus.

1. Jesus who purged our sins, - - - Heb. 1. 3
2. Jesus crowned with glory and honour, - Heb. 2. 9
3. Jesus, the Author and Finisher of our faith, Heb. 12. 2
4. Jesus made a Surety, - - - - Heb. 7. 22
5. Jesus made a High Priest for ever, - - Heb. 6. 20
6. A High Priest . . . holy, harmless, undefiled,
separate from sinners, - - - - Heb. 7. 26
7. A merciful High Priest, - - - - Heb. 2. 17
8. A great High Priest, - - - - Heb. 4. 14
9. A High Priest who is set on the right hand
of the Majesty in the heavens; who is
able to save to the uttermost, seeing He
ever liveth. And to them that look for
Him, will He appear the second time
without sin unto salvation, - - - Heb. 9. 28

“ Jesus is the name we treasure,
Name beyond what words can tell ;
Name of gladness, name of pleasure,
Ear and heart delighting well ;
Name of sweetness, passing measure,
Saving us from sin and hell.”

On the Tongue.

1. The tongue of the just is as choice silver, - Prov. 10. 20
2. It utters no foolish talking nor jesting, - Eph. 5. 4
3. No flattering; a man that flattereth his neigh-
bour spreadeth a net for his feet, - - - Prov. 29. 5
4. It speaks no evil; in it is the law of kindness, Prov. 31. 26
5. The tongue of the wise is health, - - - Prov. 12. 18
6. A wholesome tongue is a tree of life, - - - Prov. 15. 4
7. The tongue is a little member, - - - - James 3. 5
8. It is a fire; a world of iniquity, - - - - James 3. 6
9. No man can tame it, - - - - - James 3. 8
10. Whoso keepeth his tongue, keepeth his soul, Prov. 21 23

“ If any man among you seem to be religious, and bridlenth
not his tongue, but deceiveth his own heart, this man's religion
is vain ” (James 1. 26).

Four “ Never's.”

1. Whosoever drinketh of the water that I shall
give him shall never perish, - - - - Jno. 4. 14
2. He that cometh to Me shall never hunger, - Jno. 6. 35
3. My sheep . . . shall never perish, - - - Jno. 10. 27, 28
4. If any man keep My sayings he shall never
see death, - - - - - Jno. 8. 51

TALES WORTH TELLING.

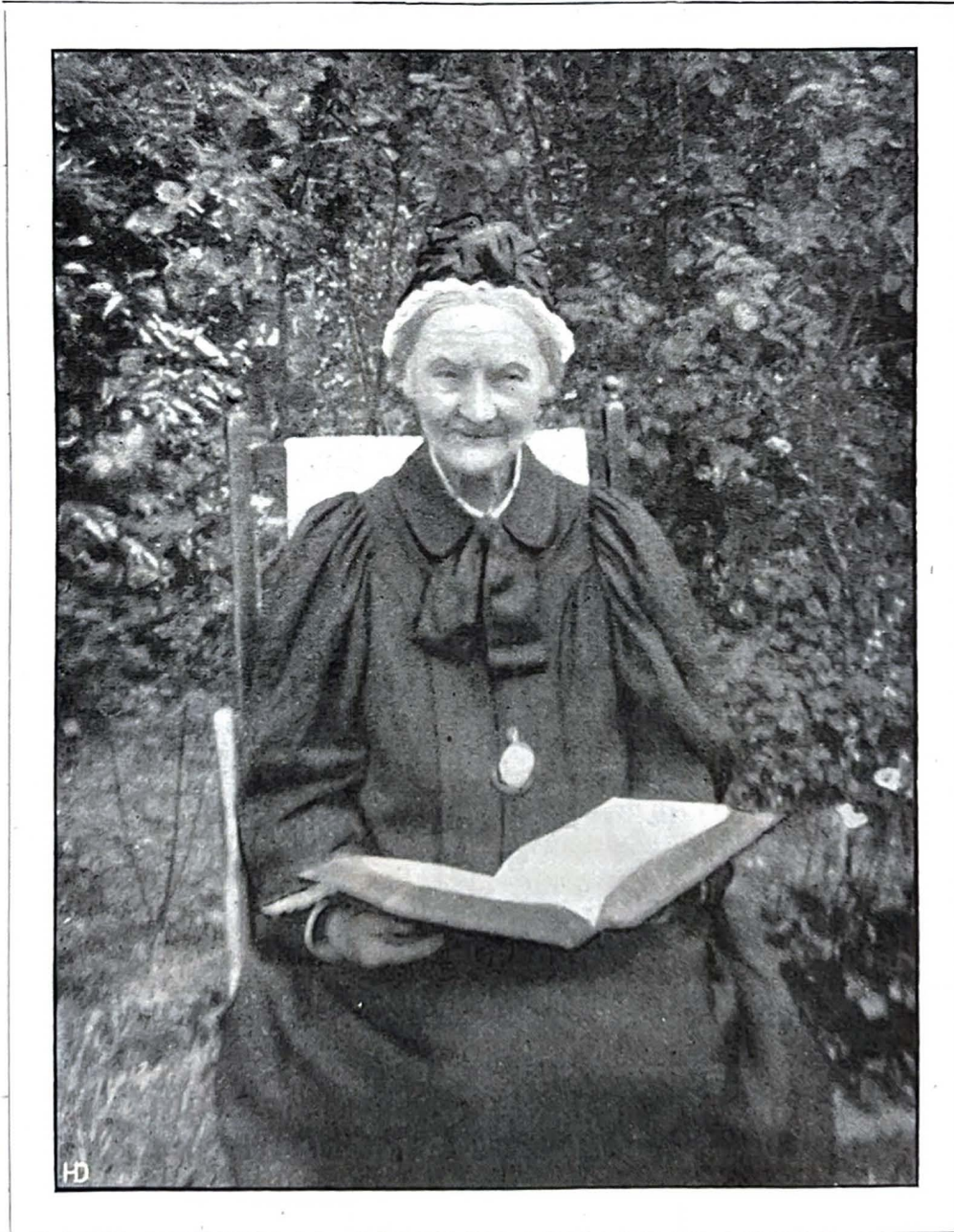
Captured at its Strongest Point.—Edinburgh Castle was captured only once in the whole history of Scotland. Its defenders thought that the steepness of the rock on one side made it inaccessible and impregnable, and they put no sentries there. In the grey mist of the early morning a little party of the enemy crept up the precipitous slopes and surprised the garrison into surrender. It was captured at its strongest point. “When I am weak, then am I strong” (2 Cor. 12. 10). Yet the reverse is often true also—“When I am strong, then am I weak.” “Take heed lest he fall” (1 Cor. 10. 12).

“I Want Him To-night.”—A little girl went with her mother to a hall where the Gospel was preached, and listened quietly to an address on the way to be saved, but it seemed to her as if the preacher spoke only to the grown-up people. On the way home May asked her mother, “Is Jesus a Saviour for a little girl nine years old?” “Yes, indeed, He is,” said her mother. “He is a Saviour for the youngest who trusts Him, as well as for the oldest. He died for *all*, and that takes in my little May as well as her mother. But why did you ask that question, my child?” “Because I want Him for my *own* Saviour, and I want Him *to-night*.” There and then she opened the door of her young heart and let the Saviour in, and He made her very happy (Rev. 3. 20).

A Startling Exposure.—A poor woman in Cincinnati approached Dr. George Herrmann and said, “Doctor, do you ever do anything for charity? I am a poor woman and have heart trouble. Won’t you examine my heart with the X-rays free of cost?” “Yes, I will examine you,” said the doctor. “But, doctor, I do not wish to take off my waist. You can make the examination without taking it off, can’t you?” asked the woman. “It would be better to take it off, but if you insist, leave it on,” was the reply. The X-rays machine began to crackle, and the physician gazed at her heart. Happening to look a bit lower, he was surprised to see some \$20 gold pieces which were hidden in a chamois bag under the woman’s garment. “How is my heart, doctor?” “Your heart is pretty bad,” he vociferated. “You lied when you said you were poor. Take that money out of your waist and pay me \$5.” The woman nearly collapsed, but paid the \$5. Altogether, she had about \$100 upon her. The X-rays had made the discovery. Her secret was out. Her falseness exposed to view. “The Lord looketh on the heart.” (1 Sam. 16. 7). “God shall judge the secrets of men” (Rom. 2. 16).

OUR HOURS OF DISCIPLINE.

LET us bless God for our hours of discipline. Not one is unneeded. Each day's drill is fitting the recruit for God's service. Let us praise Him for each one, and wait with patience the hour when we shall read their results where God can trust us to read them—before His throne, where pride can never enter to puff us up or mar His work. F. WHITFIELD.



MRS. YAPP,
OF LEOMINSTER.

MRS. YAPP, OF LEOMINSTER.

WILLIAM YAPP, of Welbeck Street, London, is the name we first remember seeing on books of a distinctive character. Many of them, including the "Iron Room Addresses," and larger works, contained soul-refreshing truth for the earnest seekers of these days. From 1853 to 1863 Mr. Yapp helped thus as well as ministering in Welbeck Hall. In 1860 he married a daughter of Mr. Robert Warren, of London, three years later they moved to Leominster, the home of Mr. Yapp's boyhood, and in 1874 he was called home. Now, after nearly thirty-seven years of incessant service of his widow, they are again united in the Master's presence.

MARY HARRIS YAPP was born in 1830. From the time when she was brought to the Lord she pursued, by God's grace, a course of steadfast devotedness to Him.

In 1863 Mr. and Mrs. Yapp came to reside at Leominster, where their lives and labours were to become a great spiritual force. Both were ready for special service, and Leominster not only presented a sphere for activity, but became the centre of influences which were felt far and wide.

Some three years before they came to Leominster, the assembly had leased the Waterloo Hotel, which had been closed when the coaches ceased to run in consequence of the opening of the railway, and the large and commodious premises, since known as the Waterloo Rooms, have been used by them for worship and work. In May, 1874, in conjunction with Dr. Maclean, Mr. Yapp introduced the conferences of brethren, which became so striking a feature of the work, and through which Leominster became known to workers in all parts of the world. As many as six conferences were held one year, but the usual number, taking the yearly average, was three. The Waterloo Rooms, with their varied and ample accommodation, were eminently adapted for gatherings, to which fifty and more guests were invited. The idea of Mr. Yapp was to bring Bible students and Christian workers from different parts into touch with each other and a larger fellowship in life and work, and the few days spent at Leominster, with their realisation of the essential unities of Christian faith, meant an inspiration that reached many spheres of Christian activity, and abides still with many workers.

During his closing days Mrs. Yapp asked her husband if he had any wish respecting Waterloo House. His answer was, "It is the Lord's; He will take care of that if He takes me away." As the conferences had proved helpful, it was decided

Mrs. Yapp, of Leominster.

to continue them. Mrs. Yapp, with her helpers, carried out the arrangements for bodily necessities, while Dr. Maclean, Messrs. R. C. Chapman, Henry Dyer, Henry Groves, Henry Heath, and others took the lead in the meetings themselves. The numbers attending them increased, and they were continued till the end of 1905, when, on account of Dr. Maclean's serious illness, and then his home-call, it was thought better that they should be discontinued.

In the early days of *The Golden Lamp*, which was at first conducted by Mr. Yapp, pieces from Mrs. Yapp's pen often appeared, though this was not indicated. In later years her booklets were valued. At the conferences at Leominster she and her sister, Mrs. Maclean, had Bible-readings for sisters, by which many were helped. Mrs. Yapp visited many places once a year, and held similar meetings for sisters, always confining herself to such, in accordance with the teaching of Scripture (1 Tim. 2. 12; Titus 2. 3-5). At other times her house was full of visitors—sisters who had returned from missionary labours for rest, younger ones who were desiring to go out into similar work, and others whose life-work was to be found in other spheres. These were invited with the desire of their being helped in the study of the Scriptures, and in the carrying out of what they learned.

The work accomplished by Mrs. Yapp has been described as unique, and no one acquainted with it will dispute the description. Her personality, her transparent Christian character, her strong faith, her life-devotion to "God and the Word of His grace," and her generous sympathy with Christian work and workers, indicated that she had been called to a ministry of exceptional interest and importance, the full harvest of which is yet to be reaped. In one of her works there is a suggestive reading on "Ministry for God," in which she said, "Surely the Lord Jesus has a right to all our powers, whether of body or soul; all, all should be laid at His feet and used for Him." And living the counsel she gave others, she girded herself with energy and zeal, and sought to continually minister blessing to those within her reach. In another reading, on "Stewardship," she said, speaking to herself and others, "We have only a little while left; let us make the most of it, and see how much time, strength, money, influence, powers, we can send up to heaven."

The supreme interests of Mrs. Yapp's life gathered about the Word of God, the people of God, and the work of God,

Mrs. Yapp, of Leominster.

and a brief reference to each of these may be made. The Word of God was her one Book, and it was her life study. She, of course, read other books, but this was the Book she had been reading all her life, with a desire to hear the divine Voice, read out of it the divine thoughts, and receive the divine message. With a remarkable acquaintance with the Scriptures, setting texts in their proper context, comparing spiritual things with spiritual, and never confusing shadow and substance, it is not surprising that her Bible-readings created unusual interest and attracted large attendances. Selections from these readings have been published in "Strength and Comfort," "Old Testament Shadows," and other works, and their insight, their persuasive power, and their force of appeal, make it easy to understand that on her lips familiar words were living, and stirred the thought and impulses of a true life.

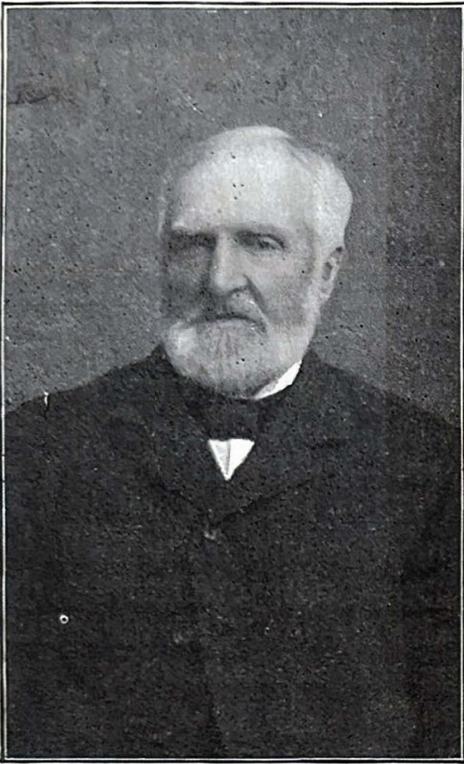
Visiting all parts of the country in such work, she came into contact with large numbers not only at the meetings but in their homes, especially in former days, and her visits brought comfort and cheer to many. She always kept herself in touch with a large circle of friends, who greatly valued her loving letters and wise counsel.

Missionary work had always appealed to her. For some years she was a regular contributor to *Across the Seas*, a missionary paper for young people, and for many years her home has been open to Christian workers. Many worn-out, weary workers from the slums of London and the trials of labours in other countries have visited her, and, renewing their physical, mental, and spiritual powers, have returned to service and found in it larger blessings.

Christian friends who met her at the Hereford Conference, on 11th and 12th May, little thought she would so soon be called hence. She looked very frail, it is true, but that had been remarked for years. She had an attack of pleurisy, and was obliged to take to her bed on 17th May, and on the morning of Lord's day, May 21st, 1911, she entered into rest. Her desire was that when her course was finished she might be taken quickly, and this was granted.

Mrs. Yapp will indeed be missed, but her work will still yield its fruit, and many a worker will realise with a fresh inspiration that, though workers are called to their rest, the work goes on, and that "each worker for Christ but forms one link in the chain that stretches back to the beginning, and that shall stretch on, link by link, down to the end."

A SUPERINTENDENT'S RECORD.



JOHN SMITH.

DURING many visits to the annual treat of the Wishaw Sunday school, we always looked eagerly for the veteran JOHN SMITH, whose record as a superintendent is worthy of note.

Descended from "Old Cameronian" stock, he was brought up under strict Calvinistic teaching, and as a lad often went to church without breakfast, lest by missing the kirk he might miss heaven. In the year 1843, when twelve years of age, Dr. Morrison, of Edinburgh, held open-air meetings in Newmains. He preached salvation for all through simple faith in the Lord Jesus Christ. John Smith was stirred up, and changed to an evangelical

minister, who preached a full and free salvation. Under his preaching, in 1848, he was led to accept Christ as his personal Saviour through the immortal John 3. 16. From the first young Smith was "out and out" for the Lord Jesus Christ. Not long after his conversion he was baptised as a believer in the Lord Jesus Christ in the Cabbage Hole, the name given to a deep part of the Caulder Burn, which runs through Buncle.

Donald Ross, being missionary in Newmains at this time, John Smith and he united in Sunday school and Band of Hope work. Mr. Smith being one of the founders of the Sunday school which afterwards met for long years in Victoria Hall, and now meets in Ebenezer Hall, Wishaw. With this school he was connected for over sixty years, having an unbroken record as superintendent for over fifty years. His robust form, cheerful countenance, silver locks, hopeful words, and remarkable testimony, were an inspiration to all with whom he came in contact. Having caught a cold whilst attending meetings, he passed to his well-earned reward on 2nd February, 1911, and now enjoys the rest that remaineth (Heb. 4. 9), in the presence of the Lord whom he loved so long and served so well. May such a record stimulate young beginners, tired teachers, and tried superintendents to be "always abounding in the work of the Lord" (1 Cor. 15. 58). HYP.

WORDS FOR OPEN-AIR WORKERS.

THE following practical suggestions are of no avail unless those to whom they are addressed are spiritually equipped with *wills* fully surrendered to God; *hearts* energised by Jesus Christ; *minds* equipped and enlightened by the Holy Spirit.

I. THE RING.—Be neat and careful in your dress. Be as still as you can. Don't talk. Keep your eyes on speaker. Pray. Act as you would like the unconverted around the ring to act, and they may follow suit.

II. THE SPEAKER.—Speak from a platform if possible. Be earnest—put “go” into your message. Be simple as well as informing, but don't speak “over the heads” of your audience. Be interesting—there is plenty of room for thoroughly good illustrations in the open-air. Be brief—cultivate the art of saying much in few words.

III. THE SINGING.—Choose hymns with a clear and definite message, preferably with choruses that all can join in heartily. Try to induce the crowd to take up the chorus. Be clear and effective. Put your heart into your song. Remember that “prayer and praise” smashed the walls of the jail at Philippi, and may break down many walls still.

H. L.

TALES WORTH TELLING.

“**Whosoever Believeth.**”—A London city missionary before three hundred ragged children placed sixpence under a book on the table, and said, “Whosoever believeth let him come and take it.” He waited; they were all “*whosoever*,” but only one was “whosoever *believeth*,” a little ragged chap who came up, took it, and said, “Thank you, sir.” “What is your name?” said the missionary. “Cecil Smithers.” “I did not say Cecil Smithers could have the sixpence.” “No, sir,” said the half-frightened boy, “but you did say ‘whosoever,’ and that means me” (John 3. 16; 1 John 5. 1).

Comforted Through a Leaf.—In the thick of the Indian Mutiny, when death was expected every hour, a leaf from the Word of Life carried assurance of protection to two English ladies and some little children kept close prisoners at Sitapur. One of the children fell seriously ill, and the guards allowed a native doctor to send in some medicine. It was wrapped in a piece of printed paper, a fragment from Isaiah: “I, even I, am He that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass?” (Isa. 51. 12). This strengthened their trust in “the everlasting arms,” and comforted them until they were rescued.

HYP.

SUBJECTS FOR SPEAKERS AND STUDENTS.

A Three-fold Formula.

1. For immersion, Matt. 28. 19
2. For supplication, Eph. 5. 20
3. For benediction, 2 Cor. 13, 14

Sovereignty of the Spirit.

1. In regeneration, John 3. 8
2. In ministration, 1 Cor. 12. 11
3. In inspiration, 2 Tim. 3. 16
Js. Fs.

The Touch.

1. The touch of restoration, - - - - Dan. 8. 18
2. The touch of instruction, - - - - Dan. 9. 21
3. The touch of comfort, - - - - Dan. 10. 10
4. The touch of renewed intercourse, - - - - Dan. 10. 16
5. The touch of imparted strength, - Dan. 10. 18 W.E.V.

The Lord's Coming.

1. A word of comfort,
1 Thess. 4. 18
2. A word of warning, Matt. 25
3. A word of encouragement,
Rev. 3. 11
A. M'K.

The Children of Israel.

1. A supported people,
Deut. 33. 27
2. A separated people,
Deut. 33. 28
3. A saved people, Deut. 33. 29
H. T. D.

Triple Testimony of John the Baptist.

1. Repent ye . . . He that cometh after me, - Matt. 3. 1-12
 2. Behold the Lamb of God, which taketh, &c., John 1. 29-34
 3. He that believeth on the Son . . . He that
believeth not . . . - John 3. 26-36
- All things that John spake of this Man were true (John 10. 41)
H. P., Jr.

Inexhaustible Riches.

1. The riches of God's goodness, - - - Rom. 2. 4
2. The riches of God's forbearance and longsuffering, ,, 2. 4
3. The riches of God's wisdom and knowledge, ,, 11. 33
4. The riches of God's mercy, - - - Eph. 2. 4
5. The riches of God's grace, - - - ,, 1. 7
6. The riches of God's glory, - - - ,, 1. 18 G. H.

Things Said of the Believer's Sins.

1. They have been laid on Christ, - Isa. 53. 6; 1 Pet. 2. 24;
2 Cor. 5. 21
2. They have been blotted out, - - - Isa. 44. 22; Col. 2. 14
3. They have been removed, - Psa. 103. 12; Lev. 16. 21, 22
4. They have been forgiven, Rom. 4. 7; Eph. 1. 7; Luke 7. 48;
Col. 2. 13
5. They have been cast behind God's back, - Isa. 38. 17
6. They are cast into the depths of the sea, - Micah 7. 19
7. They are forgotten, Jer. 31. 34; Heb. 8. 12; 10. 17 J. H. B.

INHERITANCE.

PARTAKER of the glory that shall be revealed" (1 Peter 5. 1). Such is the prospect of those who love our Lord Jesus Christ who are now partakers of His sufferings. "We suffer with Him, that we also may be glorified together."

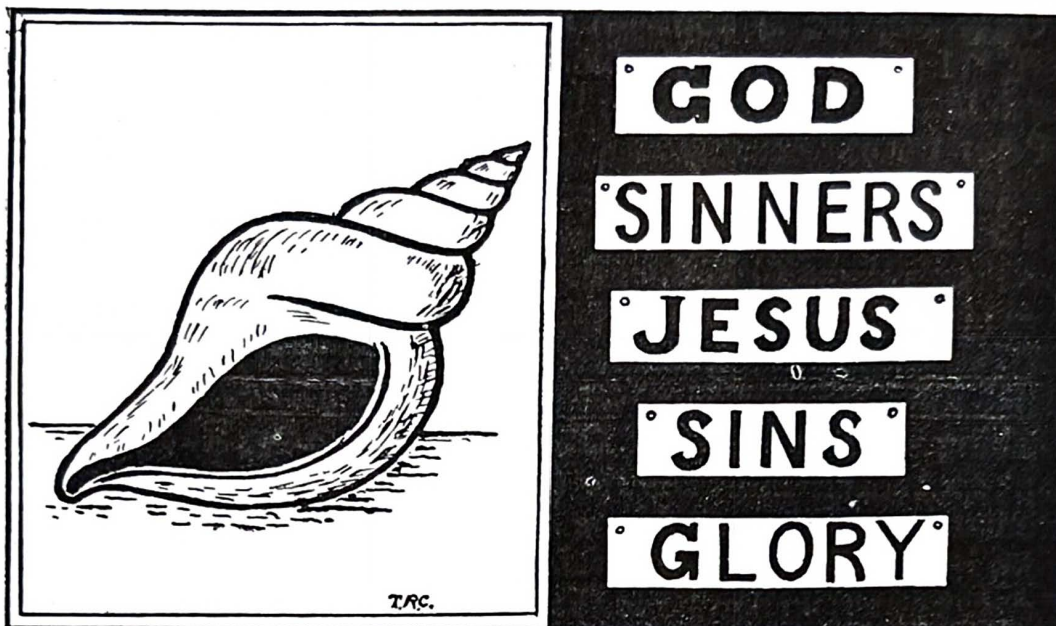
As Children (1 Peter 1. 1-12) we have been quickened, raised, and blessed in Christ with all spiritual blessings. We are partakers of His life, His grace, His power, and we are also sharers with Him of the fruit and triumph of His labour and toil while here below. Sonship in the family of God entails all that this relationship can convey. We are "heirs of God, and joint-heirs with Jesus Christ." "I will divide Him a portion" (Isa. 53. 12) is the promise of Jehovah to His Son. "He shall divide the spoil" the cheer of His people to-day.

In Resurrection (1 Peter 1. 13-25). The hope of the Christian is not directed to schemes of world improvement, nor does the realisation of these hopes depend on any effort of man or men. Our inheritance, like our blessing, is above and beyond the present world. As the Canaan inheritance of the Israelite was on the other side of Jordan, so the inheritance of the Christian is eternal, and on resurrection ground. It is beyond death, and death can have no power on it. Through the resurrection of Jesus Christ the inheritance and the heirs are alike secure.

Incorruptible (1 Peter 2. 1-11). The glory of this inheritance is described in three-fold contrast to the wealth and possessions of earth. Corruption and decay are stamped on all here below. The inheritance of the saint is incorruptible. Defilement and contamination are common to the earth. Our possession is undefiled. However valuable earthly things may be, time alone will reduce them to nothing; but the treasure which is ours "fadeth not away." It is as God Himself, as His Word, and the work of His Son. It is eternal. A city prepared; a kingdom which cannot be moved.

In Possession (1. Peter 3. 1-22). The great danger of the Christian is to imitate Jacob in the endeavour to get both birth-right and blessing at the same time. We cannot. To strive to gain the world must mean spiritual loss now, and loss eternally. Meantime the blessing is ours, but the inheritance waits. Our Forerunner occupies the Father's throne to-day. Grace is manifest, but the day of glory is drawing near, and when He shall appear, we shall be like Him. We shall be with Him, and throughout the eternal ages be the sharers with Him of His power and glory. J.H.

A SERMON FROM A SEA-SHELL.



GET a large sea-shell for object lesson. Many are used as home ornaments. Borrow one, buy at fancy goods shop, or get at seaside. Prepare *five cards* with a word lettered boldly on each: (1) God, (2) Sinners, (3) Jesus, (4) Sins, (5) Glory. Different coloured cards would make more attractive. Or words could be chalked on blackboard, set in shells on sand, or rolled up on ribbons and drawn out of shell. Points:

(1) **THE SEA REMINDS US OF GOD.** "He made it" (Psa. 95. 5). Speak of "His wonders in the deep," to show greatness, wisdom, and care of Creator. "Remember now thy Creator" (Eccles. 12. 1). Contrast the puny creature with mighty Creator.

(2) **THE SEA REMINDS US OF SINNERS.** "The wicked are like the troubled sea" (Isa. 57. 20). Restless, having no peace. "Christ made peace" (Col. 1. 20), only He can give it. Illustrate Christ stilling the tempest (Mark 4. 39).

(3) **THE SEA REMINDS US OF JESUS.** Speak of storms and sinking. Jesus sank beneath storm of God's wrath for our sins. "All thy waves . . . are gone over Me" (Psa. 42. 7) refers to Calvary. Enlarge on substitution.

(4) **THE SEA REMINDS US OF SINS.** Ocean at some places six miles deep, fathomless. The believers' sins are cast "into the depths of the sea" (Micah 7. 19). Teach salvation by faith, and believers' assurance of sins forgiven (Acts 13. 39, &c.).

(5) **THE SEA REMINDS US OF GLORY.** "No more sea" (Rev. 21. 1). The sea speaks of separation, sadness of loved ones parted. Illustrate families broken up by "the rush to Canada." In glory no more sea, no separation, for ever with the Lord. Ask each scholar the question, Will *you* be there? T.R.C.

TALES WORTH TELLING.

Only on the Blood.—A Swedish missionary's last words were, "I go home on the blood—not on my service or any worth in myself, only on the blood" (Col. 1. 14; Heb. 9. 22; 1 Peter 1. 19).

Safe Guidance.—At a certain English port the harbour lights are so arranged that when the pilot of an incoming vessel sees them all in line, shining as one light, he knows the vessel is in the deep water channel which will lead him safely into the harbour, and, keeping the lights in view, he pilots the vessel into harbour, however dark the night. So when the teaching of the Word of God (Psa. 119. 105), the inward impulse of the Holy Spirit (Acts 16. 6), and the outward circumstances of providence (Acts 16. 10) all combine to point in one direction, the waiting servant may "go forward" (Exod. 14. 15) well assured that he is in the right channel.

The Dress of a Peasant—the Voice of a King.—A wise and powerful king used to assume the dress of a peasant and tour through his domains to see in reality how his subjects fared. Stopping at a wayside inn for food and rest, he found it full of travellers. "Who is this?" "Only some beggarly peasant," replied the innkeeper, as he queried the stranger. Instantly a knight stepped forward, and in tones, which brought every man to his feet, exclaimed, "The dress may be that of a peasant, but the voice is that of my lord, the king." To the "Man of Sorrows" Peter said, "to whom shall we go but unto Thee?" (John 6. 68). Thomas said, "my Lord and my God" (John 20. 28). All shall yet crown Him "King of kings, and Lord of lords" (Rev. 19. 16).

The Cork and the Bar of Steel.—In a gun factory a great bar of steel, weighing five hundred pounds and eight feet in length, was suspended vertically by a very delicate chain. Near by a common bottle cork was suspended by a silk thread. The purpose was to show that the cork could set the steel bar in motion. It seemed impossible. The cork was swung gently against the steel bar, and the steel bar remained motionless. But it was done again and again for ten minutes, and, lo, at the end of that time the bar gave evidence of feeling uncomfortable; a sort of nervous chill ran over it. Ten minutes later, and the chill was followed by a vibration. At the end of half an hour the great bar was swinging like the pendulum of a clock. That little cork had an influence on the great steel bar. "None of us liveth unto himself, and no man dieth to himself" (Rom. 14. 7).

MORE PEARLS FROM OLD SEAS.

By Diver T. BAIRD.

SIN has iron arms...Sin's end is endless death...Sin benumbs right sense in souls...Faith thrives most in sorrow's soil...Christ not *diffused* is Christ *abused*...If God is not God, what is He?...They who live near heaven attract to heaven...God's centre is everywhere; His circumference is nowhere...God's bounds are immeasurable boundlessness...God knows no past; God knows no future...To grasp divine essence requires divine largeness...God moves in one unmoved and unmoving present...God is one vast expanse of never varying oneness...The only sin Christ ever knew was *our* sin...Men hate *life* because it ends in *dying*...Men hate *death* because it brings to *judgment*.

SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

THE CRY OF NEED.

READ Luke 18. 1-14.

LEARN James 4. 9.

HINTS, Evil pride, Isaiah 65. 5; blessed contrition, Isaiah 66. 2.

