

"That we might be fellow-helpers to the truth" (3 John 8).

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# THE PATH —OF THE— EARLY PILGRIMS

BRIEF RECORDS, SCRIPTURE STUDIES,  
AND PRACTICAL POINTS FOR BUSY WORKERS  
AND BIBLE STUDENTS.  
SUGGESTIVE—SCRIPTURAL—SENSIBLE.

EDITED BY  
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“He leadeth me in the paths  
of righteousness” (Psa. 23. 3).

“The paths of the Lord are  
mercy and truth” (Psa. 25. 10).

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



**JAMES P. WIGSTONE, Missionary, Spain.**

## JAMES P. WIGSTONE, Missionary, Spain.

ANOTHER pioneer, following in the train of those who have entered the open door into Spain carrying the glad tidings of God, has been called home. Since the days of 1838 and 1863, when ROBT. C. CHAPMAN personally showed the way to enter in the Name of the Lord alone, many have gone forth "bearing precious seed," and having "served their day" been called home by the Master, and others have entered into their labours.

As an old friend of J. P. WIGSTONE, I am glad to bear witness to his steadfast and unswerving devotion to Christ for over fifty years. He was brought to the Lord through the preaching of Gordon Furlong at Carlisle about 1867. He was then learning the bookbinding business. Very soon he came to a situation in Penrith, where I first met him. Those were days of soul-saving, when God was working marvellously. Together, with other young men, we preached the Gospel in the streets of Penrith and in the villages around.

He and T. BLAMIRE, of Carlisle, went together to C. H. Spurgeon's College for study and training in the service of Christ. After fellowship with these two brethren for three years in London, enjoying the ministry of many of God's gifted servants, they went forth to Spain in 1873 in company with Mr. G. LAWRENCE, looking to the Lord for grace and guidance and to supply all their need.

**Barcelona** was their first place of service, which consisted of Bible carriage work, etc., when large numbers of Scripture portions were sold and addresses given; for at that time this was tolerated, but soon the privilege was prohibited, except at a burial in a civil cemetery. Many places in North-west Spain were opened up, where Assemblies of saints are to-day witnessing for Christ. Space forbids particularising all the places visited, and where many precious souls were saved and gathered in the Name of the Lord. These have proved the reality of their faith by witnessing a good confession amid much persecution and loss of worldly goods. Many to-day are preaching the Gospel and feeding the flock of God.

Mr. Wigstone spent the last seventeen years of his labours at **Linares**, in the south of Spain, where there is now a bright testimony for the Lord. His devoted wife, the daughter of that well-known gifted servant of God,

## James P. Wigstone, Missionary, Spain.

Mr. ARTHUR AUGUSTUS REES, of Sunderland, whom he married in 1878, shared with him in "labours abundant," in "journeyings often," and in perils by land and by sea, until she entered into rest in 1910. Our dear brother was greatly beloved and esteemed alike by all the Spanish Christians and British fellow-labourers. He possessed a striking and peculiar way of his own in preaching and teaching the Word, at once arresting and convincing. His earnestness and clearness in presenting God's way of salvation, coupled with his loving and persuasive appeals, were "mighty through God to the pulling down of strongholds." He was "wise" to *win* souls.

Mr. Wigstone had a nervous breakdown in 1902, and returned to England. He was graciously restored, and not only visited, on several occasions, his old fields of labour in Spain, but moved about the British Isles ministering the Word. His line of things was mainly on the practical and experimental side of truth—the saints' communion with God through the Scriptures. Being an adept at languages, reading daily God's Word in the original Hebrew and Greek, his expositions were interesting and instructive. His ministry was never controversial, but always comforting and edifying. As a man he was magnanimous, gracious, and generous, even to a fault; happy, often humorous, but solid, sincere, spiritual, and, speaking personally, one of my oldest and most faithful friends.

During a visit to Spain, along with his wife (Miss Kerr, of Paisley, whom he married in recent years, and who lovingly attended him till the end) and Miss Wigstone, daughter of his first wife, and whilst a time of marked blessing was in progress, he had another nervous breakdown in the spring of 1920. This necessitated his return to England. After a year and eight months of increasing weakness he peacefully passed into the presence of his Lord on Lord's Day, 6th November, 1921, in his seventy-second year, at St. Leonards-on-Sea. His earthly tabernacle was laid to rest at Hastings, "until the day-dawn," at the Coming of our Lord, when

"From the far-off fields of earthly toil a goodly host they come,  
And the sounds of music are on the air, 'tis the song of Harvest  
Home."

T. ROBINSON.

## A LESSON ON GIVING.

TWO wealthy Christians, a lawyer and a merchant, joined a party that was going around the world. Before they started their minister earnestly asked them to observe and remember any unusual and interesting things that they might see in the missionary countries through which the party was to travel. The men promised—carelessly, perhaps—to do so.

In Korea one day they saw in a field by the side of the road a boy pulling a rude plough while an old man held the plough handles and directed it. The lawyer was amused and took a snapshot of the scene.

“That’s a curious picture! I suppose they are very poor,” he said to the missionary, who was interpreter and guide to the party.

“Yes,” was the quiet reply. “That is the family of Chi Noui. When the Church was being built they were eager to give something to it, but they had no money, so they sold their only ox and gave the money to the Church. This spring they are pulling the plough themselves.”

The lawyer and the business man by his side were silent for some moments. Then the business man said, “That must have been a real sacrifice.”

“They did not call it that,” said the missionary. “They thought it was fortunate that they had an ox to sell.”

The lawyer and the business man had not much to say. But when they reached home the lawyer took that picture to his minister and told him the story.

“I want to double my pledge to the Lord,” he said. “And give me some plough work to do, please. I have never known what sacrifice for the Lord meant.”

### THROUGH THE BIBLE DAY BY DAY.—January.

WE continue reading in Deuteronomy. All God’s laws are for our guidance during the New Year. We read the Old Testament in the light of the New. Our portion ends with the Song of Moses and the Blessing of the Tribes. Obedience to our Lord Jesus will make 1922 a Happy New Year. **DEUTERONOMY.**

DATE.	Ch.	Verses.	DATE.	Ch.	Verses.	DATE.	Ch.	Verses.	DATE.	Ch.	Verses.
1 Sun.	20	1-9	9 Mon.	24	10-22	17 Tu.	23	27-37	25 Wed.	31	1-20
2 Mon.	20	10-20	10 Tu.	25	11-10	18 Wed.	23	38-48	26 Thu.	31	21-30
3 Tu.	21	1-9	11 Wed.	26	1-11	19 Thu.	23	40-62	27 Fri.	32	1-17
4 Wed.	21	18-23	12 Thu.	26	12-10	20 Fri.	23	63-68	28 Sat.	32	18-30
5 Thu.	22	1-12	13 Fri.	27	1-8	21 Sat.	20	1-13	29 Sun.	32	31-44
6 Fri.	23	1-11	14 Sat.	27	9-10	22 Sun.	20	14-20	30 Mon.	32	45-52
7 Sat.	23	14-25	15 Sun.	28	1-14	23 Mon.	30	1-10	31 Tu.	33	1-29
8 Sun.	24	5-15	16 Mon.	28	15-20	24 Tu.	30	11-20			

## “MY HOLY HILL.”

**U**NDoubtedly this first applied to Jerusalem and the Temple, the place of God's presence and power. As in almost every instance the reference is Messianic, its highest application is to the true Mount Zion (Heb. 12. 21).

**The Place of Authority** (Psa. 2. 1-12). “I have set my King upon my Holy Hill.” The words sound above earth's rebellious voices. They foretold the overthrow of the awful confederacy of evil when people, priests, and rulers rejected God's Man (Acts 4. 25). As that confederacy was broken on the Rock of Ages, so shall every other, for He shall reign until every enemy is beneath His feet (1 Cor. 15. 25). The Man of Sorrows, the Seed of Abraham, the Offspring of David, now the Son on the Throne, demands and shall ultimately have the subjection and service of all.

**His Dwelling Place** (Psa. 15. 1-5). “Who shall dwell in thy Holy Hill?” The Psalm, in answering the question, describes the Perfect Man; He who needs not to offer for His own sins, but who on the ground of holiness enters this Zion. His walk, His work, His affections, His outlook and actions all denote His Godlike character. In an absolute sense only Christ thus dwells in God's presence, but He is the Forerunner of His people, and the operation of His grace is to present them, like Himself, blameless.

**The Disciple's Goal** (Psa. 43. 1-5). “Send out Thy light and Thy truth.” Isolation has been the experience of the Psalmist. Absence from his tabernacles, the presence of enemies, and the bitterness of sorrow, had been his portion. In the midst of it his comfort is two-fold. First, the living God; and second, the certainty he would yet praise Him. If the place of absence was to be exchanged for the immediate presence of his God, His light and truth must lead him. True of our Forerunner, true of His followers who seek for a city which hath foundations.

**The Manifested Power** (Psa. 99. 1-9). “The Lord reigneth.” The scene comes back to earth. In this final song of the series the King again sits on the throne of David. Zion is the “Holy Hill” as never before. The everlasting Kingdom has been established. Israel, regenerated and restored to her former place, shares with Him the glory of His throne. The Lord is great in Zion. The story of His goodness and His judgment move them to worship. The desolate city is the joy of the whole earth.

## THE HOLY SPIRIT PROMISED.

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 Thess. 1. 10.

**FAITHFUL** prayer is never lost. Some prayers have longer voyages than others, but when they return they do so all the richer, so that waiting souls are the gainer in the end.

**United Prayer.** "These all continued with one accord in prayer" (v. 14). The Lord had gone from His disciples to the right hand, but He had left them the legacy of prayer. They could speak to Him at the throne of grace. Prayer has been described as frailty fleeing to Omnipotence, misery at the door of mercy. The disciples were united in their prayer for the Coming of the Holy Spirit. Prayer brings down the blessing, and so it was as the result of this united prayer meeting.

**Waiting Disciples.** The disciples had to wait ten days before they received an answer to their prayer. The reaper does not consider the time he spends sharpening his scythe wasted, and so is prayer time put to good account. They had their prayers answered at the right time, for on the fiftieth day, which was Pentecost, the Holy Ghost came down.

**Peter's Proposal.** "Peter stood up in the midst of the disciples" (v. 15). Peter proposed that a successor should be appointed to take the place of Judas, and he found in Psalm 69 a Scripture which applied to the circumstances. The wisdom of Peter's proposal has been questioned, but he believed he was carrying out the Lord's will, and he sought guidance from on high. The qualification of Judas' successor was that he must be one who had companied with the Lord. He had also to be a witness of the resurrection. A witness is one who tells what he has seen and heard (1 John 1. 2).

**Judas' End.** "He burst asunder" (v. 18). Judas had enjoyed many opportunities. He had the voice of conscience always with him; he had listened to the gracious words of the Saviour and had seen His wonderful works, but all these were wasted on Judas. There are many to-day, like Judas, who are wasting priceless privileges, and unless they repent will likewise perish (v. 25).

**Illustration.** Spurgeon, on being asked what was the secret of so much blessing in his ministry, pointed to the floor of the Tabernacle, and said, "In the room below you will find 300 praying Christians."

## THE DESCENT OF THE SPIRIT.

READ Acts 2. 1-13. LEARN John 7. 38. HINTS, Foreshadowed, Lev. 8. 12; Psalm 133. 2; indispensable, Rom. 8. 9; comes by faith, Gal. 3. 2; bears fruit, Gal. 5. 22

THE Coming of the Holy Spirit was necessary to work conviction of sin and bring about conversion to God.

**Pentecostal Blessing.** "When the day of Pentecost was fully come" (v. 1). Pentecost means fiftieth, and the feast was held fifty days after the Passover Sabbath. In Numbers 28. 26 this feast is called the day of firstfruits. On the day of Pentecost two loaves of firstfruits, the beginning of the harvest, were offered to God. Surely it was in keeping with the character of Pentecost that there should have been such a rich harvest of souls.

**Spirit-Filled.** "They were filled with the Holy Ghost, and began to speak with other tongues" (v. 4). The majority of the Jews were natives of other lands. They came up to Jerusalem for the Passover and Pentecost. It is computed that more than two millions of people attended Pentecost. This was a splendid opportunity for the preaching of the Gospel. Coming from different countries they spoke different languages and dialects, but the disciples being endued by the power of the Holy Ghost to speak in other tongues the people heard the story of the Gospel in their own tongue.

**Spiritual Unity.** "When it was noised abroad" (v. 6). The people marvelled that they heard every man in his own language. This was the exact opposite of what took place at Babel. At Babel the different tongues had the evil effect of scattering and confusing men. The gift of tongues at Pentecost gathered and united men in Christ Jesus. Sin has always resulted in scattering and separating, but the Holy Spirit unites (John 17. 21).

**Mocking Hearers.** "Others mocked" (v. 13). There were three classes of hearers: (1) some marvelled and got no further; (2) others marvelled and believed; (3) while some mocked. Thank God for all who are in class 2. The mockers attributed the work of the Spirit to the effects of strong drink. What these evil men said of the disciples they had said of their Lord.

**Illustration.** D. L. Moody, in reply to a request for a sketch of his life, wrote as follows: "I was born of the flesh in 1837. I was born of the Spirit in 1856. That which was born of the flesh may die. That which was born of the Spirit will live for ever (John 3. 6)."



## PETER'S GOSPEL MESSAGE.

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.

FILLED with the Spirit of God, the believer fears not the face of man. Peter boldly charged the people with the murder of God's Son.

**Heavenly Joy.** "These are not drunken" (v. 15). The mockers blamed the disciples for being under the influence of wine, but Peter pointed out that it was but the third hour of the day, that is nine o'clock in the morning. At festival times the Jews seldom ate or drank anything before noon. Peter, however, gave a better reason; he said that what they saw and heard was the partial fulfilment of a prophecy made by Joel. In other words, the disciples were filled with the Holy Spirit.

**Gospel Simplicity.** "Whosoever shall call on the Name of the Lord shall be saved" (v. 21). The word "whosoever" opens the door to Jew and Gentile alike, none are exempt from the Gospel invitation. Conviction of sin having been wrought by the Holy Spirit it is by simple faith in the Lord Jesus Christ that the soul is saved.

**God Approved.** "A man approved of God" (v. 22). The Scribes and Pharisees had disapproved of the Lord Jesus, but God the Father had given unmistakable evidence in the miracles which He performed that He approved of Him. Nicodemus admitted that no man could have performed the miracles that Jesus did unless God had been with Him. His works as well as His words proved that His mission was divine (John 5. 36).

**Divinely Planned.** "Delivered by the determinate counsel of God" (v. 23). The death of our Lord has not only a human but a divine side. He was crucified and slain by wicked men, and inasmuch as they acted as free agents they will have to answer to God for their dreadful crime. On the other hand the death of our Lord was in the divine plan. God so loved the world that He *gave* His only begotten Son. The Lord Jesus laid down His life (John 10. 18).

**Illustration.** "I like to sew when there is no thread in the machine, it runs so easily," said a little girl. The machine will make plenty of buzzing and noise, but it is all so much labour lost. "Work *out* your own salvation," but make sure it is *in* first. The new life is begotten within us by the Holy Spirit (John 3. 3).



## BLESSING AT PENTECOST.

READ Acts 2. 37-47. LEARN Psalm 68. 18. HINTS, Happy unity, Psalm 133; holy fellowship, 1 John 1. 3-7; perfect pattern, 2 Cor. 8. 9.

PETER'S preaching in the power of the Holy Spirit wrought conviction of sin and conversion to God.

**Conviction.** "When they heard this they were pricked in their heart" (v. 37). Peter had fearlessly denounced their sin and brought home to the people the awful crime of putting to death their best Friend. Conviction of sin has been called the ploughshare that opens up the soil for the reception of the Word of God.

**Conversion.** "Repent and be baptised" (v. 38). Repentance is not merely sorrow for sin; it is a complete change of mind and conduct. Hitherto they had believed Jesus to be an impostor; now they were convinced that He was the true Messiah, of whom the law and the prophets had spoken. Baptism was the outward expression of the inward change.

**Salvation.** "The promise is unto you, your children, to all" (v. 39). This salvation was (1) for them, notwithstanding their sin and their crime; (2) it was for their children. (3) It was for them that were afar off—the Gentile sinners, however degraded; those who were farthest morally from the Kingdom. God's salvation is for ALL.

**Communion.** "All that believed were together" (v. 44). This was true Christian unity. Saved by the same grace, indwelt by the same Holy Spirit, bound for the same heavenly home, surely it was the right thing that they should be together on earth. They separated themselves from ungodly, but they loved the company of the Lord's people. This is one of the proofs of true Christianity (1 John 3. 14). Their love for one another took a practical form, for they sold their possessions and gave to those in need. The true Christian lives not for himself, but for the benefit of others (v. 45).

**Illustration.** When Brownlow North, the Scotch preacher, was having large meetings in Edinburgh a university student went to one of the meetings with his pocket full of small stones to create a disturbance. Mr. North had not long started when the Holy Spirit took a dealing with the young student, and before the address was finished he was convicted of sin and converted to God. The stones beneath the seat were an evidence of his repentance and conversion.

## ABEL'S ACCEPTED SACRIFICE.

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.

GOD'S way of saving the sinner has always been by the death of a suitable substitute.

**Two Brothers.** "Abel was a keeper of sheep, Cain a tiller" (v. 2). These two first boys differed in their occupations, but they were alike in many respects. Born of the same fallen parents, they were both sinners. They received the same teaching from their parents, and doubtless they had had rehearsed to them many times the story of the Eden fall and God's plan of redemption. Each differed from the other in his respective choice. Abel chose the right path, but Cain's choice was a wrong one.

**Cain's Offering.** "Cain brought the fruit of the ground" (v. 3). Cain's offering was the fruit of a sin-cursed ground, and doubtless was the result of the work of his own hands. There was no acknowledgment of sin, nor sin's penalty. He was evidently a proud, presumptuous man, and refused to take the sinner's place. Pride of heart was Cain's ruin, as it has been the curse of myriads more (Prov. 8. 13).

**Abel's Offering.** "Abel brought of the firstlings of his flock" (v. 4). Abel was a believer in the doctrine of substitution. By his offering he acknowledged that "his sin deserved eternal death," but the innocent lamb on the altar was a type of God's Lamb, the Lord Jesus Christ dying in the stead of the sinner. The believer can truthfully sing: "Because the sinless Saviour died,  
My sinful soul is counted free."

**Abel's Death.** "Cain rose up against Abel" (v. 8). It was a foolish thing for Cain to become angry with Abel, because Abel had done him no wrong. Abel was a child of God, and as Cain could not strike at God he showed his anger to one of His children. The first death was a murder, and the first man to die was a martyr. Abel was murdered by a religious man, and we are reminded that it was religious men who put the Lord Jesus to death on the Cross of Calvary.

**Illustration.** 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?" Every soul must make its choice; there is no middle course. "Ye cannot serve God and mammon" (Matt. 6. 24).

## HEALING THE LAME MAN.

READ Acts 3. 1-16. LEARN Isaiah 35. 6. HINTS, Spiritual lameness; Heb. 12. 13; brought in, Luke 14. 21; Christ cures, Matthew 11. 5.

It was in the Name of Jesus, and in that Name alone the apostles performed their miracles. It is through His Name alone salvation comes to men.

**The Helpless Beggar.** "A certain man lame from his mother's womb" (v. 2). This man was so lame on his feet he could not walk, and he had been born in that condition. He could not work, and, being poor, he was obliged to beg. He is a true picture of the sinner. We were (1) without God, (2) without strength, (3) born into that condition (Psa. 51. 5).

**His Unexpected Blessing.** "Silver and gold have I none" (v. 6). Like their Master, Peter and John had none of this world's goods, but they possessed something that money could not buy. In reply to the man's appeal for help, Peter said, "Look on us," as much as to say, "If you are to be helped physically or blessed spiritually it must be through us." Hitherto he had looked to the Temple and Jewish ritual for help and salvation; now he is asked to look to them and them alone. It is when the sinner turns his eye *from* every one and everything to the Saviour that he finds peace (Isa. 45. 22).

**The Powerful Name.** "In the Name of Jesus Christ of Nazareth rise up and walk" (v. 6). When the Lord was on earth He cured by His own word; the apostles could only heal in Christ's Name. The cure was complete and immediate. At conversion similar spiritual results follow: (1) the disease of sin is completely and immediately removed; (2) the power of a risen Christ enables the trusting soul to overcome sin (Eph. 1. 19).