WE have for subject now two parables spoken by our Lord with direct reference to prayer; the first as to its urgency and constancy, and the second as to its spirit and manner in order to be acceptable.

THE IMPORTUNATE WIDOW. "Men ought always to pray, and not to faint" (verse 1). To illustrate the importance of prayer, and that the people of God should not lose heart the Lord speaks a parable. A widow (representing weakness, approaches a judge, representing strength) to have certain wrongs righted. He was an unjust judge, and would not listen to her. The widow was determined to have her wrongs righted. She could not reach him through his conscience, for he "feared not God:" nor could she influence him through his fellow-men for he regarded not man (verse 2). She accomplished her end, however, by tiring him out. By her importunity she got the desires of her heart.

THE OPPRESSED CHURCH. The widow would represent the oppressed Church, which cries to God for deliverance. By the parable, the Lord encourages them to *continue* in prayer. If by importunity the widow extracted from an unjust judge an answer to her request, how much more will our heavenly Father hear and answer us. All the troubles of His people will be put right at the return of the Lord Jesus Christ (2 Thess. 1. 7). Judgment is delayed for a two-fold reason: (1) To try the faith of the people of God, and (2) because of the long-suffering mercy of God towards His enemies. He willeth not the death of any (2 Peter 3. 9).

THE PHARISEE'S PRAYER. "The Pharisee stood and prayed thus with himself" (verse 11). It is quite true he tacked on the name of God at the beginning of his petition, but really his prayer was *to* himself, and *about* himself. He was free from every fault, and he did more than the law required. Truly, he trusted in himself. He was full of pride, and full of self. If the publican was *the* sinner, the Pharisee, in his own eyes, was *the* saint. God resisteth the proud (James 4. 6), and there is no justification for the self-righteous.

The Cry of Need.

THE PUBLICAN'S PRAYER. A publican (tax-collector), referred to in the Pharisee's prayer as amongst extortioners, unjust persons, adulterers—this man also went to pray. He took the far-off place, for he knew it was his (Eph. 2. 13); his eyes cast down, for his iniquities had hold of him (Psalm 40. 12)—he could not look up; and smote his own breast, the seat and source of his trouble (Matt. 15. 19). He is a picture of thorough conviction of sin.

THE EFFECTUAL PRAYER. It was very short. It was very real. Two very good qualities; but the best of it was, it owned the worth of the Sacrifice. The word he used is the same as in Rom. 3. 25, Heb. 2. 17, 1 John 2. 2, and 1 John 4. 10, where it is the propitiatory work of Jesus that is referred to. A sinner he said he was, a sinner he felt he was; one hope, one plea he had—God's propitiatory power in the work of the Sacrifice; that he trusted in, not in himself; himself he despised, not others. He "went down to his house justified." Who justified him? God! (Rom. 3. 26). How was he justified? By trusting in the appointed Sacrifice. When? The moment he trusted.

THE YOUNG RULER.

READ Luke 18. 18-30. LEARN Romans 3. 20. HINTS, Life a gift, Romans 6. 23; to the dead, Eph. 2. 1; without merit, Titus 3. 5.

ETERNAL life is the subject of this lesson—how it was viewed by this wealthy and moral-living young man; the mistakes he made, and the teaching of the Lord Jesus in his case and condition, are matters full of instruction.

THE YOUNG RULER. This young man had all that men think is productive of happiness here. (1) He had wealth—he was rich. He had health—he was young. He had power—he was a ruler. Yet he recognised beyond the present there was the future; and while he had every provision for time, he wished to be right for eternity. In this he is a contrast to many to-day who give every attention to the present life, and think little about the welfare of the soul.

HIS CHARACTER. "Jesus . . . loved him" (Mark 10. 21). He manifested some beautiful traits of character, and the Lord could admire natural worth. There was *reality* in him—he came running (Mark 10. 17); he was *respectful*—he addressed the Lord as "Good Master" (v. 17); he was *reverent*—he came kneeling (Mark 10. 17). Altogether, he was an exemplary young man, but he had the inner consciousness that something else was needed to insure eternal life.

HIS QUESTION. "Good Master, what shall I *do* to inherit eternal life?" (v. 17). The young ruler wanted eternal life on the "doing" principle. He would *inherit* eternal life. A young man enters on his inheritance at the age of twenty-one by right of birth. The ruler's question was virtually, "What must I *do* to obtain eternal life as my *right*?" What a mistake! The *gift* of God is eternal life (Rom. 6. 23).

THE LORD'S ANSWER. "Why callest thou Me good?" (v. 19). The young ruler recognised Jesus merely as a Jewish teacher, but if his testimony was correct that Jesus was "good," then He must be God, and as there was none good but God, he (the ruler) could not be good. The ruler claimed to have kept the law, but when put to the test he failed; for had he really "loved his neighbour as himself" he would have been willing to have shared his riches with the poor. The young man's measurement of goodness was not a correct one. Measured by other men, he might be good in comparison with them; measured by the goodness of God, how imperfect the best. "All have sinned and come short" (Rom. 3. 23). Jesus the Good One is the standard of goodness. "Ye know the grace of our Lord Jesus Christ" (2 Cor. 8. 9).

The Young Ruler.

THE LOST OPPORTUNITY. The young ruler "went away" very sorrowful. Had he been a poor man, it would not have been so difficult; and had he not thought himself somewhat "good," needing only to do some more good to be satisfied and obtain eternal life, he would not have been sorrowful. The lesson shows that this man was not in condition of soul to come lost and bankrupt and be saved by grace alone. "Not of works, lest any man should boast" (Eph. 2. 9), "but according to His mercy" (Titus 3. 5), "through the redemption which is in Christ Jesus" (Rom. 3. 24).

THE BEGGAR'S CRY.

READ Luke 18. 35-43. LEARN Isaiah 9. 2. HINTS, Spiritual blindness, John 3. 3; 12. 40; 2 Cor. 3. 14; cure, John 12. 46.

IN this narrative we have an excellent picture of the way in which salvation is reached by needy and helpless souls. The various points rise up in a natural and simple fashion, and encouragement and warning can easily be taught by the incidents recorded.

THE BLIND MAN. Bartimæus was blind and poor: he lived on the charity of his fellows. He was thus a fit subject for the grace of God. The ruler in our former lesson was kept from Christ by his riches: Bartimæus was not only poor, but he was fully alive to his dire need. A true estimate, in some measure, of man's condition is necessary in order to salvation. The whole man never calls the doctor (Mark 2. 17); the Gospel is preached to the poor (Luke 4. 18); the rich are sent empty away (Luke 1. 53).

HIS OPPORTUNITY. "Jesus passed by" (Matt. 20. 30). The Lord Jesus was on His way to Jerusalem to die, and would never pass that way again. To Bartimæus it was the first and last, the only chance; and he did not neglect it (Heb. 2. 3). "*Now* is the accepted time" (2 Cor. 6. 2); but there will come a last opportunity for the sinner accepting Christ. The call of grace will soon give place to the "depart" of judgment (Matt. 25. 41).

HIS CRY. "Jesus, thou Son of David, have mercy on me" (verse 47). Above the din of the passing crowd rose the voice of the beggar man. The crowd had no heart for him or his need. He would have remained blind if he had heeded the crowd. One ear was sharp to hear; one heart was kind to respond to that cry. The Shepherd ear, the Shepherd heart of Jesus, can hear above all sounds the bleat of a lost sheep. Note the character of the cry; it was intense, persistent, and personal, and to the right Person. Moreover, although but a poor, blind beggar Bartimæus recognises in Jesus of Nazareth the Son of David—the promised Messiah. This was more than the scribes and Pharisees did.

THE LORD'S RESPONSE. The crowd would hinder his approach to Christ, but the Lord encourages him. "He calleth thee" (Mark 10. 49). This is true to-day. Jesus is calling, waiting on the coming sinner, ready to save the one who is ready to perish. "Casting away his garment," Bartimæus rose and came. His action is equal to his cry, and in keeping with it. Whatever hindered is put away. Neither crowd nor garment is suffered to prevent him reaching Jesus and getting the blessing.

THE PRAYER OF NEED. Jesus knew well what Bartimæus wanted and needed, but he wished the man to put it into words and shape. "Lord, that I may receive my sight" (Mark 10. 51)—a form of prayer very definite, very simple, intensely real; something like, "God

The Beggar's Cry.

be merciful to me, a sinner." It would be well if men and women were as anxious to-day to get their spiritual sight as Bartimæus was to have his natural eyes opened.

THE ANSWER OF GRACE. Jesus gave him sight freely, and put no claim upon him, yet we read, "he followed Jesus in the way" (Mark 10.52). Thus we lose sight of the once blind man. He is no longer a beggar, blind; his place is no longer by the wayside of Jericho, but in the way of Jesus, to the glory of his Saviour and his own great blessing.

THE GOODLY LAND.

READ Numbers 13. 17-33. LEARN Hebrews 3. 18, 19. HINTS, A better country Hebrews 11. 16; prepared, John 14. 2; reserved, 1 Peter 1. 4.

AT Kadesh-Barnea, eleven days' journey from Sinai (Deut. 1. 2), the Israelites halted, and there the people urged Moses to send men to search out a way for the people (Deut. 1. 22). This plan received God's sanction (Num. 13. 2), and twelve men were chosen and appointed, two of them being Joshua and Caleb.

THE USE OF THE SEARCH. To get a definite knowledge by actual contact with the Promised Land, and so help and confirm the faith of the people. It is a good thing to believingly seek a more intimate knowledge and keener appreciation of the things prepared by God for His people (1 Cor. 2. 9; 1 Peter 1. 10), so that what is learned may be communicated to others (1 John 1. 3). †

A TRUE REPORT AND EVIDENCE. "Surely it [the land] floweth with milk and honey" (Exodus 3. 8), and "this is the fruit of it." Figs, pomegranates, grapes (the latter a great bunch carried by two men on a pole between them), showed that the Promised Land was all that God had said it was. There in the wilderness the people could see and taste the earnest of things unseen (Eph. 1. 14).

DIFFICULTIES OBSERVED AND NOTED. "Nevertheless" the people are strong, and the cities have great walls; sons of Anak are there; besides, Amalek, &c., &c., oppose. This was all quite true (Eph. 6. 12).

A COURAGEOUS REPORT. Evidently the people began to express emotion, for Caleb "stilled the people before Moses," saying, "We are well able to overcome." Caleb was doubtless counting God in his "we" (John 15. 5; Phil. 4. 13).

AN UNBELIEVING REPORT. The other ten explorers joined in traducing the land and exaggerating the obstacles, and said, "The land eateth up the inhabitants," probably meaning that it was unhealthy; and besides, "the gigantic sons of Anak made us feel like grasshoppers." God was left out of their "we" entirely (Isaiah 51. 12; Luke 12. 4).

AN UNBELIEVING PEOPLE. "The people wept that night," and "murmured" against Moses—all the past forgotten, the promises and word of God treated as figments and fraud. What a pitiable sight!

A PRAYER HEARD AND ANSWERED. "Would God we had died in this wilderness!" This literally came to pass, and they all died in the same wilderness. It is possible for God to take men at their word.

A MAD PROPOSAL. "Better for us to return unto Egypt." They would set aside Moses and God, and with a self-chosen leader go back to the brick-kilns and bondage. Was ever folly so great, proposal so daring? Yet God did not forsake this people, or abandon His purpose. His covenant is sure, and though it takes forty years to expiate the sin, God will bring His own counsel to pass. Surely it is frail man's wisdom to get to know Him in Jesus Christ, and be saved from folly and death (John 17. 3).

HANDFULS OF HELP.

Two of God's Dwelling Places.

" 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).

Two temples doth Jehovah prize,
Nor will from either e'er depart !
One temple is above the skies,
The other is a lowly heart.

The King of Glory.

" While He blessed them, He was parted from them, and carried up into heaven " (Luke 24. 51). . . . " Lift up your heads, O ye gates ; and be ye lift up, ye everlasting doors ; and the King of Glory shall come in " (Psalm 24. 7).

" WHO IS THIS KING OF GLORY ? " (Psalm 24. 8).

1. The Lord of hosts, - - - - - Psal. 84. 3
2. The One mighty to save, - - - - - Isa. 63. 1
3. The One who sat as King at the flood, - - - - - Ps. 29. 10, R.V.
4. The One who sits as King for ever, - - - - - Ps. 29. 10, R.V.
5. He, over whom, for us, passed all the waves
and billows of God's wrath, - - - - - Psal. 42. 7
Matt. 27. 46
6. He who stilled the storm on the sea of Galilee, Mark 4. 39
7. He who said to His disciples: Fear not little
flock, it is your Father's good pleasure to
give you the kingdom, - - - - - Luke 12. 32
8. He who raised the dead to life ; who gave
bread to the hungry, and sight to the
blind, - - - - - Matt. 14. 15-21 ; 20. 34
Lu. 7. 10-15
Jno. 11. 1-44
9. He who now watches over us to do us good, Jer. 31. 28
10. He who will direct all our ways ; and make
the crooked places straight, and the rough
places plain, - - - - - Isa. 45. 2
11. He who will cause all things to work together
for our good, - - - - - Isa. 40. 4
Rom. 8. 28
12. He will not, perhaps, change the circum-
stances of our life, however painful they
may be ; but use them to mould His
blood - bought treasure, that it might
become a pleasant vessel in His sight ;
a vessel meet for the Master's use, and
to adorn the palace of the King, - - - - - 1 Pet. 1. 18, 19
2 Tim. 2. 21

This is the King of Glory ; the King of kings, and Lord of lords.

TALES WORTH TELLING.

The Machine Without Thread.—"I like to 'sew' when there is no thread in the machine, it runs so easily," said a little girl. This "sewing without a thread" is very easy indeed, and the life machine will make a great buzzing, but labour, time, and force will, in the end be far worse than lost. "Work *out* your own salvation" (Phil. 2. 12) but make sure it is *in* first.

"I will Mention your Name."—A little boy went with his father to a Gospel meeting. The father, who was to preach, said, "You must be very attentive to-night, Hans, for I will mention your name." "What will you say of me, father?" said the boy: "You must wait till you hear," replied the father. On the way home the boy said, "You didn't mention my name, father." "Oh, I did, many times," he replied. "It was 'sinner.'" "While we were yet sinners" (Rom. 5. 8). "Christ Jesus came into the world to save sinners" (1 Tim. 1. 15). "Ungodly sinners" (Jude 15).

Sparrows Supplanting Nightingales.—A London evening newspaper said: "Bird-lovers will regret to learn that hordes of sparrows have lately invaded the 'thicket' of Epping Forest above Chingford, which was formerly a favourite haunt of nightingales. The feathered miscreants are driving the song-birds away from the parts of the forest they infest." The chattering sparrow-like worldlings are driving away God's nightingales from the Church. It has been truly said, "God put the Church in the world, but the devil has put the world into the Church." "Sanctify (or separate) them through Thy truth" (John 17. 17). "What part hath he that believeth with an infidel" (2 Cor. 6. 15).

The Idiot and the Apostle.—C. H. Spurgeon once told of some Christians who had been teaching an idiot all they could, but it was weary work. He had a little brain left, and after long teaching, and especially teaching him the great doctrine of faith, one of the teachers began to question him, and said, "John, have you a soul?" The poor creature replied, "Nay, I have no soul." The teacher thought that he had spent his labour for nothing; but the poor lad went on to say, "I had a soul once, but I lost it, and Jesus Christ found it, and I always let Him keep it, so it is His, and not mine." Idiot though he was supposed to be, he could say with the apostle Paul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

LASTING SERVICE.

ONE soul saved by our means is a living stone added to the edifice. One soul made holier and better through our labours is a new ornament to the unseen sanctuary. Not a toil, a self-denial, or a tear, shall fail of recognition: though lost to the view of men, "the day will reveal it." This is the only work of which the fruit cannot be lost.

J. W. A.



WILLIAM M'DONALD,
OF PENANG.

WILLIAM M'DONALD, OF PENANG.

WILLIAM M'DONALD, missionary in Penang and the Straits Settlements, was a name familiar to many for long years. He was converted at a watch-night service at Haggerston Church on the last night of the year 1859, the preacher being Mr. Dugard, a curate there, who subsequently left, as God had taught him that regeneration was through faith in the Lord Jesus Christ, His atoning death, and the work of the Holy Spirit. Mr. M'Donald then became associated with a company of Christians called "A Free Church of England," of which Mr. Dugard was the minister.

In the year 1861 he visited Jersey on a holiday, and while there received the truth concerning the gathering unto "the Name" (Matt. 18. 20) of the Lord Jesus Christ, and he subsequently opened his own house for a simple meeting and "the breaking of bread" (Acts 20. 7). This, later on, led to the gathering at Homer House, Dalston. Either in the year 1863 or 1864 Mr. M'Donald came to a young men's class for searching the Scriptures held in the house of Mr. Stunt in South London. These young men had mostly been converted during the years 1859-1861.

In the summer of 1864 Mr. F. Stunt, son of above, spent a holiday with Mr. M'Donald in Jersey. They stayed at St. Heliers in the house of Mr. Sinel, and Mr. M'Donald met there his first wife, Miss Eliza Sinel. It was a busy, happy holiday. As young Christians they were full of their "first love," and the desire to make known their Lord and Saviour. There were openings in many ways in fellowship with the Christians in the meeting in the town, which were gladly entered into. A service held in a camp of soldiers at Grève de Lecq is well remembered, so are open-air services in the Royal Square, St. Heliers, in the park, and in other places.

Mr. M'Donald's temperament was bright and genial. Nevertheless, in his conversation he certainly manifested the "gravity, sound speech that cannot be condemned," commended in Titus 2. 7, 8 as the becoming behaviour of godly young men. He did not hesitate to speak "with grace, seasoned with salt" (Col. 4. 6).

He was in the legal profession, and highly esteemed; and had he continued where he was he would undoubtedly have been a successful man of business. He was particular in little things, and in his exhortations insisted on the injunction to "owe no man anything" (Rom. 13. 8). He was a great

William M'Donald, of Penang.

“lover of hospitality” (Titus 1. 8), and sought to inculcate this at every opportunity. If he was asked to visit you it would not be an uncommon thing for him to bring others with him, and then say to his host or hostess how greatly they were being privileged by receiving those uninvited guests so dear to the Lord.

In the summer of 1866 Mr. M'Donald made known to some brethren that God had shown him he was to leave all and follow Christ, and that it had been made plain that he was to go out to Penang, in the Straits Settlements. He was plied with questions. Was he going to give up his good situation? Was he going to break up his comfortable home? Was he going to join a missionary society? If not, how were he and his family to be maintained? How were the passage monies and outfits to be provided? To these questions, and others, he replied that he was prepared to trust in God, and give up all for Christ's sake.

On his desire being made known, the brethren at Welbeck Street, London, and other assemblies, readily sent offerings, with the result that with some articles of jewellery offered and sold there was a considerable sum of money got together. The whole of what had been done was altogether unknown to our brother, who had with his own substance been preparing for outfits, &c. A large farewell meeting was arranged in his own assembly at Paragon Road, Hackney, at which brethren were present who have long since departed to be with Christ. When Mr. M'Donald heard what had been done he said it was not needed, as Mr. George Müller had already paid for the passages, then much higher in amount than now. In addition to his orphan work Mr. Müller had large missionary interests. There was, however, a use for the money, as Mr. Müller, in his love and forethought, decided to send it on to Mr. M'Donald by a faster ship than the one by which he was sailing, so that it might be awaiting him on his arrival at Penang. How different things were in 1866 to what they are now! After arriving in Penang, on one of his early journeys, Mr. M'Donald wrote, in reference to Cairo, that enough of the works of the fallen sons of Adam were visible there without going out to see the Pyramids, showing how he was absorbed in eternal realities, and was not looking at the things “seen,” so attractive to men.

His wife died in Paris on her way home to England on the second homeward journey. In the year 1880 Mr.

William M'Donald, of Penang.

M'Donald was married to Miss Mary Piercy, who had been in the Straits for several years, in Singapore. Her life work and service are well known, and it is cheering to hear that she is contemplating staying in Penang for the present.

Twice or thrice during his sojourn in the Straits Mr. M'Donald visited the Australian colonies of Victoria, New South Wales, Queensland, South Australia, and also New Zealand, and while using these occasions to visit his children and grandchildren, his earnest desire was the stirring up of the Christians in these parts to fellowship in the Gospel. In these visits several were led to think of going forth for His Name's sake. He also paid visits to Burma. One phase of service was peculiarly precious to Mr. M'Donald in connection with the lepers. He loved to journey to the Leper Island, though often fraught with danger. How he must delight now to meet saved ones amongst those in the glory.

In October last Mr. M'Donald seemed to be conscious that the "time of his departure" (2 Tim. 4. 6) was at hand. In the last letter the writer had from him he said that "his life tenure had been wonderfully prolonged," looking at himself as indeed only a tenant of a frail tabernacle in contrast with the "house not made with hands, eternal in the heavens" (2 Cor. 5. 1).

After over fifty years of service for the Master, forty-four of which were spent in Penang, he died shortly after the watch-night service, 1910-11, after a fortnight's illness, suffering acutely from Bright's disease, but his end was truly peace. He had his desire of dying in harness, and would seem to have entered as a barque in full sail into the harbour calm in glory to abide. The following words in a recent letter from Mr. M'Donald contain great thoughts: "Children of all nations would form a grand sort of huge picture; children of God saved unto glory will form the grandest group of all in the heavenlies." Having begun his Christian life at a watch-night service in 1859, after a full and faithful record of half a century he practically ended it at a similar meeting, still on the *watch* for his Lord and the souls of dying men. Our beloved brother has now entered that land where there is "no more night," and "no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21. 4). May it be ours to be imitators of him in so far as he was a follower of our blessed Lord. F. S.

THE TEACHER'S HAND-BOOK.

IT is in the Scriptures that the Christian finds his call to service for Christ; from the precepts thereof he learns the limit and sphere of such service; by its precious truths he has been quickened, saved, and fitted to serve, while the service to which he has been called means the conveying of the same truths to others.

The Service. No apology is needed for work amongst the young. The Master's example and words should suffice for every disciple of His, yet before the teacher commences the important work of instructing the child, it is well that he should know the call of God to that service. He has it in the Scriptures as clearly as any other worker in the vineyard. To train the youth (Exodus 2. 9), to encourage him to come to Christ (Matt. 19. 14), to remove every obstacle which would prevent this coming, to bring him to Christ (John 1. 42) is surely work which needs nought else to give it dignity.

The Sphere and limitations of that service are also laid down for us in the Scriptures. Sunday school teaching is neither intended to make up for the lack of home instruction, nor to supplement it, but is a definite effort on the part of the worker to reach the heart of the child, and win it for Christ. To present the precious truths of the Gospel as the object for the child's faith and affection in such a way that its heart will open to receive them as the bud opens to the summer sun. Conversion to a child is a revelation which effects a revolution. The aim of the teacher is not to produce the results, but to supply the material, to conform to the conditions, to use every legitimate means which love and faith can suggest to secure an entrance for the seed, and to leave the question of results to God.

The Capability of the teacher for the work depends upon the ministry of the WORD by the Holy Spirit. It was the living seed which first brought life to his dead soul (1 Peter 1. 23). By its sincere milk he was nourished in those early days of spiritual growth. Its deeper truths become the strong meat of his soul. Its searching power becomes effectual for the cleansing of his life, and conforming it to the will of God (Heb. 4. 12). He finds it a sword in his hand wherewith to overcome the assaults of Satan. As he uses it he finds it a hammer to break the rocks of indifference and sin in pieces, while to his own soul it is sweet as honey and sweeter than the honeycomb. It is "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man

of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3. 17).

The Material. Like a true hand-book it not only gives the instructions and the conditions, but it also supplies the material for the work. All Scripture is profitable, and in the whole we have a perfect revelation of God—a perfect declaration of His Son. The teacher goes not a-waring on his own charges. The Word of God is the illimitable store-house from which the worker may draw for every circumstance and emergency. Here let me say, however, that the teacher who confines his study of it to learning the conditions with a few extra minutes to the consideration of the lesson or portion is not likely to have either joy or blessing. It is a poor hand-book you consult only for others. To have a treasure house from which may be brought things new and old should be the aim of every Christian worker, and to accomplish this it will be necessary to "give thyself wholly to them" (1 Tim. 4. 15).

J. H.

TALES WORTH TELLING.

The Surgeon and the Child.—A little girl was to undergo an operation. The physician said to her as he was about to place her upon the operating table, "Before we can make you well we must put you to sleep." The little girl looked up, and, smiling, said, "Oh, if you are going to put me to sleep I must say my prayers first." Then she knelt, and said:

"Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep;
If I should die before I wake,
I pray Thee, Lord, my soul to take."

The surgeon said afterwards that he prayed that night for the first time for thirty years. "A little child shall lead them" (Isa. 11. 6). "In all thy ways acknowledge Him" (Prov. 3. 6).

Moody and the Scoffer.—A scoffer once said to D. L. Moody, "I do not think much of Jesus Christ. I think that the man who invented illuminating gas has done more for the world than Christ." To which the sharp American promptly replied, "My friend has a perfect right to his opinions. I suppose he would carry his view into practice. Now, when I come to die, I shall send for a man who can talk to me about Jesus Christ, the Saviour of sinners; but I suppose that our friend would send for the nearest gasfitter." "Whom say ye that I am?" (Luke 9. 20). "What think ye of Christ?" HYP.

SUBJECTS FOR SPEAKERS AND STUDENTS.

Past—Present—Future.

1. CONVERSION, - Turned to God from idols, - 1 Thes. 1. 9
The sphere of faith.
2. CONSECRATION, Serve the living and true God, - 1 Thes. 1. 9
The domain of love.
3. CONTEMPLATION, Wait for His Son from heaven, 1 Thes. 1. 10
The place of hope. W.R.

A Three-fold Loss.

Saviour's Loss, - Phil. 3. 7
 Saint's Loss, - 1 Cor. 3. 15
 Sinner's Loss, - Matt. 16. 26

Three Rejoicing Men.

Rejoicing Prisoner, Phil. 1. 18
 Rejoicing Pursuer, Acts 8. 39
 Rejoicing Patriarch, Jno. 8. 56
Js. Fs.

Backsliding—Four Steps Away.

1. Gone far from Me, and become vain, - - Jer. 2. 5
2. Two evils; forsaken Me, and hewed out
broken cisterns, - - - - Jer. 2. 13
3. My fear not in thee, - - - - Jer. 2. 19
4. Said no hope (verse 25), and turned their back, Jer. 2. 27
A. M. P.

The Aggressive Christian's Position.

1. A pupil sitting at the feet of Jesus, - - John 11. 32
2. A soldier putting on his spiritual armour, - Eph. 6. 14
3. A runner laying aside every weight, - - Heb. 12. 1
4. A sower sowing beside all waters, - - Isa. 32. 20
5. An ambassador beseeching men to be reconciled, 2 Cor. 5. 20
6. A priest offering spiritual sacrifice, - - Rom. 12. 1
7. A fisher casting the net on the right side, John 21. 6 R.L.

Utilisation of Pressure the Secret of Power.

1. Pressed out of measure, - - - - 2 Cor. 1. 8
2. Pressure of sins, - - - - Psa. 32. 4
3. Pressure of temptation, - - - - Acts 20. 24
4. Pressure of Satan, - - - - Eph. 6. 12
5. Pressure of circumstances, - - - - 2 Cor. 11. 23-28
6. Pressure of the spirit and prayer,
Luke 22. 44; 1 Thes 3. 10
7. That the power of Christ may rest, - - 2 Cor. 12. 9
8. Confession and forgiveness, - - - - Psa. 32. 5
9. God-given escape, - - - - 1 Cor. 10. 13
10. The destroyer of the would-be destroyer, - 1 John 3. 8
11. Pleasurable weakness, - - - - 2 Cor. 12. 10
12. Was heard, - - - - Heb. 5. 7
13. Was Spirit helped, - - - - Rom. 8. 26 B.C.M.

THE CHRISTIAN'S CONFLICT.

ONE of the earliest evidences of spiritual life is warfare. At conversion the believer is set free from the bondage of sin, is born from above, becomes possessed of the Holy Spirit, and "the flesh lusteth against the Spirit" (Gal. 5. 17).

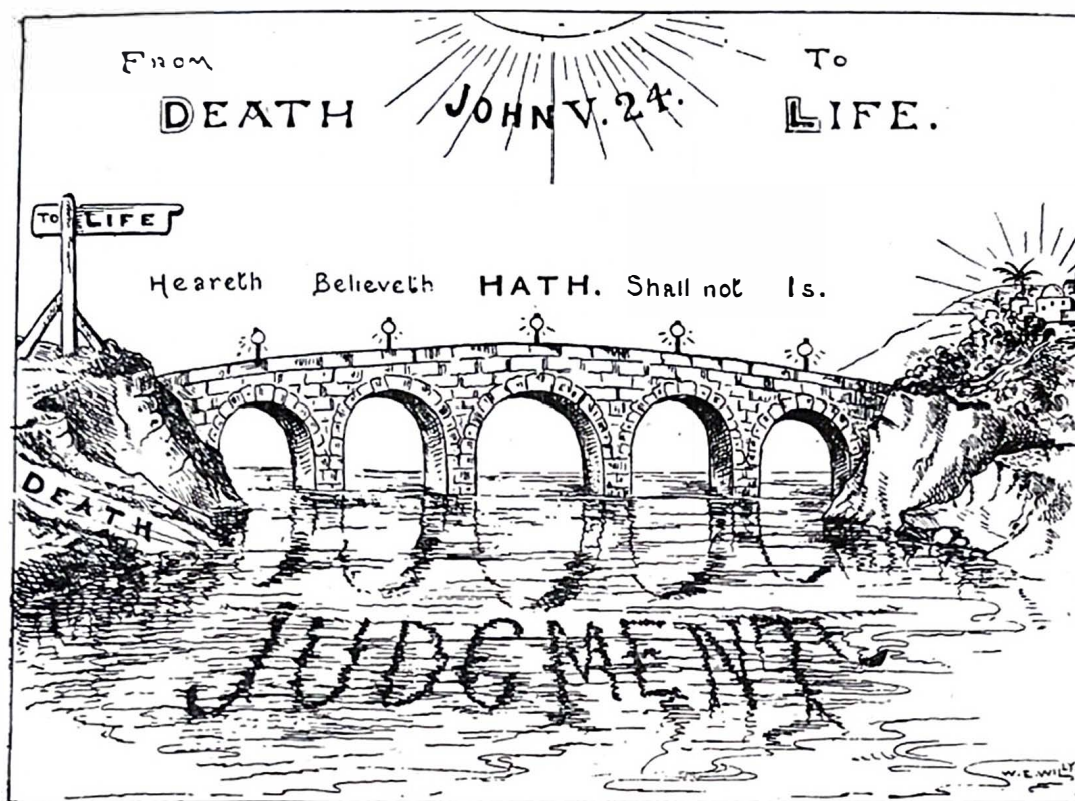
Our Warfare (1 Tim. 1. 1-20). As Amalek was the continual enemy of the Israelite, so the flesh—that evil nature corrupted by sin on which Satan can operate, and through which he can attack—is the perpetual enemy of the child of God. The experience of the Christian is to be between two opposing forces—the natural, which would drag him down; the spiritual, which responds and aspires to God from whom it emanates and is sustained (Rom. 7. 19). It is suggestive of the character of the conflict that it is called "The good fight of faith."