**His Saving Faith.** "Through faith in His Name" (v. 16). Faith has been called the eye by which we look to Jesus, the hand by which we take the gift of eternal life. The lame man was not healed through faith in the apostles, but rather because of his faith in the Name of the Lord. It is not our faith that saves, but faith in Jesus Christ that saves and fits us for Heaven (John 5. 24).

**Illustration.** The poet Cowper says: "I flung myself on a chair, and seeing a Bible opened it at Romans 5. 23, where for the first time I saw the sufficiency Christ had made for my pardon and justification. In a moment I believed, and received the peace of the Gospel."

## PERSECUTING THE CHRISTIANS.

READ Acts 4. 1-22. LEARN Acts 4. 12. HINTS, Reason for, John 17. 14; promised, Luke 21. 12; use of, Luke 21. 13.

It has been said that the Church's suffering days have always been her growing days.

**The Apostles' Arrest.** "They laid hands on them" (v. 3). The healing of the lame beggar and the proclamation by Peter of Jesus as the Messiah, at the same time charging the Jews with the crime of His crucifixion, called forth their indignation. Further, if Jesus was raised from the dead it proved that He was really the Lord's anointed; it also dealt the death-blow to the faith of the Sadducees, who believed in no resurrection.

**Their Examination.** "And Annas the high priest, and Caiaphas" (v. 6). The trial may have taken place in the same hall as the Lord was tried. The council was composed of practically the same men as condemned the Saviour. They were determined to stop this new doctrine. Peter, filled with the Spirit, feared not the face of one of them, and pointed out that it was not usual for a good deed to be labelled as a crime. Like their Master they were being persecuted for righteousness' sake.

**Their Defence.** "There is none other Name" (v. 12). They could not deny the miracle for the healed man stood before the court. Peter gave the entire credit to Jesus of Nazareth, whom they had crucified. They had been fighting against God. Peter gave expression to the golden truth that God saves and blesses men and women to-day solely and only through the Name of Jesus.

**Their Acquittal.** "When they had further threatened them they let them go" (v. 21). The anger of those men was such that they would have put them to death as they had done their Master, but they feared the people. Peter held that they must obey God rather than men. Those evil men had the Gospel told them, and if they had repented the grace of God would have saved even them.

**Illustration.** Bunyan speaks of Christian being taken to where a fire was burning, and one standing by casting water upon it, and yet the fire burned higher and hotter. Surprised at this, Interpreter showed him a man behind the fire with a vessel of oil in his hand which he continually and secretly poured on the fire. In early days the greater the persecution of the Christians the more the Church of God grew and multiplied.

## PRAYER AND ITS RESULTS.

READ Acts 4. 23-37. LEARN Isaiah 40. 31. HINTS, Prevailing prayer, James 5. 16-18, Heb. 5. 7; promises to, Psalm 50. 15, Luke 11. 9, 10.

If the early Church received persecution from the outside, there was much love and harmony within.

**Christian Fellowship.** "Being let go they went to their own company" (v. 23). Freed from their enemies, it was natural they should seek their own people. Persecution always brings Christians close to one another. They doubtless found the Church engaged in earnest prayer for their release. Evil men were against them, but God's ear was open to their cry, and His hand was ready to help.

**Vain Opposition.** "Why do the heathen rage?" (v. 25). The Lord is all powerful, and vain was their opposition against Him. For truth to tell, when they put Jesus to death they had only fulfilled the counsel of God. Yet this did not extenuate their guilt, for being free agents they were responsible to God for their actions. In a coming day they will have to answer to God.

**Fearless Testimony.** "With great power gave the apostles testimony of the resurrection" (v. 33). There was no question as to the crucifixion of our Lord, but evil men have ever endeavoured to disprove the resurrection. Everything depends upon the resurrection of our Lord. If He was not raised from the dead our faith is vain, and we are of all men most miserable. In their preaching the apostles gave great prominence to the truth of the resurrection of Jesus from the dead.

**Practical Christianity.** "Neither was there any among them that lacked" (v. 34). When a man's religion affects his pocket there is something real in it. If we receive a blessing, it is that we may share it with others. Those early Christians sold their possessions and laid the money at the apostles' feet. In this way the need of all was met, and no one lacked. Like their Lord and Master they lived to do good to others (Titus 2. 14).

**Illustration.** A godless nobleman who made a great supper said in the midst of his mirth, "If God will leave me in this world to live and enjoy my pleasure therein for a thousand years, then let Him take His Heaven to Himself." How different with the early Christians, who thought everything of Heaven and nothing of the things of earth.

## THE WALK OF ENOCH.

READ Genesis 5. 22-25; Hebrews 11. 1-6. LEARN Hebrews 11. 6. HINTS, Perfect communion, John 1. 18, John 3. 35, John 5. 19; possible fellowship, 1 John 1. 7.

ALTHOUGH Enoch was a family man, and probably a business man, he walked in fellowship with God all through life. This is the portion of the believer to-day.

**Enoch's Faith.** "Without faith it is impossible to please Him" (Heb. 11. 6). God has linked together faith and salvation. Faith is venturing on Christ. The Christian simply takes God at His Word, and believes God's record about creation and salvation. The object of our faith is Jesus Christ and His atoning work. Our trust is not in good works or even good men, but in the Saviour.

**His Walk.** "Enoch walked with God" (Gen. 5. 22). Two cannot walk together unless there is agreement. Before God and Enoch could possibly company with each other the obstacle of sin would have to be removed. Holiness and sin, like light and darkness, are two opposites, and have nothing in common. For three hundred years Enoch walked with God. God was not only His Saviour; He was his Guide and Companion. The promise of the Lord Jesus is, "Lo, I am with you all the day."

**His Works.** "Enoch prophesied" (Jude 14). Enoch lived up to his profession; he showed his faith by his works. He was also a preacher of righteousness. He denounced sin and spoke of coming judgment. If men refuse to meet Christ as Saviour they will require to stand before Him as Judge. It is an awful prospect for the unsaved soul to have the secrets of the heart revealed at a great White Throne of Judgment (Rom. 2. 16).

**His Hope.** "Behold the Lord cometh" (Jude 14). Enoch believed in the Coming of the Lord. He did not pass through death; he was translated. He is a type of those Christians who will be alive when Christ comes back. They will be caught up to meet the Lord in the air. The saved dead will be raised from their graves, and together they will be taken to be with the Lord for ever. Then will the sting be taken out of death and the victory be robbed from the grave. This is the hope of the Christian.

**Illustration.** Faith is like the coupling link connecting the lifeless carriages to the throbbing locomotive. Faith connects the soul with Christ. There is no value in the faith, all the worth and salvation is in the Saviour, who is the object of our faith.

## THE WORDS OF JESUS.

“THE gracious words which proceeded out of His mouth” were the wonder of the multitudes which thronged Him on the highways of Galilee and Judea. They are to-day the solace and comfort of His pilgrim disciples on the highway of life.

**Revealing the Father** (John 3. 14-36). He was the only begotten, the Word, in whom the Father was revealed. He could say, “He that hath seen Me hath seen the Father” (John 14. 9), but it was in His words and ministry that He gave us that revelation of His Father which has removed every doubt and given us confidence in His presence. The veriest child in spiritual things has known the Father (1 John 2. 13). In that self-revelation of John 3. 16 the Son not only lays bare the Father’s heart, but also makes known His own, and here we rest.

**Imparting Life** (John 5. 17-30). The relation of the Father and Son is further seen in the complete unity existing between them, even during the days of His flesh. His word has power, for the voice that spake over the primeval creation is the voice that speaks in the Gospels to-day. His words are spirit, and they are life. The dead hear that voice to-day and live. His words live and abide for ever, and the redeemed of the Lord know the power of them in their souls.

**Giving Promise** (John 14. 1-14). The words of Christ come with promise to our hearts. Every blessing we enjoy or long for centres round His Person. “Because I live, ye shall live also.” “Where I am, there shall ye be also.” “I will come again and receive you.” “Whatsoever ye shall ask in My Name.” These surely cover the circumstances of the present, and all the possibilities of the future, however dark and difficult the days ahead.

**Imparting Peace** (John 14. 15-31). John’s Gospel, which so reveals the Father through the Son, gives us the heart-to-heart talks of the Lord with His own. His parting benediction of “Peace I leave with you, peace I give unto you,” was intended for a wide audience than the upper room company. Their comfort has flowed down through the ages, and who has ever seen an aged, worn, or weak and weary disciple who failed to make that promise his pillow in days of weakness? This Peace shall be given till the very last saint is safely gathered Home.

## SUBJECTS FOR SPEAKERS AND STUDENTS.

### Three Important Things.

1. The Will of God,  
Heb. 10. 7
2. The Witness Holy Ghost,  
Heb. 10. 15
3. The Way unto the Holiest  
Heb. 10. 19, 20 H.K.D.

### Abiding Things.

1. Comforter, John 14. 16
2. Christians, John 13. 4
3. Service, - 1 Cor. 3. 14
4. Christ, - John 12. 24
5. Scriptures, 1 Peter 1. 23  
H.K.D.

### "My Father Worketh"

(John 5. 17).

- |                              |   |   |   |                     |
|------------------------------|---|---|---|---------------------|
| 1. God chooses His people, - | - | - | - | 1 Cor. 1. 27        |
| 2. God calls His people, -   | - | - | - | Rom. 8. 28          |
| 3. God cleanses His people,  | - | - | - | 1 Cor. 6. 11        |
| 4. God chastens His people,  | - | - | - | Heb. 12. 6          |
| 5. God counsels His people,  | - | - | - | Rev. 3. 18          |
| 6. God comforts His people,  | - | - | - | 2 Cor. 1. 4         |
| 7. God crowns His people,    | - | - | - | Psa. 103. 4 JS. FS. |

### Divinely Guided

1. With His eye, Psa. 32. 8
2. With His counsel  
Psa. 73. 24
3. With His strength  
Exod. 15. 13
4. With His skilful hands  
Psa. 78. 72
5. In judgment, Psa. 25. 9
6. Into all truth, John 16. 3
7. Continually, Psa. 58. 11  
H.K.D.

### The Great Redeemer

(Luke 19. 10).

- His position to man,  
"The Son of Man."
- His picture of man, "Lost."
- His poverty on behalf of  
man, - "Is come"  
(From glory to earth).
- His patience toward man,  
"Seeking."
- His purpose with man,  
"Saving." S.O.,

### A Study of John the Baptist.

1. His fashion of dress (plain)—  
Camels' hair, - - - - Matt. 3. 4
2. His food (plain)—  
Locusts and wild honey, - - ,, 3. 4
3. His fervour or fearlessness—  
Rebuked a king, - Matt. 14. 4; Luke 3. 7-19
4. His followers—  
They now follow Christ, - - John 1. 35-7
5. His faith (flickering)—  
Art Thou He? - - - - Matt. 11. 3
6. His fears—Do we look for another? - ,, 11. 3
7. His fame—None greater. - - - ,, 11. 11



## EVERYTHING FOR HIM.

Teach me, my God and King,  
In all things Thee to see,  
And what I do in anything  
To do it as for Thee.

A servant with this clause  
Makes drudgery divine:  
Who sweeps a room, as for Thy laws,  
Makes that and the action fine.

GEORGE HERBERT (1630).



ROBERT LEWIS, of Cardiff.

## ROBERT LEWIS, of Cardiff.

CARDIFF has long been known as an active seat for the propagation of truth concerning the Church, the Ordinances, Worship, Ministry, the Second Coming, and other doctrines and principles according to the New Testament. The name of E. H. BENNETT, who passed home in 1903, is still honoured as one of the leaders in the work of planting Scriptural Assemblies in the city and throughout the surrounding valleys of South Wales.

ROBERT LEWIS, whose photo we reproduce on a former page, was for many years a very close friend and colleague of Mr. Bennett. Born in Kingswood, Bristol, on 20th March, 1854, as a boy he attended the Tabernacle Congregational Sunday School in the first chapel George Whitefield built. He always had a reverence for the Word of God and a tender conscience as to things questionable or sinful, yet he was not converted till he was twenty years of age. The portion of Scripture used by the Holy Spirit to lead him to the Saviour was John 6. 37: "Him that cometh to Me, I will in no wise cast out." As a moral, though guilty sinner he accepted the invitation, came to Christ, and was not cast out. Rather, he found out the truth of the Irish girl's reply. Asked, "If He does not cast you *out*, what will He do?" "Sure and He'll cast me in," she promptly replied, as she saw the point of the promise, and was both cast *in* by His love and kept *in* by His power.

When Robert told his friends that he was saved and on the Lord's side, they looked in amazement, and replied, "Why, you were always religious, Bob!" But he had got more than "religion," he had got "CHRIST in the heart by faith" (Eph. 3. 17). His first activities centred in a Bible class which he attended, and sought to induce others to attend, as well as to lead them to the Saviour.

Searching the Scriptures, he found what any young convert, untrammelled by tradition or suggestion from man, only could find, that believers in the Lord Jesus Christ, and believers only, were baptised in early days (Acts 2. 41; 8. 12, 38; 10. 47; 16. 33). Like the eunuch of old, he heartily obeyed, and "went on his way rejoicing."

Moving from Bristol to Cardiff, he got into touch with warm-hearted Christians, and found they corresponded with those of apostolic days, in that they owned no name but the worthy Name of Christ, met upon the first day of

## Robert Lewis, of Cardiff.

the week to break bread, and sought to carry out all things commanded by the Lord Jesus Christ. Thus he became identified with Adamsdown Hall in 1882, in connection with which he laboured till called Home. He was superintendent of the Sunday school for thirty-two years, ever manifesting a great love for young folks. A shepherd heart led him to take a great interest in "the flock of God" (1 Peter 5. 2) not only in his own city, but throughout the South and West of Wales. His counsel was often sought in cases of trouble, and a conciliatory spirit was often produced by his faithful, kindly words, "seasoned with salt."

None took a greater interest in the CARDIFF CONFERENCES now held in Cory Hall, which have proved so helpful to thousands of the Lord's people. His unstinted assistance was cheerfully rendered, his home was ever open to receive the Lord's own. Many well-known workers from other lands shared the hospitality of Mr. and Mrs. Lewis and family. The "Counties Quarterly," and work connected therewith, was dear to his heart, as well as several other activities both at home and abroad.

In March, 1915, he had a "stroke," which resulted in occasional convulsions. He was ill for four years, and in bed for four months when the Lord called him to rest on 3rd May, 1919, after thirty-six and a half years of faithful service. In his last illness he was frequently heard to say, "I shall see His face and hear His voice." The testimony of those who knew him was that he was a wonderfully patient Christian, no murmuring, no complaining, even under injury, and he was always ready to find out the bright side, even in dark hours of trial and difficulty.

May such a life be a stimulus to those who continue in the fight and to those now young who will soon be called to "bear the burden and heat of the day." HYP.

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### ALWAYS ON DUTY.

I once heard of a clergyman who used to go hunting, and when he was reproved by his bishop he replied that he never went hunting when he was on duty. But he was asked, "When is a clergyman off duty?" And so with the Christian, when is he off duty? He ought to be always about his Father's business, ready for anything and everything that may glorify God.

C. H. SPURGEON.

## THE CRAZE FOR DANCING.

SATAN is out for the capture of the young, and he has many agencies at work towards that end. Angel of light that he is, he has got an entrance to many of the so-called Christian Churches, and by means of dancing clubs, etc., he is furthering his cause. Writing from the North of England, a Christian friend the other day said: "The craze for dancing seems growing worse. Only last Saturday, going into a shop in a neighbouring village, I saw a placard bearing this intimation: 'Dance in the Church Room, beginning at 8 p.m., in aid of the Church Funds.' The money derived from this dance may have helped the Church funds, but it certainly did not assist the cause of Christ."

On this subject the following paragraph from an English newspaper is of interest:

"A dancing academy has been provided for worshippers at a Nottingham Church, and dance tickets are distributed as the congregation leaves the Church on Sunday mornings. The rules, which are attached to the Church door, state that those who attend the dances must have been at Church on the previous Sunday. They will also be expected to attend a service in Church after the dancing class on Saturdays."

The great complaint of the present day is that the people do not attend the Sunday services in the Churches. Can we wonder at it? Both God and man want reality to-day, and so long as the Churches play fast and loose with the world, the flesh, and the devil, they will neither have the peoples' true respect nor their real support. J.G.

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### "A TIME TO DANCE."

THE Bridegroom hath tarried long away,  
And His widowed spouse is left  
To weep and bewail her Lord's delay  
For she feels herself bereft—  
And is it a time to dance?

A foeman's forces are round about  
The watchtower where she stands;  
The foeman that cast her husband out  
From his rightful father's lands—  
And is it a time to dance?

## The Craze for Dancing.

They would have her to the festive scene  
 That is spread upon the plain;  
 But she is the banished Prince's queen,  
 Who must slay them or be slain—  
 And is it a time to dance?  
 Oh, is it a time to tread the ground,  
 To chorus their revel song,  
 To drown with laughter the signal sound  
 That the night gale bears along?—  
 Is it yet a time to dance?  
 Hath her watch been long? He draweth near  
 With His chosen, valiant men.  
 If she hush her grief, and bend her ear,  
 She may know His step, and then  
 It will be a time to dance!

### SEVEN HINTS FOR DAILY LIFE.

**T**HE many and varied allurements of the world have proved too great a temptation for many Christians, both old and young. The following hints, if carried out, by the help of God, would keep His people in the centre of the King's Highway.

Do nothing you would not like God to SEE.

Say nothing you would not like God to HEAR.

Sing nothing that will not be melodious in GOD'S EAR.

Write nothing you would not like God to READ.

Read no book of which you would not like God to say,  
 "SHOW IT ME."

Go to no place where you would not like God to FIND YOU.  
 Never *spend your time* in such a way that you would not like God to say, "WHAT ART THOU DOING?"

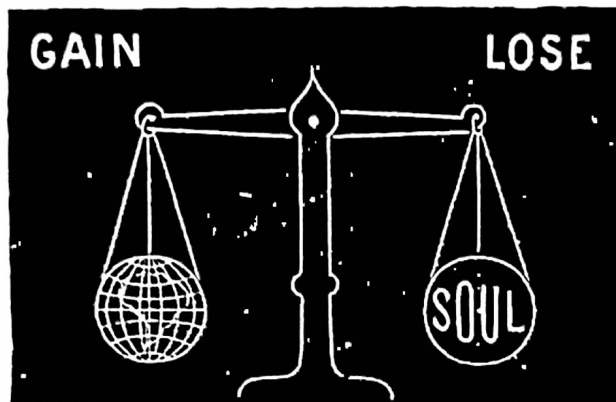
### THROUGH THE BIBLE DAY BY DAY.

**W**E finish reading this month the five books of Moses, the great foundation of the Old Testament, as the four Gospels are the foundation of the New Testament. We continue in Joshua, which tells us how God's redeemed people entered into their promised land. We should read along with Joshua the Epistle to the Ephesians.

#### FEBRUARY READINGS IN DEUTERONOMY-JOSHUA.

DATE.	Ch.	Verses.	DATE.	Ch.	Verses.	DATE.	Ch.	Verses.	DATE.	Ch.	Verses.
1 Wed.	34	1-12	8 Wed.	4	12-24	16 Thu.	9	1-13	24 Fri.	13	1-14
<b>JOSHUA.</b>			9 Thu.	5	1-15	17 Fri.	9	14-27	25 Sat.	13	15-33
2 Thu.	1	1-9	10 Fri.	6	1-14	18 Sat.	10	1-14	26 Sun.	14	1-15
3 Fri.	1	10-18	11 Sat.	6	15-27	19 Sun.	10	15-28	27 Mon.	15	1-19
4 Sat.	2	1-11	12 Sun.	7	1-15	20 Mon.	10	20-43	28 Tue.	16	1-10
5 Sun.	2	12-24	13 Mon.	7	16-20	21 Tue.	11	1-14			
6 Mon.	3	1-17	14 Tue.	8	1-17	22 Wed.	11	15-23			
7 Tue.	4	1-11	15 Wed.	8	18-35	23 <sup>4</sup> Thu.	12	1-24			

## THE GREAT "PROFIT AND LOSS" SUM.



AN ordinary blackboard, a black sheet of bookbinder's paper, or a couple of yards of black calico tacked to the wall being provided, we begin with an entirely blank black sheet; sometimes writing the number of hymn at top as a means to fix attention. Do not draw all at once—here a little and there a little is the true idea of these lessons.

**W**ELL, boys and girls, perhaps some of you think you have had enough blackboard lessons during the daytime without having one to-night; but this is something more important than strokes or sums. (*Drawing centre pole.*) How many divisions does that make on the board?—2. Quite right. *This side* and *that side*. Will a boy read Matthew 16. 26. First we look at

**GAIN**—"If he shall *gain*." If Johnny has one bag of marbles on Monday, and three bags on Wednesday, he is A **GAINER**; but if he has three bags on Monday, and none on Wednesday, what is he?—A **LOSER**. Remember it is **GAIN** or

**LOSE**. You cannot have both. (Draw one *side* of scales only). So every boy or girl will be either a gainer or a loser for Eternity.

Point out that there are men, women, boys, and girls *weighing themselves* with one-sided scales, thinking only about Time and forgetting Eternity. (Complete scales and produce a map or better still a globe.)

**THE WORLD**. The man about whom we read might have gained a city like Glasgow, a country like England, a continent like America; but "if he should gain **THE WHOLE WORLD**," what a gain! Jesus had it all offered, and refused it (Matt. 4. 9); Adam had it all and was not content; Noah got it all after the flood, yet he forgot the Giver; Solomon had a lump of it, yet he said, "all is vanity" (Eccles. 1. 2). I remember in my school-book seeing the picture of a man named Mr. Atlas with "all the world" on his shoulders, and it seemed an awful load; he wasn't happy when he'd got it.

No, no; pile the gold, the fame, the wealth, the glory, the lands, the seas of **THE WHOLE WORLD** into the gain side, and I'll put something more than all in *this* scale. Here it is—

## The Great "Profit and Loss" Sum.

**THE SOUL.** "His own soul." (*A circle or round piece of paper* will illustrate that which is *endless*.) Not the King's soul, or the President's soul, but "HIS OWN SOUL." This little boy has something of more value than the British Isles—"His *own soul!*" The Lord Jesus thought so much of my soul that "He poured out His soul unto death" on the Cross for it; and shall I lose it carelessly? Remember, God did not make the heart *round*, or the world might have filled it; He made it with three special corners, so that all the world in it leaves three great voids which can only be filled by His love. "None but Christ can satisfy." The world passes away, but the soul endures for ever, therefore, make sure that your soul is in the safe keeping of the Lord Jesus—commit it by faith to Him at once. Do it NOW! Do it NOW!! HYP.

### "JESUS, LOVER OF MY SOUL."

THE brothers, John and Charles Wesley, with Richard Pilmore, were one evening holding a twilight meeting on the common when they were attacked by a mob and fled from its fury for their lives. The first place of refuge that they found, after having been for some time separated, was a hedgerow near at hand, behind which they hid a few minutes, protecting themselves from serious injury by the missiles that fell like hail about them by clasping their hands above their heads as they lay with their faces in the dust. As night drew on the darkness enabled them to leave their temporary retreat for a safer one at some distance. They found their way at last to a spring house, where, in comparative security, they waited for their pursuers to weary of seeking them. "Here they struck a light with a flint stone," dusted their soiled and tattered garments, and after quenching their thirst bathed their hands and faces in the water that bubbled from the spring and flowed away in a sparkling streamlet. Then it was that Charles Wesley wrote, "Jesus, lover of my soul," with a bit of lead which he had hammered into a pencil.

These circumstances beautifully illustrate the hymn, giving to almost every line a reality that makes it peculiarly significant to every loving Christian heart. They had fled before their enemies, and found shelter from danger.

He sang: "Jesus, lover of my soul,  
Let me to Thy bosom fly."



## SUBJECTS FOR SPEAKERS AND STUDENTS.

True Things.	“Lovest Thou Me.”
1. True Judgment, Ezek. 18. 8	(John 21. 17).
2. True Riches, Luke 16. 17	1. A Pardonable Question. (Christ asks it.)
3. True Light, John 1. 9	2. A Personal Question. (Addressed to the individuals.)
4. True Worshippers, John 4. 23	3. A Plain Question. (Language is simple.)
5. True Bread, John 6. 32	4. A Pointed Question. (Message is searching.)
6. True Vine, John 15. 1	5. A Practical Question. (Issues are important.)s.o.
7. True Tabernacle, Heb. 8. 2      H.K.D.	

### What is Right for a Believer to do?

1. To walk more firmly or earnestly, - Eph. 5. 15
2. To work with more purpose of heart, - Col. 3. 23
3. To suffer more patiently, - - - 1 Peter 2. 18-24
4. To fight more faithfully, - - - 1 Tim. 6. 12
5. To be more contented, - - - Heb. 13. 5
6. To pray always, - - - 1 Thess. 5. 17
7. To preach more faithfully, - - - 2 Cor. 5. 20
8. To love more, - - - 2 Tim. 4. 8.      J.G.

### Our Heavenly Father's Treasures.

- My Father's House  
(earthly), John 2. 16
- My Father's Name,  
John 5. 43
- My Father's Will,  
John 6. 39
- My Father's Hand,  
John 10. 29
- My Father's House  
(heavenly), John 14. 2
- My Father's Word,  
John 4. 24
- My Father's Commandments, - - John 15. 10  
R.L.B.

### The Hope.

- Holy Hope - 1 John 3. 3
- Overcoming, Rom. 8. 24, 25
- Patient, - 1 Thess. 1. 3
- Encouraging, Rom. 5. 5  
T.R.D.

### Peace.

- P** A *Present* Peace  
Luke 7. 50
- E** An *Enjoyed* Peace,  
Rom. 5. 1
- A** It must be an *Accepted*  
Peace, - John 14. 27
- C** It is a *Changeless* Peace,  
Eph. 2. 14
- E** It is an *Eternal* Peace,  
Psa. 72. 7      G.II.



## ACTS AND FACTS.

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

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

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

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

**The Countess of Huntingdon** was walking in her garden one day near to where a workman was repairing part of the garden wall. She spoke to the man about his soul, but the word seemed to have little effect. Years after, while speaking to another workman, she said, " Thomas, I fear you have not yet looked to Christ for salvation." " Your ladyship is mistaken," replied the workman, " I have looked, and I am saved." " How did it happen ? " inquired the countess. " It was while you were speaking to James, my fellow-workman, when we were repairing the garden wall." " How did you hear ? " " I was on the other side, and heard your words through a hole in the wall." " Faith cometh by hearing, and hearing by the Word of God " (Rom. 10. 17). 1197.

## THY HOUSE.

**T**HE Psalmist's affection for "Thy House" is one of the outstanding features of the Psalms. It was the place of God's presence and of His provision.

**Thy Mercies** (Psa. 5. 1-12). Here we have the prayer of one who finds himself in a hostile sphere, wherein are enemies whose chief characteristics are unfaithfulness and flattery, who despise and persecute the righteous. Judgment will fall on the world of the ungodly, but the singer declares his safety and superabounding blessing. His relationship to God was the secret of his separation. But his approach was in the multitude of Thy mercies. The invitation to draw near, and the fitness to approach, were alike of God.

**Thine Honour** (Psa. 26. 1-12). Here the question of personal fitness is emphasised. If our hearts condemn us God is greater than our hearts (1 John 3. 20), and the good conscience is an essential to the enjoyment of God's presence. Notice also that his integrity is never pleaded for acceptance. Mercy and redemption are the needs of the Psalmist, for while his purposes are high, his feet are still contracting earth's defilement. His eyes are toward the "habitation of Thy house;" literally, an abode within the Father's house (John 14. 2), where God had placed His name, the place of the mercy-seat and the altar.

**Thine Altar** (Psa. 84. 1-12). In this Psalm the experience of the Lord's presence is related. Amiable and blessed. To joy in God is the highest experience to which a man of earth can attain. To be in God's presence is to praise Him; here is found the place of security and rest. To be occupied with the altar from which God has smelled a sweet savour (Eph. 5. 12). The valley of weeping may lie between, but it is a well-spent journey. Grace and glory are the portions of those who dwell here.

**Thy Counsel** (Psa. 73. 1-28). Viewed from the material standpoint, there are things in life which are inexplicable, but the prosperity of the wicked, though causing many a Christian to doubt, and sending many others on dubious ways (1 Tim. 6. 10) is not one of these. The Psalmist's feet had almost slipped, until from the sanctuary he views the slippery places in which the wicked were set. In His light he saw light; and from the experience of humiliation he entered into the fuller blessing, which results from a fuller revelation of the goodness and wisdom of God.

## SIN AND ITS EXPOSURE.

READ Acts 5. 1-16. LEARN Psalm 51. 5. HINTS, Source of lies, John 8. 44; a lie believed, 2 Thess. 2. 11; end of liars, Rev. 21. 8.

A TRAITOR inside the camp will accomplish more damage than ten thousand enemies outside.

**Two Hypocrites.** "But Ananias with Sapphira" (v. 1). Ananias means "favoured of the Lord," and Sapphira signifies "Beautiful," but the character of this pair was a sad contrast to their names. They wanted to be well thought of, but were not willing to pay the price. They evidently wanted to be considered equal in piety and devotion to Barnabas, who had given his all to the Lord.

**Their Sin.** "Why hath Satan filled thine heart?" (v. 3). Ananias and Sapphira were free agents, and were not compelled to sell their possessions. Further, their sin did not consist in giving part of the money to the apostles, but in representing that they had given it all. Their hearts were filled with Satan, whose servants they were. They were a contrast to the apostles who were filled with the Holy Spirit. Men are either servants of God or slaves of Satan. There can be no neutrality (Matt. 12. 30).

**Their Deceit.** "Ananias lied to the Holy Ghost" (v. 3). Sin is not so much against man as it is rebellion against God. It is this that makes it so heinous. Ananias might deceive man, but God sees the heart. "Woe unto you hypocrites" was the Lord's scathing sentence (Luke 11. 44). It is only when, like David, we confess our sin and trust the Saviour that God forgives (Psa. 32. 5).

**Their Punishment.** "Ananias fell down and gave up the ghost" (v. 5). This was a stroke of divine justice. The man and his wife within three hours shared the same grave. The judgment may seem severe, but it was necessary to protect the early Church from hypocrisy and unreality. It was also a manifestation of God's anger against sin. God is light as well as love, and if men to-day refuse His message of love in the Gospel they will meet His righteous judgment in a coming day.

**Illustration.** In Ethiopia there is said to be a loadstone which has two sides; with the one it draweth to, with the other it puts the iron from it. God has two arms: the one of mercy, the other of judgment; with the one He draweth, with the other He driveth. The one is the hand of favour towards His people, but the other is the hand of fury towards the wicked.

## THE DISCIPLES SET AT LIBERTY.

READ Acts 5. 17-32. LEARN 2 Timothy 4. 2. HINTS, Prison scenes, Acts 12. 5-10, Acts 16. 23-32, 2 Timothy 1. 8; faithful preacher, Acts 28. 19-21.

THE Gospel always triumphs in the end over the bitterest opposition.

**Bitter Opposition.** "The high priest rose up, and all that were with him" (v. 17). Satan outwits himself, for the result of the divine judgment on Ananias and Sapphira was that Christians greatly multiplied. Annas and the Sadducees were "filled with indignation" (boiled over with anger) at the apostles.

**Divine Deliverance.** "The angel of the Lord opened the prison doors" (v. 19). Such was their hatred to the apostles that they had them apprehended and put into the common prison amongst the malefactors. A special meeting of the Sanhedrim was called to suppress the movement. That night, however, an angel from Heaven upset their calculations and liberated the apostles. Heaven laughs at the opposition of men. Prison bars and bolted doors cannot prevent the Lord reaching His people.

**Bewildered Leaders.** "The officers found them not in the prison" (v. 22). The Sanhedrim were really at their wits' end. A messenger arrived and informed them that the culprits were actually teaching again in the Temple. They sent and brought them without violence, not because of any regard they had for the apostles, but because they feared the people. On the other hand, the apostles feared not the face of man, and counted it a high honour to have the privilege of witnessing for the Lord Jesus.

**Fearless Obedience.** "We ought to obey God rather than men" (v. 29). The charges made against the apostles were three in number: (1) They disobeyed the law; (2) they were spreading their doctrine; (3) they blamed the Jews for the murder of Jesus. These were serious charges, but they were true. The apostles fearlessly informed the council that God's orders and their commands were directly opposed, and God must be obeyed. Further, they had put Jesus to death, but God had shown this to be wrong by raising Him from the dead (Mark 16. 15).

**Illustration.** Some one has pointed out that opposition is a great help to man. Kites rise against and not with the wind. No man ever worked his passage anywhere in a dead calm. The early Church grew and multiplied as the result of persecution.

## THE FIRST MARTYR.

READ Acts 6. 5-15, 7. 55-60. LEARN Matthew 10. 32, 33. HINTS, Faithful witness, Rev. 1. 5, 1 Tim. 6. 13; reward, 2 Tim. 4. 8, Heb. 12. 2.

STEPHEN was the first Christian who had the honour to die as a martyr for His worthy Lord and Master.

**Internal Trouble.** "There arose a murmuring" (v. 1). Satan now tried to wreck the testimony by creating internal trouble in the early Church. The Jews from Greek-speaking countries complained of partiality in the distribution. The appointment of seven men of honest report to look after this part of the work relieved the apostles to devote their entire time to preach the Word. God thus overruled the opposition of the enemy for the furtherance of the Gospel.

**Powerful Witnessing.** "They chose Stephen, a man full of faith" (v. 5). The name Stephen signifies a crown, and he was the first Christian to receive the crown of martyrdom. Although appointed to serve tables, he was fitted of God to do higher service in the Church. The success which attended his word spoken in the power of the Holy Spirit raised the enmity of certain Jews.

**False Accusation.** "We have heard him speak blasphemous things" (v. 11). Stephen was tried before the council at Jerusalem. These men, however, could not withstand the Scriptural arguments brought forward by Stephen in proof of the fact that Jesus of Nazareth, whom they had crucified, was the Messiah of Israel. Failing in their purpose, they actually called in the aid of evil men who, for a small sum of money, told lies against the man of God. This was done with the Lord Jesus (Mark 14. 58).

**Peaceful End.** "He fell asleep" (v. 60). In his argument of defence, Stephen gave a history of the nation of Israel, and pointed out that the Jesus whom he preached was the Messiah foretold by Moses and the prophets. Their forefathers had treated the messages of Moses and the prophets in the same way as they had treated the Lord Jesus, "As your fathers did, so do ye." Instead of repenting, they "gnashed their teeth, and stoned him to death." Amid the turmoil Stephen's face shone, and he passed peacefully to rest, praying for his murderers.

**Illustration.** George Carpenter, the Christian martyr, said, when being put to death: "All Bavaria is not so dear to me as my wife and children, yet for Christ's sake I forsake them cheerfully."

## THE FAITH OF NOAH.

READ GEN. 6. 13-22. LEARN Heb. 11. 7. HINTS, Faith which works, James 2. 18, Gal. 5. 6; obedience of faith, Romans 1. 5.

WHEN told by God of coming judgment, Noah believed God and built an ark of safety.

**Man's Sin.** "All flesh is come before me; . . . I will destroy them" (v. 13). In Noah's day, just as in ours, man was a complete failure. Men's thoughts were continually evil, and the whole earth was filled with violence. There was none good; all had sinned. Sin must be judged, and the verdict of a righteous God was, "I will destroy them." God has no pleasure in the death of the wicked, yet as His holy character is against sin, He can by no means clear the guilty (Ezek. 34. 7).

**God's Remedy.** "Make thee an ark of Gopher wood" (v. 14). If there is judgment God always provides a way of escape. The ark was God's provision for man's salvation; it was divine in its conception, plan, and purpose. Jesus Christ, in His atoning death, is God's only and sufficient Refuge for the sinner to-day. Provided by God's grace at infinite cost, the responsibility of acceptance or rejection rests with the sinner.

**Salvation's Door.** "The door of the ark shalt thou set in the side" (v. 16). The door of the ark was open for all who came. The Lord Jesus said, "I am the Door, by Me if any man enter in he shall be saved" (John 10. 9). There came a time when the door of the ark was shut, and all who were outside were exposed to the waters of judgment. The door of God's grace will end and mercy's door be shut for ever on all who reject the Saviour.

**Food Supply.** "Take thou unto thee of all food, . . . for thee and for them" (v. 21). God sustained them in the ark by means of a plentiful supply of food. Thus they had not only safety in the ark, but sustenance as well. God has made a similar provision for the soul in the sincere milk of the Word. If the body is to be kept in a healthy state we must take good natural food, and if there is to be spiritual progress we must see that the soul is regularly fed with the Word of God.

**Illustration.** An old writer has said that works without faith are like a fish without water; it wants the element it should live in. A building without a foundation cannot stand. Noah showed his faith in God's Word by building the ark.

## SUBJECTS FOR SPEAKERS AND STUDENTS.

### “No Respect of Persons”

IN THREE WAYS.

1. In Death, - 2 Sam. 14. 14
2. In Salvation, Acts 10. 34
3. In Judgment, 1 Pet. 1. 17

H.K.D.

### The Gospel in Genesis 3.

- Deceived by Satan, v. 13  
 Death by Sin, - - v. 19  
 Debarred by Sword, v. 24  
 Delivered by Sacrifice, v. 21

D. WARD.

### The Secure Hiding-Place.

“A man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land” (Isa. 32. 2).

1. Secured *from the wind*, which is symbolical of Satan’s power. “Life is hid with Christ in God” (Col. 3. 2).
2. Sheltered *from the tempest*. The coming storm of judgment (1 Thess. 1. 10). “We shall be saved from wrath through Him” (Rom. 5. 9).
3. Satisfied *with rivers of water*. The world is a dry and thirsty land where no true satisfaction is found (John 4); “rivers of living water” (John 7).
4. Succoured *under the shadow of a great rock*. The world is a place of tribulation where the heat—symbolical of the trying influences of the day—tests the spirit and tends to make the pilgrim faint. “He is able to succour them that are tempted” (Heb. 2. 18).

### Heroes of Faith

As seen in Heb. 11.

1. Abel, - - The Sacrifice of Faith.
2. Noah, - The Simplicity of Faith.
3. Abraham, The Sojourn of Faith.
4. Isaac, - The Sanguinity of Faith.
5. Moses, - The Suffering of Faith.
6. Rahab, - The Salvation of Faith.
7. The Rest, The Supremacy (v.32, etc.) of Faith.

H.K.D.

### The Great Invitation

of Matt. 11. 28.

1. Come unto Me,  
The Person.
  2. Ye that labour,  
The People.
  3. I will give, The Promise.
  4. Take my yoke,  
The Precept.
  5. I am meek and lowly,  
The Pattern.
  6. Ye shall find rest,  
The Product.
  7. My yoke is easy—  
burden light,  
The Proof.
- Blessed Invitation. D.F.

## THE SAVIOUR OF ALL MEN.

**T**HIS phrase occurs in an epistle abounding with reference to saving and saved. It describes the long suffering mercy of God and His intent that all should be saved. It proclaims that the rebellious owe the life and the powers they abuse to the preserving care of God.

**God's Great Gift** (John 4. 7-23). Unto us a Son is given. The love of God our Saviour is revealed in His Son. Love is postulated thus: He loved us, and gave His Son. It is this grace which makes Him the Saviour. We must be reminded over and over again that "God is for us," and because He is for us the purposes of His love find their expression in His supplying in His own person, the person of His Son, all that His perfect holiness required.

**Impelled by Love** (John 10. 11-18). Between the Father and the Son there is perfect agreement. God was in Christ. No pressure, either from above or from beneath, forced the Saviour to the Cross. No power robbed Him of life. No accident or circumstance accomplished His death. As Monarch in His Kingdom He said, "I lay down My life." As the perfect servant He said, "It is finished."

**Suffering for Sins** (2 Cor. 5. 14-21). Surely here we have an indication of the all embracing character of the redemption He accomplished. He tasted death on account of every man. The Lord caused to meet on Him the iniquity of us all. God made Him to be sin. He has become the meeting-place, and in Him, on whom was laid our sins, there is that redemption by which God can be just and justify all who believe.

**Exalted to Save** (Heb. 7. 22-28). However wide the scope of the redemption the blessing is limited. Grace extends the gift of righteousness. It is unto all, but Christ is the Saviour alone of those who come unto God by Him. An active and intelligent faith must be in exercise if we are to enter into the blessedness of personal and eternal salvation.

**Securing Deliverance** (Heb. 4. 1-16). Too often we limit salvation to an act. It is the act of forgiveness, but it is also the process of experimental sanctification. The power which overthrew in one act the might of Egypt was the power which led Israel through the wilderness to Canaan. The power which first brought deliverance to us doth deliver and will deliver till we are presented faultless.