Our Resources (1 Tim. 2. 1-8) are best described by the two-fold picture of Israel's strength—(1) in the conflict with Amalek, while Joshua led the hosts of Israel, Moses was upon the mountain top, and success was dependent upon the uplifted hands of the mediator (Exod. 17. 12); (2) in the conquest of Canaan Joshua's first lesson was that above him was the captain of the Lord's hosts. He was the follower, and success was dependent on the angel of the Lord going before (Joshua 5. 14). By the prevailing power of the Saviour upon the throne (Heb. 2. 18), and by the indwelling Spirit, the saints' ultimate victory is secured (1 John 4. 4).

Our Enemies (1 Tim. 4. 1-16). The aim of Satan is to rob the believer of the blessings which are his through grace—to prevent him from entering into the possession of what is promised in Christ. He can manage it either by filling our minds with fleshly things or through unbelief and self-occupation, preventing the appropriation of our blessings in Christ. Within we have the flesh, self-will, self-sufficiency, and impatience; without there is the world with its lust; and in the heavenly places is the Prince of the power of the air. Three tireless enemies.

Our Victory. The dangers which beset the Christian are two-fold—first, the effort which arises from legalism with its endeavour, labour, and bondage; second, the indifference which presumptuously and indolently accepts, but fails to respond to the goodness of God. Both spring from the flesh, and each are to be feared. Like Canaan for the Israelites, our blessings to be enjoyed must be possessed, and this can only be by conquest (2 Cor. 10. 5), and "this is the victory that overcometh the world, even our faith" (1 John 5. 4). J.H.

FROM DEATH TO LIFE.



COAST and country visitors are often at a loss for "something appropriate." Few places but have a bridge. Name the local bridge; speak of its one, two, three, or more arches, then on sheet of brown paper from grocer, black paper from printer or stationer, or loaned blackboard from local school, draw a bridge. If not so artistic as W. E. Willy, the artist children's evangelist, who drew above, draw a very rough **Bridge**. Get a boy and then a girl to read John 5. 24. Stick to this text. (1) Draw **fingerpost** indicating where the bridge leads to. "Life!" (2) Show slope into stream, implying that the natural road is the **downgrade** (3) into the **river** of judgment. Illustrate by Jonah in ship, man on Jericho road, swine into sea, all going down. Thus Satan-led sinners are going to a lost eternity. (4) Next indicate how to **cross** without danger. Add **five lamps**, or put word on each arch, as shown. Get five fingers held up, and repeat together. Much could be said on each of the five words to make the Gospel story plain, as well as interesting, to the oldest and youngest alike. (5) The **sunshine** overhead and the **golden city** at end of bridge indicate the full glory of the eternal life received simply by believing. Brighten with seaside incidents, or personal testimonies. Stop when finished, but when will you finish with this glorious Gospel verse? HYP.

TALES WORTH TELLING.

Bunyan and the Voice.—John Bunyan heard a voice speaking to him, saying, “Wilt thou keep thy sin and go to hell, or leave thy sin and go to heaven?” There is no middle course. “Ye cannot serve God *and* mammon” (Matt. 6. 24).

The Actress and the Viper.—An actress in Munich was given a casket of the most beautiful workmanship. She delayed to open it till the last act, when, as she did so, out sprang a viper. The box is sin, the viper is death; never fails to spring out at the last act. “Fools make a mock at sin” (Prov. 14. 9). “At the last it biteth like a serpent, and stingeth like an adder” (Prov. 23. 32).

He Chose the Bible.—A Christian master in Paris, who was a Quaker, offered his four employees the choice of a Bible, or fifteen francs as a New Year's gift. The first three took the money, but the fourth, a lad of thirteen or fourteen years of age, said, “As you say the Book is good, I will take it and read it to my mother.” When he opened the Book, what was his great surprise to find inside it a forty franc piece! “All shall be added unto you” (Matt. 6. 33). “No good thing will He withhold from them that walk uprightly” (Psa. 84. 11). “Choose *you* this day” (Joshua 24. 15).

Why did the Lions not eat Daniel?—During the South African war there was a meeting held for Christian soldiers on the veldt. A big Highlander said a few words, “Now, look here, chums, tell me why didn't the lions eat Daniel?” There was a pause, “Well, I'll tell you,” said the speaker, “it was because Daniel was three parts backbone, and all the rest gristle;” and then for a minute or two he “rubbed it in.” “Put backbone into your Christianity, comrades. Be like Daniel, and God will give you all the needed strength to stand against temptation, and to overcome sin” (Dan. 1. 8; 6. 22). “Add to your faith courage” (2 Pet. 1. 5).

Converted Through Loot.—At the annual gathering of the Bible Society in London on 6th of May, 1857, Lord Shaftesbury said: “There is nothing novel or special in this anniversary.” At the moment he spoke the fires of the Indian Mutiny were bursting forth. The Society's house at Agra, with its stock of Bibles in many Indian dialects, was destroyed in the first outbreak. “Copies of Scriptures found among the loot of Delhi led to the conversion of a number of men in a regiment of Mazhali Sikhs—‘half Thugs, the rest thieves,’ as they were described.” “How unsearchable are His judgments, and His ways past finding out” (Rom. 11. 33). НҮР.

SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

THE PUBLICAN'S CURIOSITY.

READ Luke 19. 1-10. LEARN John 1. 11, 12. HINTS, Climbing up, John 10. 1; coming down, Matt. 18. 3, 4.

ANOTHER gem from Jericho is the subject of our lesson to-day; familiar it is, yet it is not threadbare, nor has it lost its sweetness and charm this story of Zacchæus, the little, rich, and despised tax-collector.

THE CURSED CITY. "Jesus entered and passed through Jericho" (verse 1). Not only did God's curse come upon Jericho in Joshua's day (1 Kings 16. 34) because of sin, but He pronounced a curse upon the man who would rebuild it (Joshua 6. 26). The Lord only visited it once, on His way to the cross to bear the curse of sin. Although in the city of the curse He graciously grants physical and spiritual eyesight to blind Bartimæus; and now He gives salvation to the chief of the publicans. Truly "where sin abounded, grace did much more abound" (Rom. 5. 20).

THE RICH PUBLICAN. Zacchæus, as his name indicates, was a Jew. He was chief of the publicans, or tax-collectors, having a number of tax-collectors employed under him. He had amassed wealth, and the narrative implies that all his wealth had not been gained by honest means. For a Jew to descend from his excellency and become a collector of the Roman tax was an unpardonable sin in the eyes of his fellows. His disreputable business had made him a religious outcast, yet the grace that saved the *chief* of sinners (1 Tim. 1. 15) was able to bless the *chief* of the publicans.

THE EARNEST SEEKER. "He sought to see Jesus" (verse 3). Zacchæus had heard a great deal about this new Teacher, who like himself, was hated by the scribes and Pharisees (Luke 15. 2). He had probably also heard of the conversion of Matthew, a fellow-publican (Matt. 9. 9). He made up his mind he must see the Lord. Curiosity may not have been the only motive that made him climb the tree. The Holy Spirit had created in him the spirit of inquiry, and the Lord always satisfies a desire begotten of Himself.

THE GREAT DIFFICULTY. "He was little of stature" (verse 3). A crowd thronged the Lord, and Zacchæus being small of stature could not get near Him; a difficulty which to many would have been insurmountable. Where there is a will there is always a way, and putting aside all conventionalities he ran before and climbed the tree. He would allow nothing, not even his dignity as a rich man, to prevent him seeing the Lord. His was a blessed determination. Zacchæus is a contrast to many to-day who make the most trifling thing an excuse to keep them from Christ (Luke 14. 18).

THE PERSONAL CALL. "Zacchæus, make haste, and come down" (verse 5). The Lord Jesus knew all about Zacchæus' exercise of soul, and singling him out from the crowd He makes the personal call. He deals with men not in crowds, but as individuals, just as God will deal with the unconverted in a future day as individuals; so salvation to-day is a personal matter. "*He* that believeth hath everlasting life."

THE OBEDIENT RESPONSE. "He came down, and received Him joyfully" (verse 6). Zacchæus obeyed the call, and received the Lord into his heart and home. "God now commandeth all men everywhere to repent" (Acts 17. 30), and the sinner's part is, like Zacchæus, to obey the call. The result will be that the joy of the Lord will fill the soul.

THE TRUE CONFESSION. The publican stood there before the people and owned Jesus "Lord" (Rom. 10. 9; Luke 23. 42), and made Him practically Lord over his goods—a contrast with the rich young ruler (Luke 18. 23). Salvation had indeed come to the house in every

The Publican's Curiosity.

sense of the word. The Saviour was there Himself, and salvation was operating in the heart of Zacchæus. "For the Son of Man is come to seek and to save that which was lost" (Luke 19. 10).

THE DEAD MAN RAISED.

READ John 11. 1-16 ; 38-44. LEARN John 5. 28. HINTS, } Young girl, Mark 5. 41 ; young man, Luke 7. 14.

IT is ours now to consider perhaps the greatest of the miracles wrought by the Lord Jesus Christ, namely, the raising of a man from the tomb who had been dead four days.

A GODLY HOME. "A certain man was sick, named Lazarus" (verse 1). The home at Bethany was composed of three persons—Lazarus, Mary, and Martha—all of whom were believers in the Lord Jesus. Lazarus should not be confounded with the Lazarus of Luke 16. 20 ; still less Mary with the woman of Luke 7. 37, or with Mary Magdalene (Luke 8. 2). The Lord was a frequent visitor and constant friend. There is no home, however godly, free from trouble, and Lazarus became seriously ill. Sickness is not always a sign of God's displeasure ; it may be an evidence of His special love (Heb. 12. 6).

AN IDEAL PRAYER. "He whom Thou lovest is sick" (verse 3). These sisters, wisely, had the sad tidings conveyed to the Lord. Christians to-day would save themselves needless care if they also took their troubles to the Lord in prayer (Phil. 4. 6). Their prayer was *simple*, *short*, and *sincere*. It was also the highest form of prayer. They make no request ; but like the mother of Jesus at the marriage (John 2. 3) they merely state a fact. So strong was their faith, they believed all that was necessary was that the Lord should know, and if He knew everything would be right. Note the basis of their plea. It was not Lazarus' love to the Lord, but the Lord's love to Lazarus. "He whom *Thou* lovest." His love to us is the ground of all our blessings." "Herein is love, not that we loved God, but that He loved us" (1 John 4. 10).

A DIVINE DELAY. "This sickness . . . is for the glory of God" (verse 4). The glory of God also kept Jesus where He was for two days after He received the message, and that though He loved all the three suffering ones. Who would have thought that the Father God loved Jesus when fasting in the wilderness (Luke 4), when tired in the way and thirsty (John 4), in Gethsemane, in Herod's palace, at Pilate's bar, or on the cross—God's love had planned that path (Psalm 40 ; John 3. 35).

A SILENT GRAVE. When the Lord arrived at Bethany He found Lazarus four days dead, and immured in the sepulchre. There could be no question about his 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). We are reminded that the unconverted are spiritually "dead in trespasses and sins" (Eph. 2. 1).

A SYMPATHETIC SAVIOUR. Verse 35, "Jesus *wept*," is the shortest and perhaps the sweetest little verse in the New Testament. It tells us of the sympathising Jesus, who feels with His people in all their sorrows down here. On the other hand, He *groaned* (verse 38) with indignation as He approached the grave—the triumph of sin. He loves the sinner, but hates his sin. As He came near to death He was doubtless reminded of all that He would have to endure ere He could take the sting from death or victory from the grave. He *groaned* in the spirit.

A RESURRECTED SAINT. The stone removed, the open grave displayed the dead man within ; the Father acknowledged and owned

The Dead Man Raised.

over all, the loud cry, "Lazarus, come forth!" is heard, and it is done; resurrection is accomplished. A sample of the great resurrection of all the sleeping saints at the shout of the Lord (1 Thess. 4. 16), and foreshadow of the liberty of the children of God (Rom. 8. 21), when the grave-clothes of present corruption and bondage of environment shall be removed for ever (1 Cor. 15. 53-55).

THE SUPPER AT BETHANY.

READ John 12. 1-11. LEARN Revelation 5. 9. HINTS, Lovely feet, Isaiah 52. 7; holy feet, Rev. 1. 15; pierced feet, Psalm 22. 16.

THE raising from the dead of Lazarus naturally caused such a stir among the people that the Pharisees were alarmed, saying, "All men will believe on Him" (John 11. 48), and they took council to apprehend and put Him to death. Consequently the Lord retired from Jerusalem into a city called Ephraim (John 11. 54), and continued there for some time, until the period of our present lesson, which describes His visit to Bethany, and the sweet welcome He got there.

THE LORD HONOURED. "They made Him a supper" (verse 2). The Lord was on His way to Jerusalem to die. It was within six days of His death, and He stops short at Bethany. God is never without His witnesses, and although His enemies were seeking His life (John 11. 53), there was a godly remnant in Bethany who had the courage to honour their Master with a feast. The feast was held in the house of Simon the leper; probably Simon had been a leper and had been cleansed by the Lord. Although a writ had been issued for the apprehension of Christ (John 11. 57), these early Christians, like many a thousand since, risk their lives to honour their Lord.

THE GUESTS GATHERED. There was Lazarus who had been dead, now raised, and seated with Jesus (Eph. 2. 6); Martha, who served; and Mary, who sat and listened and learned (Luke 10. 39); besides the twelve disciples, with Jesus in the midst. A most interesting gathering.

THE PRECIOUS OINTMENT. "Then took Mary a pound of ointment" (verse 3). Mary's offering was the outcome of the love of her heart. She anointed His head and feet, and wiped them with the hair of her head (Matt. 26. 7; John 12. 3). The ointment she used was precious (worth, at least, £10), and a woman's hair is her glory (1 Cor. 11. 15). She put her wealth and her glory (her all) at the feet of the Saviour. He was worthy of her best, and she gave it Him. Surely He who gave His life a ransom for the sinner (Matt. 20. 28) is worthy of the allegiance of the sinner's heart.

THE HEARTLESS CRITICISM. "Why was not this ointment sold?" (verse 5). The author of this remark was Judas, who already was meditating the Lord's betrayal. The pity is he affected all the other disciples who appear to have agreed with him. It was not sympathy with the poor, however, but love of money that prompted Judas to speak. Had the money been devoted to the poor it would have found its way into the bag, and, being a thief, he would have appropriated it. He sold his Lord for thirty pieces of silver (Matt. 26. 15); this was all He was worth in the eyes of Judas. What a contrast to Mary's estimate of His worth.

THE INDIGNANT REBUKE. "Let her alone" (verse 7). Mary was silent. Like her Lord, when reviled she reviled not again (1 Peter 2. 23); but the Lord vindicates her cause. The Lord loved the poor; indeed it was to the poor He brought the Gospel (Matt. 11. 5). The poor

The Supper at Bethany.

and needy found a Friend in Jesus. His word to His people to-day is, "He that hath pity upon the poor, lendeth unto the Lord" (Prov. 19. 17). There is, however, a portion that belongs to Jesus, which, when given, affords Him pleasure. The Lord calls Mary's act of devotion "a good work" (Matt. 26. 10)—a work of faith and labour of love (1 Thess. 1. 3).

THE ENDURING MONUMENT. More enduring than marble, having a more glorious shrine than Westminster Abbey, is the memorial of that humble woman's deed of love. Wherever, and as long as, the Gospel is preached this story shall be repeated, for all faith's loving works are imperishable (1 Peter 1. 7).

THE SALVATION OF RAHAB.

READ Joshua 2. 1-22. LEARN Hebrews 11. 31. HINTS, A scarlet token, Exodus 12. 13; safe inside, John 10. 9; safe house, Matt. 7. 25.

IN the story of the preservation of the woman Rahab there appear many points illustrative of the way of salvation and translation from the kingdom of Satan into the kingdom of God's dear Son.

RAHAB'S CONDITION. Rahab was a Canaanite, a member of a doomed race. She was born into a kingdom of people who were condemned before she was born (Gen. 15. 16), and she was a householder in a city that was doomed to utter destruction. She was a fit subject for God's delivering grace.

HER OPPORTUNITY. Directed by God, the spies came to Rahab's house and she received them (verse 1). This was her golden opportunity, and she took advantage of it. She might have refused them an entrance, which would have meant that her salvation was gone for ever. The Saviour knocks at the heart's door of every person; to receive Him is salvation, to refuse Him is condemnation (Revelation 3. 20; John 3. 18).

HER FAITH. "We have *heard* how the Lord dried up the water of the Red Sea" (verse 10). Faith cometh by hearing (Rom. 10. 17), and Rahab having heard of the wonders wrought by God on behalf of the Israelites believed. Her faith was such that she said, "I *know* that the Lord hath given you the land" (verse 9).

HER WORKS. Rahab not only believed the report of God's powerful presence with Israel, but she proved the sincerity of her faith by receiving the messengers at the peril of her life (James 2. 25). It was living faith. On the other hand, the deception resorted to by Rahab cannot be justified. Lying is a common vice among heathen people, and Rahab was probably unconscious of its moral guilt. "Judged by the law of God her answer was a sinful expedient; but her infirmity being united with faith, she was graciously pardoned." *We* should not do evil that good may come.

HER SAFETY. "Thou shalt bind this line of scarlet thread in the window" (verse 18). The colour is suggestive. Just as the blood on the lintels of the houses in Israel averted judgment, so the scarlet line on Rahab's window saved her and all that were in her house. The promise was: "*Whosoever* shall be with thee in the house, his blood shall be on our head if any hand be upon him" (verse 19). The scarlet thread spoke of the blood of the Lamb, and the blessed word, "*whosoever*," reminds us of John 3. 16. *Whosoever out* of the house was not saved (verse 19).

HER FUTURE. (See Joshua 6. 25). She and all she had were saved. None lost, nothing lost, all saved! and she is still saved, for "she dwelleth in Israel unto this day." Thus in this old story we can see an outline of the way of salvation—hearing, believing, trusting, obeying, and being transferred from amongst the lost and perishing into the midst of God's saved people.

HANDFULS OF HELP.

“Through Him are All Things” (Rom. 11. 36).

1. We have peace with God through our Lord Jesus Christ, - - - - - Rom. 5. 1
2. We have received the atonement through our Lord Jesus Christ, - - - - - Rom. 5. 11
3. We joy in God through our Lord Jesus Christ, - - - - - Rom. 5. 11
4. We have eternal life through our Lord Jesus Christ, - - - - - Rom. 6. 23
5. We have the victory over death through our Lord Jesus Christ, - - - - - 1 Cor 15. 57
6. To God be Glory through our Lord Jesus Christ, - - - - - Rom. 16. 27

Words of Counsel.

1. Let not the sun go down on our wrath, - Eph. 4. 26
2. Let love be without dissimulation, - - - Rom. 12. 9
3. Let brotherly love continue, - - - - - Heb. 13. 1
4. Let the peace of God rule in your hearts, - Col. 3. 15
5. Let your light so shine before men. — Matt. 5. 16
Shine ye, - - - - - margin, Phil. 2. 15
6. Let your speech be always with grace, seasoned with salt, - - - - - Col. 4. 6
7. Let this mind be in you, which was also in Christ Jesus, - - - - - Phil. 2. 5
8. Let us go forth to Him without the camp, bearing His reproach, - - - - - Heb. 13. 13

Men after God's Own Heart.

1. *Josiah*, who made a covenant before the Lord to walk after Him, . . . and to do His commandments with all his heart, and with all his soul, - - - - - 2 Ch. 34. 31
2. *Jehoshaphat*, who sought the Lord God of his fathers, . . . and his heart was lifted up [margin—encouraged] in the ways of the Lord, - - - - - 2 Ch. 6. 4-6
3. *Judah*, who entered into a covenant to seek the Lord of their fathers with all their heart, and with all their soul, . . . and with their whole desire, - - - - - 2 Ch. 15. 12-15

“The Lord looketh on the heart” (1 Sam. 16. 7). He keeps covenant, and shews mercy unto His servants that walk before Him with all their hearts (2 Chron. 6. 14).

TALES WORTH TELLING.

Madness of a Monarch.—King Otto of Bavaria remains in the unhappy mental condition of the past few years (says the Berlin correspondent of the *Daily Telegraph*). He sits for hours at a time with his eyes fixed on the floor, very seldom uttering a word. On one occasion he appeared to be searching for something. On the keeper inquiring what it was, he replied, slowly and impressively, "I am looking for the past." Many a sinner could say the same now. Many will say it for ever, but it will never, never be found (Prov. 1. 24-26). How important is the exhortation, "Behold, *now* is the accepted time; behold, *now* is the day of salvation" (2 Cor. 6. 2).

The Pompeii Thief.—At the overthrow of Pompeii, in the year 79, among others who fled from the torrent of lava sent forth by Mount Vesuvius, was a lady who sought, not only to save her life, but also some valuable jewels. With her hands full of rings, bracelets, necklets, chains, and other treasures, she made her way out of the city, but was then overwhelmed by the rain of ashes from the volcano. She perished with her hands full of jewels; and quite recently, in the course of building operations outside the area of the buried city, her petrified body was unearthed. Thus the twentieth century brings to light the sad story of one more to whom, nearly two thousand years ago, wealth afforded no protection in the hour of peril and destruction. "The proud shall not be unpunished" (Prov. 16. 5).

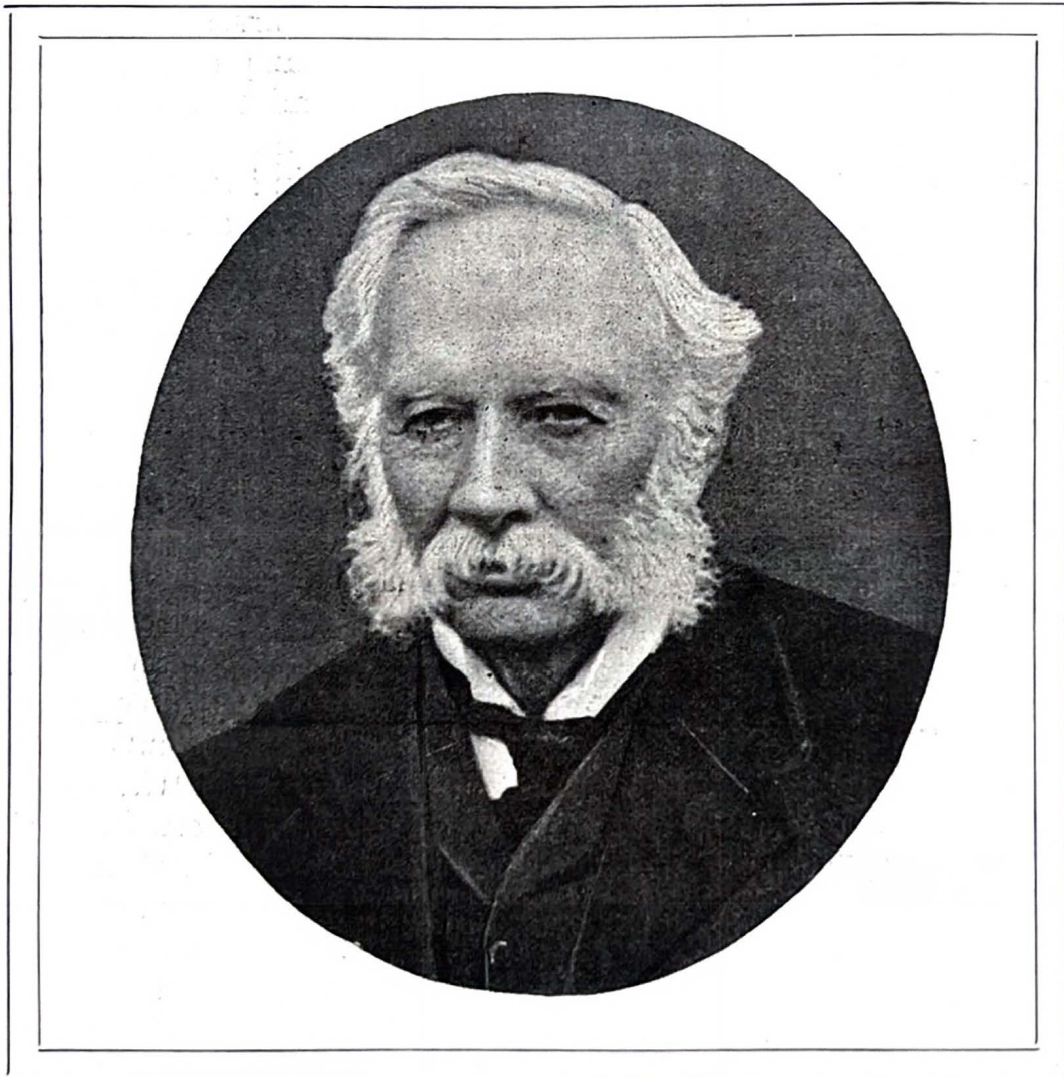
A Brahmin's Noble Testimony.—A wealthy Brahmin lady accepted Christ, and came to the mission station. Her people told her that they would have to perform the funeral ceremony for her. But with tears the brave woman answered, "I know I am dead to you; but I am alive in Christ, and will live to tell my people of Christ's love for them." Every friend and relative left her. When the time came for her to be baptised great crowds came around; without fear or shame she stepped forward, and began to sing:

"Jesus, I my cross have taken,
All to leave and follow Thee."

According to Hindu custom, the family performed her funeral ceremony, burning her in effigy, and depositing the ashes among the dead, thus signifying that she was dead to them. Her own husband set fire to the effigy, and married another woman. But nothing could draw this new convert from the cross of Christ; to her "the Gospel" was indeed "the power of God unto salvation" (Rom. 1. 16; Gal. 2. 20). HYP.

THE WORD OF GOD.

THE empire of Cæsar is gone; the legions of Rome are mouldering in the dust; the avalanches that Napoleon hurled upon Europe have melted away; the pride of the Pharaohs is fallen; the pyramids they raised to be their tombs are sinking every day in the desert sands; Tyre is a rock for bleaching fishermen's nets; Sidon has scarcely left a wreck behind; but the Word of God still survives. J.C.



H. D. BROWN, OF LONDON,
WHO GUIDED THE SCATTERING OF
TWENTY-FIVE MILLION BIBLES, TESTAMENTS AND PORTIONS.

H. D. BROWN, OF LONDON.

DR. JOHN BROWN, of Haddington, is a name known throughout the English-speaking world in connection with the editions of his "Self-interpreting Bible," a copy of which at one time used to be found in almost every home.

HENRY DUNCAN BROWN, whose fame also hangs upon his zeal for making known the Word of Truth, was a great-grandson of the famous divine, and was born at Haddington in 1841. At the age of ten he was brought to a knowledge of Christ and His salvation through His atoning sacrifice on Calvary's cross, and from letters to his mother while absent at school it was evident that the Holy Spirit's work was manifest in him. He had even in these early days a deep sense of sin and longing after holiness, and this deepened with years:

At sixteen he commenced a cottage meeting in his native town for old people, and from that time was an active worker for the Lord wherever he went.

In 1861 he came to London to work in his uncle's office. While here he engaged in ragged school work in Lissen Grove, and one at least of his class will have welcomed him in the glory, having been led there by his beloved teacher and friend, who visited him to the last. Both in India and Germany, where he was engaged in engineering works he sought opportunities of service for the Master.

Associating himself with the Christian Colportage Society, of which he was secretary since its commencement in 1874, he laboured night and day in the great work of carrying the Word of God to the homes of the people in the country districts and busy working centres, and putting into their hands pure literature, instead of the trashy novel or vile books and magazines which stream forth from the Press in such numbers to-day. Labouring beyond his strength, about five years ago, Mr. A. Maggs was appointed as co-secretary, and the two being of the same spirit worked in perfect harmony in the development of the work. Some idea of the work done in this way may be gathered from the fact that in thirty-four years twenty-five million of Bibles, Testaments, and carefully selected evangelical publications, of the total value of £404,473, and over sixteen million of Gospel tracts were distributed from house to house by the colporteurs, who not only sell the books, but speak a word for the Master, seeking to win souls as they go from house to house.

Last year the amount of Scriptures, &c., sold were as follows:

H. D. Brown, of London.

47,891 copies of the Scriptures, 363,642 Gospel books, 388,446 evangelical magazines, 336,222 text cards, whilst about 600,000 Gospel tracts have been given away during the year. Such sowing followed by "weeping" and prayer is bound to produce a harvest of joy (Psa. 126. 6).

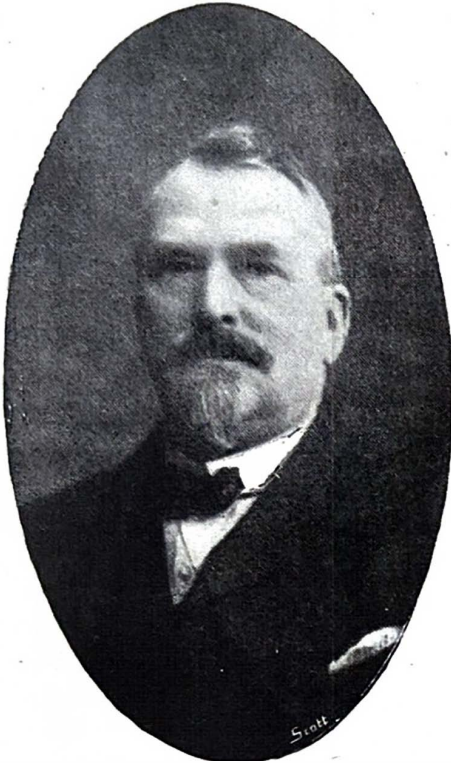
Mr. Brown was also active with his pen, and his gifts he laid upon the altar, seeking only the glory of God and the extension of His kingdom. He has left behind him a witness for the truth in books, such as "Better than Gold," "Herein is Love," "Altogether Lovely," and his last one, "God and Satan," written not long before he passed away, indicates that his mind was as vigorous and his teaching as clear as ever.

After a short illness he passed away in "perfect peace," on 1st March, 1911, at the ripe age of seventy. May such a life encourage those who cannot perhaps preach publicly or do "some great thing" to be always abounding in scattering the printed page or Gospel booklet, assured that "in due season we shall reap, if we faint not" (Gal. 6. 9).

FACTS ABOUT TRACTS.

Striking and Stirring.—"I am pleased to add my testimony to what God has wrought through 'God's Way of Salvation' during the year in places where I have visited. At ALLANTON and CHIRNSIDE in Berwickshire, several got assurance through 'I don't feel any change,' 'I cannot realise it,' 'I cannot feel saved,' 'God says I am saved, and it must be true.' I gave a copy to everyone who professed, and I know of none but what to-day has assurance. One who had been at meetings and professed received a copy; a day or two later I went to visit this sister, found her happy, and the copy I had given her had been passed on to three homes, which I visited; they had been reading carefully 'God's Way of Salvation,' and asked if I would give them a copy for themselves, which I did. In each of these homes one or two have professed to accept Christ and they are going on rejoicing. Let me come nearer home—LEITH. I handed a copy to a store-keeper, with whom I had been talking about his soul. He called upon me within a week and said he had passed from Death unto Life when reading 'God says I am saved, it must be true.' His wife also got assurance when reading the same portion. I sent a copy to a young believer in the north; it helped him much, his wife professed through reading it, and they now both go on together in 'God's Way.'" W. J. GERRIE.

AN EARNEST WORKER AMONGST THE YOUNG.



EDWARD SOPER, DETROIT.

EDWARD SOPER was born in London on 12th November, 1846, and saved at twelve years of age through the preaching of Richard Weaver and Reginald Radcliffe in the Metropolis. Some years afterwards he cast in his lot with believers simply gathering in His name, and being active in Sunday school work he was presented with a handsome Bible on his leaving for Canada. Still active in the Lord's work, he resided in Hamilton for about a year, then removed to Detroit, Michigan, U.S., where he lived for twenty-five years. A greater portion of that time he was an active and faithful servant as superintendent in the Sunday school, having a love for the children, who also loved him. He always sought to keep before the young folks in every conceivable way the three R's—Ruin, Regeneration, and Redemption. He gave valuable help in many Sunday schools, both in Canada and the States, particularly those lying between Massachusetts in the east and Missouri and Iowa in the west, where he also had Gospel meetings for adults. A printer to trade, he sought to make known the good news by publishing Gospel tracts, which found their way into many homes. About five years ago he visited his native city, London, and other parts of Britain, addressing several teachers' conferences and visiting many Sunday schools in London, Glasgow, and other places. He remained steadfast, unmovable, always abounding in the work of the Lord, until his health gave way. At the age of sixty-four he was called home on 24th November, 1910. Yet a little while and the reunion morning, when *saved* scholars, teachers, and superintendents shall rejoice together in His presence. w.w.

Contending about Humility.—R. C. Chapman, of Barnstaple, did not wash the saint's feet, but he got up at four in the morning and brushed their boots. He used to say, "Dear brother Hake and I have been contending for sixty years for the lowest place" (Phil. 2. 5-8; Matt. 11. 29).

SUBJECTS FOR SPEAKERS AND STUDENTS.

Christian Progress.

1. Prayer: That which I see not, teach Thou me, Job 34.32
2. Precept: Grow in ... knowledge ... Jesus Christ, 2 Pet. 3.18
3. Promise: The meek will He teach, - Psa. 25.9 W.T.R.

Christ Greater than

1. The temple, - Matt. 12.6
2. Jonah, - Matt. 12.41
3. Solomon, - Matt. 12.42
W.W.F.

A Three-fold Meeting Place.

1. The mercy-seat, Ex. 25.22
2. The brazen altar, Ex. 29.42
3. The golden altar, Ex. 30.6
Js. Fs.

Great Contrasts.

1. The Lord's hand is not shortened—your iniquities have separated, - - - Isa. 59. 1, 2
2. Neither His ear heavy—your sins have hid His face, - - - Isa. 59. 1, 2 H. P., Jr.

A Three-fold Trial.

1. A trial of walk, - Ex. 16.4
2. A trial of worship, Deu. 13.2
3. A trial of warfare, Judges 3.1
Js. Fs.

Men who Settle Down.

1. The worldling, Luke 12.19
2. The false professor, ,, 12.45
3. The saint by-and-by,
Luke 12.37 W.W.F.

Immeasurable Comparisons in Psalm 103.

1. As the heaven is high above the earth, so great is His mercy.
2. As far as the east is from the west, so far hath He removed our transgressions. H. P., Jr.

A Contrast oft repeated To-day.

RECEIVING GOD'S GIFTS.

1. They took, - - Neh. 9.25
2. Possessed, - - ,, 9.25
3. Did eat, - - - ,, 9.25
4. Were filled, - - ,, 9.25
5. Became fat, - - ,, 9.25
6. Delighted themselves, 9.25

REJECTING GOD THE GIVER.

1. They were disobedient,
Neh. 9. 26
2. Rebelled, - - - ,, 9.26
3. Cast Thy law, - ,, 9.26
4. Slew Thy prophets, ,, 9.26
5. Wrought provocations, 9.26
H. P., Jr.

Tears Shed by Different Persons.

1. The Saviour's Tears, - - Luke 19. 41; John 11. 35
2. The penitent sinner's tears, - - Luke 7. 38-44
3. The saint's tears, - - - John 20. 11; Acts 20. 37
4. The servant's tears, - - Acts 20 19-31; Phil. 3. 18
5. The backslider's tears, - - - Luke 22. 62
6. The lost sinner's tears, - Matt. 8. 12; 22. 13 W.J.M.

THE CHRISTIAN'S ARMOUR.

FITNESS for the fight with the forces of evil, whom the Christian must engage in conflict, can only be obtained in the Christian armour—the sanctuary of God (2 Cor. 10. 4).

Our Standard (1 Thess. 1. 10). Confidence should characterise the Christian's life; not confidence in the flesh (Phil. 3. 3), but implicit and unwavering trust in God. "Be of good courage" (Joshua 1. 6) was the oft-repeated exhortation to Joshua in the conquest of Canaan, and is as surely necessary if we are to daily gain the victory over sin. "In the Name of God will we set up our banners" (Psa. 20. 5).

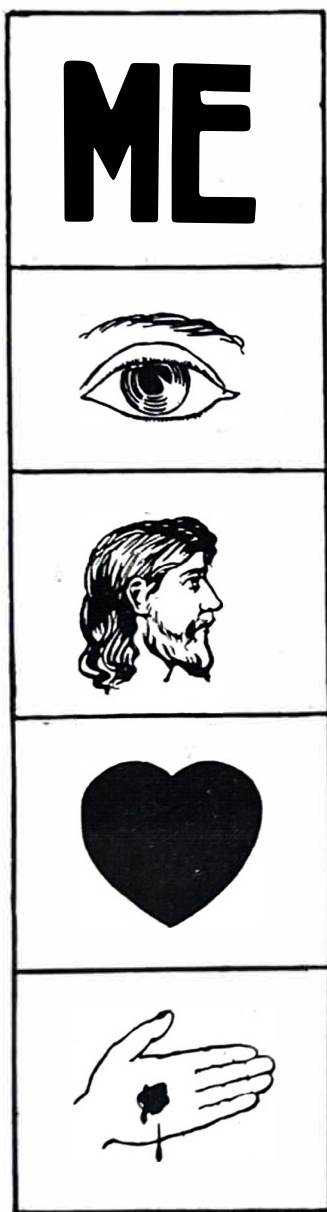
Our Strength (1 Thess. 2. 1-20). To withstand, "and having done all, to stand" (Eph. 6. 13), shows us that the battle is not for an hour. That the enemy will return, and the fight will be pressed to the end of the day is attested by Luke 4. 13. To be on the watch-tower, in the attitude of readiness, is therefore our only safety. To be within the succour of the Captain of our salvation (Heb. 2. 18), to be able to avail ourselves of the power of God, requires a life of personal holiness and practical righteousness (2 Cor. 6. 7).

Our Shield (1 Thess. 3. 1-13). "The loins girt about with truth" suggest the walk and ways in subjection to the Word. "Feet shod with the Gospel of peace," the character of our mission and work among men. "The breastplate of righteousness," the daily living among men in godliness and honesty. "The shield of faith" (Eph. 6. 16), the outcome of obedient trust. "The helmet of salvation," a knowledge experimentally of the power of God. "The sword of the Spirit," the answer to every doubt which Satan can suggest.

Our Shelter (1 Thess. 4. 4-18). "Praying always" (Eph. 6. 18). It is necessary we should prove that "the Name of the Lord is a strong tower" (Prov. 18. 10). Our security is not to be found in the armour, however necessary it is, but in God alone (Psa. 32. 7). We are therefore left in the position of dependence and weakness, in order that we may make our boast in the Lord. In Him our victory is assured (1 Cor. 15. 57).

Our Security (1 Thess. 5. 1-13). Thou hast covered my head in the day of battle (Psa. 140. 7) will be the language of all who believe at the end of the day. However strong the enemy may be, however fierce the battle may rage, however sorely the Christian may be distressed, succour will come, and eternally "we shall be more than conquerors through Him that loved us" (Rom. 8. 37). Let us then "stand fast." J.H.

A PERSONAL PRONOUN.



THIS lesson was given with great enjoyment on numerous occasions by a servant of the Lord now "at home" in His presence. The lettering and illustrations can, with a little perseverance, be outlined on the blackboard, or drawn on cardboard. Failing this, a painter or ticket-writer will supply at moderate cost. Commence by showing your audience Card No. 1, **ME**, and enforce the personal character of the word, its universal and individual application. Then get scholars to read, "Thou God seest **ME**" (Gen. 16. 13). Point out that it was in love and not in judgment that God saw, pitied, and helped. Show Card 2, **EYE**. The eye of the Lord taking note of all that occurs under the sun. "His eye seeth every precious thing" (Job 28. 10; Zech. 4. 10). Nothing is hid, into every place and circumstance the eye of the all-seeing God penetrates. After showing Card 3, **HEAD**, quote or read, "The Lord thinketh on **ME**" (Psa. 40. 17). You can then relate the care of God for worthless sinners, mercy shown to us day by day; blessings lavished upon us while we rebel against Him; life and pardon offered while we disobey. Next, introduce the startling Card 4, **HEART**. Have it red if possible. "He loved **ME**" (Gal. 2. 20).

The grace of our Lord Jesus Christ is enough to make the coldest heart grow warm, and the teacher who knows His love will have no difficulty in repeating it to others. Emphasise that redemption is by blood, and requires a definite personal appropriation. The proof of that love is seen in the pierced **HAND**, Card No. 5. "He gave Himself for **ME**" (Gal. 2. 20). The personal appropriation of the great sacrifice of Christ bringing peace and joy and life eternal. Details can easily be filled in according to the character of the audience. Point out that that nail-marked hand shall either beckon to eternal glory (Rev. 5. 6) or banish to eternal gloom (Prov. 1. 24-26). Urge an immediate acceptance of such great grace. J. H.

TALES WORTH TELLING.

Catch Them as Children.—A Christian worker visiting the police cells on a Sunday morning found six men locked up under the charge “drunk and disorderly.” Addressing them on the evils of drink and the need of salvation, the oldest man replied, “I say, guv’nor, do you think it any good of talking to us old fogies, we have gone too far! You want to go and talk to the children.” “Suffer little children” (Matt. 19. 14). “Train up a child” (Prov. 22. 6).

“God’s Hedge.”—Austin Dibb was a true pastor. Any one who was ill and anxious to be saved would send for him. In his old age, upon his sick bed, Satan once tried him severely. “I have had a terrible conflict with Enemy to-day,” he said, in his quaint way. “Devil said, Thou hast been my enemy all thy life, Austin, and now I have thee fast, and I’ll have my revenge on thee.” “And what did you say to him, Austin?” Hereon the old man raised himself upon his bed, and with a loud, vigorous voice exclaimed, “I said, ‘Devil, the Lord hath put a hedge about me, and thou canst not touch me’” (Job 1. 10; 3. 23; Lam. 3. 7). At which the old serpent fled, and Austin fell peacefully asleep.

The Value of One Letter as shown by the apostle Paul (Gal. 3. 16) was again exemplified in Spain. The *Citizen* of 22nd April, 1911, stated that “The inhabitants of a coast town of southern Spain have been enjoying themselves hugely of late at the expense of a lady who has been involved in a lawsuit as a result of her illegible writing. She sent a letter to a fruit grower in the country asking him, at his earliest convenience, to forward by train to her address one thousand *naranjas* (oranges). The person to whom the letter was addressed construed the badly-written order as being one for a thousand *naranjos* (orange trees). Imagine the surprise and feelings of the lady when twenty heavily-laden waggons stopped next morning at her door, each one filled with young orange trees, all ready for planting! The lady refused to pay for them, because, she said, it wasn’t her fault if the man was unable to read. The merchant, on the other hand, declared it was her duty to pay, as he wasn’t to blame if customers couldn’t write legibly. Experience is a dear school; but the signora learned what a big difference one little letter may make in a word.” So ought preachers, teachers, and authors to be careful in the use of words and phrases. Christ said, “nets.” Peter let down the “net” (Luke 5. 4-6). What might they not have got with “nets.” See also “heart,” “hearts” (Luke 24. 32, 38).

HOW BEST TO PREPARE FOR SUNDAY'S LESSON.

THIS preparation must be three-fold—the preparation of the *soul*, the preparation of the *subject*, and then the preparation of the *soil*.

I. The Preparation of the Soul. No teacher can speak effectively unless he himself be absolutely right with God. He must spend a quiet time alone in God's presence, allowing the Holy Spirit to shine into the recesses of the heart, revealing all sinfulness, all shortcomings. He must have nothing between himself and the Master he would serve. Then he is fit to speak to others, for he knows his own frailties and the resources of God. He himself will become lost to sight, and God will be perfectly magnified. Oh, it is worth preparing the soul; it is worth "*taking time* to be holy." May we never allow this preparation to be crushed out!

II. The Preparation of the Subject. The lesson must be carefully studied, all geographical and historical points being looked up. Notes should be made that the matter may become concisely and clearly fixed, in the first place, on the teacher's mind. The spiritual application must be sought, and is often more tellingly impressed upon the hearer when accompanied by appropriate anecdotes.

Then there must be earnest prayer for wisdom and grace. One little knows how far reaching are words! Amongst an apparently indifferent class there may be one retentive, sensitive mind. Even for this one mind it is worth preparing a full, informative, and spiritual lesson. And even the most careless will retain something of what has been heard. The teaching should be sound in doctrine, and accurate in detail.

III. The Preparation of the Soil. This is often not possible to the teacher, but when possible adds great force to his Sunday lesson. He should get into touch with his class individually, gain an idea of the attitude of each with regard to the things of God, speak a fitting word; or, if only a casual opportunity occurs during the week, let it be seized. A book can be lent, a paper alluded to, some meeting mentioned, or just a kindly interest in personal affairs and difficulties shown.

The *motif* is to impress the truth that salvation is not a thing to be confined to Sunday, and to be connected with that day alone. Too often an earnest appeal fails to produce results through the teachers abandoning all seriousness immediately the lesson is over. Salvation is of solemn import. We must be "instant in season, out of season."

How Best to Prepare for Sunday's Lesson.

This can be done tactfully, quietly, gently, and if so done will not produce resentment, but rather a quickened interest in the Sunday's lesson. Which of us does not feel guilty in this matter of individual work? May we have grace to be *bold* in witnessing for the Word of Truth in a world where it is unpopular!

A. L. E.

SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

THE TRIUMPHAL ENTRY.

READ Luke 19. 23-48. LEARN Zechariah 9. 9. HINTS, Foretold, Isaiah 62. 11; Psalm 118. 26; contrast, Rev. 19. 11.

OUR lesson treats of the triumphal procession of our Lord from Bethany and Bethphage to Jerusalem, which took place after the supper at Bethany, and four days before His crucifixion. The claims of Jesus to the kingdom had to be lodged at the metropolis. For a time He has been rejected, but the day will yet come when in that same place He will be enthroned, and the Scripture fulfilled in its completeness (Luke 1. 32).

THE NEW PROCEDURE. Hitherto the Lord had shrunk from public demonstration. When the people would have made Him King by force He departed into a mountain alone (John 6. 15). Now He courts publicity, and actually sends for a colt whereon to ride into Jerusalem in order that He may receive the homage of the people. Why this change? By acting as He did He fulfils a prophecy made five hundred years before (see Zech. 9. 9). Further, the events of that day brought about His death—the great purpose of His life. His enemies became so infuriated at His increasing popularity that they left no stone unturned to have Him crucified, which they accomplished in a few days' time.

THE NEEDED COLT. For the fulfilment of prophecy a colt was required. Although the Lord was poor, and never owned any property down here, He knew exactly where to find the needed animal. The owner was doubtless a disciple, and the Lord honours him by electing to use his animal. The Lord honours His people to-day by accepting their gifts. But the first thing He asks from the unconverted is the confidence of the heart (Rom. 10. 9).

THE PEACEFUL KING. The Lord does not ride on a war horse, as Revelation 19. 11, to enforce submission, but on a little colt as Prince of Peace to gain His kingdom by purchase and conquest of love. He will judge the world in righteousness one day, but meantime the Gospel note is, "Acquaint thyself with Him, and be at peace" (Job 22. 21).

THE VICTORIOUS MARCH. According to the account by John 12. 12, 13 the people went out from Jerusalem, on hearing of the approach of Jesus, to meet Him, bearing palm branches, and crying, "Hosanna" (save now), just the errand He was on. "King of Israel" they proclaimed Him, but they knew not, as He did, that a cross lay between Him and the crown (Matt. 20. 18, 19). His enemies looked upon His death as a crushing defeat for they expected that would be the end of Him; but we look back at it from God's point of view, and acknowledge the death of Christ to be the greatest victory ever gained—victory over sin, death, and the devil (1 John 3. 8; 1 Cor. 15. 57).

THE KINGLY GRACE. With the shouts and plaudits of the multitude around, Jesus was not in any way unbalanced. With perfect knowledge of all that lay before Him, and those who seemed so happy

The Triumphal Entry.

and loyal, He kept on His way. A turn in the road, and suddenly Jerusalem bursts into view—the city of the great King. Its past history, its present opportunity, and its future doom all pass before our Lord's mind, and the tears flow from His holy eyes. Jesus wept; such His love; Man of Sorrows (Isa. 53. 3; John 11. 35, 36). He wept in grace for those who in a day or two afterwards cried in hate, "Crucify Him" (Luke 23. 21).

THE RIGHTEOUS ONE. Having reached the city Jesus proceeded into the temple and cast out the traffickers as He had done before (John 2. 13-17). The King had come, and as such acted (Mal. 3. 2, 3). In Matthew 21. 14 we read that Jesus was not only destructive of evil, but that the blind and the lame came, and He "healed them." Further, in Luke 19. 47 we are told that He daily taught in the temple.

THE IRRECONCILABLE ENEMIES. All this only made the chief priest, scribes, and chief of the people more bitter and alarmed. They feared the Romans (John 11. 48), and that they should lose their place and nation. They envied the popularity of Jesus, so they sought to destroy Him.

THE LORD'S SUPPER.

READ Mark 14. 12-26. LEARN 1 Corinthians 11. 26. HINTS, Type, Exodus 12; parable, Luke 14. 16; completion, Revelation 19. 9.

IT is our privilege now to consider together a most touching and blessed scene, in which the Lord Jesus appears in company with His own, for them and for all future generations of believers till He "come again."

THE PASSOVER FEAST. This feast was held annually at Jerusalem, and while it commemorated salvation from Egypt's doom by the sheltering blood of the Lamb (Exodus 12), it was typical of a greater deliverance by a greater sacrifice and more precious blood. It was to be His farewell feast with His disciples, and He had a great desire to celebrate it (Luke 22. 15).

THE PREPARED GUEST CHAMBER. "Where wilt Thou that we go and prepare" (verse 12). The disciples knowing that the Lord had no abode of His own in Jerusalem, they ask where the feast is to be celebrated. The Lord's poverty is seen here. Truly the foxes had holes and the birds of the air had nests, but the Son of Man had not where to lay His head (Matt. 8. 20). Yet He is omniscient. He *knows* the man who will gladly provide the needed room, and He directs the disciples where to find him (Mark 14. 13). The owner of the chamber was very likely a disciple of the Lord, and although the chief priests and Pharisees had put forth a commandment that if any man knew where He was he should show it, that they might take Him (John 11. 57), yet this disciple, regardless of the commandment, opens his house to the Lord.

THE FALSE DISCIPLE. "One of you . . . shall betray Me" (verse 18). Judas had opportunities that few possess. He was chosen to be an apostle. Being with the Lord, he listened to His gracious teaching, and saw the many miracles He performed, and remained an unrenewed man. The greater the opportunity the greater the responsibility, and many to-day, like Judas, are letting their opportunities slip. Judas was completely the tool of Satan to carry out his dreadful work, and, yet unknown to him, he was fulfilling the Word of the Lord (Psalm 41. 9; John 3. 18). The Lord makes wicked men carry out His will. On the other hand, being a free agent, Judas was responsible for his actions,

The Lord's Supper.

and the Lord pronounces judgment upon him (Mark 14. 21). Having received the sop, Judas went out into the dark night, and later to a darker eternity. Dark is the doom of those who reject the Son of God.

THE NEW MEMORIAL. Some build pillars as Absalom did (2 Sam. 18. 18); others acquire lands and call their names on them (Psalm 49. 11); and in various other ways man seeks to be remembered. Jesus left a memorial, wondrous in its simplicity, and divinely within the reach of the poorest. A piece of bread and a cup of wine, set apart anywhere, sets forth in eloquent dignity the precious Christ and the work He did.

THE SIMPLE ORDINANCE. No thought of Romish transubstantiation need trouble the simple mind. It is bread, only bread; wine, and wine only; yet it is symbolic of spiritual bread and spiritual wine—a body broken and the blood poured out. “Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you” (John 6. 53). A natural eating and drinking is necessary to, and evidence of, the living, natural man. So no one can have life in whom this is not true that he lives, not only by the Son of Man, but on the Son of Man. As at the Passover, the persons who were saved by the blood of the lamb, fed on the very lamb that saved them (Exodus 12. 8).

THE GLORIOUS OUTLOOK. Jesus spoke of the new wine in the kingdom. The Lord's supper is not only retrospective, it is prospective. That which is symbol of the blood shed is also pledge and covenant of joy to come in the palace of the King. “Oh, what will it be to be there!” Our lesson closes with the psalm of praise, Jesus in the midst leading the praise; soon in the midst of a glorified throng shall the glorified Lord again lead the praise (Psalm 22. 22).

THE AGONISING PRAYER.

READ Mark 14. 32-46. LEARN Isaiah 53. 4. HINTS, Adam's sweat, Gen. 3. 19; a cup of blessing, 1 Cor. 10. 16; cup of salvation, Psalm 116. 13.

OUR last lesson showed us Jesus *with* His own in the guest-chamber; our present is Jesus *for* His own in the garden, and in the main with His Father He is dealing.

THE GARDEN OF GETHSEMANE. Geographically it was a quiet spot on the side of Mount Olivet, near to the city and yet retired from it; historically, doubtless, it had been a place of retreat for many of the faithful, as it was for our Lord at this crisis. A weeping David passed over the brook Kedron long before (2 Sam. 15. 23), and now another little band passes over the brook with great David's greater Son.

THE CHOSEN DISCIPLES Of the twelve these three, Peter, James, and John, seem specially in our Lord's wisdom to occupy the front rank. It was the same three that were in the Mount of Transfiguration (Luke 9. 28; 2 Peter 1. 16).

THE LONELY SAVIOUR. “He went forward a little” (v. 35). The Lord loved the company of His disciples, but there comes a point even at Gethsemane when He leaves the chosen three, and alone bears the agony of the anticipation of the cross. At the cross this loneliness is more apparent. Friend and lover forsook Him (Psa. 88. 18). He is no longer alone: He is the First-Born of many brethren (Rom. 8. 29).

THE MAN OF SORROWS. Jesus began to be “sore amazed,” and to be “very heavy.” He Himself expressed His feelings thus: “My soul is exceeding sorrowful unto death.” How shallow our deepest apprehension of what that meant—death's bitterness as a cloud, dense and dark, passing over His sensitive and tender soul (Lam. 1. 12).

The Agonising Prayer.

THE SAVIOUR'S AGONY. What a sight the pale moon looked on that night! What a sight the Father God looked on—the Son of His love on the cold earth! What a cry to the Father's ear and heart! The sweat as great drops of blood dropping on to the earth He had made, and was about to redeem, showed the intensity of His praying and His agony (Luke 22. 44).

THE CUP AND ITS CONTENTS. What was in that cup? "Death and the curse were in that cup." An ancient way of putting criminals to death was by making them drink a poison-cup. Socrates was put to death that way. We see here, too, that Jesus intelligently and directly owns that His death portion comes from His Father's hand. Note how that accentuates the obedience of Jesus and the love of God to man (Rom. 8. 32).

THE SLEEPY DISCIPLES. "Watch!" Jesus had said to them in telling them of His sorrow. We cannot but think that they little understood His words. They were tired, and must have been in some measure uninterested and unsympathetic, else sleep would have been far from them. "One hour," only an hour, that was all, and He did not get it—they slept at their post! But He did not scold or upbraid. He found an excuse for their poor, weak flesh! "He knoweth our frames" (Psalm 103. 14).

THE WATCH-HOUR PAST. No longer need these disciples keep vigil. The matter is settled; the solitary, unshared work is embarked on. They may sleep on and take rest; all, ALL the work is His (Isaiah 63. 3), and, blessed be His Name, rest is for the weary disciple.

JESUS BETRAYED.

READ John 18. 1-14. LEARN Psalm 41. 9. HINTS, Foretold, Psalm 22. 16; foreshadowed, Exodus 21. 32; Zechariah 11. 12.

IN our last New Testament lesson we saw our Lord in Gethsemane engaged first with His Father in prayer, and with His disciples in their weakness and failure. It is ours now to see Him submitting Himself to the will of His enemies, determined on His destruction.

THE PERIOD. "The night in which He was betrayed" (1 Cor. 11. 23)—the darkest night in the world history, when the meanest and the basest deed that ever was done took place—sold for thirty pieces of silver, and betrayed with a kiss.

THE PERSONS. Judas, His disciple, and a band of officers from temple service of chief priests and Pharisees, not to be confounded with Roman officers and soldiers, for He was not yet in Roman hands. It was "His own people" (John 1. 11); His brethren, according to the flesh, who thus sought His life.

THE MANNER OF THE APPROACH. "With lanterns, and torches, and weapons," "as against a thief," as against a violent one who would resist. "Twelve legions of angels" (Matt. 26. 53) were at His call, and useless were human weapons.

FACING THE ENEMIES. "Jesus knowing all" went forth—no skulking, timid fugitive, but a bold, fearless, brave, unshrinking One. He met the crowd with the question, "Whom seek ye?" "I am!" Unexpected declaration, spoken with startling majesty. By the sword of His mouth they were driven back, and a second time He had to challenge them ere they recovered, and He virtually gave them permission to take Him.

Jesus Betrayed.

IN THE BREACH ALONE. "Let these go their way." His only the work; His loved disciples ever His care—not a stroke to fall on them. Had He not made Himself responsible that not one should be lost? (John 17. 12).

PETER'S USELESS SWORD. Had resistance been desirable, twelve legions of angels with fiery weapons would have flashed out in the darkness of the garden scene—but, then, how about all Scripture plan and promise? What about salvation of man? What about God's glory? (Matt. 26. 54.)

THE SUPREME REASON. "The cup the Father gave Me, shall I not drink it?" There is the secret of all His self-sacrifice—humility, submission, the Father's will, the Father's glory. Ever had been His prayer, "Father, glorify Thy Name" (John 12. 28), even with Calvary straight in view. So He quietly suffered Himself to be bound and led away to false, mock trial—spitting, mocking, death.

CROSSING JORDAN.

READ Joshua 3. 9-17. LEARN Isaiah 43. 2. HINTS, Going before, Heb. 6. 20; following after, 1 Cor. 15. 23; entering in, 1 Thess. 4. 17.

THE people of God, redeemed from Egypt by the blood of the Lamb, and led through the wilderness, provided for and guided by their faithful God, are now seen within view of their promised inheritance. But between them and that goodly land rolled the waters of Jordan (the "descender"), effectually barring their way, and in the crossing of that river divine order and divine power are beautifully displayed.

THE RIVER: ITS TYPICAL MEANING. We are familiar with the use of Jordan as a type of death or burial. It was to Jordan Naaman was sent with his leprosy (2 Kings 5), and it was in this same river, some say at the same spot, where John baptised, and where Jesus came and was baptised too (Luke 3).

THE ORDER OF THE PASSAGE. The ark borne by the priests has the place of prominence. We know the ark as an expressive symbol of the presence of God and an unmistakable type of the Lord Jesus, Emmanuel, God with us. This ark of the covenant was to be carried 2000 cubits ahead of the people and precede them into the depths (Heb. 2. 14). Where the ark went the people could follow safely (Psalm 23. 4).

THE POWER OF THE PRESENCE. No other thing appears here; there is no strong wind as at the Red Sea—everything is quiet and calm as the emblem of God's presence passes into the stream then flowing in its highest tide (verse 15). As the ark proceeds the waters recede on the right and left, piling up its heap on the upper river and flowing away to the Dead Sea on the lower part. We see here a picture of the mighty Lord overcoming death and opening a way through it for His people (2 Tim. 1. 10; 1 Cor. 15. 57).

THE PERFECTION OF THE PLAN. It met the need and condition of all the people—the babe and the grown-up; it included them all, and was meant for all. The ark was the leader, and the safety, and the ground of confidence that day. In the same way, Jesus is all in all (Col. 3. 11).

THE MEMORIAL STONES. Twelve men, completely representing the twelve tribes, took twelve stones OUT of the river and left twelve stones IN the river—one of those beautiful dual types of Scripture: IN DEATH always, never again to live—the old man: IN LIFE always, never again to die—the new man (Gal. 2. 18; Rom. 6. 8).

HANDFULS OF HELP.

Rest.

REST AS SEEN IN A SATISFIED REDEEMER (Isa. 53. 11).

1. He will rest in His love, - - - - Zeph. 3. 17

IN A SATISFIED PEOPLE.

1. The righteous . . . shall rest in their beds, - Isa. 57. 2
2. They shall lie down, and none shall make them afraid, - - - - Lev. 26. 6
3. He giveth His beloved sleep, - - - - Psa. 127. 2
4. My people shall dwell . . . in quiet resting places, - - - - Isa. 32. 18

IN A SATISFIED SOUL.

1. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee, - Psa. 116. 7
2. For Thou hast delivered my soul from death; mine eyes from tears, and my feet from falling; - - - - Psa. 116. 8
3. He maketh me to lie down in green pastures; He leadeth me beside the still waters, - Psa. 23. 2

IN WATERS OF REST. (Psa. 23. 2).

1. The Saviour says: Come . . . and rest, - Matt. 11. 28
2. The Master says: Come . . . and rest, - Mark 6. 31
3. The Lord (Jehovah) says: Fret not, . . . rest, Psa. 37. 1, 7
4. Prophecy says: Blessed are the dead which die in the Lord, that they may rest, - Rev. 14. 13

Waiting (Rom. 8. 19).

Waiting for the adoption, to wit, the redemption of the body (Rom. 8. 23; Phil. 3. 21; 1 John 3. 2); earnestly desiring it (2 Cor. 5. 2).

1. It is sure. We are sealed unto it, Eph. 1. 13; 4. 30; 2 Cor. 5. 5
2. It is near. Nearer than when we believed, - Rom. 13. 11
3. Wait with patience the appearing of our Lord Jesus Christ, - - - - Titus 2. 13
4. He who is made unto us redemption will in a little while come again. He will not tarry, - - - - 1 Cor. 1. 30
John 14. 3
Heb. 10. 37
5. He shall change our vile body, that it may be fashioned like unto His glorious body, Phil. 3. 21
6. We shall be like Him, for we shall see Him as He is, - - - - 1 John 3. 2

“The just shall live by faith” (Hab. 2. 4; Heb. 10. 35-38).