## PROFITABLE EXERCISE.

ONE of the greatest living pianists told me that he practises six or seven hours a day, and the larger part of the time he is practising scales. What are the scale exercises for the soul? "Pray without ceasing." "Rejoice evermore." "In everything give thanks." Let any one be constant in the practice of these scales, and he will have rich surprises of grace, and will be rewarded with great spoil (1 Tim. 4. 7, 8).

J. H. JOWETT.



A. M'LAY, of Cardliff.

## ARCHIBALD M'LAY, of Cardiff.

“GOD moves in a mysterious way” is true, not only of individuals and families, but also of Assemblies and districts. During recent years Cardiff and district has suffered heavy losses amongst their Guides. ROBERT LEWIS, a brother beloved for thirty-seven years, was laid aside with paralysis for four years, and entered into rest, 1919. W. J. BURT, also after thirty-seven years activity, was seized with apoplexy and passed away same day, 2nd October, 1921. Now, after some thirty years very active life in Gospel and ministry to the saints there,

ARCHIBALD M'LAY has been called to his reward, 19th February, 1922, at the age of 59.

Born in Govan, near Glasgow, his parents were most respected and earnest members of the “Free Church of Scotland.” The minister, ROBERT HOWIE, afterwards Moderator, was one of the old stamp of enthusiasts, alas, too few to-day, who preached indoors and out of doors “righteousness, temperance, and judgment to come” (Acts 24. 25). The fact that thirty years ago Mr. Howie was more commonly known as “Hell-fire Bob” indicates the nature of the spiritual atmosphere in which young M'Lay was nurtured. No wonder that at the age of eleven he was led to Christ, and ever gratefully remembered and at times visited his father in the faith—Dr. HOWIE.

As a young man he was engaged in teaching in a Public School, and became an undergraduate in the University with a view of carrying out the wish of his father and becoming a minister. Ever a lover of the Word of God, his young mind was receptive to the New Testament teaching as to the immersion of believers, and the gathering of the saved unto the Name of the Lord Jesus Christ (Matt. 18. 20). To “receive” the Word was to obey it (Acts 2. 41), with the result that he was baptised and began to assemble with a humble company of believers in Govan.

This greatly upset his devout father, MOSES M'LAY, an elder in the Free Church, and at times he essayed to lock his son in the bedroom rather than have him straying from the Presbyterian fold. Yet the son had the joy of seeing his loved father rejoicing in “the simplicity that is in Christ” (2 Cor. 11. 3) ere he departed at the patriarchal age of ninety. Miss M'Lay, a sister of Moses, died at 102.

## Archibald M'Lay, of Cardiff.

His next crisis moment was when he began to realise what it meant to teach the young folks at school "the Shorter Catechism," containing much that is good, but also much that is unscriptural. This led to his renouncing the educational line, and along with ALEX. MITCHELL, a fellow-teacher, now missionary in Norway, joining THOMAS HOLT in his peregrinating tours as seller of india-rubber stamps (then comparatively new) and conductor of evangelistic services. The "Holt Party" visited hundreds of places in the British Isles, fixing on a centre, visiting around during the day taking orders for the stamps, not forgetting "the Master's business," holding Gospel meetings nightly in hall or other available place. The result of these pioneering wanderings will only be known on that "Day" (1 Cor. 3. 13).

On one of these journeys he met Miss ANNIE EVANS, daughter of the veteran pilot, Peter Evans, of Cardiff. After their marriage they fixed on Dundee as their abode, Mr. M'Lay becoming traveller for a paper merchant in Glasgow. His valuable help in this northern town is still remembered. Thirty years ago he accepted a post with E. S. & A. Robinsons, the extensive paper merchants of Bristol, and settled in Cardiff. Encouraged by elder brethren he took over the business of Wm. Jones, printer and stationer, Duke Street, which had been established wellnigh a century. This he greatly developed until the firm of A. M'LAY & Co. is now one of the largest and most respected in South Wales. "Not slothful in business" (Rom. 12. 11), as in the Authorised, was certainly true in relation to his earthly calling. "Not slothful in *the* business," as in Newberry's Version, was more true in relation to his Heavenly Master. Concerning every one with whom he came in contact there seemed to arise the questions: Is he saved? Is he following on in "the ways that be in Christ?" "Is he living near the Lord?" No one was long in his company until his favourite subject—"THE LORD"—was introduced in some form or other. Several brethren in Cardiff have remarked that "there are more persons in our Assemblies saved through Archie M'Lay than through any other brother." A testimony well worth having!

His labours in Cardiff, South Wales, and elsewhere

## Archibald M'Lay, of Cardiff.

could not be better summed up than in these words of the *South Wales Daily News* of 20th February:

“The death occurred yesterday of one of Cardiff's best-known citizens in the person of Mr. Archibald M'Lay, printer and wholesale paper merchant. He was an intensely spiritually-minded man, in whose life personal faith was a predominant factor, expressing itself day by day in gracious word and kindly thought and sympathetic action. Endowed with high intellectual gifts and a charming personality, and having acquired a rare knowledge of the Bible, he was a most convincing exponent of the Gospel both from the platform and in the open air, whilst in private and business life never was there one more vigilant in unostentatious and yet intense and practical ministry. He was by conviction associated in Church fellowship with Brethren, by whom, in a large circle embracing the four countries of the United Kingdom, he was well known and highly esteemed.”

Two years ago his health gave way. After spending months in a Hydro, and being examined by several medical men, he underwent an operation for a serious internal malady, but gradually got weaker, yet remained bright and full of joy in the Saviour until he became unconscious two days before the end. His last interview with his medical man showed the ruling spirit strong to the end. Telling the doctor that he would soon be at Home, he inquired if he would meet him there. “I hope so,” was the answer. Holding his hand and looking at him lovingly the dying saint said, “Ah, but what is your hope built upon?” Receiving the reply, “Well, I don't know anything special, only I do my duty.” Pointing out from the Bible the two men who built on rock and sand (Matt. 7. 24), he concluded, “Now doctor, if you and I have got to get to Heaven by our good works, I say it reverently, it was a mistake for the Son of God to go to Calvary.” Then almost with dying breath, he added, “But because He went, and shed His precious Blood you and I can have an entrance there through simple faith in His Name.” Shortly after he became unconscious, and his next intelligent words were uttered in the presence of his Lord, whom he had loved so long and served so well during the

## Archibald M' Lay, of Cardiff.

thirty-eight years of his Christian course. Now he is "AT REST"—at rest from earth's worry, at rest from Assembly cares, at rest from district difficulties, at rest for ever. He leaves behind a loved life partner, two sons and two daughters, many spiritual children, and "brothers beloved" without number to mourn his loss. May each seek to "whose faith follow" during the "little while" ere the Shout calls all the Ransomed to be for ever with the Lord!

HYP.

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### SEVEN NOTEWORTHY THINGS.

NOW THAT YOU ARE A CHRISTIAN, TAKE YOUR BIBLE, LOOK UP THE REFERENCES, AND NOTE WHAT GOD SAYS CONCERNING THESE SEVEN DIFFERENT THINGS.

1. **Give up all known sin, and every doubtful place and thing.** "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us" (Heb. 12. 1).

2. **Make God's Holy Word your daily study.** "They received the Word with all readiness of mind, and searched the Scriptures daily" (Acts 17. 11).

3. **Pray about everything, and pray everywhere.** "In everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4. 6). "I will therefore that men pray everywhere" (1 Tim. 2. 8).

4. **Seek early to be filled with the Holy Spirit.** "Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5. 17, 18).

5. **Give your body wholly to Christ.** "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12. 1).

6. **Recognise that whatever comes is God's will for you.** "Not my will, but Thine be done" (Luke 22. 42).

7. **Live, remembering that in less than 100 years you will be in eternity.** "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again" (2 Cor. 5. 15). "One is your Master, even Christ." W.T.

## THE KING.

“**MY LORD**” is continually before the Psalmist when he sings of the King (Acts 2. 10; Rom. 1. 3).

**God Anointed** (Psa. 45. 1-17). Indited by the Spirit, framed in the language of the singer, the correspondence between the Psalm and the Person is remarkable. The Manhood and Godhead of the King are placed in wondrous correspondence (verses 2, 6, 7). In one phrase He is addressed as God, yet described as being blessed of God above His fellows. Divided in two the song describes first the beauty of the King’s character and the triumph of His work. The second tells of the enthroned sin purger (Heb. 1. 5). Jerusalem and the nations will alike be blessed at His Coming. As a bride coming up from the wilderness, as a prodigal returning, they shall come.

**A Priest for Ever** (Psa. 110. 1-7). This Psalm is remarkable for two expressions. First, “The Lord said”—then follows an estimate of the worth of “My Lord, and the promise of His future glory.” Verses 1-3 depict His present rest, His future power, and His eternal triumph, when all Israel shall be saved. Second, “The Lord hath sworn” enlightens us as to His present service as well as its ultimate end. As Priest and Mediator of the new covenant He lives to secure the entail of that covenant (Heb. 7).

**An Everlasting Kingdom** (Psa. 21. 1-13). When the Son laid hold of the seed of Abraham (Heb. 2. 16) He humbled Himself, and though given the name above every other He still accepts the peace of subjection (1 Cor. 15. 27). He receives a Kingdom. He is made a Priest. Authority is given to Him, and length of days for ever and ever. He is found worthy (Rev. 5. 9). From that Kingdom He shall pluck out everything that offends, and of the increase of that Kingdom there shall be no end.

**The Perfect Servant** (Psa. 24. 1-10). God’s claim to the earth is first established. His dwelling-place on the earth set up and the question of approach to Him determined; then the command for the entrance of the King in triumph.

**The Voice of Triumph** (Psa. 47. 1-9). The time for the manifestation that the earth is the Lord’s is not yet; but we do know that the creation waits the manifestation of the Sons of God. It is as Son of Man that the Lord will complete the final triumphs of redemption, when finally He shall deliver up the Kingdom and God shall be all in all. J.H.

## A TALK ON TRUST.

**T**AKING GOD AT HIS WORD.

**R**ESTING ON WHAT CHRIST HAS DONE.

**U**NITED TO CHRIST BY FAITH.

**S**ATISFIED WITH GOD'S SALVATION.

**T**HANKING GOD FOR HIS GIFT.

“**W**HAT does it mean to trust?” That was a question that few could answer satisfactorily. Some said, “Believe;” others, “To be saved;” and so on. Some seemed to arrive at a good answer, so we just stopped and learned a text: “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16. 31). Now what have I to do for salvation? “Believe;” and “If I believe, what do I expect?” “To be saved.” “Exactly. How do I know I am saved?” “Because I trust what God says.” So by trusting I mean

**Taking God at His Word.** We will take that for our first letter. God has said that if I believe then I am saved. So we just take His word as it stands, and so trust in Him. Now, if Satan comes along and says, “How do you *know* you are saved?” I can say, “God says, if I believe on his Son, I am saved, and I do believe” (John 5. 24). Why is it so many of you will not take God at His word in this way? I am sure all want to be saved. Why not believe *now* and be assured of God's salvation? Now, if I have believed and taken God at His word, then there is no longer any room for doubt; is there? Then I am

**Resting on what Christ has done for me,** according to the Word of God, am I not? Christ has done all “the work” for me at the Cross, so I can rest on that. “I will give you rest” (Matt. 11. 28). No need for anxiety about the future, but now—REST.

Hilda was a bright scholar in the class, but one Sunday I noticed an anxious look and a care-worn expression. She was troubled about her sins. We spoke about salvation, and I prayed with her. But she was still troubled. During the week, however, I received a letter from her father to say that Hilda had trusted the Saviour, and when she appeared next Sunday at the class she had a bright, cheerful look—no need to be anxious, she was *resting on*



## A Talk on Trust.

*what Christ had done.* How did she do this? By putting her faith in Christ and His work, and thus becoming

**United to Christ by faith.** Stretching out the empty hand of faith she accepted God's gift, "Being justified by faith" (Rom. 5. 1). Now we are resting on what Christ has done. What does this bring to us? Satisfaction! Yea, we are now

**Satisfied with God's salvation.** Why? Because we are trusting in Christ. *Satisfied!* "Christian boy, why are you so happy?" "I am *satisfied* with Christ!" "Christian girl, why so bright and cheerful?" "I am *satisfied* with God's gift!" Boys and girls, are you SATISFIED? Then if God has given us salvation, what should we do?

**Thank God for His Gift.** Ah! how many have thanked God for the Lord Jesus Christ? One little boy, after he had heard of the love of the Lord in giving Himself to die, exclaimed, "And I've never thanked Him for it yet." Have you thanked Him for it? Oh! take His gracious gift and thank Him for it. Trust in the Lord. He will save you; He will keep you, and then when He takes us to His Throne we will never leave off thanking Him. w.w.

### TRUE TALES FOR TEACHERS.

**Found Out.**—There is a story told of J. P. Struthers that he preached in a prison once. Somebody asked him what kind of people the prisoners were. "Same as you and I," he said, "only we haven't been found out." "Be sure your sin will find you out."

**The Chinaman's Testimony.**—Said a Chinaman when, for the first time, he read the Bible in his native tongue: "Whoever made this Book made me" (John 1. 3).

### THROUGH THE BIBLE DAY BY DAY.

**G**OD gave His people rest in the land, and if they had obeyed Him that rest would have remained unbroken. We finish Joshua, the book of victory and rest, and come into Judges, the book of disobedience and captivity. Yet in the dark days there were glorious opportunities to shine for God.

#### MARCH READINGS IN JOSHUA-JUDGES.

DATE.	Ch.	Verses.	DATE.	Ch.	Verses.	DATE.	Ch.	Verses.	DATE.	Ch.	Verses.
1 Wed.	17	1-11	9 Thu.	21	1-12	17 Fri.	24	10-33	24 Fri.	3	11-31
2 Thu.	17	12-18	10 Fri.	21	13-20	<b>JUDGES.</b>			25 Sat.	4	1-13
3 Fri.	18	1-14	11 Sat.	21	27-45	18 Sat.	1	1-15	26 Sun.	4	11-24
4 Sat.	18	15-28	12 Sun.	22	1-12	19 Sun.	1	16-20	27 Mon.	5	1-16
5 Sun.	19	1-22	13 Mon.	22	13-20	20 Mon.	1	27-36	28 Tue.	5	17-31
6 Mon.	19	23-30	14 Tue.	22	21-34	21 Tue.	2	1-16	29 Wed.	6	1-14
7 Tue.	19	40-51	15 Wed.	23	1-10	22 Wed.	2	16-23	30 Thu.	6	15-24
8 Wed.	20	1-9	16 Thu.	24	1-15	23 Thu.	3	1-13	31 Fri.	6	25-40



## HANDFULS OF HELP.

### The Lord's Leadings.

(Isaiah 45. 16).

1. For Rest—into a desert place, - - Mark 6. 31
2. For Refreshment—beside still waters, - Psalm 23. 2
3. For Progress—into a new way, - - Isaiah 42. 16
4. For Deliverance—in a plain path, - Psalm 27. 11
5. For Success—by a right way, - - Psalm 107. 7, 14
6. For Protection—like a flock, - - Psalm 78. 52, 53
7. For Instruction—about, - - Deut. 32. 10

### The Psalmist's Version of the Man Who is Blessed.

1. He whose transgression is forgiven, - Psalm 32. 1
2. To whom the Lord imputeth not iniquity, Psalm 32. 2
3. Whom the Lord chooses and causes  
to approach to Him, - - - Psalm 65. 4
4. Whom He chastens, - - - Psalm 94. 12
5. Who dwells in His house, - - - Psalm 84. 4
6. Who considers the poor, - - - Psalm 41. 1
7. Who makes the Lord his strength, Psalm 84. 5
8. Who walks in the way of the Lord, - Psalm 119. 1
9. Who seeks Him with the whole heart, - Psalm 119. 2
10. Who puts His trust in Him, - - Psalm 40. 4
11. Who fears Him, - - - - Psalm 128. 1
12. Who delights in His law, - - - Psalm 1. 2

### The Faultless Man.

(Luke 23. 4).

1. The Man Christ Jesus, - - - 1 Timothy 2. 5
2. The Son or God, - - - Hebrews 5. 5
3. Who came forth from the bosom of the  
Father, - - - - John 1. 18; 16. 28
4. A man approved of God, - - - Acts 2. 22
5. A Prophet mighty in word and deed, - Luke 24. 19
6. A Prince and a Saviour, - - - Acts 5. 31
7. Was born of the Holy Ghost, - . - Luke 1. 35
8. Anointed by God, Heb. 1. 9; Acts 10. 38; Luke 4. 18
9. Made High Priest by Him, - - Hebrews 5. 10
10. This same Jesus, - - - Acts 1. 11
11. The brightness of His Father's glory, - Hebrews 1. 3
12. Whom God hath highly exalted, - - Philippians 2. 9
13. Sits now on the right hand of God, - Hebrews 1. 3
14. Expecting until His enemies be made  
His footstool, - - Hebrews 10. 13 E. A. H.

## JOY IN SAMARIA.

READ ACTS 8. 1-13. LEARN Luke 2. 10, 11. HINTS, Contrast, 2 Kings 6. 25, Luke 19. 41; holy city, Isaiah 52. 1; heavenly, Rev. 21. 10-27.

ALL the combined power of the forces of evil cannot withstand the weakness of Christianity, for the weakness of God is mightier than men.

**Persecuting the Church.** "There was a great persecution against the Church" (v. 1). Amongst the leaders in this hostile attitude to the Christians was young Saul of Tarsus. He "made havoc of the Church of God." He thirsted for their blood and violently dragged men and women to prison. God had mercy on him, and if He saved the chief of sinners He can save me (1 Cor. 1. 22).

**Preaching Christ.** "Philip preached Christ unto them" (v. 5). This was Philip the deacon, not Philip the apostle. He became Philip the evangelist. Filled with the Spirit he preached with great power, and proved by his miracles that his was a God-sent message. The subject of his preaching was not a creed, but a Person—Christ. Great numbers "gave heed" to the message.

**Receiving the Gospel.** "Great joy in that city" (v. 8). Acknowledging, as they did, a portion of the Word of God, the Samaritans would be more easily reached than the Gentile heathen. The Jews hated the Samaritans, but God loved them, and when Philip preached Christ unto them they received the Gospel with "one accord," and great joy accompanied the reception of the good news.

**Deceiving the Saints.** "But there was a certain man named Simon" (v. 9). Where the Lord is working, Satan is sure to oppose. Simon appears to have been a deceiver; he represented himself as some "great one." Yet he was convinced that the Gospel preached by Philip was of God, and actually went the length of being baptised. His belief did not, however, affect his heart and life. Notwithstanding his wickedness the door of mercy was not shut. Repentance and forgiveness were offered (v. 22).

**Illustration.** A Christian physician testifies that in his search for happiness he passed through the same experience as most people. The success which he obtained in his profession did not bring him lasting joy. "The Scriptures showed me I was a sinner, and turned my eyes to Christ and Him crucified, and a penitent trust in my blessed Saviour has given me a peace, a contentment, and a joy which passeth all understanding."

## THE ETHIOPIAN EUNUCH.

READ Acts 8. 25-40. LEARN Matthew 18. 3. HINTS, Sheba, 1 Kings 10; foretold, Psalm 68. 31; unchangeable, Jer. 13. 23; yet changed, Rev. 7. 9.

PHILIP is the only man in the New Testament who is called an evangelist. He it was who went all the way to the desert of Gaza to lead a black man to the Saviour.

**A Strange Command.** "Arise, and go unto Gaza, which is desert" (v. 26). Philip might well have questioned the wisdom of such a command. To obey the order of the angel meant that he had to leave populous Samaria with its blessing and joy and go down into the desert where there was nobody. Philip never raised a single question; "he arose and went." It was sufficient for Philip that this command was the will of the Lord for him.

**An Earnest Seeker.** "Behold a man of Ethiopia" (v. 27). This man had money, position, and power, but his heart yearned for something that nothing material could satisfy. He had doubtless learned in his own land that the God whom the Jews worshipped was the only living and true God, and he travelled the long journey to Jerusalem to find Him. Alas, for Jerusalem, it had rejected and crucified the true Messiah, and the Ethiopian left it an unsatisfied man. Only Christ can satisfy.

**A Devout Reader.** "Was returning, and read Esaias the prophet" (v. 28). He could not more profitably have occupied his time and relieved the tedium of the journey than by reading the sacred Scriptures. Guided by the Spirit he read the great Calvary chapter of the Old Testament—Isaiah 53. What he could not find in wealthy Ethiopia, or religious Jerusalem, he found in the desert of Gaza; he found the Saviour, and perfect satisfaction.