TALES WORTH TELLING.

Don't Discuss, but Declare.—"I wish to discuss with you your beliefs," said a sceptic to a soul-winner. "I don't see any good," was the reply. "I am convinced, and you are not willing to be." "Him declare I" (Acts 17. 23). "We declare glad tidings" (Acts 13. 32). "Declare we" (1 John 1. 3-5).

Preachers All.—A missionary on his return from Africa was asked how many of the natives in his district had been brought to the knowledge of Christ as Saviour. He replied, "Fifty." "And how many of these are preachers?" "Fifty," was again his answer. So it was in the days of old (Acts 8. 4); so it should be to-day (Mark 16. 15).

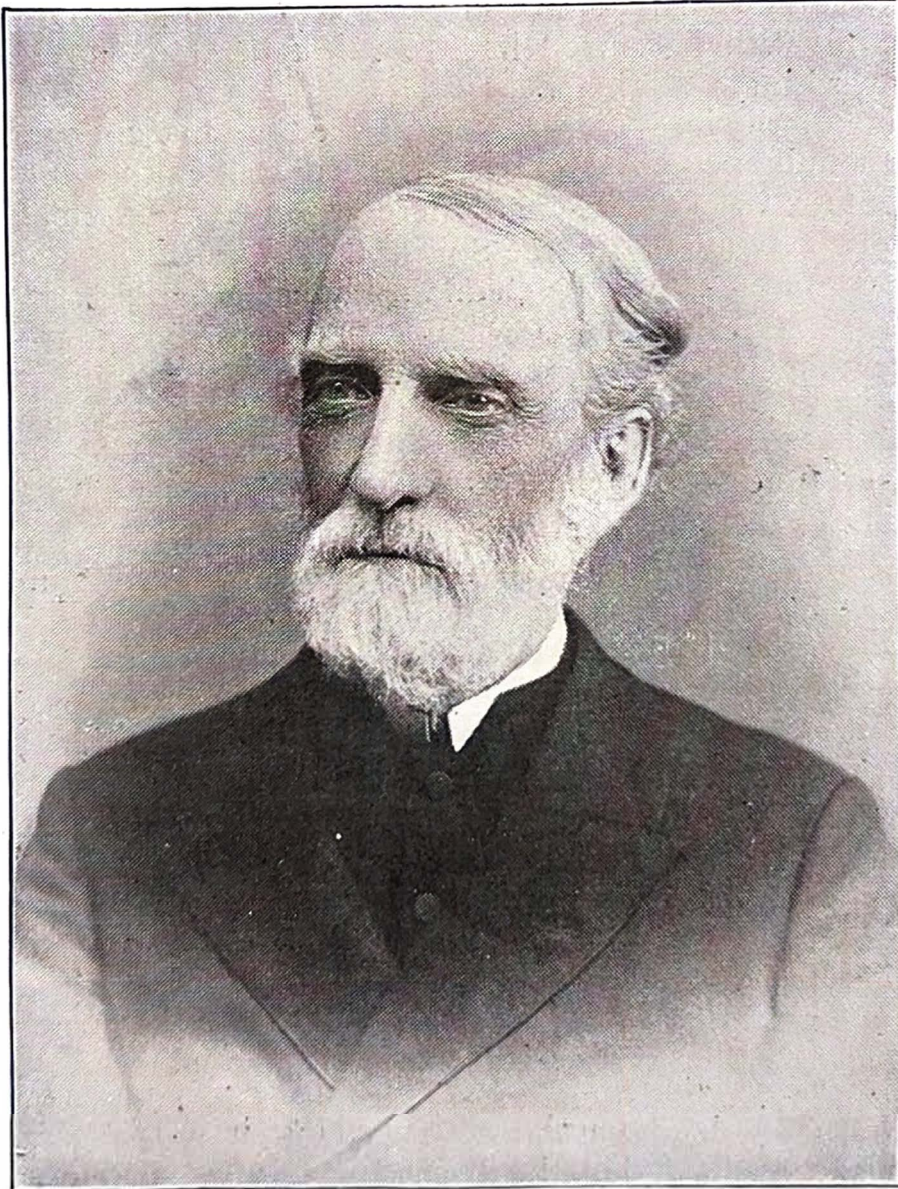
Something Far Better.—Walking through the streets of a French town, a Christian asked a lady if she could direct him to the post office. "I am going past it, and will gladly guide you there," was the cheerful response; then in a quizzing way she said, "Monsieur is a stranger?" "Yes, madam; yet I was born in these parts." "Indeed; and of what family." Upon the name being mentioned she exclaimed, "Oh, it is an old Protestant family. Is Monsieur a Protestant?" "Something far better than that, madam." "A Catholic, then?" "Something far better than that, madam." "And what may that be?" she asked in surprise. "A Christian, madam—a follower of Christ. Many Protestants will miss heaven; many Catholics, too. But not one Christian will miss that blessed place. A Christian is one who is 'born of God'" (John 3. 3-7; Acts 11. 26; 26. 28).

Can't Afford to Wait.—A gentleman had a wealthy neighbour who was supposed to be utterly indifferent to spiritual concerns. The Christian determined to try and win him for Christ. One day he saw him in his garden, and entered into conversation with him on fruits and flowers. After discoursing for a time on these matters, he boldly told his errand. "My religion lies between me and my God; when I feel the need of other aid I will send for you," was the discouraging reply that he received. Seizing his hand, the "fisher of men," with deep feeling, said: "My friend, you and I may both be in eternity before that time; I cannot afford to wait if you can." In three minutes the gentleman was weeping, and there and then he accepted the Lord Jesus Christ as his Saviour. He confessed afterwards that the Holy Spirit had been striving with him, and he had stifled conviction. "Awake *now*" (Rom. 13. 11). "Behold *now*" (2 Cor. 6. 2). "Come *now*" (Isa. 1. 18).

OUR HIGH CALLING.

LET us carry the consciousness of our calling into everything, great or small; into business, daily life, recreation, reading, education, everything; maintaining our true position before men; manifesting our proper character; letting the world know our prospects, and doing nothing inconsistent with what we profess to be now, and with what we shall be when the Lord comes.

H. B.



DR. A. T. PIERSON.

DR. A. T. PIERSON.

ARTHUR TAPP PIERSON was born in the city of New York on 6th March, 1837. In his boyhood days he was unusually bright and cheery and gave promise of the brilliant career which was before him. He was studious in his habits, quick to learn, and remarkably intelligent. At the age of fifteen he made profession of his faith in the Lord Jesus and determined to give his life to the service of his Lord and Master.

As a lad he had an impressionable mind, and a scourge of cholera which visited the city of New York carrying off thousands with it caused him to think of God's preserving care over him and others.

Some of the incidents that happened in his college days had an influence on his life. He used to tell the following incident: "In my college life there were two young men who were mightily moved by the Spirit of God on the same night. They walked down to the chaplain's house, intending to go in and converse with him, and then in prayer to surrender to the Lord Jesus Christ. When they got to the gate, one said to the other, 'John, I think I won't go in,' and he resisted all persuasions, and parted at the gate. The man that went in and surrendered to Christ that night is one of the most honoured servants of Christ in America to-day. The one that parted with him at the gate went into drink, into gambling and sensuality, went down to Cuba, and was identified there with some rebellion, where he was shot, and died in the midst of his sins. They parted for eternity at the gateway of the chaplain's house, and each man's future depended on the decision made at that moment."

Leaving Hamilton College at the age of twenty, he commenced to preach the Gospel. He laboured with much acceptance at Binghamton, Waterford, and New York; also in Detroit, Indianapolis, and Philadelphia. He was especially the friend of young men and was the means of leading many to the Saviour. Unswerving in his fidelity to truth and righteousness, he had no patience with fraud or falsehood of any kind. This characteristic often led him to say apparently harsh and unkind things, but it was a surgeon's kindness that showed up the disease with a view to effect a cure.

In the year 1876, he laid aside his manuscript, and, looking straightly into the eyes of his audiences, preached fearlessly and powerfully God's message to men. He denounced sin with the utmost severity, yet loved the sinner with all his heart. In

Dr. A. T. Pierson.

his enthusiasm as a young preacher he had the conviction that the Church of Christ is destined to convert the world in this age, and he did his best in the work of world-transformation, but he admitted later in life that his ideal had not been realised. He gives his experience as follows: "Here and there one was gathered out, and so it has continued all through the years of my ministry. I have rejoiced in seeing God's Spirit working and converting many souls under my preaching, but I have never yet seen a whole congregation brought to Christ."

During the illness and after the death of Mr. Spurgeon, Dr. Pierson preached in the Metropolitan Tabernacle, London. For two years, without loss to the Church, either of prestige or power, he took up the work of the great preacher. Sunday after Sunday the large building was crowded morning and evening. His addresses were admired by the brightest intellects, and appreciated by the ordinary people.

In 1891 he gave up a stated salary and devoted himself to serve the Lord in America and Great Britain. During his life he was a hard worker, and the achievements which many ascribe to unusual gifts were largely due to unusual industry. It was his custom to rise every morning at 5 30 or 6 o'clock in order that he might devote an hour and a half or two hours to prayer and personal Bible study. It was during these hours that he gained his deep insight into spiritual truth that gave to his testimony and interpretation the ring of certainty and authority. He was self-denying in his generosity. It was his delight to give his money as well as his time and talents for the good of others. He would be as pleased as a child if he could buy a suit of clothes at a bargain, in order that he might be able to give more largely to a brother in need.

Dr. Pierson was a man of prayer. He was a great friend of George Müller, and, like him, had learned to lean upon God, knowing that all the treasures of the Father's storehouse were at his disposal. He had an intense love for, and loyalty to, the Word of God. His soul was stirred to wrath against every effort to belittle his Lord, or any attempt to strip Christ of His Deity. Speaking in Exeter Hall, London, in the year 1907, when the New Theology was being brought so much before the public mind, Dr. Pierson, in one of his opening sentences, said, "Men with their watering-pots may try to put out the stars, but the stars shine on in celestial derision. Let us," he declared, "with unanimous voice show the modern

Dr. A. T. Pierson.

Church and the unbelieving world that there are thousands and tens of thousands of believers that still believe in the inspiration of this Book and the divinity of Christ, and who accept without hesitation the miraculous birth of Christ, the miraculous resurrection of Christ, and the all-sufficiency of His atoning blood."

His friendships were made with the Lord's people, and these of the choicest spirits. Born in the same city and the same year as D. L. Moody, he was much associated with him throughout life. He was also a close friend of Mr. Müller, of Bristol, and was intimately associated with the Orphanage. He first met Mr. Müller in the United States, and the fellowship they together enjoyed, both in prayer and in Bible study, bound them in affectionate relationship; and the ties then formed were only broken in 1898, when Mr. Müller was called home. Dr. Pierson was frequently at the Bristol Homes, and in his two biographies, "George Müller, of Bristol," and "James Wright, of Bristol," he paid tribute to the devoted services of these two men of God on behalf of the homeless and destitute orphans.

The influence of Dr. Pierson was not restricted to his preaching. It is mainly through his writings that he will be remembered longest, and by the largest number. He wrote nearly fifty books, and was Editor of the *Missionary Review* for something like twenty-five years.

Dr. Pierson was a great friend of foreign missions. He did probably more than any other one person to popularise missionary information and appeal. His great trumpet call, "The Crisis of Missions," had much to do with awakening the people of God everywhere to a wider missionary responsibility. Hundreds of present-day advocates of foreign missions got their first inspiration from that book. It was his deep interest in the subject of foreign missions which led him to undertake a personal visit to the foreign missionary field. Early in his journey he was taken ill, and was only able to visit the Hawaiian Islands and Japan and Korea. He returned home, and after a brief period of suffering he passed in to see the King on 3rd June, 1911.

Thus ended, at the age of seventy four, an unusually earnest, active, efficient and useful life. Many of the Lord's people, both at home and abroad, will bless God for the life and ministry of this faithful servant of Christ and earnest contender of the faith once delivered to the saints (Jude 3). J.G.

CHILDREN'S OPEN-AIR MEETINGS.

In connection with Higham Hill Gospel Hall, Walthamstow, London.

IN order to stimulate the "Go-and-do-thou-like-wise" spirit in other assemblies, the insertion of a brief account of the *modus operandi* in connection with our children's open-air meetings is suggested. The workers gather together at the hall at 8 o'clock each Saturday evening for prayer for half-an-hour. With lamp, &c., we proceed (weather permitting) to an open space about three or four minutes' walk



PHOTO OF CHILDREN'S OPEN-AIR MEETING, SEPTEMBER 2, 1911.

from the hall. Although this is our first season in children's open-air work, there is generally a number of little ones waiting for us. Sometimes we have been greeted by one or two of them singing the chorus, "O blessed whosoever will!" (for "whosoever" includes children as well as grown-ups).

We open our meeting in the ordinary way, with a hymn and prayer; then follows the singing of an original hymn, with chorus, which soon attracts more children—for what child is not fond of singing? Then comes an address by a brother, lasting about fifteen minutes, object lessons being particularly appreciated. Afterwards another hymn is sung, followed by prayer. Before parting the following week's

Children's Open-air Meetings.

meeting is announced, and those present are urged to bring others with them on that occasion. Of course the crowd is naturally a migratory one, owing to the lateness of the hour; but if each child only listens for five minutes, he or she has heard the Word; and "he that heareth . . . and believeth . . . hath everlasting life." And "how shall they hear without a preacher?" We think this an all-important work, and worthy of wider consideration by workers in the assemblies. To-day's children are to-morrow's Church, but they, as Nicodemus, must be "born again" ere they can form part of that Church.

We are sometimes troubled by one or two rowdy boys, but we generally find that such are the children of infidel or agnostic parents, who have little regard for the moral, let alone the spiritual welfare of their offspring.

Since the divine command is to "cast your bread upon the waters, for ye shall find it after many days" (it may be years), we purpose continuing these children's services, knowing, if we continue in well-doing, we "shall reap, if we faint not." W.T.R.

SOME MISSIONARY STATISTICS.

THE following facts are culled from *The Missionary Review of the World*, edited by Dr. A. T. Pierson.

1810.

Nearly every country in Asia and Africa was closed to the Gospel.

There were practically no Protestant Christians in heathen lands.

Only 100 foreign missionaries had been sent out.

The Bible was translated into only 65 languages.

Missionary work was not recognised in British and American colleges.

There were no medical missionaries, no hospitals or orphanages, no native Christian ministry, no organised work for heathen women.

1910.

Practically every nation in the world is open to missionaries.

They number two million, besides all who have died in the faith.

The number is now nearly 22,000.

It has been translated into 500 languages and dialects.

Thousands of college men are on the Foreign Field, and thousands preparing to go.

There are 400 mission hospitals, 500 orphanages, 6000 unmarried women workers among heathen women and children, and 93,000 native pastors and evangelists.

SUBJECTS FOR SPEAKERS AND STUDENTS.

In His Heart.

"As he thinketh in his heart; so is he" (Prov. 23. 7).

- | | | |
|------------------|----------------------|----------------------|
| 1. Abraham, | - Weakness of faith, | - - Gen. 17. 17 |
| 2. Esau, | - - Revenge, | - - Gen. 27. 41 |
| 3. David, | - - Unbelief, | - - 1 Sam. 27. 1 |
| 4. Jeroboam, | - - Subtlety, | - - 1 Kings 12. 26 |
| 5. Evil servant, | - - Worldliness, | - Luke 12. 45 W.W.F. |

His Presence.

1. A searching place, Ps. 139. 7
2. A humiliating place,
1 Cor. 1. 29
3. A hiding place, - Ps. 31. 20
4. A dwelling place, Ps. 140. 13
5. A joyful place, - Ps. 16. 11
6. An interceding place,
Heb. 9. 24
7. A perfect place, - Jude 24
W.J.M.

A Four-fold Command.

1. Pray ye: A quickened
interest, - - Luke 10. 2
2. Bring ye: The com-
missariat established,
Mal. 3. 10
3. Tarry ye: Preparation
for the conflict, Luke 24. 49
4. Go ye: Forward march,
Matt. 28. 19
W.R.

The Church.

1. The Saviour's promise: On this Rock I will
build My Church, - - - - Matt. 16. 18
2. The Father's purpose: Christ, Head over
all things, - - - Eph. 1. 18-23; 2. 20; 3. 10
3. The Lord's purchase: He loved, and gave
Himself, - - - - Eph. 5. 25
4. His present performance: Sanctify and
cleanse, present it faultless, - - - Eph. 5. 26
5. Its earthly place: Pillar and ground of the
truth, - - - - 1 Tim. 3. 15 J.H.

Afterward.

1. The fruit of sin, - Prov. 20. 17
2. The result of grace, Joel 2. 28
3. The path of disci-
ple-ship, - - - John 13. 36
4. The result of dis-
cipline, - - - Heb. 12. 11
5. The resurrection of
the saints, - - 1 Cor. 15. 23
6. The glory that is to
follow, - - - Psa. 73. 24
7. The eternal remorse
of the lost, Heb. 12. 17 G.H.

Seven Marks of Discipleship.

1. To be very happy, Rom. 4. 7, 8
2. To have peace with God,
Rom. 5. 1
3. To joy in God, - Rom. 5. 11
4. To be ashamed of the past,
Rom. 6. 21
5. To delight in God's Word,
Rom. 7. 22
6. To have an inward conflict,
Rom. 8. 13
7. To pray in the spirit,
Rom. 8. 15 JS. FS.

CONSOLATION.

GOD has revealed Himself to His people as the God of all comfort (2 Cor. 1. 3), thus unfolding Himself as the secret and source of strength amid weakness, joy in sorrow, and pleasure through pain.

Sympathy (2 Peter 1. 1-21). The perfect unity existing between the Saviour and the saved is the theme of the New Testament epistles. "He that sanctifieth and they who are sanctified are all of one" (Heb. 2. 11). "The children are partakers of flesh and blood. He also took part of the same" (Heb. 2. 14). "He hath suffered, being tempted. He is able to succour them that are tempted" (verse 18). Paul's first lesson on the oneness of the saints and the fellowship and sympathy existing between the Lord and His people was in the question, "Why persecutest thou *Me*?" (Acts 22. 7).

Participation (2 Thess. 1. 5-12). This unity is best illustrated in the participation of the believer with Christ in His rejection, and in the sympathy of the Lord with His suffering people. The common experience of all Christians is discipline, not always partaking of the same character, but true of all (Heb. 2. 8). It is also true that the hand which corrects is the hand that comforts. Not only so, but He is partaker with us, for He can be touched "with the feeling of our infirmities" (Heb. 4. 15). In all our afflictions He was afflicted (Isa. 63. 9), and when obedience to the truth finds us in the place of scorn and rejection we are but "partakers of His sufferings."

Anticipation (2 Tim. 3. 1; 4. 8). "The sufferings of Christ and the glory that should follow" (1 Peter 1. 11) is as true of the disciple as of the Master. Amidst the suffering, sorrow, and loss of the present, there is ever the comfort of the coming glory, so real, that, in contrast, the affliction is "*light*," but it worketh "an exceeding *weight* of glory." For a "*moment*," and "not to be compared" with the *eternal* recompense, faith thus anticipates the future, and enters into the blessing.

Realisation (2 Peter 3. 1. 18). One of the greatest joys of the ransomed, on that final day of triumph, will be the comfort of the Father's presence. Whatever the knowledge of labour ended, suffering past, sin and failure for ever put away, may bring of joy and rest, transcendent over all will be the consolation of sitting down in the presence of the Author of eternal love and perfect compassion, to be comforted by Him, who has promised to "wipe away all tears from our eyes" (Rev. 7. 17).

J. H.

THE BANNER OF THE CROSS.

FIG. 1.



FIG. 2.

C RIMSON
R OYAL
O LD
S ALVATION
S OLDIERS

THIS lesson can be given as a progressive picture on large sheet of white paper, or on blackboard. Draw dividing line up middle, and on left-hand side copy enlarged sketch of *Fig. 1*. Straight lines could be ruled. Leave out wording till later.

I. Begin lesson by explaining use of **BANNER**, as in street processions; displays motto or sign of union of any company. God has given to His people "a banner to display" (Psa. 60. 4). As the cross of Jesus is the bond of union of all true believers (1 Cor. 1. 18), we will call it "THE BANNER OF THE CROSS." Now fill in words, &c., on banner.

II. On the right-hand side proceed to write the word **CROSS** in acrostic form, as *Fig. 2*, explaining what is meant by the cross—the sin-atonement death of Christ in shame and sorrow. Now fill in the acrostic, speaking on each word as written. The banner is (1) **Crimson**, because blood-stained. We are "redeemed by the precious blood of Christ" (1 Peter 1. 19). No salvation apart from shed blood. Illustrate by Passover (Exod. 12). (2) **Royal**, indicating that Christ is King; now rejected, but coming to reign as rightful King. Urge to yield to Him *now*, then reign with Him hereafter (2 Tim. 2. 12). (3) **Old**. No new-fashioned religion, no new theology, but the old story of redeeming love. Stood the test of time. Proved to satisfy all along. Old, yet ever new (Gal. 6. 14). (4) **Salvation** banner, because the Gospel of Christ crucified is the power of God unto salvation to all who believe (Rom. 1. 16). The banner of those "rejoicing in salvation" (see Psa. 20. 5). Apply, are you among the saved? (5) **Soldiers'** banner. Christians called to fight the good fight of faith as good soldiers (2 Tim. 2. 3). For enemies and armour, see Eph. 6. 11-18.

Illustrate from "Pilgrim's Progress." Subject could be adapted for object lesson, making red cloth banner, words sewed on, acrostic on cards.

T. R. C.

THE TEACHER'S REWARD.

“ [HAVE laboured in vain,” a teacher said,
 And her brow was marked by care;
“ I have laboured in vain.” She bowed her head,
And bitter and sad were the tears she shed
 In that moment of dark despair.

“ I am weary and worn, and my hands are weak,
 And my courage is well-nigh gone;
For none give heed to the words I speak,
And in vain for a promise of fruit I seek,
 Where the seed of the Word is sown.”

As she slept, in her dream her soul took flight
 To a blessed and bright abode;
She saw a throne of dazzling light,
And harps were ringing, and robes were white,
 Made pure in a Saviour's blood.

Then a white-robed maiden came forth and said,
 “ Joy! joy! for thy trials are past!
I am *one* that thy gentle words have led
In the narrow pathway of life to tread—
 I welcome thee home at last!”

And the teacher gazed on the maiden's face;
 She had seen that face on earth,
When with anxious heart, in her wonted place,
She had told her charge of a Saviour's grace,
 And their need of a second birth.

Then the teacher smiled, and an angel said,
 “ Go forth to thy work again;
It is not in vain that the seed is spread;
If only *one* soul to the cross is led,
 Thy labour is not in vain.”

And at last she awoke, and her knee she bent
 In grateful, child-like prayer;
And she prayed till an answer of peace was sent,
And faith and hope as a rainbow blent
 O'er the clouds of her earthly care.

Thus rise, fellow-teacher, to labour go!
 Wide scatter the precious grain;
Though the fruit may never be seen below,
Be sure that the seed of the Word shall grow;
Toil on in faith, and thou soon shalt know
 “ Thy labour is not in vain!”

SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

JESUS BEFORE CAIAPHAS.

READ Matthew 26. 57-68. LEARN Isaiah 53. 7. HINTS, False witnesses, Acts 6. 11; faithful witnesses, Acts 1. 8; 2. 32.

FROM the garden of Gethsemane, the scene of our last lesson, our Lord was led bound to the palace of Annas, father-in-law to the then high priest Caiaphas. This Annas sent Him on to Caiaphas (John 18. 24), in whose house we see the council gathered with Jesus before them. This must have taken place very early in the morning, and was preliminary to handing the prisoner over to the civil (Roman) power.

THE HIGH PRIEST AND THE COUNCIL. It was this Caiaphas who had already (John 11. 49) counselled the death of Jesus on the ground of expediency, and the council had often before sought His destruction (Matt. 12. 14; John 8. 40; John 7. 45, &c.). There was no likelihood of a fair trial by such a company. The trial was not for the purpose of examining Jesus to see whether He was worthy of death, but really that they might seek for witness against Him to put Him to death (verse 59). They had made up their minds that He must die.

THE FAR-OFF FOLLOWER. "Peter followed Him afar off" (verse 58). A little while before this Peter had boasted that if all would be offended he would remain true (verse 33); indeed he said he was prepared to die with his Lord (verse 35). At the apprehension of the Lord in the garden, with the other disciples he forsook Him and fled, and now, desiring to see the end, he follows afar off. Later he denies his Lord. Peter's boast was made in his own strength, and the man who trusts in himself is sure to fall (Jer. 17. 5; Prov. 28. 26). In a later day Peter wrote that he that trusteth in the Lord shall not be put to shame (1 Peter 2. 6).

THE FALSE WITNESSES. "The chief priests, and elders, and all the council sought *false* witness against Jesus" (verse 59). This was a fulfilment of Psalm 35. 11. Having to bring Christ before Pilate, it was necessary that they should manufacture a case against Him. They could not find anything *valid*, and so they sought *false* witness. If He were to be put to death the law demanded that there should be agreement of testimony on the part of two or three witnesses (see Deut. 17. 6), and it was with the greatest difficulty two witnesses could be found whose testimony seemed to agree. These two misrepresented the Lord, and perverted what He had said. They alleged He had spoken against the temple in Jerusalem, whereas He spoke of the temple of His body, which, if put to death, would be raised in three days. Meanwhile the Lord held His peace (verse 63). Like a sheep before its shearers, He was dumb (Isa. 53. 7).

THE SOLEMN CHARGE. The Lord kept silent, not answering these falsehoods until Caiaphas called on Him by solemn charge in the name of God (see 1 Kings 22. 16) to speak. Thus charged, He not only said, "Thou hast said," but spoke of the future glory of the Son of Man. Great the contrast between a bound prisoner before His judges, and One sitting at the right hand of power, and coming in clouds of heaven.

THE INEVITABLE RESULT. The confession and prediction of Jesus seemed to them great blasphemy—and so it was if He spoke not the truth—but it was true. They all condemned Him guilty, worthy of death; and proceeded to abuse Him, spitting on His face, buffeting and taunting Him. All this they did in their blind malice. Marvellous

Jesus before Caiaphas.

grace of our blessed Lord to bear it so meekly—hiding not His face from shame and spitting (Isa. 50. 6).

JESUS BEFORE PILATE.

READ Luke 23. 13-26; LEARN John 10. 17, 18; HINTS, Patient, Matt. 27. 11; spotless, 1 Peter 2. 22; exalted Phil. 2. 9.

FROM the presence of Caiaphas and the whole council of chief priests and elders (Mark 15. 1) they led the Lord Jesus away to the hall of judgment, to Pontius Pilate. They had already judged Jesus worthy of death, but they had no power to carry out the sentence. It was necessary that official sentence should be obtained from the Roman governor.

THE ROMAN JUDGE. Pilate was governor of Judea under the Roman power. He had the authority and right to acquit or condemn, and sat in his place to administer justice. If he had perceived it, Pilate was himself on trial as to how he would treat Jesus. If he had followed his own convictions, Jesus would not have been delivered to death by him; but love of power and fear of the Jews overcame him, and became his ruin (Prov. 29. 5; John 5. 44).

THE THREE-FOLD CHARGE. The charges preferred against Christ were three in number. (1) He perverted the nation. (2) He refused to give tribute to Caesar. (3) He made Himself a king (verse 2). Everyone of them was false. (1) If they had called Him the Instructor of the nation, the Healer of the nation, the Saviour of the nation, they would have told the truth. (2) Instead of refusing to give tribute to Caesar His express command was, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's" (Luke 20. 25); indeed, He actually wrought a miracle on purpose to pay His tribute (Matt. 17. 25-27). (3) He was the King of the Jews (John 18. 33, 34), but His kingdom was not of this world, and a king whose kingdom was not of this world could be no rival of Caesar. On one occasion, when the people would have made Him a king, He withdrew Himself into solitude (John 6. 15). Their charge was therefore a gross misrepresentation.

THE FEAR OF MAN. Pilate was convinced of the innocence of Christ, and knew that for envy the Jews had delivered Him (Matt. 27. 18). He should therefore have acquitted Christ, yet he feared the people. Learning from His accusers that some of the things they charged Him with had been committed in Galilee; he thought to get rid of Christ by sending Him to Herod, under whose jurisdiction that province was (verse 7). Herod returned the Lord with the verdict that He had done nothing worthy of death. Herod's verdict should have strengthened the hands of Pilate to do the right thing, but the fear of man was his snare, and cost him his soul.

THE FATAL CHOICE. The people still clamouring for the blood of Christ, Pilate resorted to another expedient to effect His release. The Jews enjoyed, under the courtesy of the Romans, the privilege of liberating one prisoner. Pilate therefore gave them the opportunity of setting at liberty either Jesus or a noted robber, rebel, and murderer, named Barabbas. In other words, Pilate put before them the worst man in Jerusalem and the best Man, and left them to make their choice. They chose Barabbas. Peter reminded the Jews in a later day that they had (1) denied the Holy One; (2) They chose a murderer; (3) They killed the Prince of Life. As a nation they are suffering for that choice to this day.

THE CRUEL COMPROMISE. "I will chastise, . . . and release Him" (verse 22). Pilate's efforts to release Christ only increased their

Jesus before Pilate.

hatred, and intensified their thirst for His blood. To every appeal Pilate made there was but one reply, "Crucify Him!" (verse 21). Pilate proposes to make a compromise with the people, and offers to chastise Him. He had no right to punish a person whom he knew to be innocent. Compromise with wrong invariably leads to ruin. Pilate acted against the dictates of his conscience, and in handing over Jesus to be crucified he knew he was pursuing the wrong course.

THE SHAMEFUL TREATMENT (Mark 15. 20). They found a purple robe, they platted a crown of thorns, they clothed, they crowned Him, they smote Him, they spat on Him, they bent the knee to Him, and mockingly worshipped Him. These awful indignities; this shame He bore so patiently—the perfect Son of Man—all in love for His enemies.

THE CRUCIFIXION.

READ Mark 15. 20-37. LEARN Galatians 6. 14. HINTS, Foretold, John 3. 14; 12. 32, 33
Psalm 22. 16; remembered, Zechariah 12. 10.

THE mock trial of Jesus having been ended, and Pilate having handed the Prisoner over to be put to death in the most painful and shameful way of crucifixion, we now see Him stripped of the purple robe and re-clothed in "His own clothes," and led out. With what feelings should we be moved when we remember that this condemned, rejected, and afflicted Man of Sorrows was the Beloved Son of the Father, our Sin-bearing Substitute, and how reverently our lips should speak of His shame and cross.

THE CROSS-BEARING. "And He, bearing His cross, went forth" (John 19. 17). The Shoulder that carries the found sheep (Luke 15. 5), and on which the government rests (Isa. 9. 6), bore on that day a heavier load than either. Angels, doubtless, looked on in wonder (1 Peter 1. 12).