**A Faithful Guide.** "Preached unto him Jesus" (v. 35). Philip joined the chariot and told the eunuch that Jesus of Nazareth fulfilled all the predictions of Isaiah 53; that He died for our sins according to the Scriptures, and all that believed in Jesus were justified from all things. The story of the love of Jesus captivated the heart of the black man of Ethiopia, and he manifested his faith by baptism.

**Illustration.** Andrew Carnegie, the Scottish millionaire, who, it is said, could lay sovereigns 550 miles long, said to a friend, "I am really not to be envied. I would give all my millions for your health and strength." Real happiness is not to be found in wealth, nor even in health alone, but in the Lord Jesus Christ (v. 39).

## SAUL, THE PERSECUTOR.

READ Acts 9. 1-22. LEARN Acts 3. 19. HINTS, Necessity, Matt. 18. 3; mistaken zeal, Romans 10. 1-4; a new goal, Phil. 3. 8.

THE conversion of Saul the persecutor is perhaps the greatest on record. He was responsible, as no other man was, for the extension of Christ's cause in the world.

**A Bitter Opponent.** "And Saul, breathing out threatenings and slaughter" (v. 1). Saul conscientiously believed Jesus of Nazareth to have been an imposter, who died the death of a criminal and rightly filled a dishonoured grave. He was "mad" against Christianity, and determined to put down Christ's impious disciples. He speaks of himself as working "havoc in the Church of God." Since God had mercy on a Saul no sinner need lose heart.

**A Serious Charge.** "Saul, Saul, why persecutest thou Me" (v. 4). On his way to Damascus he and his followers were stopped at noon, when the eastern sun is brightest, by a light from Heaven surpassing in dazzling brightness the scorching rays of the eastern sun. It was the glory of our risen Lord, and before it Saul "fell to the earth." When King Uzziah saw that same light he cried, "Woe is me" (Isa. 6. 5). The voice from Heaven charged Saul not with persecuting, as he thought, a few ignorant religious zealots, but with striking at their glorified Lord.

**A Great Surprise.** "I am Jesus" (v. 5). Was it possible that One, whom he judged to be an impostor and a criminal, was actually the Lord of glory, the Messiah of Israel. He made a complete surrender. "Lord, what wilt Thou have me to do?" He was under a new Master. Instead of taking his orders from the wicked high priest, he was now prepared to do anything for His Lord (1 Tim. 1. 13).

**An Honoured Disciple.** "A certain disciple named Ananias" (v. 10). This disciple was greatly honoured in leading the great apostle into the light. One of the greatest honours possible is to have the joy of leading a sinner to the Saviour. The happy result was that Saul saw with new sight, not only natural but spiritual, and became the greatest of New Testament Gospel preachers.

**Illustration.** Sir Henry Havelock, the Christian General, on learning that one of his soldiers who had formerly been very wicked had become an earnest Christian asked him how it came about. The soldier replied, "The Lord Jesus said to me, 'Private, right-about face,' and I turned right-about face at His Word." So with Saul.

## HELP FOR THE HELPLESS.

READ Acts 9. 22-43. LEARN Matt. 25. 40. HINTS, Good deeds enjoined, Matt. 5. 16, 1 Tim. 2. 10; recognised, 1 Tim. 5. 25; rewarded, Matt. 25. 40, Luke 14. 14.

GOD, who spok<sup>o</sup> worlds into being, and who will raise the dead in a coming day, speaks peace to-day to<sup>l</sup> every heart that trusts His Son.

**The Paralysed Man.** "Peter found a certain man named Æneas sick of the palsy" (v. 33). Peter visited the Churches to establish the Christians in their faith. Calling in at Lydda, a place forty-five miles distant from Jerusalem, he found a poor paralysed man who had not the power of his limbs; he was helpless. He is a type of the sinner away from God and possessing no power to come back to Him (Rom. 5. 6).

**The Divine Healer.** "Peter said, Jesus Christ maketh thee whole" (v. 34). The cure was complete and instantaneous. Peter denied all credit for the miracle, stating that the man had been healed by Jesus Christ. In the salvation of the sinner the Saviour performs all the work, and to Him must be given all the credit (Acts 4. 12).

**The Working Disciple.** "This woman was full of good works" (v. 36). It should be noted that this woman was first of all a disciple. There must first be relationship before there can be service. Her name is given in two languages: Tabitha is Syrian, Dorcas is Greek. The name means Gazelle, which in the East was a favourite type of beauty. She possessed a beautiful character, and lived to do good. As Christians we are never exhorted to be clever, but it is within the power of all to do good.

**The Life-Giving Word.** "Peter said Tabitha (or Dorcas) arise" (v. 40). Dorcas, it may have been, through overwork sickened and died. Peter had healed the helpless paralytic, perhaps he could raise the dead, and so they sent to Lydda, nine miles away, for the Apostle. Peter could do nothing of himself, and having prayed he spoke with the power of the risen Lord Jesus: "Tabitha, arise." Is anything too hard for God? God's Word through Peter brought Dorcas back to life. The same Word, when believed, begets life in the soul of the dead sinner.

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

## ABRAHAM'S FAITH IN GOD.

READ Romans 4. 13-25. LEARN Genesis 15. 6. HINTS, Father of all, Gal. 3. 7, Romans 4. 16; friend of God, James 2. 23.

ABRAHAM is called the father of all those who are saved by faith in God without works of any kind.

**God's Glory.** "The God of glory appeared unto our father, Abraham" (Acts 7. 2). Abraham was an idolater in Mesopotamia, when to him, in marvellous grace, there was given a sight of the glory of God. That sight changed completely his whole after life. Saul of Tarsus had a like experience on the Damascus road. When the poor sinner gets a sight of the Lord and all that He has done for him he turns from his idols to serve the living and true God. This is true conversion (1 Thess. 1. 9).

**Faith's Obedience.** "Abraham obeyed" (Heb. 11. 8). Abraham had not the slightest idea where God would lead him, but he believed God would fulfil His promise. They that trust the Lord are never put to shame. The more intimately we know God, the more implicitly will we trust Him. The command to Abraham was that he should leave (1) his country, (2) his kindred, (3) his father's house—the dear, the dearer, and the dearest. But the command had a promise, "A land I will show you."

**God's Promises.** "In thee shall all nations be blessed" (Gal. 3. 8). To Abraham God promised: (1) "I will make of thee a great nation." (2) "And bless thee." (3) "And make thy name great." (4) "And thou shalt be a blessing." (5) "I will bless them that bless thee." (6) "And curse them that curse thee." (7) "And in thee shall all families of the earth be blessed." All these promises have been in measure, and will yet in wondrous fullness be made good to the man of faith.

**Saving Faith.** "Therefore it is of faith, that it might be by grace" (v. 16). Abraham was not saved by the keeping of the law, which was not in existence till long after Abraham's day. Nor was he saved by works of any kind; he was saved in the same way as we are to-day—simply by believing God (Rom. 4. 18).

**Illustration.** Luther, looking out of his window one summer evening saw on a tree at hand a little bird making his brief and easy dispositions for a night's rest. "Look," said he, "how that little fellow preaches faith to us all. He takes hold of his twig, tucks his head under his wing, and goes to sleep, leaving God to think for him."

## SUBJECTS FOR SPEAKERS AND STUDENTS.

### What it is to be "In Christ."

In Christ—The place of relationship,	- 2 Cor. 5. 17
In Christ—The place of nearness to God,	- Eph. 2. 13
In Christ—The place of security,	- - Rom. 8. 1
In Christ—The place of joy,	- - Phil. 3. 3
In Christ—The place of fruitfulness,	- - John 15. 4; 1 John 2. 28

A person is either in Christ and bound for *Heaven*.  
or in their sins and bound for *Hell*. W.J.M.

### Marks of the Unsaved.

- 1.He is without life,  
Eph. 2. 1
- 2.He is without strength,  
Rom. 5. 6
- 3.He is without righteous-  
ness, - - Rom. 3. 10
- 4.He is without hope,  
Eph. 2. 21
- 5.He is without the Holy  
Spirit, - Jude 19
- 6.He is without Christ,  
Eph. 2. 12
- 7.He is without God  
Eph. 2. 12  
JS. FS.

### Hidden Things

OF THE BIBLE.

- 1.Hidden Ones  
Psa. 83. 3
- 2.Hidden Treasures,  
Prov. 2. 4
- 3.Hidden Riches,  
Isa. 45. 3
- 4.Hidden Things,  
Isa. 48. 6
- 5.Hidden Wisdom,  
1 Cor. 2. 7
- 6.Hidden Life,  
Col. 3. 3
- 7.Hidden Manna,  
Rev. 2. 17 R.L.B.

### Comforting Words about "Home."

1. For the *Stranded*—"In my Father's  
house are many mansions," - - John 14. 2
2. For the *Tired*—"There remaineth a rest," Heb. 4. 9
3. For the *Anxious*—"My servants shall  
sing for joy of heart," - - Isa. 65. 14
4. For the *Tempted*—"There the wicked  
cease from troubling," - - Job 3. 17
5. For the *Busy*—"Mine elect shall long  
enjoy the work of their hands," - Isa. 65. 22
6. For the *Lonely*—"So shall we ever be  
with the Lord," - - 1 Thess. 4. 17
7. For the *Trustful*—"Thine eyes shall see  
the King in His beauty," - - Isa. 33. 17

H. H. MARTIN.

## FACTS ABOUT TRACTS.

**A Personal Testimony.**—"Your *Herald of Salvation*, thank God, has led me to Christ, it is so pointed and clear on the one great question, Trust in Jesus as our Saviour—none else."—A. B., Sorrh, Birr, Tipperary.

**Twenty-four Years After.**—"As I was giving away the book of my conversion, *I cannot understand this getting Saved*, in an after-meeting, a man said to me: 'I'm glad you ever wrote that book, as it was the means of my conversion twenty-four years ago, and I have kept the book to this day'."—RICHD. GRAHAM, Granville Lodge, Aboyne, N.B.

**A Sudden Call.**—"Twelve months ago I visited a man and gave him one of your *God's Way of Salvation*. Three weeks ago he was re-reading it, and said he must take great care of it. He turned down a leaf and placed it in his pocket. Next day he was called into Eternity, apparently well three-quarters of an hour before his death."—ALFRED NIGHTINGALE, Beecroft, Shrewsbury.

**A South African Testimony.**—"At the close of a meeting a young man came up to me, his face beaming with joy, and taking my hand said: 'Mr. Fish, I feel I cannot let you go without telling you that the little book, *God's Way of Salvation* (Dutch edition), has been a great blessing to my soul. Before reading it I thought I was a child of God, but I found I was deceived. I thank God my eyes have been opened, and I can now say Christ is my Saviour. I now know I am saved, and I mean henceforth to live for Him. May the Lord bless you and the little book greatly'."—J. FISH, Cape town, South Africa.

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



## FISHERS OF MEN.

WHAT a noble thing it is to be fishers of men! How great an honour shouldst thou esteem it to be a catcher of souls! "We are workers together with God," says the Apostle. If God has ever so honoured thee, oh that thou knewest it, that thou mayest bless His Holy Name!

THOMAS BOSTON.



**JAMES HOLMES, of Irvine, Ayrshire.**

## JAMES HOLMES, of Irvine, Ayrshire.

AT Bowerlodge, Irvine, on 30th January last, JAMES HOLMES ended his long life of ninety-one years. A few brief notes regarding his humble but widely blessed career may possibly be interesting to his numerous friends in the West of Scotland, and an example of "consistency" to readers everywhere.

He was born in 1830 in the little village of Kilwinning, and his earliest years included that period of severe national privation known as the "Hungry Forties." William Holmes, his father, had a hard task to bring up a large family on small earnings, and James, before he reached the age of twelve, was at work and bringing in a small pittance to augment the meagre funds of the household. All through life, in spite of hard work and many trials, he maintained a cheerful spirit. Like the old Ayrshire covenanters, from whom he was descended, he was by nature independent, intellectual, and genuine.

It was on his spiritual biography that he laid most stress. The most important day of his life, as he often remarked, was the day of his conversion during the religious awakening consequent on the Revival of 1859. Never once during his subsequent career did he lose the assurance that was vouchsafed to him on that momentous occasion. The Bible became for him the "Book of books." His study of Scripture led him in course of time to associate himself with the doctrinal principles of the Baptists, at that time active Christians. It was not, however, among the Baptists that he found his ultimate spiritual home. Proceeding on Biblical lines, and with complete confidence in the promise of the Master's presence, "Where two or three are gathered together in My Name," he conceived it to be the Lord's will that he should sever himself from all formalism that lacked the authority of Scripture.

It was in the year 1872 that the Assembly of Christians, meeting on simple Scriptural lines, was inaugurated in Irvine, largely through the instrumentality of James Holmes and a few others like minded and equally zealous for the Master. Looking back on those early days, when faith was strong, we can trace the features of one or two pioneers whose memory still lives in the recollection of many natives of the town: James Watson, the godly thatcher; his brother, A. M'G. Holmes; and David Gibson, whose

## James Holmes, of Irvine, Ayrshire.

glowing Gospel messages were fraught with inspiration and blessing. The meetings began in what was literally an upper room, and if the numbers were few the warmth of their spiritual communion had an extending influence on Christian life and Gospel efforts in Irvine and the surrounding districts. It is a remarkable fact that James Holmes passed away into peace in the very house at Bowerlodge, Irvine, where, nearly half a century previously, he and his early associates had so many solemn and cherished experiences of praise and worship. His connection with the Irvine Assembly was closely maintained during all the intervening years. He lived to see it blessed with a great increase of membership. In a humble and unostentatious way he acted the part of teacher and exhorter to the Lord's people, ever speaking the truth in love and unweariedly propagating the doctrines of the Master. It is not easy or indeed possible to measure the practical good of such a life, so whole-heartedly devoted to the service of Christ and imbued more and more as the years went by, with the steadfastness that comes from the inner life of faith. D.T.H.

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### AN APPRECIATION.

JAMES HOLMES, of Irvine, has entered into his rest. The news came with a shock of surprise, and a feeling of sorrow swept over our spirit that we should see our genial and saintly brother no more on earth. He was in his ninety-second year. It is given to few men to live such a long life, and to fewer still is it given to maintain a high-pitched Christian testimony for more than sixty years. Converted about the time of the '59 Revival, I have heard him speak of that wonderful time. He was in his element in the stirring days of the '74, and even in the barren period between he kept a steady light burning for God. He was not so much known as a ministering brother as "a man of God"—one who adorned the doctrine—one in whom "the life also of Jesus" was manifest in mortal flesh. Others might tell how the truth should be proclaimed; his gift was to show how the truth could be manifested. His was the all-powerful ministry of a life that was "hid with Christ in God." If there was any movement on foot to seek "a closer walk" and a more abundant life, he was there. If brethren from the surrounding Assemblies came

## OUR HOPE AND EXPECTATION.

together to cry to God for revival, he was there. When he spoke, his word was with power, for we all felt it had the stamp of reality. For many long years he was a tower of strength in the counsels of the shire, and a living witness to the power of redeeming grace. A man of an excellent spirit, endowed with great patience, and the love that thinketh no evil, he wielded an influence of which he was probably unconscious himself. To come into contact with him was to feel that we were being brought into the presence of God. If he ministered the Word, it had to do with the inner court of the temple. To him the state of the heart and the "overcoming life" were the things that mattered. Yet he could be valiant for the truth when occasion required. He was an attractive personality, and his quiet Christ-like life "allured to brighter worlds and led the way." He has passed from us in a good old age, "like as a shock of corn cometh in in its season." We rejoice that he has been spared to us so long, and we are sure that the afterglow of that beautiful life will be felt for many days to come.

W. SHAW.

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## OUR HOPE AND EXPECTATION.

THIS may be the last of the years quickly flying ;  
It may be the year when the Saviour will come,  
When the Land of the Holy, for which we are sighing,  
Will burst into view—the Father's glad Home.

It may be the last of earth's chequered story ;  
The last of "the desert," "the furnace," "the thorn ;"  
The last, too, of "Service" in weakness, then "Glory,"  
When the Saviour has come—"Bright Star of the Morn."

It may be the last of the Cross daily choosing,  
The footsteps of Jesus retracing below ;  
And earth's daily glitter and glamour refusing,  
Companionship with the Unseen One to know.

It may be the last, all mystery ending,  
In deepest of Peace, in the Sunlight of God ;  
That sweet smile of welcome from Jesus descending  
Will more than make up for the toils of the road.

*"Surely I come quickly"* (Rev. 22. 20).

## SOME MARKS OF A TRUE BELIEVER.

I.—“A NEW CREATURE” (2 Cor. 5. 17, 18).

**S**ALVATION means far more than a sinner’s pardon and assurance of Heaven; it necessitates a new birth. No turning over of a new leaf, no kind of improvement of the natural man is sufficient, but a change which is “spiritually beginning life again and in a different fashion; beginning to experience new joys and motives in the soul; starting on a new walk, from a new beginning to a new termination, by a new path; having a new life in God.” And so it is written, “A new creature; old things are passed away; behold, all things are become new (2 Cor. 5. 17).

A true Christian, then, is one who has passed again into his Creator’s hands and been “created anew in Christ Jesus.” Romans 6 teaches that the believer’s walk is to be in newness of life; Romans 8 that he has a new power in the indwelling Holy Spirit; and in Romans 12 a new motive for holy living is revealed—“the mercies of God.”

Christianity is not a religion to be put on like a garment, but is a life divine, a life within, to be lived out in changed character and ways. For instance, the child of God has

### **A New Rule of Life,**

no longer walking according to the course of this world, following its maxims and fashions and ways, guided by what is thought right and respectable around him; he now takes God’s Word as his guide—the lamp for his feet and the light for his path. He seeks to learn and follow the ways of Christ; not to please self, but to do the will of God and to please Him. He has

### **New Pleasures,**

being so radically changed he can no longer find delight in what he once did. A Christian was asked, “Does not your religion allow you to go to the Derby?” “Yes,” was the reply, “but I have not the least desire now to go to it.” Being born of God, his highest pleasure is found in God and His beloved Son.

Hence, too, the Christian seeks

### **New Companions;**

such as are also born of God and destined to be his companions for eternity, these are now his chosen friends. Indeed, as the apostle says, “We know that we have passed from death unto life, because we love the brethren.” Let us each ask, “How far is all this true of me?” F.C.L.

## SUBJECTS FOR SPEAKERS AND STUDENTS.

### Progressiveness, as Seen in the Christian.

The "go on" to perfection,	-	-	- Heb. 6. 1
The "press toward" for the prize,	-	-	- Phil. 3
The "more and more" of love,	-	-	- 1 Thess. 4. 9, 10
The "abound" of hope,	-	-	- Rom. 15. 15
The "increase" of knowledge,	-	-	- Col. 1. 10
The "growth" of faith	-	-	- 2 Thess. 1. 3
The "continue" in the Word,	-	-	- John 8. 31 L-F.

### Things Worth Knowing

1. Mystery of His will,	-	-	Eph. 1. 9
2. Hope of His calling,	-	„	1. 18
3. Riches of His glory,	-	„	1. 18
4. Greatness of His power,	-	„	1. 19
5. Wisdom of God,	-	„	3. 10
6. Love of God,	„		3. 19
7. Son of God,	„		4. 13
			H.K.D.

### Work of Grace.

(Read Jer. 52. 31-34.)

1. Brought him forth,	Psa. 107. 14
2. Spake kindly unto him,	Isa. 40. 1-2
3. Set his throne above,	Eph. 2. 6
4. Changed his prison garments,	- Isa. 61. 10
5. Did continually eat bread,	- John 12. 1-2
6. Every day a portion,	Exod. 16. 4, 16-18 F.F.

### Seven Requirements in Keeping the Passover.

(As seen in Exodus 12).

1. Roasted Lamb (v. 8),	Corresponding to Christ slain	-	- 1 Cor. 5. 7
2. Bitter Herbs (v. 8),	Corresponding to repentance,	-	- Luke 15. 10
3. Unleavened Bread (v. 8),	Corresponding to holiness,	-	- 1 Cor. 5. 8
4. Girded Loins (v. 11),	Corresponding to habits controlled,	-	- 1 Peter 1. 13
5. Feet Shod (v. 11),	Corresponding to Gospel testimony,	-	- Eph. 6. 15
6. Staff in Hand (v. 11),	Corresponding to pilgrim characters,		1 Peter 2. 11
7. Eaten in Haste (v. 11),	Corresponding to the Coming One,	-	- Rev. 22. 20

JS. FS.



## A WONDERFUL STORY OF A LAD.

**I**MMEDIATE  
OBEDIENCE.

**S**ON OF HIS  
LOVE.

**A**LL THE  
FATHER'S  
"JOY."

**A**BURNT  
OFFERING.

**C**ALLED  
MORIAH  
THEN JEHOVAH  
JIREH.



DRAW a rough outline of picture, or get a good Bible cartoon, and proceed to make acrostic at side. The five letters could be used on **fingers** or **cards**, and make a most impressive lesson.

**T**URN up your Bibles to Genesis 22. Teacher read verses 1 to 14, then *all* read verse 2, base lesson thereon. Note first it was an

**IMMEDIATE** message. "Take *now* thy son." All God's commands are imperative, and demand immediate attention. He says to us, "Behold, *now* is the accepted time" (2 Cor. 6. 3). Then it was the

**SON OF HIS LOVE.** "Thy son, thine only *son* Isaac, whom thou *lovest*." He had other children, but Isaac is here named his "**ONLY**" (*son* is in italic). What a forecast of John 3. 16 (*read or quote*) and of Romans 8. 32. Picture and paint the love of God to fix on all minds. Then Isaac was

**ALL HIS JOY.** Isaac means joy, so it might read, "Take now thy son, thine only *joy*." Type of that moment when out of love to us sinners God emptied Heaven of its joy—the Lord Jesus—in order that miserable sinners might be made happy in His love. What was Isaac to be.

## A Wonderful Story of a Lad.

**A BURNT OFFERING.** That means wholly given up to death and to God. The New Testament language would be, "He gave *Himself* for me" (Gal. 2. 20). Christ gave His life, His blood, His all, to purchase Heaven for me. Have I given *myself* for Him. Lastly, the place was CALLED "MORIAH," which means the Mount of Vision. On the same Mount was the threshing floor of Ornan (1 Sam. 21. 18); the Temple of Solomon (2 Chron. 3. 1); and near the same place Jesus died (John 19. 17). Afterwards it was called "JEHOVAH-JIREH" (v. 14), meaning the Lord will provide. All who trust Christ are saved, kept, and will be satisfied for ever and ever. HYP.

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### ACTS AND FACTS.

Ira D. Sankey, when introduced to a new baby by the fond mother, got over the difficulty experienced by all by saying, "Well, this is a baby!" Even Jeremiah could not have said; "It is a falsehood" (Jer. 37. 14, *m.*).

Jenny Lind, whose personal piety was as noteworthy as her voice, once made the remark, "It is not me they admire, but my voice; and that cannot make me happy though it gives them delight. Was this not the spirit of the Christ seekers of John 6. 26?"

Henry Varley said in the presence of D. L. MOODY, "The world has yet to see what God will do in and through the man who is wholly yielded to Him." Moody took it to heart, and the world knows the result. "Yield yourselves unto God" (Rom. 6. 13).

Dr. Chalmers, the great Scottish divine, prayed, "O God, make the most of me that Thou canst make for Thy glory." "The God of peace sanctify you *wholly*" (1 Thess. 5. 23).

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### THROUGH THE BIBLE DAY BY DAY.

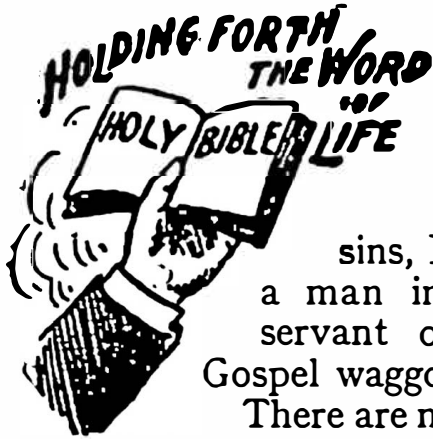
○ OUR reading this month in Judges reveals the wickedness of the human heart, the grace and long-suffering of God, the opportunity and power of faith. Note the names of the leading men in Judges—Gideon, Barak, Samson, Jephthah.

#### APRIL READINGS IN JUDGES.

DATE.	Ch.	Verses.	DATE.	Ch.	Verses.	DATE.	Ch.	Verses.	DATE.	Ch.	Verses.
1 Sat.	6	11-18	9 Sun.	9	22-23	17 Mon.	12	1-15	25 Tue.	10	21-31
2 Sun.	6	19-29	10 Mon.	9	34-45	18 Tue.	13	1-12	26 Wed.	17	1-13
2 Mon.	6	30-40	11 Tue.	9	46-57	19 Wed.	13	13-25	27 Thu.	18	1-13
4 Tue.	7	1-14	12 Wed.	10	1-18	20 Thu.	14	1-11	28 Fri.	18	11-31
6 Wed.	7	15-25	13 Thu.	11	1-10	21 Fri.	14	12-20	29 Sat.	10	1-30
8 Thu.	8	1-21	14 Fri.	11	11-21	22 Sat.	15	1-10	30 Sun.	20	1-17
7 Fri.	8	22-35	15 Sat.	11	22-31	23 Sun.	15	11-20			
8 Sat.	9	1-21	16 Sun.	11	32-40	24 Mon.	16	1-20			



## "NOT FIT TO MEET GOD."



I HAVE made a study of different religions, of Mohammed, Confucius, Buddha, and others, but the tracts you gave me remind me that, with all my sins, I am *not fit to meet God.*" So said a man in the California mountains to a servant of Christ, as he was driving his Gospel waggon out of the town of Sierraville.

There are many besides this man who take for granted that peace of soul is to be found in the belief of some creed, the observance of some religion. Naturally, they desire to know which is the best religion to follow. So they set about examining the various conflicting creeds. They may find excellent moral maxims, as, for instance, in Confucianism. They may find conspicuous examples of unselfishness and devotedness as in Buddhism. They may find earnestness to the point of fanaticism as in Mohammedanism. But there is one thing for which they search all these religious systems in vain. What is this one thing that is lacking? It is the knowledge of *how a wretched sinner may be made fit to meet a supremely holy God.*

In Christianity, however, this knowledge is to be found. Yet Christianity, as a mere religion, no more satisfies the need of the soul than Buddhism, or any other system. There are many who profess Christianity who are as far from being truly satisfied as any deluded pagan. It is not the belief of a creed, however correct, but *faith in a living Person* that is the way of blessing. Religion, that is the mere outward expression of a creed, is no saviour. *Christ* alone can save. Confucius, Buddha, Mohammed have lived their lives hundreds of years ago, and are *dead*. But Christ is not dead! True, He laid down His life upon the cross. He suffered and died for sinners. But His resurrection is a great fact. He *lives* to-day. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth" (Heb. 7. 25). And it is to this living Saviour you are invited to come. On the ground of His atoning work God can blot out all your sins from under His holy eye, and thus make you fit for His own presence. Do not let another hour go by without putting your trust in the Saviour of His providing.

H. P. B.

## THY WILL.

**A**N awful result of the Fall is that man is now responsible to know the will of God without the power to discern it or to obey it. "Thou wilt guide me with thy counsel" is therefore the prayer of the enlightened soul.

**The Opened Ear** (Psa. 40. 1-12). Here we have first the waiting servant. The will of God had placed him in the horrible pit (Psa. 69. 1), and God's time of deliverance came (Psa. 22. 21, 22; 1 Peter 2. 23). From the grave the Father raised His Son, and the One whom men lifted up on "the Cross is now high and lifted up." He is also the "obedient" Servant. Notice the quotation in Hebrews 10. 5, "A body hast thou prepared Me." The bored ear of the Hebrew servants finds its fulfilment in the self-emptied Son of God. He accepted the will of God, as is shown in His bowing under it until He poured out His soul (Isa. 53. 12).

**The Obedient Man** (Psa. 19. 1-14). Two spheres of God's revelation are here shown. The creation of God and the law of the Lord. They are alike in this that they bring glory to God and blessing to those to whom they come, but while the earth accepts the rain and sunshine man glorified Him not as God (Rom. 1. 21). The perfect servant finds his delight in the law of the Lord. Here are the secrets of purity, wisdom, and joy, and in keeping of His law there is great reward. It was the great law-giver, who, in His humiliation under the law, magnified and fulfilled it; and as the obedient Man preserved and heard for His fear, He is to-day enjoying the reward.

**Seeking Instruction.** Conscious of his own weakness and sin, the Psalmist under pressure of circumstances is almost overwhelmed. Yet here he meditates on these two things of Psalm 19, and like a piece of parched ground crying for the refreshing showers he stretches forth to God. The voice and the vision are what he longs for. The knowledge of His will and the strength to perform.

**Perfecting to Do** (Heb. 13. 9-21). I will put my laws into their hearts (Heb. 10. 16) tells us of regeneration and the new life which God gives to all who believe. The power of resurrection alone can enable a man to "walk in newness of life, or perfect him to do His will." Where God's judgment on the flesh is accepted, and the indwelling Spirit unhindered, there will be an increasing knowledge of His will and a growing delight in carrying it out. J.N.

## TWO REMARKABLE VISIONS.

READ Acts 10. 1-18. LEARN Isaiah 55. 8, 9. HINTS. Compare Matthew 1. 20, Matthew 2. 12, 19, Acts 9. 10, Acts 16. 9: God's revelation, Job 33. 15.

THE Lord teaches Peter that His Gospel is not restricted to the Jew, but also for the Gentile, indeed for all.

**The Devout Captain.** "Cornelius, a devout man" (v. 2). Cornelius was a Roman centurion, a position which would answer to our army captain; he was in charge of one hundred soldiers. Although a Gentile, he had learned that the God of the Jews was the true God, and he was a worshipper of God. His religion took a practical form, for he not only prayed to God and led his household in the right way, but he gave of his substance to the people.

**His Answered Prayers.** "He saw an angel of God" (v. 3). There never was a soul sought the Lord in vain. God rewards those who seek Him. At the ninth hour (three o'clock afternoon), one of the Jewish hours of prayer which Cornelius was observing, an angel of the Lord visited him and told him what he was to do to be saved. He was not to go to the Jewish priests at Jerusalem, but to a converted fisherman, and he would tell him the way of salvation. It is only redeemed souls that can tell redemption's story.

**Peter's Remarkable Vision.** "Peter saw Heaven opened, and a certain vessel descending" (v. 11). The Jews looked upon Gentiles as unclean, and had no dealings with them, but God would teach Peter that He loved Jew and Gentile alike; in His sight there is no difference. Just as Jew and Gentile are both alike sinners, so the Gospel is for all (John 3. 16).

**God's Perfect Salvation.** "This was done thrice" (v. 16). So that there might be no mistake, the sheet was let down from Heaven and taken up again three times. We remember that salvation came down from Heaven in the person of the Lord Jesus, and by His atoning death He makes sinners fit for Heaven, and finally all the saved will be "received up into Heaven." The Gentiles were beginning to press into the Kingdom. The door opened then, still remains wide, and whosoever will (Jew and Gentile alike) may enter now (Prov. 8. 17).

**Illustration.** A little girl when asked by her teacher the meaning of the word "whosoever," replied, "You, me, and everybody." This was the lesson Peter found it so difficult to learn.

## CORNELIUS' CONVERSION.

READ Acts 10. 19-48. LEARN Acts 10. 43. HINTS, Good soil, Matthew 13. 23; good seed, Mark 4. 31; good results, Mark 4. 8.

THE grace of God breaks down caste and pride and brings all men to the common level of sinners before God.

**The Wall of Partition.** "Peter thought on the vision" (v. 19). This vision revolutionised Peter's ideas entirely. Like the Christian Jews, Peter was quite willing that the Gentiles should become Christians, but they must first of all be circumcised. In other words, they must become Jews before they became Christians. The Lord Jesus died that He might break down the middle wall of partition existing between Jew and Gentile, and now there is neither Jew nor Greek; we are all one in Christ Jesus.

**Peter's Obedience.** "On the morrow Peter went away with them" (v. 23). A Gentile home was recognised by the Jews as ceremonially unclean; nor was it permissible for a Jew to eat at the same table with a Gentile. A Pharisee would draw aside his garment if he chanced to pass a Gentile. They acted as if God was a respecter of persons and had special favourites. Peter's prejudice was completely broken down, and he accompanied the men to Joppa to meet Cornelius.

**God's Impartiality.** "He is Lord of ALL" (v. 36). Peter faithfully declared to Cornelius and his household the Gospel of God; how that God loved all men, Jew and Gentile alike. He told how that the good news of the Gospel had come by Jesus Christ, and was based upon His death and resurrection. He pointed out that all who believed in Jesus to-day received remission of sins, but if men refused to own Him as Saviour they would yet meet Him as Judge (v. 42).

**God's Witnesses.** "We are witnesses of all things which He did" (v. 39). Peter had been with the Lord throughout His earthly ministry, and knew all these things to be true. God the Father witnessed to the truth of Christ's claim to be Messiah by raising Him from the dead. The prophets bear testimony to Jesus, and the Holy Spirit that day in the house of Cornelius witnessed to the Gentiles who heard and believed Peter's message.

**Illustration.** "My next step," said an anxious inquirer, "is to get deeper conviction." "No," replied a Christian friend, "your next step, and only step, is to go to Christ just as you are." She did so and found salvation.

## REVIVAL AT ANTIOCH.

READ Acts 11. 19-30. LEARN Romans 10. 12, 13. HINTS, Dispersion necessary. Mark 16.15; promised help, Matthew 28. 20; joy, 3 John 4; cleaving to, Gen. 32 26.

THE persecution of the early Christians only fanned the Gospel flame and spread Christianity to other lands.

**Scattered Disciples.** "They which were scattered abroad upon the persecution" (v. 19). The enmity of the Jews was not satisfied with the death of Stephen, they turned against the whole Christian Church. In order to escape prison and death the disciples were obliged to leave their homes and friends. Wherever they went, however, they took the Gospel, and the scattering of the early Christians was just like the sowing of seed.

**Powerful Preaching.** "A great number believed" (v. 21). A number of the exiled Christians got as far north as Antioch, which was then the capital of Syria. It was a wealthy but wicked city. The Jewish Christians preached the Gospel to the Jews, but there were Gentile Christians also from Cyprus and Cyrene, and they told the story of the Gospel to the Grecians, the result being that great numbers, both of Jews and Gentiles, turned to the Lord. The Gospel is the only hope for the sinner, be he Jew or Gentile, black or white.

**Good Counsel.** "They would cleave unto the Lord" (v. 23). On hearing of the revival at Antioch the Church at Jerusalem sent Barnabas (a good man) to help the converts and report on the work. When Barnabas "had seen the grace of God, was glad." Three things: (1) WHAT HE SAW—sinners saved; (2) WHAT HE FELT—"was glad." If saved, is your greatest joy to see sinners passing from death to life? If unsaved, this glad heart feeling awaits you; (3) WHAT HE DID—commanded them, not to look to their frames or feelings, but to the Lord (Acts 20. 32).

**New Name.** "The disciples were called Christians first at Antioch" (v. 26). This name was given to the disciples as a nickname by the people of Antioch. It really means "Christ's ones." Although the name was not given in a good sense, yet it was a splendid testimony to the loyalty of the early disciples to their Lord and Master. The Christian should see that he does nothing to the reproach of that worthy Name.

**Illustration.** Alexander the Great once said to a soldier of his own name who was noted for being a coward, "Either change your name or mend your manners."

## ISAAC, THE HEIR.

READ Gen. 22. 1-13. LEARN Hebrews 1. 2, 3. HINTS, John 3. 35, 13. 3, Isaiah 9. 6, 7, Matthew 21. 38, Romans 8. 17, Gal. 3. 7, 9, 29.

WE never tire speaking and teaching about the Cross work of our Lord Jesus Christ, for therein is our hope for time and eternity.

**Abraham's Trial.** "After these things, God did tempt Abraham" (v. 1). God had promised Abraham that his seed should be as numerous as the stars, and now He asks him to sacrifice his son Isaac through whom the promise was to be fulfilled. How could God keep His promise and let Isaac die? This was a real trial of faith. Then again, Isaac was the gift of God, and being the son of his old age Abraham loved him with all the love of a father's heart. God would test Abraham to see whether he loved the gift or the Giver best. God expressed His love for man in this way (John 3. 16).

**His Obedience.** "And Abraham rose up early" (v. 3). Abraham might well have reasoned with God as to the wisdom of such a command, but he didn't; he simply obeyed God. God rightly demands from men the obedience of the heart. It was by an act of disobedience at the beginning that sin and death entered this scene; it is by obeying the Gospel that men are saved from death and Hell.

**God's Lamb.** "God will provide Himself a lamb" (v. 8). Abraham and his son Isaac took a three days' journey to Mount Moriah, which is believed to be the very mount on which our Lord was crucified. Isaac did not know that he was to be the sacrifice, hence his question, "Where is the lamb?" How different with our Lord, who knew all He would have to suffer, and yet He voluntarily came from Heaven to earth to do His Father's will. Abraham's prophetic answer to Isaac, "God will provide Himself a lamb," was fulfilled when John uttered these words: "Behold the Lamb of God" (John 1. 29).

**Isaac's Substitute.** "Behold a ram caught in a thicket" (v. 13). God took the will for the deed in the case of Abraham, and stayed his hand, providing a substitute to take the place of Isaac. He spared Abraham his son, but His own beloved Son "He spared not." "He loved me, He gave Himself for me" (Gal. 2. 20).

**Illustration.** An old negro Christian woman once put the substitutionary work of Christ very simply. She said, "He die, me no' die; He no' die, me die" (Isa. 53. 5).

## THE FRENCH NOBLEMAN AND THE PHYSICIAN:

Authentic Version of this well-known story, with names added.

IN London, when I was there in 1867, I was told a story which made a very deep impression upon me. A young French nobleman came to see a doctor, bringing letters from the French Emperor. The Emperor Napoleon III. had a great regard for this young man, and the doctor wanted to save him. He examined the young man, and saw there was something upon his mind. "Have you lost any property? What is troubling you? You have something weighing upon your mind," said the doctor. "Oh, there is nothing particular." "I know better; have you lost any relations?" asked the doctor. "No, none within the last three years." "Have you lost any reputation in your country?" "No." The doctor studied for a few minutes, and then said: "I must know what is on your mind; I must know what is troubling you." And the young man said: "My father was an infidel; my grandfather was an infidel, and I was brought up an infidel, and for the last three years these words have haunted me: '**Eternity, and where shall it find me?**'" "Ah," said the doctor, "you have come to the wrong physician." "Is there no hope for me?" cried the young man. "I walk about in the daytime; I lie down at night, and it comes upon me continually—'**Eternity, and where shall I spend it?**' Tell me, is there any hope for me?"

The doctor said: "Now, just sit down and be quiet. A few years ago I was an infidel. I did not believe in God, and was in the same condition in which you now are. I have by me an old book, which contains a remedy for your disease," said the doctor, as he took down his Bible and turned to the fifty-third chapter of Isaiah, and read:

1. "**Who hath believed our report? and to whom is the arm of the Lord revealed?**"

2. "**For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him.**"

"Of whom do these verses speak?" said the Count.

"Of the Lord Jesus Christ whom the Father sent into the world, that by His death He might make atonement for sin."

3. "**He is despised and rejected of men; a Man of Sorrows,**

## The French Nobleman and the Physician.

and acquainted with grief : and we hid as it were our faces from Him ; He was despised, and we esteemed Him not."

"That is indeed true," asserted the Count, "we have esteemed Him not."

5. "But He was wounded for our transgressions, He was bruised for our iniquities : the chastisement of our peace was upon Him ; and with His stripes we are healed."

6. "ALL we like sheep have gone astray ; we have turned every one to his own way ; and the Lord hath laid on Him the iniquity of us ALL."

"What does that mean, doctor ?"

"That the Son of God took the sinner's place, and bore the punishment due to the sinner."

"Is it possible, doctor ? What divine beauty and simplicity ! The guiltless dies for the guilty !"

The doctor read on through the chapter. When he had finished, the young man said : "Do you believe this, that He voluntarily left Heaven, came down to this earth, and suffered and died that we might be saved ?" "Yes, I believe it. That brought me out of infidelity, out of darkness into light." And he preached Christ and His salvation to him, with the result that the Count was able to do what the doctor and myriads more had done, put in "my" for "our," and say :

"He was wounded for MY transgressions, He was bruised for MY iniquities : the chastisement of MY peace was upon Him ; and by His stripes I am healed."