THE CYRENIAN HELPER. Jesus, according to custom, was compelled to carry His cross. Being exhausted by the tortures He had endured from the brutal soldiers, He sank beneath His burden, and the soldiers forced into the service Simon, of Cyrene. Cyrene was a place in Africa, on the Mediterranean, where many Jews at that time were settled, and very likely Simon was coming into Jerusalem to keep the Passover. Simon and his family found untold blessing through bearing that cross. His wife and son Rufus are honourably mentioned in the Scriptures (see Romans 16. 13).

THE PLACE AND THE POTION. Arriving at Golgotha, "the place of a skull," so named because the hill has the appearance of that shape. Jesus was offered "wine mingled with myrrh." It is said that the women of Jerusalem (Luke 23. 27) gave this drink to condemned criminals to deaden their pain; but "Jesus would not drink;" in full consciousness He must pass through the suffering of that dread hour.

THE CRUEL TREE. "There they crucified Him" (Luke 23. 33). They had all a part in the death of our Saviour—the chief priests, the Jews, Annas, Caiaphas, Pilate, Herod, the Romans. *They* crucified the Son of God, and they will have to answer to God for their crime. Yet, at the back of it all, we must ever remember "He was delivered for *our* offences" (Rom. 4. 25). He died for *our* sins (1 Cor. 15. 3).

THE GAMBLING SOLDIERS. "They parted His garments, casting lots" (verse 24). The clothes of the crucified became the property of the executioners, and, all unmindful of the suffering One, they cast lots. It was the inner robe for which they cast lots, thus fulfilling Psalm 22. 18. What callous, heartless, treatment; truly showing what the heart of man is capable of doing.

The Crucifixion.

THE UNIVERSAL KING. "The King of the Jews" (verse 26). A board with the crime inscribed thereon was nailed to the top of the cross by Pilate's instruction. It was a taunt to the Jews for compelling him to do the wrong. It was written in Hebrew the *national* dialect, Latin the *official*, and Greek the *common* dialect. Thus to all was the sovereignty of Jesus declared. He will yet be manifested as "King of kings and Lord of lords" (1 Tim. 6. 15).

THE AWFUL DARKNESS. He was numbered with the transgressors (verse 28). He was crucified between two robbers, as if He were the worst of the three. The two robbers probably belonged to the band of Barabbas. For three hours there was darkness over all the land (verse 33). A curtain is thrown round the scene while the sin-hating God deals with the sin-bearing Substitute. What took place in these three hours no mortal shall ever know. At the ninth hour the cry was wrung from His heart, "My God, My God, why hast Thou forsaken Me?" (verse 34). Space will not allow remarks on: The rending of the vail—the shout of the Victor, "It is finished"—and the testimony of the centurion, "This truly was the Son of God." These can only be very briefly alluded to, and together form the most impressive of all possible lessons.

THE SCAPEGOAT.

READ Leviticus 16. 20-31. LEARN Psalm 103. 12. HINTS, Sin imputed, Isaiah 53. 6; 2 Cor. 5. 21; borne away, John 1. 29; 1 Peter 2. 24; forgotten, Heb. 10. 17.

THE Day of Atonement, the tenth day of the seventh month, was the most important day in the Jewish year. In it God appointed a rectification of things gone wrong—a putting away of sin and access to His presence of the high priest as representing a people cleansed and forgiven. The scapegoat, our present subject, is one of the suggestive types of the work of our Lord Jesus, who bore away the sins of the world.

THE DUAL TYPE. Two kids of the goats were necessary to effectually convey the teaching of God about atonement for sin—one goat to die as a sin-offering, shedding its blood, for without the shedding of blood there is no remission (Heb. 9. 22); the other goat to illustrate the imputation of sin and its bearing away.

THE BLOOD WITHIN THE VAIL. That blood carried into the Holiest of all by the high priest spoke of the completed sacrifice outside—the penalty of death met, and justice established—for sin's wages is death, and God must be just. Through the death of Christ God is a just God and a Saviour (Rom. 3. 26). See Hebrews 9. 11, 12, &c.

THE BURDEN ON THE SCAPEGOAT. It is important to notice that the blood having been presented to God, the high priest may then show the people in figure the completeness of the putting away of sin. Putting two hands on the goat's head the high priest confessed ALL Israel's iniquities, and transgressions, and sins, and thus putting them on the goat. Could Gospel be plainer? "Made sin for us" (2 Cor. 5. 21); "hath laid on Him the iniquity of us all" (Isa. 53. 6).

THE LAND NOT INHABITED. Not only was sin laid on the goat, but it was taken completely out of sight, never to be seen again. See Jeremiah 50. 20; Hebrews 10. 17. &c. Blessed truth here taught—sins confessed are sins forgiven (1 John 1. 9), and sins forgiven are sins blotted out, and that eternally.

THE JOYFUL RESULT. Within a few days after the day of atonement began the Feast of Tabernacles, the joyful period typical of the happy heavenly rest of the people of God in the presence of their God, the wilderness past, and the memory of its mercies and God's faithfulness filling every heart with praise.

HANDFULS OF HELP.

Inseparable.

1. Bound up in the bundle of life with the Lord thy God, - - - 1 Sam. 25. 29; Col. 3. 3
2. Graven on the palms of His hands, - - - Isa. 49. 16
3. Members of His body, of His flesh, and of His bones, - - - - - Eph. 5. 30

God's Eternal Purpose Concerning His Church.

1. According as He hath chosen us before the foundation of the world, - - - - Eph. 1. 4
2. According to the good pleasure of His will; having predestined us to the adoption of children by Christ Jesus, - - - - Eph. 1. 5
3. According to the riches of His grace, wherein He hath abounded toward us, we have forgiveness of sins. Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself, - - - - Eph. 1. 7-10
4. According to the purpose of Him who worketh all things after the counsel of His own will, we have obtained an inheritance, - Eph. 1. 11
5. He would have all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, . . . to the intent that . . . might be known by the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord, - - - - - Eph. 3. 9 11

“Thou shalt remember the Lord thy God; for it is He that giveth thee power” (Deut. 8. 18).

1. Judah prevailed because they relied on the Lord God of their fathers, - - - - 2 Ch. 13. 18
2. Asa rested on the Lord for help, so the Lord smote the Ethiopians before Asa and before Judah, and the Ethiopians fled, - 2 Ch. 14. 11, 12
3. Jehoshaphat glorified God by giving Him praise before going to battle, and He gave him a mighty victory, - - - - 2 Ch. 20. 14-30

“The Lord is with you while ye be with Him, and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you” (2 Chron. 15. 2).

TALES WORTH TELLING.

"Got It."—Rowland Hill, the famous preacher, used to keep saying, "Hath" spells "got it." "He that believeth hath everlasting life" (John 3. 16; 3. 36; 5. 24; 6. 37; &c.).

Scapegoat Preacher.—"He would certainly have been a 'fit man' (Lev. 16. 21) to take the scapegoat into the wilderness," said a hearer of a rambling-scrambling preacher. "Because it would certainly never have been found again." Contrast the model address, "I did, I saw, I am" (Acts 26. 10, 13, 25).

New Definition of "Whosoever."—A speaker was addressing a number of street arabs in the east of London, and wishing to know how far they knew the meaning of the word "*Whosoever*," he asked them the question. A young lad replied, "Let 'em all come" (Rom. 2. 1; James 2. 10; Rev. 22. 17; John 3. 16; 4. 13, 14; Rev. 20. 15).

Tom Payne's Boast.—Tom Payne said that in one hundred years the Bible would only be found in the coal-cellars of the rich. Tom Payne is dead and practically forgotten, and the Bible is found in the homes of the rich and the poor alike. Even Britain's king admitted that it was "the most valuable thing in the world" (1 Peter 1. 24, 25).

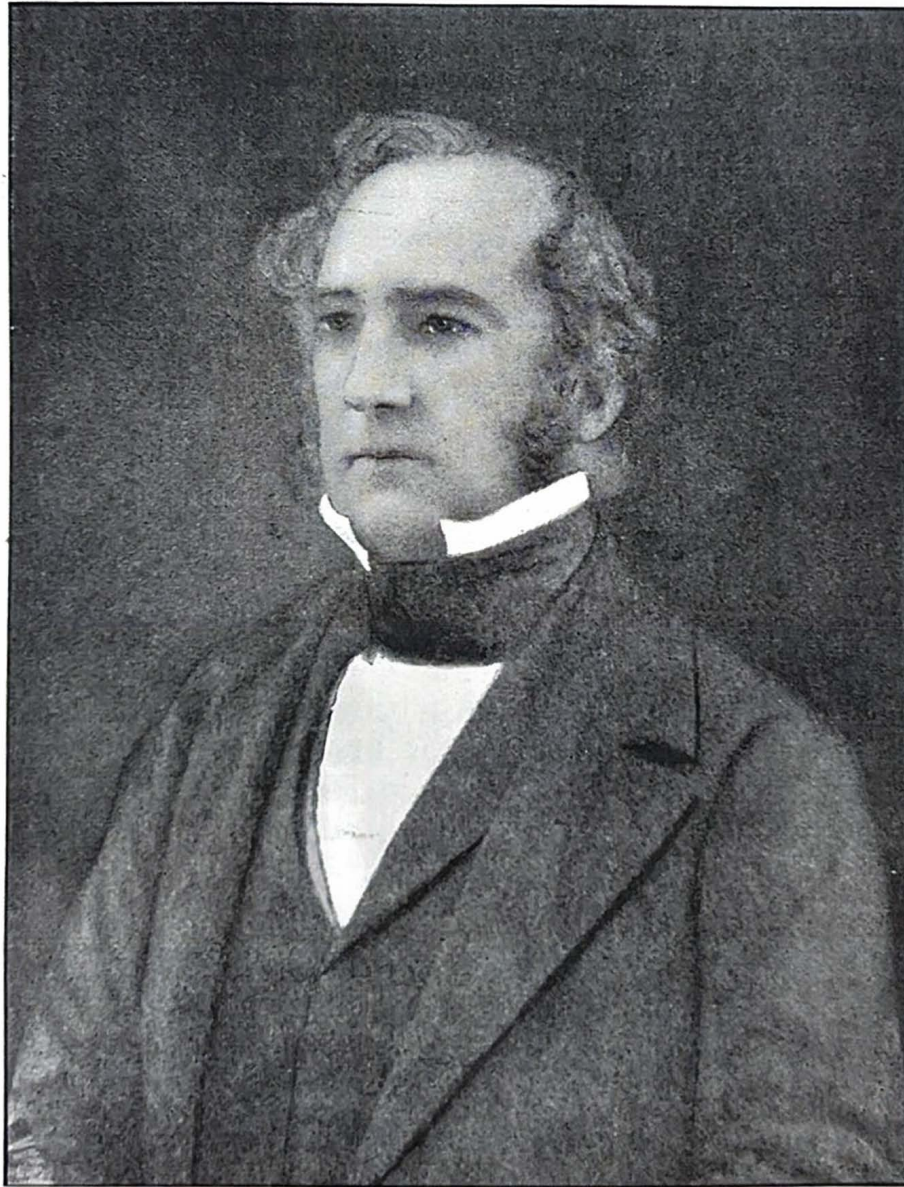
Pass on Words of Cheer.—W. J. Lloyd, of Dublin, said: "I have been working amongst the policemen for forty-three years. One Monday after preaching to them, feeling tired and downhearted, I wondered if it was worth while. The next day I was walking along the street, and a brother on the opposite side seeing me ran across and said, 'While you were preaching yesterday there was a man brought to Christ.' I needed that word. Some people would have said, 'don't tell him; it will puff him up.' It lifted me up." "Encourage thou him" (2 Sam. 11. 25; 2 Chron. 35. 2; Isaiah 41. 17).

Don't be Discouraged.—A friend said to George Müller of Bristol, "I suppose through all these long years in your work for God, you have met with much to discourage you?" "I have met with many discouragements," he answered; "but at all times my hope and confidence has been in God. On the word of Jehovah's promise hath my soul rested. Sixty-two years ago I preached a poor, dry, barren sermon, with no comfort to myself, and, as I imagined, with no comfort to others. But a long time afterwards I heard of nineteen distinct cases of blessing that had come through that sermon." "The husbandman hath long patience" (John 5. 7). "In due season ye shall reap" (Gal. 6. 9).

A TRUE FRIEND.

I KNOW not how you feel, but with regard to myself there is nothing that one's heart craves for so much as a friend in whom one can really trust, and who really loves you. Be assured of absolute fidelity and love, and then let the friend be as severe upon your faults as he pleases. Christ is that Friend; you can trust Him. He never pulls down except to build up.

E. W. M.



H. W. SOLTAU,
TEACHER, AUTHOR, ETC.

HENRY WILLIAM SOLTAU.

HENRY WILLIAM SOLTAU, the second son of George Soltau, a merchant of Plymouth, was born on the 11th of July, 1805. His father was a godly man, of great energy and foresight, and was one of the founders of the Plymouth Free School, which grew to be one of the largest schools in England. The Bible was taught daily, but no child was compelled to attend the Scripture lessons against the wishes of the parents. He opposed the building of the theatre, when a member of the Town Council, but without success. He died at the age of forty-four, and seemed to have a vision on his death-bed of all his six children safely reaching the heavenly home. His mother was a woman of strong character and great piety, and Henry was devoted to her.

One of Henry's early recollections was being taken in a boat to row round the "Bellerophon," when Napoleon the First was on board her on his way to St. Helena.

When preparing to go to Cambridge, he read with a private tutor in Kent, having as companions, Samuel Wilberforce and his brother. Entering Trinity College in 1825, he took his degree in 1827, and there proceeded to study at Lincoln's Inn, and was in due time called to the Chancery Bar. He was greatly interested in natural history and in science generally, and was widely read in many branches. He studied Hebrew in order to understand the Old Testament, and was at one time an earnest seeker after the Truth, longing for rest in his soul. He said he never remembered hearing a clear Gospel preached, though he listened often to Charles Simeon and to other leading evangelicals when at Cambridge; it always seemed to him that "faith in the merits of Christ and doing one's duty" were inseparably mixed. He endeavoured to do what was right, observed the forms of religion, gave away to charities, and read the Bible, &c., but he had no peace. He settled in London, and was soon carried away by the attractions of worldly society, and was fascinated by the "innocent amusements" of the day. A great lover of music, he went often to the opera. His attractive manner, sparkling wit, keen intellect, and extensive literary acquirements made him a favourite in society, and he found life opening before him, with wealth and honours awaiting him. But God was preparing him for better things.

In January, 1837, he was feeling weary of his round of pleasure, and was, as he said, like the Israelites who loathed the food they had eaten to repletion, but sever himself from

Henry William Soltau.

his surroundings he could not. A letter from home spoke of his mother being unwell, and when a second letter came Mr. Soltau resolved to go down at once, though there was nothing alarming in what was said. As he packed his portmanteau he had the conviction that he should never see his mother alive, and when the weary coach journey was ended and he reached the last stage out of Plymouth, his uncle met him with the news that all was over. Falling down on his knees by the coffin of his beloved mother that night, he prayed his first true prayer, *Lord, if Thou dost not save me, I am lost for ever!* It was the cry of his wounded spirit, weary of the hollowness of life, and face to face with sore bereavement. Shortly after, he heard an address by Captain Hall on 2 Kings 7, and was led into the light. All things became new, and he rejoiced in the freeness of salvation, so much so that a relative said to him, "You are like the man in the third of Acts, walking and leaping and praising God."

Returning to London, he wondered how his many friends would receive him with his new experiences. He found the question soon settled, for in a very short time they let him severely alone, not relishing his "peculiar opinions." Soon after his conversion he gave up his practice at the Bar, and went to live in Plymouth with his sisters—drawn by the goodly company of the Lord's people there, gathered in so wonderful a way in Christian Fellowship, learning from the Fountain-Head those truths they were privileged to give to the Church, and which were as streams of living waters to thirsty souls. In leaving the Church of England and casting in his lot with the brethren movement, Mr. Soltau was cut off from most of his family. It was a step which involved much for him, but he esteemed "the reproach of Christ greater riches than the treasures of Egypt." He set himself to the study of the Scriptures and to the service of the Lord in preaching and teaching, and he was soon fully occupied in the many efforts made to take the Gospel to the villages and hamlets of the west of England, too often sunk in darkness and ignorance. Great was the blessing wrought through God by the earnest men and women in those days—multitudes were saved, and gathered around the Word of God. Schools were opened, and the Word of God had free course and was glorified. Mr. Soltau and Mr. Clulow opened a tract shop in Plymouth, and by its means great quantities of literature were scattered abroad.

In 1841, Mr. Soltau was united in marriage to Miss Lucy

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Tate Smith, a Yorkshire lady, whose experiences had been very similar to those of her husband. She, too, had tasted of the pleasures of the world, but had been led to Christ through the preaching of a godly clergyman. Like so many others, she was drawn to Plymouth and found her delight among the people of God. It was a union of singular beauty and happiness—one in heart and purpose, they walked together the way of life for thirty-four years, fellow-helpers one of another.

When the sad days of division came, Mr. and Mrs. Soltau moved to Exmouth, where they lived three years, and in 1851 went to Northam, near Bideford, where ten happy years passed, their family of three sons and six daughters growing up in the simple and wholesome atmosphere of that beautiful place. The removal to Exeter in 1861 brought Mr. Soltau more before the Church, and his name became widely known through his writings, his books on the Tabernacle* being greatly appreciated. The little book, "The Soul and its Difficulties : a Word to the Anxious," had a very large circulation, and was much used of God. It rejoiced the author's heart that when no longer able to minister his little book was constantly being blessed. But a great affliction had overtaken him in the failure of his sight. In 1860 it seemed as if total blindness was before him, but he recovered it in measure, and was able to travel alone and to read the largest type Bible. But his extensive correspondence, the writing of tracts and books, and all preparations, had to be conducted by memory and dictation. His beloved wife was his amanuensis, and her unwearied care and efficient help enabled him to accomplish his work.

Those were busy years ; Mr. Soltau visited many parts, including London, where his addresses at the Freemasons' Hall meetings were so valued, Glasgow, Birmingham, Hereford, and many places in the west ; also Dublin, where he was specially welcomed, and where his ministry was valued as nowhere else. He seemed to take the warm-hearted Irish Christians by storm, and they never forgot his visits.

His teaching was distinguished by its clearness and simplicity of style, by its deep knowledge of the Word of God, and also of the human heart. He was stern in his denunciations of sin, and unsparing for those who treated the Word of

* Books by H. W. Soltau still obtainable are : "The Tabernacle and its Offerings," 3/6, post free ; "The Soul and its Difficulties," 220th thousand, 2d. each, 1/6 per dozen ; "They Found it Written," 1d ; 1/ per dozen, post free. PICKERING & INGLIS, Glasgow.

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God with lightness or irreverence. But his was a singularly tender and sympathetic nature, and he was always ready to go to those in sorrow or trouble of any kind and help them. The poor loved him, and trusted him. He was constantly sent for where there was trouble in any gathering; his clear mind, sound judgment, and prayerful influence being sought after by his brethren. But only those living in closest intimacy with him knew what these matters cost him, and of the way he took to heart any failure in Christian life, or any dishonour to the Name of the Lord.

In 1867, his health, never robust, was evidently failing. He paid a short visit to London in the autumn, and on the last Sunday spoke six times. At one of these meetings in the open air, in Soho Square, he referred to the days when as a young man of fashion he lived near by; he spoke of his conversion, and of the life of happy service for God he had been given. Shortly after he was laid low by paralysis, and he never again spoke in public. Gradually his powers failed, but he never murmured. His peace and calm were unbroken. He delighted to hear of the Lord's work in all parts of the world, especially of that in which his children were engaged.

In 1870 he moved to Barnstaple to end his days near his beloved friend, Mr. R. C. Chapman. In 1873 the first break occurred in the family, when the eldest daughter passed away after a brief illness. The father never recovered from the blow, and he took to his bed, from which he never rose, lingering two years and four months. When the end came, on the first of July, 1875, he had been unconscious for several weeks, but at the last he suddenly lifted his head, which had sunk on his breast, his eyes opened, and a heavenly smile lit up his face as without a sigh he breathed his last.

His life was one of great simplicity, and of unyielding uprightness. His one desire was to exalt the Name of the Lord Jesus, and to serve Him in serving His people. He never looked back; he had counted the cost and kept his eye fixed on the goal.

He had the joy of seeing all his nine children early converted, and, as they grew up, giving themselves to the Lord's service. He was a wise and tender father, and the home was a centre of love and happiness. What he taught in public he ever sought to practise in the home, and he was fond of dwelling upon the divine order of responsibility: "First yourself; then the home; then the Church; then the world."

CONFORMITY.

AS we have borne the image of the earthy with its sin, shame, and failure, we have the promise that we shall also bear the image of the heavenly with all His perfection and glory (1 Cor. 15. 45-49).

In Christ (2 Cor. 1. 1-14). The Son is to-day the object of the Father's delight; the Person in whom all His purposes centre. He has already chosen and placed all the redeemed in Him. Made them through regeneration "new creatures in Christ" (2 Cor. 5. 17). Made an end alike of their sin and their selves at the cross, and sees them now His peculiar treasure. "Holy and without blame before Him in love" (Eph. 1. 4). Though still in the midst of failure and imperfection in themselves, and "waiting for the adoption, to wit, the redemption of our bodies" (Rom. 8. 23).

Purposed (2 Cor. 1. 1-17). The end of our salvation is perfect conformity to the Son of God (Rom. 8. 29). It was with this end in view that we were chosen, called, and justified. "He who sanctifieth and they who are sanctified are all of one" (Heb. 2. 11). He will say, "Behold, I and the children," but in all things He will have the pre-eminence. He shall be the first-born among many brethren (Rom. 8. 29).

Performed (2 Cor. 3. 1-18). It is true, however, that in a moral sense this work is being carried on in us at present, limited, however, to the measure of our obedience and consecration. To us in the Word it is given to behold with open face "the glory of the Lord" (verse 18), and by the Spirit to be "changed into the same image." Christ formed in us (Gal. 4. 19), and that "by the Lord, the Spirit" (ver. 18, marg.).

Perfectd (2 Cor. 4. 1-18). The evidence of this inward work will be manifested in character and walk. As He in the world was a Servant, so we serve. As He went about doing good, in like manner this will be our occupation. As He sought the salvation of all, it will be our business to carry on this work, "commending ourselves to every man's conscience in the sight of God" (2 Cor. 4. 2).

Attained (2 Cor. 5. 1-21). Full perfection will not be attained while in this body. Those who have drunk most fully of the Master's Spirit are most deeply conscious of how far they come short (Phil. 3. 12). "When we see Him we shall be like Him" (1 John 3. 2). This is the prospect before us, "Without spot or wrinkle, or any such thing" (Eph. 5. 27), describes the Church when fully perfected and presented to her Redeemer, the Mystery in Manifestation. J.H.

PITHY POINTS FOR OPEN-AIR WORKERS.

From a Conference on Open-Air Work, in Albany Hall, Glasgow, 22nd September, 1911
Collected by John Gray. PART I.

IT is quite true we have to get our address *down*, but it is necessary that it should be got *up* as well. The Lord does not encourage laziness in His work.

There is a curious pulpit in Durham on wheels. When the preacher exceeds his time he can easily be wheeled off.

The first essential to successful open-air preaching is to get into the presence of God until your soul is filled with the compassion of Christ for perishing souls.

Shopkeepers put their best samples in the window. The idea that anybody will do to preach in the open air is a fallacy. Our best preachers should speak in the open air. Do not expect anybody to be drawn into the hall after you have had a poor sample in the open air.

We should not only have the best preachers for open-air work, but we should select the best place for our meeting. When men go fishing they do not try the rain water tub; they go where the fish are.

Don't speak of hell as if the people were all going there and you were glad they were.

If we speak of the judgment of God, let us feel it deep down in our souls.

You must interest the people. Thousands of men in the coldest day will stand and look at a football match because they are interested. If the Gospel is preached in an interesting manner people will stand and listen.

Don't let us think that open-air work is a sort of *annexe* to the inside meeting, and that anybody is quite fitted to speak there, while it takes an exceptionally cultivated person to interest and retain the attention of the people inside.

Mr. Chapman once said that the best way to reach a man is not through his conscience to the heart, but through the heart to the conscience.

The turn-about system is a curse in meetings; it is only those fitted for the work who should preach in the open air.

We should *preach to reach* and aim at *each*.

Donald Ross once told of a company of Christians who had a good hall in a busy thoroughfare. Visiting the place some time after, he found they had left, and inquiring the reason some one explained as follows: "They came into the hall; they sat down, they read, they expounded to one another, they builded themselves up; in fact, they builded one another up to death and the meeting ended."

TALES WORTH TELLING.

The Worst in the World.—I never want to forget that weighty word that fell from the late Henry Dyer when he said, "Ever regard yourself as worse than any you may at any time address." Isaiah said, "Woe is me" (Isa. 6. 5). Paul said of "sinners, . . . I am chief" (1 Tim. 1. 15).

"Greet till ye get it."—Two little Scotch lasses were telling each other their troubles. The one told how she had been denied the pleasure upon which her heart was set. The other said, "Eh, Jeanie, I'll tell you how I dae. When I want something that mither winna gie me, I just gweet an' gweet, an' gweet till I get it." "Ask, . . . believing" (Matt. 21. 22). So did the "woman of Canaan" (Matt. 15. 22-28).

Novels versus Sermons.—An Englishman in a Portuguese prison, while undergoing a life sentence, was visited by a fellow-countryman, who subsequently sent the criminal some novels with which to relieve the monotony of his existence. These books brought him no relief, but between the leaves of one of them he found what had been left there by accident—a sermon preached by C. H. Spurgeon in Exeter Hall, entitled, "Salvation to the Uttermost." This was blessed to the prisoner's soul, and on being visited by another Englishman, he sent a message to Mr. Spurgeon telling him how different things had been since his perusal of the discourse. "Give attendance to reading" (1 Tim. 4. 13), but see that reading is "right" (Psa. 19. 8).

The Cross Conquered.—The Moravians sent a mission to Greenland. Finding the natives totally ignorant of the meaning of sin, guilt, righteousness, justification, &c., they thought it well to begin by educating them. The result was so utterly negative that they determined to leave. Whilst waiting for a vessel one of the missionaries thought he would test the truthfulness of his translation of a portion of the Gospels by reading it to the natives. After he had read of the sufferings and death of Jesus there was a silence. At length the chief rose, and said, "Read it again." When the reader had finished the second reading, the chief said, "What you read, is it true? You say, 'It is true!' then why did you not tell us that first? Now we know, you must not go. We will listen to the words of the Man who suffered so for us." Needless to say they remained and saw "much fruit." The cross conquered! "I determined not to know any thing among you, save Jesus Christ and Him *crucified*" (1 Cor. 2. 2). "God forbid that I should glory save in the *cross*" (Gal. 6. 14). HY P.

THREE LINKS IN SALVATION'S CHAIN.



HERE is a "short and sweet" text for little ones to remember, "By—grace—are—ye—saved—through—faith" (Eph. 2. 8). It contains the perfect number of words—seven; all have but one syllable each, and the longest word consists of but seven letters. The SAVIOUR is at one end of the chain holding out SALVATION to the SINNER at the other end.

I. **SAVIOUR.** Take up the first link and write within it or under it, "BY GRACE." Illustrate what grace is—undeserved favour. Tommy at day school, always misbehaving, often late, occasionally "playing truant," consequently slow at learning, and otherwise causing much trouble and anxiety. To the great astonishment of scholars, one day schoolmaster calls Tommy to middle of room, and, after reminding him and them of all his faults, makes him a present of a beautifully bound book. Expected a good thrashing, but got instead something he never deserved. Can he help loving the master after this? Thus God deals with us in *grace* (Psa. 103. 10).

II. **SALVATION.** Now comes second link in chain, "ARE YE SAVED?" Notice it is not *will be* saved "at the judgment day," but *are now*. God's salvation is a present possession. Scripture is clear on this point, "He that heareth . . . and believeth . . . hath everlasting life; . . . is passed from death unto life" (John 5. 24). Ask girl to read 1 Corinthians 6. 11, "Ye *are* washed, ye *are* sanctified, ye *are* justified." And God wants us to know it, for "these things are written that ye may *know* that ye *have* eternal life" (1 John 5. 13).

III. **SINNER.** Third link tells how salvation comes to the sinner, "THROUGH FAITH." A boy might read John 3. 16, and also Acts 3. 16, to show the "whosoever" faith and the "individual" faith. Tell also of the woman who "touched the hem of His garment," to whom Jesus said, "Thy faith hath saved thee;" also blind Bartimeus; the woman who washed His feet with her tears, and others. "Without faith impossible to please God" (Heb. 11. 6). Show in form of acrostic what **F.A.I.T.H** is—FORSAKING ALL, I TAKE HIM.

TALES WORTH TELLING.

Beginning at the End.—A little girl was dying; the doctor came in, and after examining her quietly remarked to the nurse, "Her life is just *finishing*." The little girl opened her eyes, and looking at him said, "No, doctor, it is just *beginning*." "And the end everlasting life" in its fruition (Rom. 6. 22).

Joy in Sorrow.—I called on a brother once who had passed through deep waters. He had lost a son and a daughter. He said to me "I would not have missed passing through what I have passed through for all the world. In the darkest hour when the second one went, the Holy Ghost flooded my soul with a joy I cannot describe." "Another comforter. . . He may abide with you for ever" (John 14. 16).

The Pure White Flag.—Some years ago the wife of an aged flagman at a railway terminus said, "John, there will be a flag held out to-night—a flag in the hand of Jesus. It will not be a red flag, for there is no danger; it will not be a green one, for there is no uncertainty; it will be a pure white flag, for I am nearing the journey's end, washed in the blood of the Lamb, and all is peace and safety." "There is therefore now no condemnation" (Rom. 8. 1). "Not as uncertainty" (1 Cor. 9. 26). "Which hope we have as an anchor of the soul, both sure and steadfast" (Heb. 6. 19). "These are they" (Rev. 7. 14). HYP.

SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

THE RESURRECTION.

READ Mark 16. 1-16. LEARN 1 Corinthians 15. 20. HINTS, Mark's Sonship, Rom. 8. 1. 4; Lordship, Acts 2. 36; shows God's power, Eph. 1. 19, 20.

THE truth of the resurrection of Jesus from the dead is a vital one; it is part of the Gospel—a most important part (1 Cor. 15). Vain is the death of Jesus, and valueless His blood-shedding, if He did not rise again on the third day. The fact is well attested by "many infallible proofs" (Acts 1. 3). Mark's concise and graphic record of this event is the subject of our present lesson.

THE EARLY VISITORS. On the eve of the Sabbath reverent hands had taken the Lord's body, and, wrapping Him in linen, laid Him in Joseph's new tomb. Rolling the great stone door against the entrance of the sepulchre, they left the place, intending to return as early as possible and complete the burial of Jesus. Mary of Magdala (once demon-possessed, verse 9), another Mary, and Salome had brought sweet spices, and brought them *very* early, at sunrise, to the place of burial. Love constrained them to do so (2 Cor. 5. 14); they owed Him much (Luke 7. 47).