When I went there in 1867, a letter had been received from that young nobleman, who wrote to Dr. Whinston, in London, telling him that the question of "Eternity, and where he should spend it," was settled, and troubling him no more. He had found "joy and peace in believing."

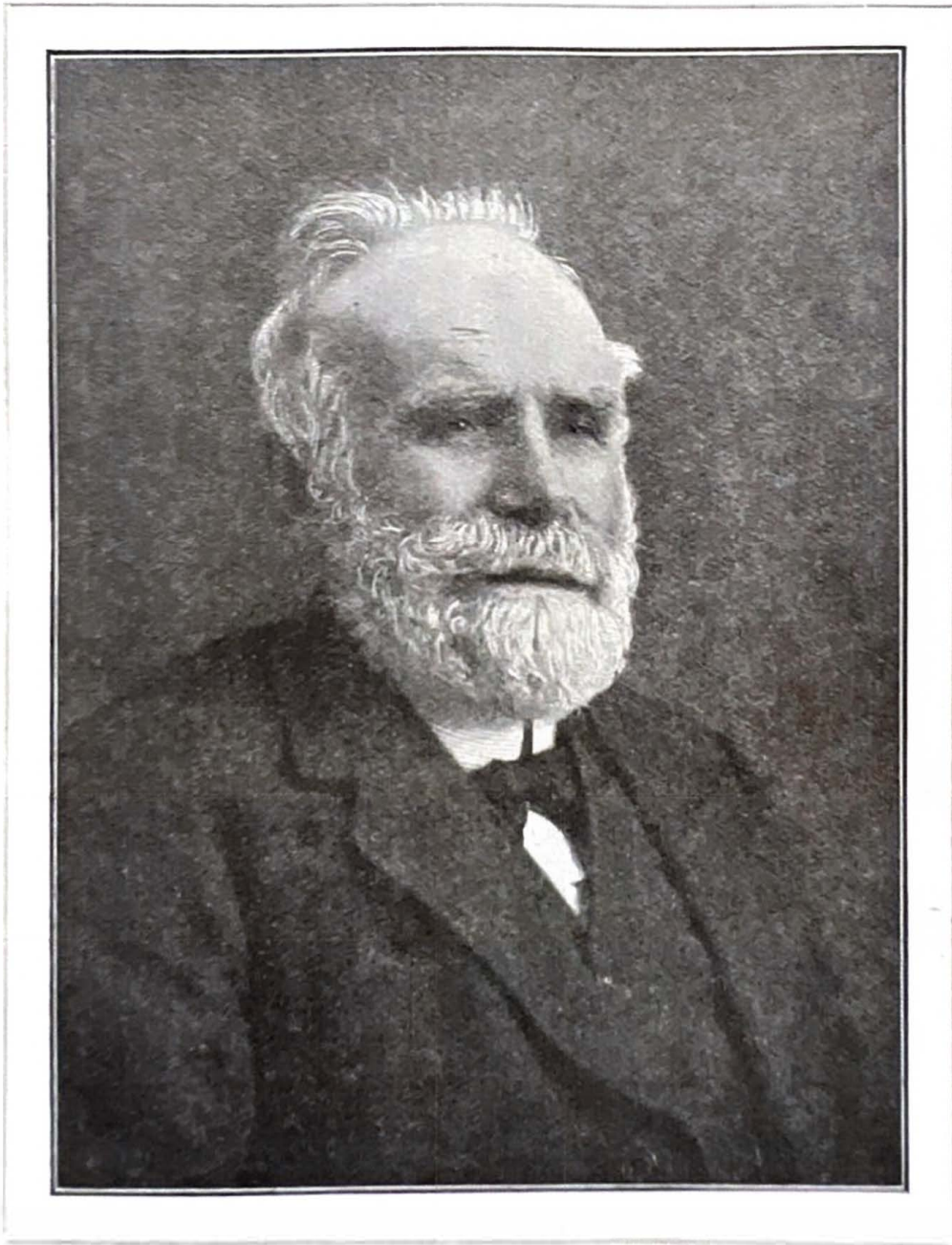
My friends, this question of Eternity, and where we are going to spend it, forces itself upon every one of us. We are staying here for a little day. Our life is but a fibre, and it will soon be snapped. To-night may find me in Eternity. By the grace of God say that you will spend it in Heaven. All the hosts of hell cannot hinder you, if you make up your mind to come to Heaven, because if God says, "Let him come," who can resist you ? May you say : "By the grace of God I accept the Lord Jesus Christ as MY Redeemer," and am saved for time, and right for Eternity. D. L. MOODY.



## RIGHT AMBITION.

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

J. R. MILLER.



DAVID STEEL, the Christian Farmer.

## DAVID STEEL, the Christian Farmer.

THE name of Steel is familiar to all who have followed the covenanting history of Scotland, and the subject of our sketch was a worthy son of the long line of men, stern and true, who have kept alive the flame of evangelistic truth in the land of the reformation. David Steel was born of humble parents in the parish of East Kilbride in 1840—the hungry forties, as they have been described. Hard toil and hard times produced hardy men, bracing them morally as well as physically.

In his own words, “The Lord’s dealings began with me at an early age. When a mere boy I went to herd an uncle’s cattle. He was a man of God, and when I left he took me to the room, spoke kindly to me of the world to come, then gave me a shilling. I remember weeping as I went down the road.” At the age of sixteen young Steel became a total abstainer, was regular in attendance at the Church, joined earnestly in the prayers, but, alas, was full of the world, unsatisfied and unhappy. When the ’59 revival broke out in Ireland, the news of the blessing reached Lanarkshire, but while he longed for it he still remained unblest.

Taking a situation at Sandford, near Strathaven, he had as a fellow-lodger an earnest Christian, whose answer to David’s arguments was prayer. Says David: “As he knelt nightly at the throne of grace I felt he was praying for me, and there was no argument against that.” He was invited to a meeting in a weaver’s shop, and found the audience consisted of three ministers, a mason, a weaver, and a coachman. It was there the iron entered his soul, and he left the service with a terrible awakening as to his lost condition. For long he was under deep conviction of sin, so much so that on a stormy evening he dropped in the snow and cried to God for mercy. After weary struggling and vain endeavour, the broken and penitent prodigal came home; and with what joy and gladness did the message of reconciliation reach his heart.

His first impulse was to go home and show what great things God had done for him. He therefore returned to East Kilbride, and was not long there till he asked his father to “take the Book,” *i.e.*, conduct family worship. The father refused and told David to do it himself. With trembling voice a portion of Scripture was read, telling

## David Steel.

how guiltless Blood for guilty men was shed, then the young convert dropped on his knees, and with tears pleaded with God for his father's salvation. The prayer was answered almost immediately, and David had the joy of seeing his father turn to the Lord, and for twenty years thereafter glorify God by his holy life.

Jackton, a hamlet situated near where Howie penned the "Scots Worthies," and Pollok wrote his "Course of Time," was the scene of the earliest evangelistic enterprise. This modern Scots worthy and the man who had pointed him to the Saviour, after prayer in the village smithy, held their first meeting with tokens of the Spirit's power, and thus began a work which remains till the present day.

Settling in the immediate district he opened his house to the Lord's people and to the preaching of the Gospel. His own kitchen or the neighbouring school-house saw remarkable gatherings of country folks, who listened to the evangel from his lips. Never fluent, he found great pleasure in telling in a homely way what great things the Lord had done for him. To know the will of the Lord was for him to do it, and his firm adherence to the simple principles of the New Testament brought him not only reproach but persecution as well, and on one notable occasion he and a fellow-worker were the subjects of a pastoral from a minister whose wrath they had incurred.

Wholehearted for the truth, he was also full of love for all saints, and while others might criticise and blame he was often heard to say, "The warst fella I ever had tae dae wi' was David Steel." Farming and preaching made up his life, and he was known far beyond his native shire as "The Preaching Farmer." With a heart for the Gospel he was to be found wherever activity was manifest in the work of winning souls. This passion remained to the end, it is but a short time since he took part in a service at his beloved Jackton.

His closing days were spent in and around Hamilton, where his zeal for the Master, and consistent testimony were well-known.

He passed to his rest and reward full of years on 5th February, 1922. His whole life exemplified the truth of the well-known lines, "where our earliest hopes began, there our lost aspirings end."

J.II.

## OUR ENEMY THE WORLD.

THE world is not so much a sphere as an atmosphere. Some people say, "Well, I never lie, I never chew or smoke tobacco. I don't go to the dances or play cards, or go to the theatres, etc.," but the atmosphere of their lives may be worldly. The Pharisees could boast about what they did not do, but they were true bred worldlings. It is the kind of atmosphere in which we live and move and have our beings which counts. The world is always the most malicious and malignant enemy that opposes the progress of God's work in our lives. The world may be in our homes, the world may be in our business; the world may be in our social engagements, and we will find it is a million times harder to meet the enemy there than it is to meet him outside. It is generally in the camp where the danger is. The danger is always in the pastry of life, not in the porridge. The danger of life is not in the battle-field, but in the camp. When we are out against the foe we are in for victory; but whenever we have the Saturday afternoon off; when we have our evenings free and the Sunday free; and when there is nobody watching us and we are away from the public gaze, and we are alone, there is where the danger lies, and that is where the world generally overcomes so many Christians. It is in the social relations of our lives, in the luxuries, not in the necessities of life that the danger lies. W.P.N.

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### ACTS AND FACTS.

**General Pizarro**, in his earlier attempts to conquer Peru, came to a time when his followers were about to desert him. Drawing his sword he traced a line with it from east to west. Then, turning towards the south, "Friends and comrades," he said, "on that side are toil, hunger, nakedness, the drenching storm, desertion and death; on this side ease and pleasure. Choose each man; for my part I go to the south." So saying he stepped across the line. "Choose ye" (Joshua 24. 15).

**Praise the Lord.**—A Christian worker visiting a bedridden saint was about to leave, and remarked, "We might have a word of prayer before we part." "Well," said the afflicted one, "let it maistly be praise." "It is good for me that I have been afflicted" (Psa. 119. 71).

## SOME MARKS OF A TRUE BELIEVER.

II.—“THE SPIRIT OF A LITTLE CHILD.” (Matt. 18. 2, 3).

“And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven” (Matt. 18. 2, 3).

NONE can doubt that what is necessary for entering into the Kingdom must be a mark of the genuine believer. The Lord here declares, what is so contrary to all men’s ideas, the necessity for this great radical change into the character and spirit of little children; as He says again elsewhere, “Of such is the Kingdom of Heaven.”

The oldest, wisest sinner must be turned away (“be converted”) from all his reasonings, his pride, his independence and dignity, to hear what God says, and with the simplicity and trustfulness of a little child must take Him at His Word; for, indeed, the Lord of Heaven and earth reveals only to “babes” what He hides from the wise and prudent.

And as this is the initial attitude, so all along the Christian’s course that spirit is to be shown.

The disciples were discussing the question as to who should be greatest in the Kingdom, and this dear little boy is taken into the Saviour’s arms (Mark 9) and made the text for a most heart searching discourse.

What, then, constitutes the greatness of the little child in the sight of God?

1. **His Humility.** This stands first of all. It is real humility because entirely unconscious, that is, in a *true* child; and it is the foremost quality in Christian character. St. Augustine, when asked, “What is the first article in the Christian religion?” replied, “Humility!” “And what is the second?” “Humility!” “And what is the third?” “Humility!” There is no *posing* in true humility, no pretence to be other than we are. How soon, too, are faults and wrongs acknowledged! How sensitive to blame is a little child; how easily rebuked, how quickly penitent!

Further, the unspoilt child makes no claim to be respected and honoured; it is pleased as much to play with a beggar’s child as with the child of a king. Oh, what a rebuke to all our social pride and worldly ambitions!

F.C.L.

## SUBJECTS FOR SPEAKERS AND STUDENTS.

### A Memorable Text

" There they crucified Him" (Luke 23. 33).

There	- The PLACE, -	- Calvary.
They	- The PEOPLE,	- Hebrew, Greek, and Roman
Crucified	The PUNISHMENT,	Gentile form.
Him	- The PERSON,	- Immanuel. JS. FS.

#### The Satan-Bound Woman.

1. Her condition, Mark 5.25
2. Her concern, - ,, 26
3. Her conviction, ,, 28
4. Her cure, - - ,, 29
5. Her confession, ,, 33
6. Her comfort, ,, 34

D. WARD.

#### Names of God.

1. God of Patience,  
Rom. 15. 5
2. God of Hope,  
Rom. 15. 13
3. God of Love,  
2 Cor. 13. 11
4. God of All Comfort,  
2 Cor. 1. 3
5. God of Peace,  
Phil. 4. 9
6. God of All Grace,  
1 Peter 5. 10
7. God of Glory,  
Acts 7. 2 H.K.D.

#### Seven Very Great "Blessings."

- GOD HATH
1. Forgiven us, Eph. 4. 32
  2. Chosen us, 2 Thess. 2. 13
  3. Made us meet,  
Col. 1. 12, 13
  4. Translated us,  
Col. 1. 12, 13
  5. Delivered us,  
Col. 1. 12, 13
  6. Made us accepted,  
Eph. 1. 6
  7. Sent the spirit of His  
Son into our hearts,  
Gal. 4. 6

Look these verses up,  
"name them" again and  
again until they are your  
own, and then you will be  
able to sing with heart and  
understanding:

"Count your many blessings,  
Name them one by one,  
And it will surprise you  
What the Lord hath done." S.T.

### "Thine are we David"

(1 Chron. 12. 18) indicates

1. Decision of heart—"Thine are we." Creation and Redemption urge us to like surrender.
2. Definite choice of sides—"on thy side." Two sides then; two to-day—no compromise. Do not only enjoy the grapes brought home by Caleb and Joshua; go and gather some for yourself.
3. Deliberate adhesion to David—"Thou son of Jesse."  
"Who is on the Lord's side?" A. MACE.

## CANDLE-LIGHT LESSONS.



THE Saviour used everyday things seen around—lilies, sheep, birds, beds, candles, etc. Follow His example by using familiar things, known to little folks. The Great Teacher, the Lord Jesus, took His illustrations from the simple things of everyday life; and in teaching the children we cannot be too simple. For this lesson you require: 1, a *plain* candle, apply as indicated; 2, a fancy *coloured* candle; 3, a *small* candle alongside; 4, a *larger* one, light as required; 5, *coin* to hide light; 6, *flash light* or lamp; and 7, a *bottle* with a fairly wide neck.

**B**EFORE explaining the lessons taught by candle-light, allow me to tell you that there are three kinds of light. The first is *material*, the second is *mental*, and the third, being *spiritual*, is very much neglected.

1. **A Plain Candle**, when not lit, is of no value for light giving, and would speak of every person who is not a Christian. When lit, it is an illustration of those who are saved, for the Scripture states, "Ye are the light of the world" (Matt. 5. 14).

2. **A Coloured Candle**, so frequently seen on Christmas trees, may have a greater show than a plain candle, but is unable to give a better light. It is the light that shines, and not the show, therefore humility should find a place in our lives. "Whoso shall *humble* himself" (Matt. 18. 4).

3. **A Small Candle** is apt to be placed aside in favour of a new and large one, but a small candle oft-times gives as great a light as a large one, indicating the possibility of Christian children shining for the Lord in their small corner at home or school or play. "One of these *little* ones."

4. **A Large Candle**, when not lit, is of no good whatever, for even a thin taper when lit is of greater value. First of all it gives a light, and then with it the candle can be lit. Thus many small children who have trusted the Saviour are able to bring a light into the home and into the lives of great people. Let us remember that it was a little captive maid, probably little more than a child, who brought news of healing light to a great man named Naaman (see 2 Kings 5. 1, 2).

5. **Light is Obscured** sometimes. Try it. Light a candle, and then take a half-crown and hold it in front of the candle light, and some portion of the light will be



## Candle-Light Lessons.

obscure. So it is, money is a root of many kinds of evil when not properly used, and when it gathers round the Christian's life it hinders the light of Christian testimony shining in the world. A similar thought is expressed in Matthew 5. 15, 16. Shall we read it? Yes!

6. **A Flash Electric Light**, which people can carry about with them and use whenever necessary is useful, but it only gives a *flash*-light and is a type of those Christians who attend the meetings when there is something *special* on. We should always be abounding in the work of the Lord (1 Cor. 15. 58).

7. **A Light** can be extinguished by being *bottled*. Try this. Take a bottle and place it over a lighted candle, and the light will immediately go out. So it is if Christians cover their light up, which is their testimony in the world; they will become in their ways as though they were not Christians. All Christians possess eternal life (John 3. 16), but the light of their testimony may not shine. Therefore let your *light shine* (Matt. 5. 16).

A boy became a Christian, and soon his "mates" learned the news, and one of them said, "he had a slate off." The Christian boy replied by stating it was so, but it was to let the light in. The unconverted boy had no slate off, and therefore no light *in*.

Make sure you are *lit*, a candle lighted by the Lord, then let your *light* shine brightly all around. Remember in Heaven there are no candles, for the "Lamb is the light thereof" (Rev. 21. 23), therefore *shine*, SHINE, SHINE NOW. Do not be afraid by lip and life to show Whose you are and Whom you serve.

W. H. CLARE.

### THROUGH THE BIBLE DAY BY DAY.

**T**HIS month we read the beautiful story of Ruth. We see how wonderfully God answers the heart that seeks Him. Ruth is like a poor desolate one who, turning to the Lord, finds far more than she asks or thinks. In 1 Samuel we see the folly of the people in turning away from such a God.

#### MAY READINGS IN RUTH AND 1 SAMUEL.

DATE.	Ch.	Verses.	DATE.	Ch.	Verses.	DATE.	Ch.	Verses.	DATE.	Ch.	Verses.
1 Mon.	1	1-14	8 Mon.	1	1-18	16 Tue.	4	12-22	24 Wed.	9	15-27
2 Tue.	1	15-22	9 Tue.	1	19-28	17 Wed.	5	1-12	25 Thu.	10	1-10
3 Wed.	2	1-14	10 Wed.	2	1-11	18 Thu.	6	1-12	26 Fri.	10	17-27
4 Thu.	2	15-23	11 Thu.	2	12-25	19 Fri.	6	13-21	27 Sat.	11	1-15
5 Fri.	3	1-18	12 Fri.	2	26-30	20 Sat.	7	1-17	28 Sun.	12	1-10
6 Sat.	4	1-8	13 Sat.	3	1-10	21 Sun.	8	1-9	29 Mon.	12	11-25
7 Sun.	4	9-22	14 Sun.	3	11-21	22 Mon.	8	10-22	30 Tue.	13	1-14
1 SAMUEL.			15 Mon.	4	1-11	23 Tue.	9	1-14	31 Wed.	13	15-23



## THE SECRET PLACE.

**T**HE altar, the tabernacle, the city of refuge were sanctuaries for the distressed, as well as being set apart to God, showing that the place of God's presence and provision is also the secret place of shelter for His people.

**Of Strength** (Psa. 27. 1-14). Pressed by enemies in the midst of pressing dangers, with the possibilities of greater conflict and difficulty, the singer allows his thoughts to mount above his circumstances. The house of the Lord, the beauty of the Lord, and His revelation are those things on which his soul is set, and being in the Lord's presence, even in the inner sanctuary with Him he is on a rockfast place of strength, so that his soul can sing. Yet is he not unmindful of the present experience, for his confidence is the outcome of prayer and dependence. (Acts 16. 25).

**Of Security** (Psa. 91. 1-7). The experience is progressive. To dwell in the secret place is to be under the shadow of the Almighty, for the believer's God is his refuge. Nothing can touch us there. He is for us, "our shield and exceeding great reward." From this Psalm Satan chose one of the arrows with which he strove to defeat the Son of God; but in it we find the promise of the Saviour's victory (vv. 9 and 16). Presumption is the outcome of pride, dependence is the fruit of humility, and He who was meek and lowly in heart was able truly to say of the Father, "He is my refuge and my fortress."

**Of Holiness** (Psa. 48. 1-11). Mount Zion, the mountain of His holiness, the city of the great King, the city of our God, are the themes of this song of deliverance, doubtless future in character, but true in principle to-day. The strength of any life, its security and fruitfulness, depends on its finding God for a refuge (v. 3); and before His presence evil, either from within or without, must haste away. Thoughts of His loving-kindness (v. 9), the revelation of His righteousness, and the full response of the soul as found in verse 14 surely point to-day the way of holiness (Phil. 4. 18).