THE MISTAKEN DIFFICULTY. "Who shall roll away the stone?" "It was very great." It had been sealed with the Roman seal, and soldiers set to watch that no one meddled it (Matt. 27. 62-66), so that that stone required great power to roll it away—it was a serious

The Resurrection.

difficulty. What they could not do was done for them—"the angel of the Lord" came and rolled back the stone, "and sat upon it" (Matt. 28. 2). The difficulty did not deter the women from going to the place as it might have done had they been less zealous.

THE HEAVENLY MESSENGER. Entering the tomb, they were affrighted to see a young man clothed in a long, white garment, sitting on the right side. This was one of our Lord's heavenly attendants (Matt. 4. 11; Luke 22. 43) on duty here. This bright angel-man had a good message to these women themselves, and for others by them. "He is risen"—that was for them; "but go your way and tell the disciples and Peter"—that was for the others. Note that Peter, the repentant one, is singled out for special mention.

THE FIRST INTERVIEW. This is more fully told in John 20: how that Peter and John were told, and came to the sepulchre to see, and after seeing, went home; how that Mary remained behind, weeping, until Jesus appeared to her. Thus it was, as Mark records, that Mary was **FIRST** to meet the Lord, and she the one who had been devil-possessed (Luke 8. 2).

THE EMMAUS WALK. This also is just mentioned by Mark, and more fully described by Luke (Luke 24. 13-35). In this case it was two disciples to whom Jesus appeared.

THE ELEVEN DISCIPLES. As we read in John 20. 19, with barred doors they met, and Jesus appeared to them. He spoke rebukingly, yet lovingly, to them, and made their hearts glad in seeing Him. At this meeting the great world-wide commission was given to "preach the Gospel to every creature" (Mark 16. 14-16). Thus the resurrection of Jesus is recorded, and the glorious sequel declared; there is a Gospel, not only of sin-atonement death, but also of resurrection, life, and glory.

THE EMMAUS WALK.

READ Luke 24. 13-32. **LEARN** Revelation 3. 20. **HINTS**, Sad hearts, Mark 2. 20; John 16. 20; joyful hearts, John 16. 22; 1 Peter 1. 8.

ON the afternoon of the first day of the week, the third day after the crucifixion of Jesus, two of the disciples, Cleophas and another, set out from Jerusalem. Why they left the city then we know not; their house was at Emmaus, seven miles out from Jerusalem, and it looks like as if they had concluded that it was useless to wait longer, and the best they could do was to return to their old home.

THE MOURNFUL JOURNEY. "The things which had happened" (verse 14). This was indeed a dark, sad subject. Their reasonings could find no solution of the seeming disaster—incomprehensible to reason, that that good One, that loving One, that powerful One should so suffer and die; ascend a cross and not a throne. "Christ crucified" ever is a stumbling-block and foolishness to the "natural man" (1 Cor. 1. 18-22). The crucifixion of Christ was the death of all their hopes.

THE UNKNOWN COMPANION. "Jesus Himself drew near to them, and went with them" (verse 15). We cannot speak long *about* the Lord until the Lord draws near and speaks to us. Marvellous grace it was that led Jesus to walk Emmaus road then; we know of no business that caused His presence there but to enlighten and comfort the hearts of these two "bruised-reed" disciples (Matt. 12. 20).

HIS SEEMING IGNORANCE. "What things?" (verse 19). Notice that all the queries of Jesus were calculated to draw out a confession and expression of their hopes and fears, their expectations and dis-

The Emmaus Walk.

appointments. He knows how good it is for us to "tell Jesus" (Mark 6. 30) all our troubles, even when these troubles are due to our foolishness and ignorance. So they told Him their story.

THE WORD OF GOD. "He expounded unto them in all the Scriptures the things concerning Himself" (verse 27). He refers them to the Word of God with which they were acquainted, and yet they knew not that Moses and the prophets plainly taught that the "sufferings of Christ" formed the entrance-gate to His glory. It is better to consult God's Word than talk and reason. "Slow to believe" is true indeed of the best. Although familiar with these scriptures in the letter, they needed faith's mixture to make them profitable (Heb. 4. 2).

THE PRESSING INVITATION. "They constrained Him" (verse 29). He was easily constrained. The Lord never refuses a sincere invitation to heart or home. He had entertained them; they would now entertain Him.

THE OPENED EYES. Entering the house a strange thing happens. He takes the head of the table. He lifted the bread, and while in the act of blessing and dispensing it, He was known to them. The hand that lifted the bread and offered it to them had a nail-print. Their eyes were "opened," they knew Him. "Opened Scriptures" and "opened eyes" lie close together (Psa. 119. 18).

THE QUICK RETURN. It was nightfall, the day was far spent, and they had already walked seven miles out to Emmaus; yet "the same hour" finds them on the road to Jerusalem with happy, burning hearts, and glad words to tell of their living, loving Lord, alive from the dead. His grace in coming close to them in their darkness and sorrow was the cause of this.

THE DOUBTING DISCIPLE.

READ John 20. 19-31. LEARN John 20. 29. HINTS, Slow to believe, Luke 24. 25; slow to understand, John 14. 9; convincing evidence, Luke 24. 39.

SIMILAR to the last, but even more graphic and touching, is the lesson now before us, describing the way of Jesus with a doubting disciple who required more than the testimony of others to convince him.

THE SAME DAY. The day on which the Lord arose, the first day of the week (Sunday), the most eventful day of the world's history, now called the Lord's day, very fitly so, as Jesus' resurrection proves and marks Him out as Lord (Rom. 1. 4).

THE RISEN LORD. "The doors were shut" (verse 19). The disciples had good reason to fear the Jews, and so they barred the door; but prison bars and shut doors cannot prevent the Risen Lord keeping His promise. "Where two or three are gathered together in My name, there am I in the midst" (Matt. 18. 20). He had been in the midst on the cross (John 19. 18); He was in the midst here, and in the glory He will be the central Object (Rev. 5. 6).

THE MESSAGE OF PEACE. His greeting of "Peace be unto you" (verse 19) was more than a wish; it was a gift bestowed. The cause of all the unrest and dispeace that exists in the world to-day is sin. The Lord Jesus had returned from the cross, where He had righteously put away sin by the sacrifice of Himself (Heb. 9. 26), and He now bequeaths peace to His trembling disciples. He showed them His hands and His side, not only to assure them of His identity, but to convey that peace and joy that a view of His person as the One who died for us always brings to the believer (Rom. 15. 13; 1 Peter 1. 8).

The Doubting Disciple.

THE DOUBTING DISCIPLE. Thomas was absent from that first-day meeting. We do not know why, but he missed much because of it. The testimony of all the others was of no use to him. He plainly said, "I will not believe, except I see!" Thomas had seen Him die, and knew for certain that Jesus was dead and buried, and to think that one so really dead was alive again was more than Thomas could believe, though so many were sure about it (Acts 21. 20).

THE DOUBTS REMOVED. Eight days after Thomas is met, he being present with the disciples. Closed door in the first meeting; a closed heart in the second. Jesus overcame both. Showing Thomas His hands and side, the Lord broke down unbelief, and brought the doubting disciple down to His feet, exclaiming, "My Lord, my God!"

THE EYE OF FAITH. Faith is the medium of spiritual sight, and the believer sees Him whom he never looked on (Heb. 2. 9), and sees much more with spiritual eyes than could ever be observed with natural (1 Cor. 2. 9). Blessed are all such.

A NIGHT'S FISHING.

READ John 21. 1-14. LEARN Psalm 127. 1. HINTS, Good success, Joshua 1. 8; persevere, 1 Cor. 15. 58; a successful fisher, 2 Tim. 4. 8.

AFTER seeming to complete his narrative at the close of the twentieth chapter, the apostle John seems to reopen the book to give us another glimpse of the Lord Jesus and His wise, tender, and powerful way of dealing with His followers, even when their action is very imperfect and contrary to His purpose and instructions. We see in this lesson the charming grace of the Lord, like a good shepherd guiding back to Himself His sheep so liable to go astray.

THE SEA OF TIBERIAS. Jesus had said (Matt. 28. 8-10; Mark 16. 7) that He would see them in Galilee, and doubtless to meet Jesus there was the purpose of the seven mentioned in the story. The Galilean sea was endeared by early associations. Simon and Andrew, with the sons of Zebedee, had plied their craft upon its waters (Matt. 4. 18-22). The disciples had sailed across that lake with their Master (Luke 8. 22). He had displayed His power to them on the Galilean lake on three occasions—(1) when He gave them a miraculous draft of fishes (Luke 5. 1-11); (2) when He calmed the stormy billows (Matt. 8. 26); (3) and when He came to them walking on the water (John 6. 19; Matt. 14. 22-33).

PETER'S PROPOSAL. "I go a fishing" (verse 3). Simon Peter was bred a fisherman, and fishing was a second nature to him; on a previous occasion he had left following Jesus to go fishing (Luke 5. 1-11), and the same tendency now manifests itself. It is likely Peter thought it no harm to thus use his time; but his business then was to wait on Jesus. Peter had been called from that work, and only He who called him had a right to send him back to it.

PETER'S INFLUENCE. "We also go with thee" (verse 3). So do we influence one another—the evil was multiplied sevenfold; seven are now off the track; seven are now at work worse than useless (1 Tim. 4. 16). See also effect of Peter's leading in Galatians 2. 11-13. There is no one lives to himself; we are either an influence for good or evil. The little boy said to the father ascending the cliff, "Keep to the right path, I'm following."

THE UNSUCCESSFUL FISHING. "That night they caught nothing" (verse 3). This is the Lord's way to wean them from their own way, and prevent them from being enticed by success in their error. See Haggai 1. 6; John 15. 5.

A Night's Fishing.

THE LORD'S GREETING. "Children, have ye any meat?" This was calling them to own their need, and failure to meet it; perhaps it was the need of food that made them take to the fishing again. They had to learn that in this need they were dependent on Him, and He would not fail them (Matt. 6. 33).

THE GREAT HAUL. "Cast the net on the right side" (verse 6). Jesus knows the time and place for every *thing*—none can prosper when He withholds; when He directs and leads success is sure. "A multitude of fishes" is the fruit and reward of obedience. The *right* side is always the side that Christ appoints. He who follows not where Christ leads, or does not what Christ bids, is like one who fishes on the *wrong* side.

THE PROMISED RETURN.

READ ACTS 1. 1-11. LEARN ACTS 1. 11. HINTS, Highly exalted, 1 Peter 3. 22; blessedly engaged, Romans 8. 34; speedy return, Rev. 22. 12.

THE Book of the Acts of the Apostles is a continuation of the doings of Jesus by the Holy Spirit, in the persons of His saved ones, and prominently the apostles. Luke, the writer, significantly says his former treatise was of "all that Jesus *began* both to do and teach" until He was taken up. Jesus is the Beginner of all things—Beginner of Creation (Rev. 3. 14), Beginner of Redemption (Heb. 12. 2), Beginner of Resurrection (Col. 1. 18), and He is the Completer as well—the First and the Last.

INFALLIBLE PROOFS—FORTY DAYS. The fact of the resurrection of Jesus and its relative truths are very strongly and emphatically reiterated and insisted on. It is the keystone of Christianity, the ground of hope, and assurance of salvation (1 Cor. 15. 14, 15).

WHAT THE RISEN CHRIST SPOKE OF. "The things pertaining to the kingdom of God." See Luke 24. 44-48; Matt. 28. 19; Mark 16. 15), where the commission is given to preach, what to preach, whom to preach to, and the results which would follow.

WHAT THE RISEN CHRIST PROMISED. The Holy Spirit's personal advent and presence, and the Holy Spirit's power. Certain kinds of knowledge they could not have; but that which they needed most they would have—that is, POWER to witness of and for Jesus (2 Tim. 1. 7).

HOW JESUS WENT, AND WHERE. He was "taken up," "received up" (1 Tim. 3. 16). Not only raised up out of death's tomb, but taken up and received in glory. See Psalm 24 and its description of the entry of the King of glory. What a reception He received—what an enthronement at the right hand of God (1 Peter 3. 22; Heb. 1. 13).

THE TWO ANGELIC MEN. Compare with Matthew 28. 2-5, and Luke 24. 4. As the surprised and worshipping little crowd stood looking up after the Lord, now unseen by them, these angelic visitors recalled them to their life and walk of faith in their risen and exalted Lord. No more visible to the natural sight, the spiritual see Jesus "crowned with glory and honour" (Heb. 2. 9).

THIS SAME JESUS SHALL SO COME. The promise of the Lord in John 14 is thus repeated. The Person unchanged (Heb. 13. 8), and His manner unaltered. In the act of blessing He went (Luke 24. 51), and so He will return. From heaven we look for the Saviour, the Lord Jesus Christ (Phil. 3. 20); it is the blessed, happy hope (Titus 2. 13) of the redeemed; it is the purifying hope of the expectant (1 John 3. 3), and the comforting hope of the bereaved (1 Thess. 4. 18).

HANDFULS OF HELP.

Christ Our Life.

1. He is our Life: he that believeth on Him Deut. 30. 20
hath everlasting life, - - - - John 6. 47
2. He is the Bread of Life: he that cometh to John 6. 48
Him shall never hunger, - - - - John 6. 35
3. He is the Fountain of Life: he that believeth Psal. 36. 9
on Him shall never thirst, - - - - John 6. 35
4. Our life is hid with Christ in God, Col. 3. 3; 1 Sam. 25. 29
5. When Christ, . . . our life, shall appear, then
shall we also appear with Him in glory, - Col. 3. 4

Three Points in Ezra's Preaching.

1. They read in the book of the law of God, - Neh. 8. 8
2. Gave the sense, - - - - - "
3. Caused them to understand the reading, - "

The Word of God.

1. SAVES—The engrafted Word is able to save
your souls, - - - - James 1. 21; John 6. 63, 68
2. SEARCHES—The Word of God is quick and
powerful, and sharper than any two-edged
sword, piercing even to the dividing
asunder of soul and spirit, and of the
joints and marrow, and is a discerner of
the thoughts and intents of the heart, - Heb. 4. 12
3. SANCTIFIES—Christ loved the Church, and
gave Himself for it, that He might sanctify
and cleanse it with the washing of water
by the Word, - - - - Eph. 5. 25; John 17. 17

God Speaketh (Job 33. 14).

1. ONCE—Come now, and let us reason to-
gether, saith the Lord, though your sins
be as scarlet, they shall be as white as
snow; though they be red like crimson,
they shall be as wool, - - - - Isa. 1. 18
2. TWICE—I, even I, am He that blotteth out
thy transgressions for thine own sake, and
will not remember thy sins, - - - - Isa. 43. 25
3. THRICE—I will forgive their iniquities, and
will remember their sins no more, - - - - Jer. 31. 34
"I have found a ransom" (Job 33. 24).

TALES WORTH TELLING.

The Bishop's Gaiters.—A bishop was one day in the act of taking off his gaiters, when another dignitary remarked, "Wait, and John, the man-servant, will take off your gaiters. If I were a bishop I would not do that." "That is perhaps the reason why you are not a bishop," replied the ecclesiastical dignitary. "He that humbleth himself shall be exalted" (Luke 14. 11).

Playing with Live Coals.—The *Sketch* of October 12, 1911, told of the death of James Connor, aged 52. Found at his lodgings trying to play dominoes with live coals taken from the fire, he was removed to St. George's Workhouse, and there died. A verdict of "death from chronic alcoholism" was returned. How like the God-forsakers of Deuteronomy 32. 21-24. How unlike the penitent of Isaiah 6.

"But he's Mine."—An old man in Yorkshire had a son who had tried him sorely. Once a neighbour inquired how the lad was doing. "Oh, very bad!" he answered. "He's been drinking again, and behaving very, very badly." "Dear dear!" said the neighbour; "if he were mine, I'd turn him out." "Yes," said the father, "and so would I if he were yours; but, you see, he's not yours—he's mine." "Him that cometh, . . . I will in no wise cast out" (John 6. 37).

Better than being Saved.—A happy Christian one day met an Irish pedlar, and exclaimed: "It's a grand thing to be saved." "Eh?" said the pedlar; "it is; but I know something better than that." "Better than being saved?" said I. "What can you possibly know better than that?" "The companionship of the Man who has saved me!" was the unexpected reply. "I call you not servants . . . but friends" (John 15. 15). "Our fellowship is with the Father, and with His Son Jesus Christ" (1 John 1. 3).

The Fly and the Poison.—During the famous siege of Port-Arthur the greatest internal danger lay in the bite of a large, red-headed fly which fed upon the decomposing corpses on the battlefields. It would bite healthy soldiers, and the poison would instantly course through the veins, and finally reach the heart and kill the man. One of the doctors was bitten by one of these pests. He instantly cut off his thumb, where the bite was, but later on it was found necessary to amputate his arm. The poison, however, reached his heart, and he died. The heart of man is fatally poisoned. "The heart is . . . desperately wicked" (Jer. 17. 9). "The end is death" (Rom. 6. 21).

HYP.

MORE PEARLS FROM OLD SEAS.

By Diver T. BAIRD.

1. The root of prevailing prayer is spiritual *desire*.
2. Feed the *fire* of prayer with the *fuel* of promise.
3. All growth not Godward is but slow decay.
4. A Christless cross no refuge were to me ;
A crossless Christ my Saviour could not be.
5. An unbeliever has so much faith in himself that he has none left to place either in God or man.
6. Repentance includes a change of *mind* toward the past, and a change of *manner* for the future.
7. We would all be wise men if it were not for our own wisdom.



THE LAST PHOTOGRAPH TAKEN OF MR. BENNETT.

8. No convert so difficult to convert as the unconverted convert.
9. An atheist is like a mole burrowing in the dark earth and denying the existence of sun, moon, and stars in the heavens.
10. There is no sin so subtle as the sin of supposed sinlessness.
11. If you make an *idol* of another you make an *idolater* of yourself.
12. As the material sun extinguishes the literal fire in the grate, so the overwhelming holiness of God extinguishes in the human heart all the spurious human holiness which naturally burns there.

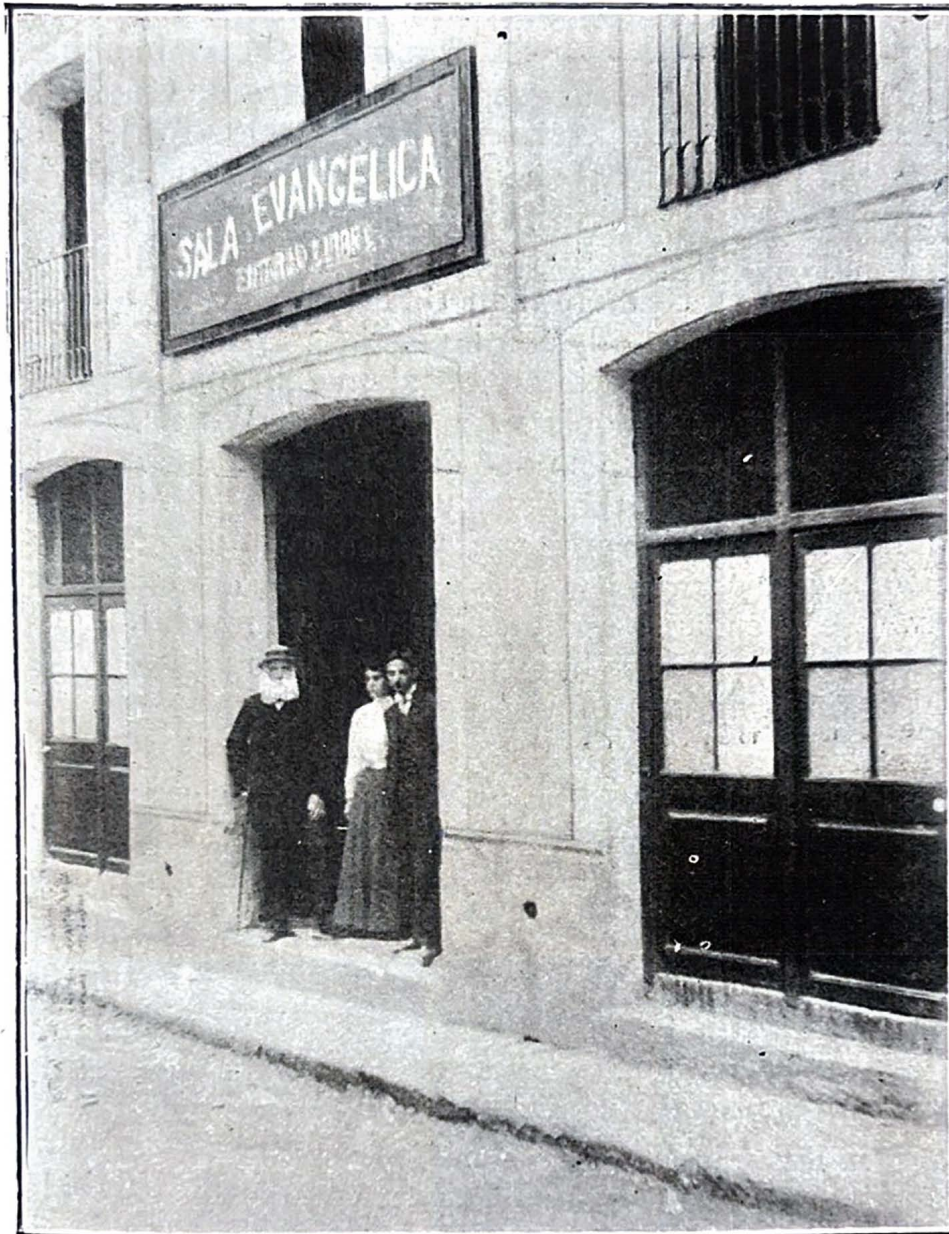
A LONG LIFE OF LABOUR FOR THE YOUNG.

GEORGE BENNETT, well known as an earnest worker amongst young and old, was born at Chesterfield, 25th December, 1842. His parents were earnest Christians and workers amongst the Wesleyans. At the age of five years his father signed the pledge for him, which he faithfully kept to the end of his life. When about ten or twelve he was sent to a boarding-school at Tickhill in Yorkshire, kept by a Christian gentleman. While there, a revival broke out amongst the boys, and he yielded his heart to Christ at about the age of thirteen. After leaving school he was apprenticed to a chemist in Chesterfield, and in his spare time used to take tracts to houses, knock, and ask if there was anyone ill, then would read and pray with them.

When in London passing examinations he joined the Y.M.C.A., and became an earnest worker. After commencing business as a chemist in York, was instrumental in establishing a branch of the Y.M.C.A. there, and a very good work was done among young men in business, &c. He was the Y.M.C.A. secretary whose letter to Mr. Moody decided that great evangelist to go to York. Mr. Bennett welcomed and entertained both Messrs. Moody and Sankey, and while staying at his house they began the marvellous work which spread throughout the British Isles.

In the year 1878 while staying at Douglas, Isle of Man, for a holiday in July, he gathered the children together on the sands, and began to hold a service for them, and from that date till 1906 he spent eight to ten weeks every summer continuing to hold children's services on the sands. Eternity alone will reveal the number of young lives won for Christ at those services. It was while conducting these meetings at St. Annes and Blackpool that his health broke down. The following year he had a slight seizure, and from that time his health gradually failed. One thing after another had to be given up, much to his regret; but even when out in his bath-chair he would still give out booklets and say a word to the children about the love of Jesus. About the year 1880 he saw the truth of gathering to the Name of the Lord Jesus, and a small assembly was formed which rapidly grew. Owing to the serious illness of a relative, we came to Chesterfield when Mr. Bennett had another more serious attack of hemorrhage, and for the last three years has been an invalid. On 31st August another seizure came from which he never rallied, and passed to his eternal rest, 4th September, 1911. M. B.

EVANGELICAL SCHOOLS IN SPAIN.



FACADE OF HALL IN S. GABRIEL STREET, BARCELONA.

OUR veteran brother, Mr. Henry Payne, who is seen standing at the door of the hall, writing concerning the work carried on in Barcelona, Spain, says: "In the midst of darkness our lot has been appointed to shine as lights, and to hold forth the Word of Life. That we are permitted quietly to hold our Gospel services, and to continue our school work day by day is no small mercy, not merely for us, but chiefly for the people. It is true that our numbers are as nothing, as the drop in a bucket, among the multitudes. But this very fact leads us more than ever to cast ourselves upon the

Evangelical Schools in Spain.

strength and might of the Almighty One. There can be no shadow of a doubt regarding the value of our school work; it has been owned and blessed of God. Some of the children have been converted when quite young, parents and friends have become acquainted with the Gospel services through the schools, and some have been converted. This we have been permitted to see, but the day of the Lord will reveal very much more than that which we now see, and in this hope we steadfastly continue.

“There is yet another view to be taken of evangelical schools in Spain—that is, schools in which the Word of God is honoured, read, and expounded daily; they are a bulwark for the time being against the rising tide of infidelity, such as the Church of Rome has no power to overthrow. *Tens of thousands of children have passed through our schools who are now men and women* (the attendance many years ago was much larger than it is at present); but we have not heard of any of these being found committing acts of violence and incendiarism against the Church of Rome. On the other hand, it has been publicly stated in the press that one of the largest convents of Barcelona, dedicated to the education and training of young men for the higher walks of social life, was set on fire by some who had been educated within its walls.

“Will our friends lay these things to heart before the Lord in prayer, that the teachers may not only know how to teach and set the truth of the Gospel before the children, but that they may adorn the doctrine of God our Saviour in all things, and thereby be the means of leading many to Christ, and of so moulding the characters of the children that they may be better equipped to meet the temptations to which they are exposed in this city, so famed for its rebellious character?”

“The number of children on the registers on 1st November, 1909, in the four day schools was 220, and 183 in the six Sunday schools. During the year 185 were admitted into the day schools, and 210 left, so that on 31st October, 1910, there were 195 in four day schools, and 171 in the Sunday schools.

“We began the school year in November, 1909, with a balance in hand of £1 11s. 1d. A reference to the Statement of Accounts will show that we received donations towards the support of the schools amounting to £118 11s.

“The photograph was taken last November, soon after we had put up a signboard over the door bearing the words, ‘*Sala Evangélica Entrada Libre.*’ A similar sign occupied

Evangelical Schools in Spain.

the same place from 1870 to 1876, when by order of the Government it was removed, since which date, until 1910, that is about thirty-four years, it was considered unlawful to have any distinctive mark on the outside of a building by which the public might know that the Gospel was preached within. We were glad to take advantage of the slight increase of religious liberty granted to us by the present Government by putting up the sign. 'For yet a little while, and He that shall come will come, and will not tarry.'"

THE CHRISTIAN'S HOPE.

"From whence also we look for the Saviour, the Lord Jesus Christ"
(Phil. 3. 20).

THERE is one thing characteristic of the New Testament, and that is, that salvation in all its aspects is summed up in a Person. It is not merely doctrine, not merely truth—though we highly value both—but doctrine and truth are really only of value as they lead us to the glorious Person of the Lord Jesus Christ who is our Saviour and our Hope.

In saying that the Lord Jesus is our Hope, that does not mean that there are not many blessed and glorious things connected with His coming again included in that hope. There are, and we shall shortly enjoy them. But it means that the centre and the sum of all blessing, all gladness, and all glory is to be in His presence and to behold His glory. He is God's beloved Son; He is the One in whom God is well pleased. In the parable of the king that made a marriage for his son, everything was provided, and purposed, and planned with a view to the honour and delight of that son; so God's whole work is for the glory and delight of His own beloved Son.

Hence it is that He who is God's delight is our delight, for we are called to fellowship with God. What He loves we are called to love, what He hates we are called to hate. We are called to fellowship with the Father and the Son; and if God says of His Son, "This is My beloved Son," then the Church—the Bride—can say also, He is our beloved, and our delight.

It was the Person of the Lord Jesus Himself who appeared to put away our sin; it is the Person of the Lord Jesus Himself that is in the presence of God for us; and it is the same personal Saviour who is coming again—mark it—*the second time* (it has the same force as the word "again" in the 14th of John), without sin unto salvation. J. R. CALDWELL.

THE COUNSELS OF GOD.

AS nature manifests design and creative wisdom, so revelation furnishes us with abundant evidence of the sovereign counsels of God, which make even "the wrath of man to please Him" (Psa. 76. 10).

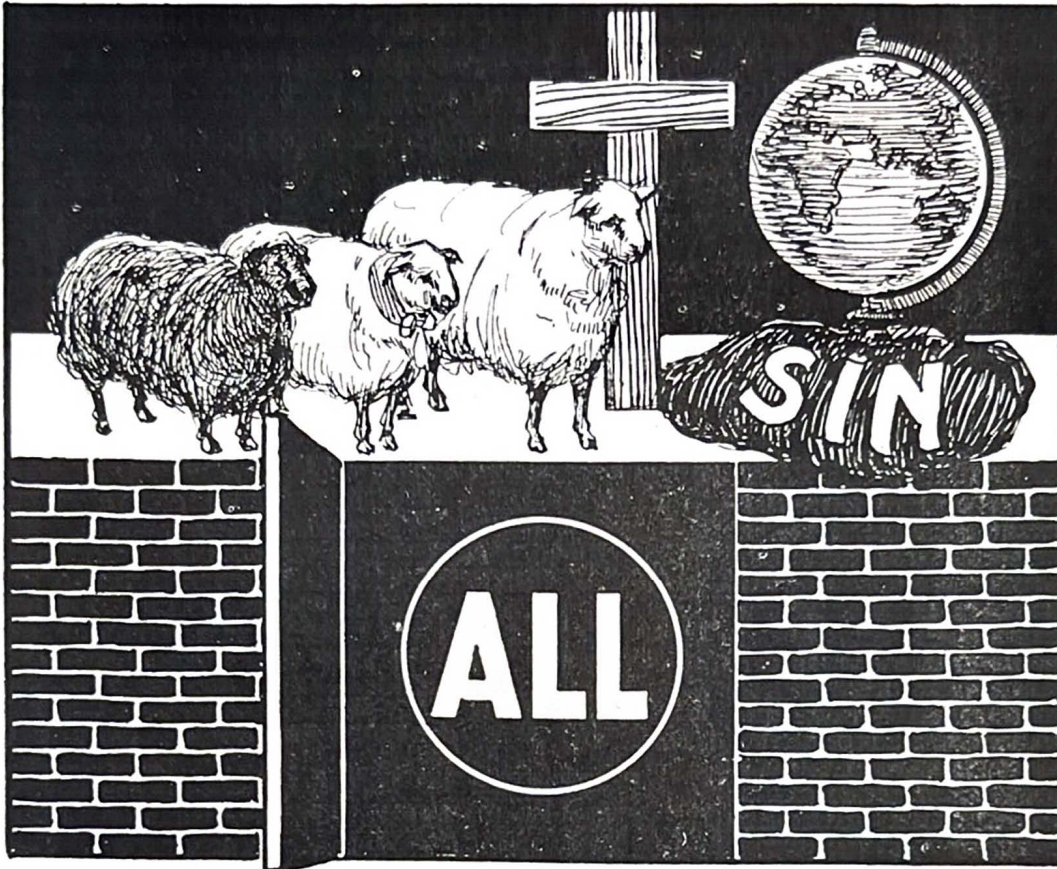
The Purpose (Eph. 1. 1-14) of the Father was, and is, the glory of the Son. His counsels concern His Son, whom He hath appointed Heir of all things (Heb. 1. 1, 2). "All things were created by Him and for Him." "By Him all things consist." He is the first-born of many brethren, that in all things He has the pre-eminence (Col. 1. 16-18). It is in Him that the purposes of grace to the church of the present dispensation centre (verse 4), while the day is fast approaching when in the Son He will head up all things in one (Eph. 1. 10) "subdued unto Him" (1 Cor. 15. 28).

The Time (Col. 1. 12-29) for the manifestation of these counsels was the first advent of the Son upon the earth, a manifestation which ended at the cross (1 Peter 1. 20; Acts 2. 23; Gal. 4. 4). The death of Christ was no incident arising out of man's hate, but was determined by the Father and accomplished by the Son (John 10. 18). The cross was no afterthought, but the centre of all God's counsels, the axis round which His purposes of grace turn. As a result of that work the believer finds himself pardoned, united to Christ, partaker of the blessing and heir of coming glory.

The Nature (Eph. 3. 1-13) of the thoughts to usward is the theme of New Testament revelation. Associated with and placed in Christ, it can now be said of us, "All things are yours, and ye are Christ's" (1 Cor. 3. 22, 23). Eternal love has planned and wrought for us. Before the world began His thoughts were toward us. We have been chosen (Eph. 1. 4), called (Rom. 8. 30), justified, quickened (Eph. 2. 1), and given the place of sons (Eph. 1. 5), while upon us He has lavished all spiritual blessings (Eph. 1. 3), and for us He has reserved an internal inheritance (1 Peter 1. 4).

The End (Rom. 8. 26-39). David, like the believer, can say, He hath spoken of us for a great while to come (2 Sam. 7. 19). Great as the blessings are, the prospect of the future transcends them in glory. God is faithful; He cannot deny Himself (2 Tim. 2. 13), and nothing short of a complete redemption (Eph. 1. 14; Rom. 8. 23; 1 Peter 1. 5) awaits us. To be fully conformed to the image of His Son, presented before the presence of His glory (Jude 24), and manifested with Him to the world (Col. 3. 4). Blessed goal. J. H.

“ONE” FOR “ALL.”



HAVING long studied a method of effectively illustrating that glorious verse, **Isaiah 53. 6**, which has been blessed to thousands, and finding this lesson interesting and helpful, I pass it on. Enlist the aid of a joiner, cabinet or pattern maker. Get him to make an oblong **box** of common wood with one of the *sides* opening out as lid. Double ends will (1) let the walls be folded out, then (2) the door opened to show the first circle with

I. **BLACK ALL.** Paint this end *black*, as shown to indicate the road *all* travel. Explaining that there is no exception, for “all have sinned” (Rom. 3. 23). As the circle includes *all* on the box, so a circle of thread around the audience would include *all*. Emphasise by asking what *figure* is on box.

O. So “There is *none* righteous, no, not *one*” (Rom. 3. 10).

II. **SHEEP.** Next ask what we are like. “All we *like sheep.*” Produce a big *sheep* (obtainable anywhere). Why, sheep? Tell of a cat which found its way home from a distance, of a dog which was taken forty miles away, and returned. Sheep could never find its way home. Bring out of box a clean little *lamb* with blue ribbon on neck. Point out that not only grandfathers, grandmothers, and old people

“One” for “All.”

have gone astray, but good, kind, temperate, youthful persons are sinners in God's sight. Commend temperance, but warn against trusting in it for salvation, which is by *red* blood, not *blue* ribbon. Next show a little black sheep, or one with black head and feet. Black sheep truly have gone astray.

III. **WORLD.** Produce a globe on stand. Take next part of verse, “We have turned *every one* to his own way.” Not only *all* sinners by nature, but *every one* a sinner by practice. Turn round globe to show “we have *turned* every one.” Turned from God, from light, from heaven, facing Satan, gloom, and perdition. Tell story of old stone-breaker, who, whenever he had a big stone to break, cried, “Oh, Adam! oh, Adam!” Asked by a gentleman to explain, he replied, “If it had not been for that old sinner Adam in the garden I would not have been old John the stone-breaker.” Three weeks after the gentleman proposed that he should come up to the hall and be “old John the gentleman;” that he should do as he liked, go where he liked, only he must not touch a basin on the table. All went well till end of week, when he determined to investigate. He lifted basin, and out jumped a mouse. Master returned, and told him to go back and say next time, “Oh, John! oh, John!” for he was just as disobedient a sinner as the one he blamed.

IV. **CROSS.** So much for the Ruin, now for the Remedy. “And the Lord hath *laid upon Him.*” A red cross fixed in hole in centre of box will illustrate this part. Make much of the Blood and Sacrifice. Quote such texts as “without shedding of blood is no remission” (Heb. 9. 22); “the blood of Jesus Christ His Son cleanseth us from all sin” (1 John 1. 7). Every one who will be in heaven shall say, “Thou hast redeemed us by Thy blood” (Rev. 5. 9).

V. **SIN.** A black bundle with tape letters S.I.N. sown on. Lay *sin* in front of *cross*, place *world* behind, and ask for a New Testament version of Isaiah 53. 6. Some one will quote, “Behold the *Lamb* of God, which taketh away the *sin* of the *world*” (John 1. 29). Expand as you like at this point.

VI. **RED ALL.** “The Lord hath laid upon Him *the iniquity of us all.*” Now show other end of box. Made double, two red panels open, then a red door as No. 1. How many can be included in second ALL. “He gave Himself a ransom for ALL” (1 Tim. 2. 6). “One died for ALL” (2 Cor. 5. 14).

Run over the lesson. Repeat text altogether, and expect some one in the audience to be saved that night. HYP.

PITHY POINTS FOR OPEN-AIR WORKERS.

From a Conference on Open-Air Work, in Albany Hall, Glasgow, 22nd September, 1911.
Collected by John Gray. PART II.

AN old preacher was once asked the secret of his success in preaching. He said, "Just fill the barrel up to the bung, then you can tap it anywhere." Get the heart filled with the love of Christ and there will be no difficulty in preaching the Gospel in the open air.

Jay Gould, the American millionaire, used to go and hear D. L. Moody preach. A fellow-millionaire said to him, "You go and hear D. L. Moody; you don't believe in his theology." "No," replied Gould, "but *he does*." It was a treat to the millionaire to hear a man preach who could say, "I *believed*, and therefore have I spoken."

An open-air preacher in the north of Ireland said, "I was not preaching five minutes until the people were flying in all directions." That is not the kind of preaching we want. We want to *obtain* and *retain*; get them and keep them.

The open-air preacher should be right in his own life, right at home, and right in his business.

There should be more sympathy, more of the milk of human kindness in our preaching.

The best preaching is not too good for the street corner.

There is an urgent call for foreign missionaries; there is an equally pressing need for young men to fit themselves for open-air work.

Five minutes at the beginning of a meeting are worth twenty at the end. Were men as unpunctual at their daily employment as they are often in the Lord's work they would be paid off.

Stand close round in a compact ring. Nothing is more likely to keep people away, or to cause them to stand at a distance, than workers standing wide or ranging themselves at the back of the speaker.

If a brother is evidently called to guide the meeting, let him do it. Two captains on the bridge confuse the crew.

Loud bawling is a most effectual means of keeping people at a distance, or away altogether, unless you are preaching to people in their houses. Thunder kills no one. Noise is not power.

Preach Christ in the spirit of Christ. Hard, unsympathetic preaching has little drawing power. Preaching in the Holy Spirit will always be saturated with the compassion of Christ. Preaching Judgment is considered faithfulness, but, remember, Christ pronounced the doom of Jerusalem with tears,

TALES WORTH TELLING.

Which is the more responsible? "Yours must be a very responsible position," said a Christian to a signalman at a busy cabin on the line. "Yes, but it is as nothing compared to yours as a Christian," was the solemn reply (Eph. 5. 15-17).

Nelson got all. After the famous battle of the Nile the inhabitants of the Isle of Zante presented a jewelled walking stick to Nelson. It might look poor beside more elaborate presents, but he valued it because "all the diamonds of Zante were presented to the saviour of the Mediterranean." They kept back none. Contrast Acts 4. 32 with 5. 9.

Inscription or Subscription? The Bishop of Thetford related the following at a meeting at Yarmouth: In describing the Biblical incident relating to rendering to Cæsar the things that are Cæsar's, a boy wrote: "And they brought Him a penny. 'Whose miserable subscription is this?' He asked. 'Cæsar's,' was the reply. 'Then send it back to him at once.'" "He that giveth with liberality" (Rom. 12. 8, marg.).

The Power of the Ideal. A beautiful statue of a Greek slave-girl once stood in the market-place of an Italian city. It represented the slave as tidy, well dressed, and handsome. A ragged, unkempt, street child, passing one day, stopped and gazed at it in admiration. She gazed long and admiringly. Moved by a sudden impulse, she went home and washed her face and combed her hair. Next day she stopped again before the statue and admired it, went home and had her tattered clothes washed and mended. Day by day she looked at the statue, and found something in its beauties, until she was a transformed child. "Looking unto Jesus" (Heb. 12. 2). "Be ye transformed by the renewing of your mind" (Rom. 12. 2).

"He says He will, and that's enough." Two little girls were heard talking together about the death of the mother of one of them. "I'm so sorry for you, Mary," said the other, "for when you're in trouble you'll have no one to go to now." "Oh, yes," said Mary, "I shall go and tell Jesus, and He'll listen to me and comfort me." "Ah, but," said the other, "He'll not have time. Jesus is a great King, and He has so many things to attend to that I don't think He will have time to listen to little girls like you and me." Mary thought a moment, and then replied, "I don't know anything about that; all I know is He says He will, and that's enough for me." Has He not said, "Come unto Me, *all* ye that labour and are heavy laden, and I will give you rest?" (Matt. 11. 28). Surely this includes the children. HYP.

TALES WORTH TELLING.

What it Cost.—"I would give the world to have your experience," said a wealthy man to a devoted Christian lady. "That's just what it cost me," she replied; "I gave the world for it." "Ye cannot serve God and mammon" (Matt. 6. 24). Choose Christ; "overcome the world" (John 16. 33).

Is God Dead?—Frederick Douglass, the great slave orator, was speaking at a time when things looked very dark for his race. In a melancholy tone he exclaimed: "The white man is against us, Governments are against us, I see no hope for the coloured race, I am full of sadness." Immediately a poor old coloured woman in the audience rose and said, "Frederick, is God dead?" The question electrified the people, and they broke forth in songs of praise, glorifying God. "Ye shall know that the living God is among you" (Joshua 3. 10). "We trust in the living God" (1 Tim. 4. 10).

SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

THE PROMISE OF THE FATHER.

READ Acts 1. 12-26. LEARN John 16. 7. HINTS, Waiting for food, Psalm 145. 15; for strength, Isaiah 40. 31; for glory, Romans 8. 19; 1 Thessalonians 1. 10.

AFTER witnessing the ascension of the Lord Jesus, and hearing the message of the angelic visitors, the company wended their way back to Jerusalem, and adjourned to the well-known upper room, there to "wait" according to the Master's instructions.

THE OMITTED NAME. In verse 13 the eleven names of the apostles are anew mentioned, but one is ominously omitted. Judas has gone to his own place, and the little band is mustered on new ground for fresh action.

THE PRAYER MEETING. "These all continued with one accord in prayer" (verse 14). A beautiful little company, including the women and Mary, the mother of Jesus. This is the last mention in Scripture of Mary, and she is neither being prayed to nor leading in prayer. There is no shade of Mariolatry in all the sacred page. She retains her humble but honoured title. All continued with one accord, and in one place, a long and fervent prayer meeting. The promise had been made, but that did not shut out prayer; the promise would be kept, but they did not fold their hands and idly wait, but by prayer and supplication showed their appreciation of the promise and apprehension of its value.

THE PERIOD OF WAITING. We are not told that they knew how long they would have to wait, but we know that it was TEN days. Forty days elapsed between the resurrection and the ascension of Jesus; on the fiftieth day was Pentecost and the fulfilling of the promise in the outpouring of the Holy Spirit. Time is not wasted that is spent waiting upon the Lord.

THE PROPOSAL OF PETER. "Peter stood up in the midst of the disciples" (verse 15). Peter now proposes that their broken ranks should be filled up, and he finds in Psalm 69 a scripture which applied to the circumstances. Whether Peter was right or acted prematurely is a question on which there is a difference of opinion. Peter certainly believed he was doing the will of the Lord, and in the selection of a successor to Judas he sought guidance from on high.

The Promise of the Father.

THE BETRAYER'S END. "He burst asunder" (verse 18). There never was any one so privileged as Judas was. He was numbered with the apostles; he was in the company of the Lord throughout His earthly ministry, and yet he betrays his Lord, ends his life by his own hand, and goes "to his own place" (verse 25). Like Judas, there are many in these days wasting priceless privileges and opportunities, and who, unless they repent, will likewise perish.

THE NEW APOSTLE. "Of these men which have companied with us" (verse 21). The qualification of Judas' successor was that he must be one who had been in the company of the Lord from his baptism—when He commenced His public ministry—right on until His ascension to the right hand. He was to be a witness of His resurrection (verse 22). A witness is one who tells what he has seen and heard. The manner of appointment was by lot, according to Proverbs 16. 33. This method was frequently employed by the Jews, *e.g.*, in the case of the scapegoat (Lev. 16. 8), the conviction of Achan (Joshua 7. 16-18), &c. Having cast lots they prayed, and left the issue to God. Never after the gift of the Holy Spirit is the lot made a means of deciding a question.

THE PROMISE FULFILLED.

READ Acts 2. 1-13. LEARN John 7. 38; HINTS, Foreshadowed, Leviticus 8. 12; Psalm 133. 2; indispensable, Romans 8. 9; comes by faith, Galatians 3. 2; bears fruit, Galatians 5. 22.

THE advent of the Holy Spirit on the day of Pentecost, with its most important bearing on the conviction and conversion of men, and its blessed action and effect on the disciples, and the work of the Lord in their hands, is the theme of our present lesson.

THE DAY OF PENTECOST. Pentecost was the second annual Jewish feast. The meaning of the word is fiftieth. The feast was held on the fiftieth day after the Passover Sabbath. It was called in the Old Testament the day of the firstfruits (Numbers 28. 26). Upon this day two loaves of firstfruits, the beginning of the harvest, were offered to God. It was in keeping with the fitness of things that on this day there should be such a harvest of souls won for the Saviour. And Pentecost was only the firstfruits of the myriads who have since trusted the Saviour.

THE SPIRIT'S ADVENT. "Suddenly there came a sound from heaven" (verse 2). Not a rushing, mighty wind, but the *sound* "as of" one, and that from heaven, which sound "filled all the house." They saw, not tongues of fire, but "cloven tongues *like as of* fire" (verse 3). The evidence of the Spirit was first audible then visible.

THE SPIRIT'S POWER. "They were filled with the Holy Ghost, and began to speak with other tongues" (verse 4). From a census taken in the time of Nero, more than two millions of people gathered in Jerusalem at the Passover, and still greater numbers came to Pentecost. It was, therefore, a splendid opportunity for the Gospel message to be preached, and also an ideal centre from which the light of the Gospel might radiate to all parts of the world. The people spoke different languages and dialects, and the disciples were endued with power by the Holy Spirit to speak in different tongues or languages, so that every one heard them speak in their own tongue the wonderful works of God (verse 11).

THE UNITING RESULT. "When it was noised abroad" (verse 6), or rather, when the rushing, mighty wind or the sound of the disciples talking in the various languages was heard, the attention of the passing crowd was attracted. The people marvelled that they heard, every man in his own language. This was a complete reversal of what took place at Babel. The different tongues at Babel—fruit of man's sin—was for the scattering and confusing of men; the gift of

The Promise Fulfilled.

tongues at Pentecost—result of the death and resurrection of Christ—was for the gathering and uniting of men in Christ Jesus. The sin of man divides; the work of the Holy Spirit is to gather and unite (John 17. 21).

THE ATTITUDE OF THE MULTITUDE. The attitude of the multitude was a threefold one. (1) Some were amazed, and marvelled (verses 5-7); (2) some were amazed, and doubted (verse 12); (3) and others mocked. The Gospel is seldom preached or taught to-day without the same three effects; some marvel and believe, others doubt or disbelieve, and others mock. It was so at Mars' Hill (see Acts 17. 32-34)

THE PREACHING AT PENTECOST.

READ Acts 2. 14-28. LEARN Psalm 16. 11. HINTS, Preacher's theme, Acts 4. 33; 10. 43; resurrection of Jesus, 1 Cor. 15. 3, 4; proof of divinity, Rom. 1. 4.

THE lesson to-day brings before us the very forcible, bold, and effective address of Peter on the day of Pentecost. In it he brings copious Old Testament Scripture to enforce the truth of the death and resurrection of Jesus, and fearlessly charges the people with the wickedness of murdering their own Messiah.

FULFILLED PROPHECY. "These are not drunken as ye suppose" (verse 15). Certain of the multitude blamed the disciples for being under the influence of new wine, but Peter contradicts the statement by pointing out that this was impossible, inasmuch as it was but the third hour of the day—9 o'clock morning. That was the hour of the daily sacrifice, and the custom was to abstain from food and drink, specially on feast days, until the sacrifice was offered. Peter, however, tells them that what they saw and heard was a partial fulfilment of a prophecy from the obscure prophet Joel.

GOSPEL TIDINGS. "Whosoever shall call on the name of the Lord shall be saved" (verse 21). This is true Gospel, and the blessed word "whosoever" opens mercy's door to all—Jew and Gentile alike (John 3. 16, &c.).

GOD APPROVED. "A man approved of God" (verse 22). God the Father proved that Jesus of Nazareth was all that He claimed to be. While on earth He was marked out by God by miracles, signs, and wonders (John 3. 2); the works done by Jesus were sufficient evidence of His divine mission (John 5. 36). Then, in raising Him from the dead, God again declared Him to be the Son of God (Rom. 1. 4).

GOD'S COUNSEL. God was not taken by surprise, so to speak—the death of Jesus was in the plan. Nor was Jesus slain by force, but "laid down His life" (John 10. 18). That is one side of it, showing God's love; the other side is man's wickedness, manifest in slaying the innocent Son of God. Every unbeliever is yet among the crowd that slew Jesus; the act of owning Him as Lord is the act of disowning what that crowd did.

RAISED UP. Peter speaks of God "loosing the pains of death"—liberating or setting free from that which encased Him, the blessed Lord, and from the low level of the pit of death uplifted His Son. Death had conquered and retained in his prison-house many. This One it was "impossible" to hold—"free among the dead" was He (Psa. 88. 5).

DAVID'S OUTLOOK. The apostle then brings David's 16th Psalm aptly into use; the ideas are most beautiful and appropriate. The Lord, in continuity ever before Him, assures the psalmist of resurrection life, and he bridges all the distance between Hades and the Right Hand where pleasures are eternal. See also Psalm 23. 6.

DECLARED LORD. Clearly, directly, boldly is the climax put before that great throng of people. "Know assuredly" that this same

The Preaching at Pentecost.

Jesus, crucified by you, has been made by God both Lord and Christ. Thus Peter preached, in Holy Spirit power, Jesus and the resurrection; the results which followed fall to be dealt with in a future lesson.

THE ACCEPTED OFFERING.

READ Gen. 4. 1-15. LEARN Heb. 11. 4. HINTS, Acceptable Sacrifice, Heb. 10. 12; Eph. 5. 2; Heb. 13. 15; essential, Heb. 9. 22.

IN this lesson we are introduced to the first family on earth, composed of father and mother and two boys, named respectively, Cain and Abel. The one became a tiller of the ground, and the other a shepherd. Those boys had doubtless heard from the lips of their parents the story of the fall, and were also instructed as to the way of approach to God through death, the penalty of sin.

THE COMMON LOT. Cain and Abel were both the children of fallen parents. They differed in their occupations, but they were alike in this, that they were both sinners (Rom. 3. 23). Like the two first boys, we also have to acknowledge, "All we like sheep have gone astray" (Isa. 53. 6).

THE DIVIDING LINE. Nothing eventful appears to have taken place in their lives until they came to sacrifice, but it was just here that their ways parted. It is taught by some to-day that it does not matter what a man believes provided he is sincere in what he does believe. God's Word clearly teaches that our thoughts on Christ and His sacrifice will determine our future weal or woe (John 3. 36).

THE WAY OF CAIN. It was the fruit of the ground which had been cursed for sin, and was a sample of his own work as a tiller of the ground. There was no acknowledgment of sin in Cain's fruit; there was no owning of the death penalty, consequently not only the offering was wrong, but the heart of the offerer was presumptuous, unbelieving, rebellious. This is the way of Cain (Jude 11).

THE ACCEPTED OFFERING. He brought the firstlings of his flock—the best and the first-born, the "fat" of his flock. Not only offering the necessary and correct thing, but offering in the heartiest spirit (Psalm 40. 8; John 4. 34). The slain Lamb on the altar plainly indicates the sinner's need and how it can be met in Christ's death, and it also shows God's just requirements and how they are met in Christ's death—God and man have met in perfect agreement. God manifested His appreciation probably in the fire from heaven consuming the sacrifice.

THE REJECTED OFFERER. How wickedly foolish was Cain's anger at Abel, who had done him no wrong. How gracious of God to reason with Cain at that time, and when he was in that angry mood (Luke 15. 28). Even then Cain was told that a sin-offering lay at the door. Had Cain obeyed God's voice, and offered the sin-offering, he would have been accepted as Abel was.

THE FIRST MARTYR. How startling! The first man to die was a martyr. The first death a murder; and that murder by a religious man, and because His own way and will were rejected by God. It was religious men who crucified the Lord Jesus because their ways and wills were reprov'd by Him.

THE MURDERER'S CURSE. A double curse was Cain's. Adam had an earth cursed, but Cain had that earth cursing him, and on that earth he was ever to be a fugitive and a vagabond—perpetual disgrace and reproach, and perpetual inquietude. An awful end to one who was so near to salvation on that day when he went with Abel to present his offering to God.

HANDFULS OF HELP.

“A Man’s Goings are of the Lord” (Prov. 20. 24).

“The way of man is not in himself; it is not in man that walketh to direct his steps” (Jer. 10. 23).

1. The ways of man are before the eyes of the Lord, and He pondereth his goings, - Prov. 5. 21
2. A man’s heart deviseth his way, but the Lord directeth his steps, - - - - - Prov. 16. 9
3. The Lord knoweth the way of the righteous, Psa. 1. 6
4. He will order his steps, - - - - - Psa. 37. 23
5. He will make straight all his ways, margin, Isa. 45. 13
6. When a man’s ways please the Lord, He maketh even his enemies to be at peace with him, - - - - - Prov. 16. 7
7. Commit thy way unto the Lord, - - - - - Psa. 37. 5
8. No good thing will He withhold from them that walk uprightly, - - - - - Psa. 84. 11
9. He will teach us of His ways, and we will walk in His paths, - - - - - Micah 4. 2

Matthew 2. 11.

“And when they came into the house, they saw the young Child, . . . and fell down and worshipped Him. And when they had opened their treasures, they presented [margin, offered] unto Him gifts: gold, and frankincense, and myrrh.”

These wise men were evidently divinely instructed as to the gifts they presented to the Child Jesus: the gold, symbolising His divine nature; the frankincense, foreshadowing the beauty and fragrance of His pure and holy life; and the myrrh (obtained by piercing the trunk of the tree, and bruising the gum when dry), foreshadowing His death—smitten, stricken, bruised. “He poured out His soul unto death” (Isa. 53.4,5,12).

“Grow in Grace” (2 Peter 3. 18).

“Let us have grace whereby we may serve God acceptably”
(Heb. 12. 28; 2 Cor. 4. 15).

1. He giveth grace to the humble, - 1 Peter 5. 5; Prov. 3. 34
 2. He giveth more grace, - - - - - James 4. 6
 3. Grace for grace, - - - - - John 1. 16
 4. He is able to make all grace abound, - - - - - 2 Cor. 9. 8
 5. The Lord will give grace and glory, - - - - - Psa. 84. 11
 6. Be strong in the grace that is in Christ Jesus, 2 Tim. 2. 1
 7. My grace is sufficient, - - - - - 2 Cor. 12. 9
- “The grace of our Lord Jesus Christ be with you all. Amen”
(Rev. 22. 21).

TALES WORTH TELLING.

Who wants ? What does "whosoever" mean? was asked by a speaker at a children's service. Instantly came a new and unexpected answer from a little girl: "Who wants?" "Who wants let him take" (Rev. 22. 17; John 3. 16).

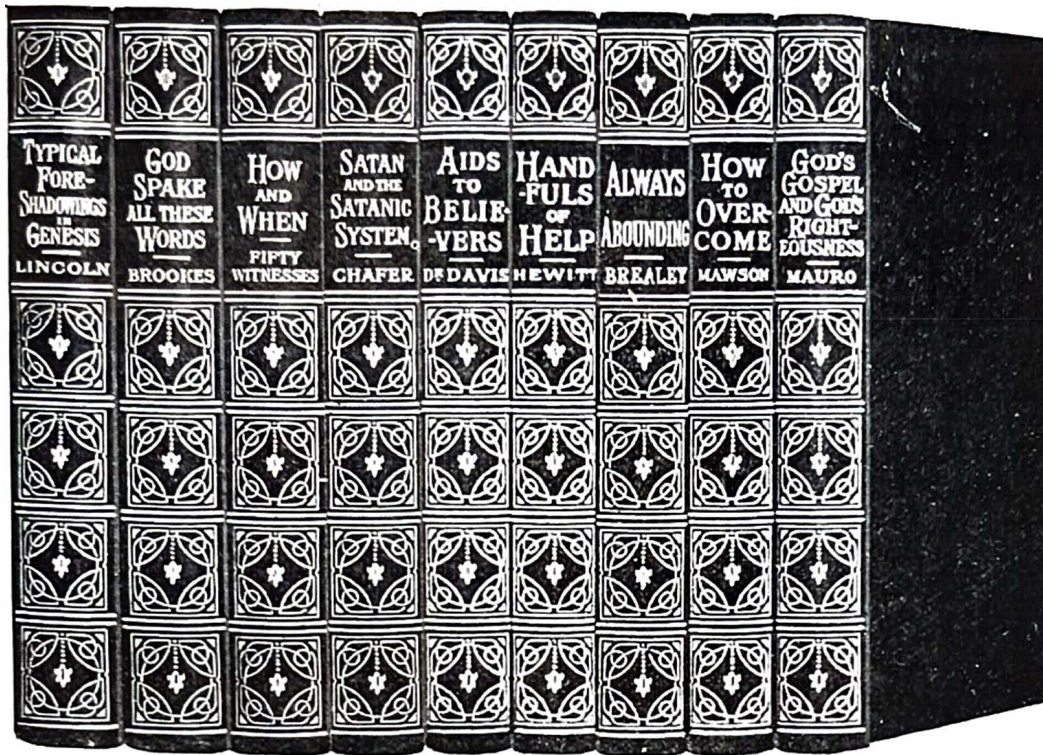
Living Jewels. When the wife of Phocion, an Athenian of great courage and virtue, was asked, "Where are your jewels?" she replied, "My jewels are my husband and his achievements." "He that glorieth, let him glory in the Lord" (1 Cor. 1. 31). "Alive for evermore" (Rev. 1. 18).

Nine times besieged, taken at last. Near the Prussian border of France there stood a very strong fortress, called Metz. Over one of the principal entrances was this inscription, deeply cut in the stone, "This fortress has been nine times besieged, but has never been taken." Yet the Prussian Army swept over the borders of France, laid siege to Metz, and soon the flag of the victorious Germans floated above its walls. "The name of the Lord" is the only invincible tower. Hide in it, and be "safe" (Prov. 18. 10).

The Prairie Needle. Amid the wild luxuriance of the American prairies, the traveller unused to it, if he step out of the track but a few yards, will find it almost impossible to discover the way back. But a beautiful provision of nature comes to his help. There grows a little flower, the compass weed, that bends to the north, and answers the same purpose on the vast prairie as the needle does on the trackless sea. To this the traveller may look, and by it he may well and safely guide his course. "The Lord guided them in the wilderness" (Psa. 78. 52). "The Lord shall guide thee continually" (Isa. 58. 11).

Spiritual Strategy. An open-air preacher of East London was addressing a crowd, when a soldier, who had been drinking, came up and ridiculed the service. Finding it was useless to ignore the man, the preacher said: "Ah my friend, you're no soldier. No servant of the King would get drunk and interrupt a peaceful service." The man said he was a soldier, and asked the preacher to test him. "Very well," was the reply, "I will. Now then, 'Attention!'" This the soldier did as well as his condition would allow. "About turn!" This order was also obeyed, though with some trouble. "Quick march!" And off went the valiant soldier, marching down the Mile End Road at a quick pace, while the preacher resumed his address. "Guided by skilfulness" (Psa. 78. 72). "I caught you with guile." HYP.

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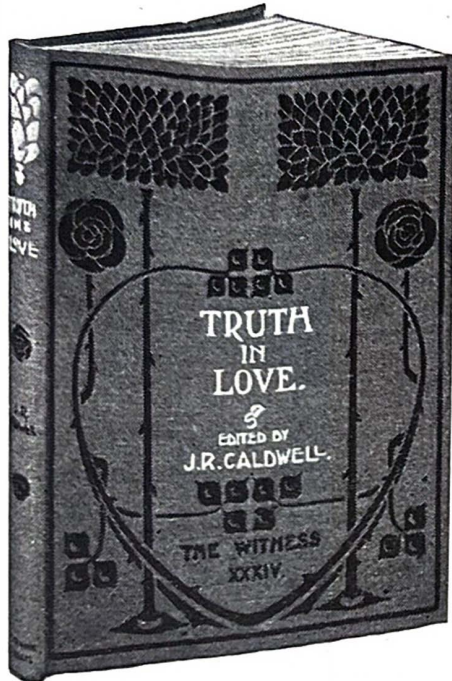
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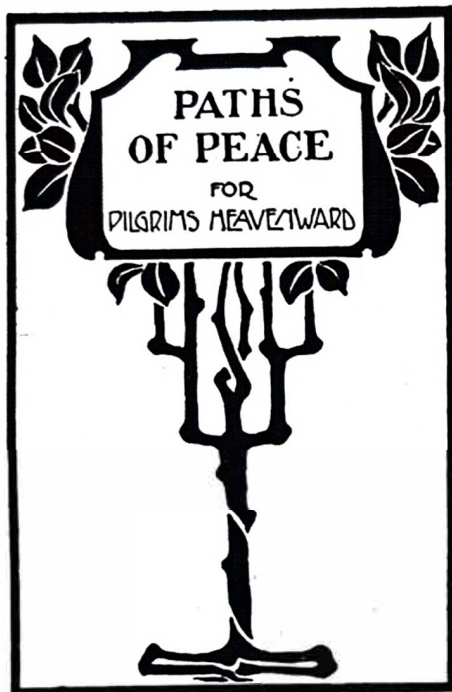
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