**Of Gladness** (John 15. 1. 14). Abiding in Christ, *i.e.*, the finding day by day, and moment by moment, the Lord our strength, our sustenance, and our all in all, must have this outcome. There will be a continuance in His love. Father and Son will make their abode with that person; he shall ask and it shall be done, and his joy shall be full.

## PSALM TWENTY-THREE.

- |  |   |
|--|---|
| 1. The Lord is my Shepherd. I am the Good Shepherd ; the Good Shepherd giveth His life for the sheep, - - - - -  | Psa. 23. 1<br>John 10. 11                                   |
| 2. I shall not want. He satisfieth the longing soul, and filleth the hungry with goodness,   | Psa. 23. 1<br>Psa. 107. 9                                   |
| 3. He maketh me to lie down in green pastures. I will feed them in a good pasture ; . . . I will cause them to lie down, - - -   | Psa. 23. 2<br>Ezek. 34. 14, 15                              |
| 4. He leadeth me beside the still waters. He shall drink of the brook in the way, - - -  | Psa. 23. 2<br>Psa. 110. 7                                   |
| 5. He restoreth my soul. The Lord shall . . . satisfy thy soul, . . . and thou shalt be like a watered garden ; and like a spring of water, whose waters fail not, - - -   | Psa. 23. 3<br>Isa. 58. 11                                   |
| 6. He leadeth me in the paths of righteousness, for His name's sake. The way of holiness ; shining more and more unto the perfect day, - - - - -   | Psa. 23. 3<br>Isa. 35. 8<br>Prov. 4. 18                     |
| 7. Yea, though I walk through the valley of the shadow of death, I will fear no evil ; for Thou art with me. Lo, I am with thee all the days. I will never leave thee, - - -   | Psa. 23. 4<br>Matt. 28. 20,<br>Heb. 13. 5 <sup>[n.v.]</sup> |
| 8. Thou preparest a table before me in the presence of mine enemies. Behold, My servants shall eat, but ye shall be hungry ; behold, My servants shall drink, but ye shall be thirsty, - - - - -   | Psa. 23. 5<br>Isa. 65. 13                                   |
| 9. Thou anointest my head with oil. The oil of joy. Everlasting joy upon their heads, . - - - - -  | Psa. 23. 5<br>Isa. 61. 3<br>Isa. 35. 10                     |
| 10. My cup runneth over. Thou shalt make them drink of the river of His pleasures, - - -   | Psa. 23. 5<br>Psa. 36. 8                                    |
| 11. Surely goodness and mercy shall follow me all the days of my life ; and I will dwell in the house of the Lord for ever [margin, to length of days]. They shall not hunger nor thirst ; neither shall the heat nor the sun smite them ; for He that hath mercy on them shall lead them. There shall no evil befall thee ; neither shall any plague come nigh thy dwelling. With long life [margin, length of days] will I satisfy him, and show him My salvation, - - - - - | Psa. 23. 6<br>Isa. 49. 10<br>Ps. 91. 10, 11<br>Psa. 91. 16  |

## PETER DELIVERED FROM PRISON.

READ ACTS 12 1-19. LEARN Luke 4 18. HINTS, Compare Psalm 146. 7, Zech. 9. 12, Luke 12. 59.

FAITH in God overcomes all obstacles and opens every door of difficulty.

**Herod's Cruelty.** "Herod stretched forth his hands to vex the Church" (v. 1). Herod Agrippa I. came of a bad stock. In order to curry favour with the Jews, and thereby secure his position on the throne, he vexed or tormented the early Christians. Satan always finds some agent to do his evil work. Saul, the persecutor, had been converted, now he selects Herod to harass the Lord's people.

**Peter's Apprehension.** "He proceeded to take Peter" (v. 3). In order to please the Jews he killed James by beheading—a death which was regarded by the Jews as very disgraceful. To further increase his popularity he apprehended Peter. Peter had got out of prison once before, and to prevent a second escape Herod had Peter guarded by "four quaternions of soldiers"—sixteen soldiers to watch one man. Like our Lord in the tomb, they made Peter "as sure as they could." Truly, men imagine vain things (Psa. 2. 1).

**Prevailing Prayer.** "But prayer was made of the Church" (v. 5). It would have been a serious loss to the early Church if Peter had been put to death, and realising this they had special prayer for Peter's release. Rome and the Jews were against Christianity; their only hope was in God. When all other appeals fail, the greatest power of all is at the disposal of the Christian, namely, the power of prayer.

**Divine Deliverance.** "Arise up quickly" (v. 7). Peter was sound asleep between the two soldiers. Peter had nothing to fear; he realised he was in the hands, not of Herod, but of the Lord. At the darkest hour of the night the light of the Lord shone into the prison cell, and in response to the command of the angel Peter obeyed, and the chains fell off. The moment the sinner obeys the Gospel the chains of sin snap, and he is liberated from the power of sin and the Devil. Peter turned the prayer meeting into a praise and testimony meeting (Eph. 3. 20).

**Illustration.** "The blood of the martyrs is the seed of the Church." Witness the great increase of Christians in China after the fearful Boxer massacres of 1900. Persecution has always furthered Christ's cause.

## HEROD'S MISERABLE END.

READ Acts 12. 20-25. LEARN Proverbs 1. 29. HINTS, Compare Psalm 37. 37, Numbers 23. 10, Phil. 3. 19, Rev. 14. 11.

JUST as the echoing hills give back to the speaker his words, so the sins of men meet them again in judgment.

**Herod's Displeasure.** "Herod was highly displeased" (v. 20). For some unknown reason Herod was displeased with the people of Tyre and Sidon. They were dependent upon the king's country for sustenance, and were therefore obliged to sue for peace. This is an apt picture of the sinner's position to-day. He is dependent upon God for everything that is good, and yet by his sin he has displeased God. The people of Tyre and Sidon found a mediator in the person of Blastus, the king's chamberlain. God has provided for us a Mediator, the Lord Jesus, by whom we approach to God (1 Tim. 2. 5).

**His Pride.** "Herod arrayed in royal apparel" (v. 21). On a "set day," which was celebrated yearly in honour of Claudius Caesar, Herod appeared before the people in such a brilliant garment that the rays of the rising sun striking upon it dazzled the eyes of the beholders. God, however, judges men not by their dress, but by their heart.

**His Speech.** "Herod made an oration" (v. 21). The subject of Herod's speech was himself and his own attainments, and the object of his oration was to glorify himself especially before the Tyrians and Syrians. The people were awestruck and bewildered, and indulged in profane flattery, actually calling Herod a god. Herod accepted their worship and forgot God.

**God's Judgment.** "Angel of the Lord smote him" (v. 23). God's judgment came upon Herod, and his death was a most miserable and loathsome one. He had arranged that Peter should be beheaded on a given day, but God reversed the decree of this wretched king, and the judgment stroke came down mercilessly on his own guilty head. On the other hand we read, "But the Word of God grew and multiplied." What a contrast to Herod's words! Herod's words brought about death and judgment; God's Word when believed gives eternal life (John 5. 24).

**Illustration.** When men think most of themselves God thinks least of them. Adam, in the garden, thought the enticing apple would make him as great as God, and that apple was his ruin. Absalom thought by rebellion to make himself king, but his rebellion hanged him.

## THE GOSPEL OF THE GENTILES.

READ Acts 13. 1-13. LEARN Isaiah 45. 9. HINTS, An old opposer, Zecl. 3. 1; modern, 2 Tim. 3. 1-8, 1 Tim. 6. 20; overcoming, 2 Cor. 10. 4, 5.

THE world's greatest missionary was Paul. He has many noble successors, such as Carey, Livingstone, and others.

**Choice.** "There were in the Church prophets and teachers" (v. 1). Manaen is worthy of notice. He was foster brother, or boyhood comrade, to the Herod who killed John the Baptist. Note the different courses followed by those two men. Brought up together under the same circumstances, Herod became a murderer, Manaen became a Christian teacher in the Church. As a rule we fix in youth our final destiny for weal or woe.

**Service.** "As they ministered...the Holy Ghost said, Separate me Barnabas and Saul" (v. 2). Such was their earnestness that they abstained from food in order that they might the better serve the Lord. They were enthusiasts in the good cause. By means of the Holy Spirit the Lord called these two men to higher service—they became missionaries to the Gentiles. For service the Holy Spirit calls (v. 2), and sends (v. 4), and empowers.

**Opposition.** "But Elymas withstood them" (v. 8). Barnabas and Saul started their missionary work at Cyprus. Barnabas may have chosen his native place, Cyprus, to begin with, because many of his relatives lived there, and he would be anxious for their salvation. Their preaching met, as it ever does, with a twofold effect: some received it favourably, whilst others opposed the truth.

**Salvation.** "Then the deputy, when he saw what was done, believed" (v. 12). Serguis Paulas, the deputy Roman governor, was interested in the Gospel, and sent for the missionaries. Bar-jesus, or, as he is called, Elymas (meaning magician), withstood Barnabas and Saul. The judgment of God came upon him in the form of blindness for a season. God's judgment will descend on all who reject or oppose His Gospel. Satan always outwits himself, and in the end the Gospel triumphs, for the Roman deputy believed.

**Illustration.** Christian missionaries were driven from Madagascar in 1835, and the converts who were left were subjected to relentless persecution. They were burned and murdered, and yet when eventually religious liberty was proclaimed and the missionaries returned they found four times as many Christians as when they left.

## JACOB, THE PILGRIM.

READ Gen. 32. 9-12; 24-30. LEARN 1 John 1. 9. HINTS, Gen. 23. 4, 1 Chron. 29. 15, 1 Peter 2. 11, Psalm 113. 8, Rev. 5. 10.

JACOB served his uncle Laban for twenty years. God so blessed him with prosperity that Laban and his sons were filled with envy. Then God appeared to him and told him to return to the land of his fathers.

**God's Protection.** God had graciously protected Jacob all those twenty years from the envy of Laban and his sons. Jacob stole away during Laban's temporary absence. Laban was angry and pursued after the runaways, but God interposed by a dream and warned Laban not to interfere with Jacob. God is not only the Saviour but the Protector of His people.

**Jacob's Fear.** "Jacob was greatly afraid" (v. 7). Jacob had sent messengers announcing his coming to Esau. These messengers had returned with the disquieting news that Esau was on his way to meet Jacob with four hundred men. Jacob's conscience troubled him; he remembered how he had wronged his brother twenty years before, and he was greatly afraid. Our sins meet us after many days.

**His Prayer.** "I am not worthy" (v. 10). Jacob, characteristic of himself, set about planning how he could appease his brother, and he sent him a present; he also appealed to the God of deliverances. His prayer is one of the noblest in the Bible. He acknowledges his unworthiness and reminds God of His promise. If deliverance is to reach Jacob it must be on the ground of unmerited favour. By grace are we saved (Eph. 2. 5).

**Prevailing Faith.** "As a prince hast thou power with God and hast prevailed" (v. 28). Having sent his goods and retinue over the brook Jabbok, Jacob was left alone. Jacob had to meet the Heavenly messenger alone. So will the sinner on a coming day of judgment have to stand alone before God. The Heavenly Man wrestled with Jacob and touched his thigh until all self-confidence was gone. Jacob could no longer wrestle, but he could hang on to God, which he did, and received the blessing. Jacob received both a wound and a blessing at Peniel, and the blessing reached him through the wound. Calvary's wounds have brought us the blessing of salvation.

**Illustration.** A little shell-fish can cling to the rock, despite the Atlantic, because of a tiny vacuum in the shell. Our emptiness and nothingness is our strength with God.

## ALL BY NATURE LOST SINNERS.



WE are all by nature sinners. Everybody admits that. We are all by nature *lost* sinners. This is not admitted by everybody. No one you meet denies being a sinner; but if you enquire if he is, or ever was, a *lost* sinner, the answer in most

cases is, "No, I would not like to say that; I don't think I'm so bad as that." Here, then, comes a delicate distinction. A man gives in quite readily that he is a sinner; but as for being a *lost* sinner, he considers that out of the question. What is the difference between the two? How many sins make a sinner, and how many make a *lost* sinner? Does a person require to commit a certain number of sins before he becomes a lost sinner? Must he arrive at a certain degree of immorality, or live for a certain period a dissolute life, before he has any cause to think he is lost? This appears to be the opinion of many. They seem to think they are saved *to begin with*—that is, that they were never lost at all; and that they need simply to do their best, taking care not to do anything very bad, in case they might *get lost*! These views evidence an appalling blindness to the truth of the Bible. God's Word is clear and distinct on this point: every person is lost to begin with. There is nothing in the Bible whatever about a certain number of sins making a sinner, and a certain number more making a *lost* sinner. There is no such thing in it as *gradually* getting lost. "*All* have sinned and *come short*" (Rom. 3. 23). Some may come further short than others, but all are *clear below the mark*; and there is an end of the question as to great sinners and little sinners; for God says "there is *no difference*" (Rom. 3. 22). Instead of being *saved* to begin with, God's Word says we are "children of wrath" to begin with (Eph. 2. 3): "far off" (Eph. 2. 13); "enemies" (Rom. 5. 10); lying under condemnation (Rom. 5. 18); and that the natural heart is "deceitful above all things and desperately wicked." Your integrity may be unquestioned, your character unstained, your morality "blameless." You may be living what is called "a Christian life," and yet out of Christ. Your history is written in one word, and that is, *lost*. There are only two kinds of sinners: *saved* sinners and *lost* sinners. There are only the *two* places to arrive at.

## HOW LONG DOES IT TAKE TO BE SAVED?



HOW long does it take to be saved? Just the same amount of time as it takes to believe the record which God hath given of His Son. *Believing* is an act: it is a thing done in a moment. Therefore God's salvation is an *immediate* salvation. Praise His name! This is the very salvation

needed by a guilty world. Man's way to be saved is on the principle of *works*. God's way to be saved is on the principle of *faith*. Now, what does Scripture say as to "faith" and "works" in obtaining peace with God? It matters very little what *man* says. What does *God* say? That is the great question. He plainly declares that He saves the sinner on the principle of *faith*. In Rom. 3. 28 we find it stated in the clearest possible manner that "a man is justified by faith without the deeds of the law." Then, again (Rom. 5. 1), "Being justified by faith, we have peace with God". Then, again, we read that God hath set forth Christ Jesus for a mercy-seat *through faith* in His blood (Rom. 3. 25). Friend, such are God's terms—"Believe and live". *Faith* is simply believing the word of another. If a statement is made by one whom you know to be truthful, you believe him: that is to say, you *put faith* in his word. Now, that is faith, although only in the word of a man. But "if we receive the witness of men, the witness of God is greater" (1 John 5. 9). If you believe what man says, how dare you doubt what God says? God calls on you to believe *Him*—to put faith in *His* word—to believe the record He has given of His Son; and, in believing, the divine assurance is given that you shall "have life through His name" (John 20. 31). By him "all that believe" are justified from all things. Are you of that happy company who are justified from all things? But how were they justified? Scripture answers, "Through faith". They had no merit of their own to bring: They pleaded the merit of another—even of God's spotless Son; and God accepted the plea! *And He is ready to accept the same plea at your hand.* There is none other Name than the Name of Jesus whereby you must be saved. Therefore, let your own worthless name be utterly and for ever cast aside, and rest on the merits of Him to whom God hath given a Name which is above every name (Phil. 2. 9). *It is only through faith that God saves.*



## AN ALLEGORY.

“How miserable you look!” said the bucket to a companion as they were going to the well. “Ah,” groaned the other, “I was thinking that however often we go away full we always return here empty.” “Oh, dear, how strange to look at it that way!” said the first bucket. “Now, I like to think that however empty we come we always go away full.”



THOMAS M'GILL, of Hamilton.

## THOMAS M'GILL, of Hamilton.

THOMAS M'GILL was born at Rosewell, near Edinburgh, in 1859, the year of the great spiritual awakening. His parents were respectable Church-going people, being members of the Established Church of Scotland. With the other members of the family, Tom attended the services of the Established Church, and like all healthy lads enjoyed life, but seldom thought of eternity or of meeting God.

In the year 1876 there visited his native village two evangelists, named DONALD ROSS and JOHN SCOTT, with a Gospel tent, and services were conducted under canvas. This serious innovation was resented by the natives of the quiet little village, who believed the village Churches supplied all that was necessary for the spiritual well-being of the people. The two men of God found the work stiff, and had to meet with considerable opposition. Undaunted, however, they continued in their good work and told out the old, old story. The opposition reached its climax in the youths of the village tearing down the Gospel tent.

Satan generally outwits himself, and from that time onward the tide turned and a definite work of grace began. Such unwanton conduct stirred up the sympathy of the villagers, who commenced to attend the Gospel services. A gracious visitation of the Spirit followed, many were converted to God, and amongst the number brought to the Saviour was young Tom M'Gill, then a lad of fifteen years.

The young convert commenced straightway to read his Bible, and it was not long until he learned the truth of believer's baptism and followed his Lord through the "symbol waters." He also saw from the Word of God that the early Christians met on the first day of the week, not to hear a sermon, but to "break bread" (Acts 20. 8) in remembrance of their absent but soon Coming Lord Jesus, and he joined himself to the little Assembly of believers meeting on simple Scriptural lines. A little later the family removed to Edinburgh, and he became associated with the gathering at Nicholson Square.

Filled with the joy of the Lord, and of zeal for the cause of Christ, Mr. M'Gill commenced to teach in the Sunday school, and such was his zeal and ability that he was, when still quite young, appointed Superintendent of the Sunday

## Thomas M'Gill, of Hamilton.

school. Throughout life he always maintained a youthful spirit, and at all times was interested in work amongst young people. Having a strong physique and a passion for souls, he used to preach the Gospel in the open-air with much acceptance and considerable blessing, not only in the city of Edinburgh, but throughout the adjoining districts.

In the year 1890 Mr. M'Gill removed from Edinburgh to Hamilton, and started as a wholesale confectioner on his own account. While the Word of God condemns covetousness, it also declares that the man who is diligent in business shall stand before kings (Prov. 22. 29). The Lord prospered him in business, but he maintained at all times a humble mien, and notwithstanding the demands of an ever-expanding business, his interest in the Lord's work and Spiritual things deepened and ripened.

Having a real love for the Gospel, our brother was never more at home than when preaching the good news to his townspeople at Hamilton Cross. He was also interested in the spread of the Gospel in the villages and hamlets of Scotland far removed from Assemblies, and indeed it was arranged that he should confer with brethren in Glasgow on Wednesday, 3rd May, to consider ways and means of reaching these lonely parts with the Gospel story, but before that date came round he was promoted to higher service.

Given to hospitality, the Lord's servants and His people ever found a hearty welcome from Mr. and Mrs. M'Gill at Claremont Lodge, a home in which one always felt the savour of Bethany.

During the War, when housing accommodation throughout the country became so scarce, and knowing that when hostilities ceased many of the missionaries would be returning home after years of strenuous labour in the foreign field (the furlough of quite a number being long overdue), Thomas M'Gill along with other brethren was successful in stirring up sufficient interest amongst the Lord's people to provide houses in Lanarkshire and Ayrshire for the use of missionaries and their families. These "homes" have supplied a felt want in Scotland, and have been a great boon to the Lord's missionary servants.

The most of his work for the Lord was done in the town

## Thomas M'Gill, of Hamilton.

in which he lived. In his own measure, like the Apostle, he had a care for the Churches, and his wise counsel and mature judgment were sought for in cases of difficulty by neighbouring Assemblies, but his chief concern was the welfare of his own company. That Assembly is very well off indeed in these difficult days, which has a number of God-given overseers whose concern is the wellbeing of the lambs of the flock, and these men should be honoured for their works' sake. Such a man was our departed brother, and his presence and influence from many Christian activities will be sadly missed. True to the principles of Scripture himself, he at the same time ever manifested a love for all the Lord's people.

Reaching home from business on Tuesday evening, 25th April, he felt it his duty, although suffering from cold, to go to the weekly prayer meeting, where he took part earnestly in prayer for the last time in public. He caught a chill, pneumonia supervened, and though the best medical advice was at once procured he gradually sank and passed away on Saturday, 29th April, 1922.

Mrs. M'Gill, who has been a true helpmeet in all the departments of life, two sons, three daughters, numerous "men, brethren, and friends" mourn the loss of one who had endeared himself to all.

Thus ended the life and labours of a typical stalwart in the movement of upholding New Testament principles. A plain, earnest, business man, with a real love for his Lord, for the children of God, and with a real desire so to live before his fellows that he might "by all means save some" (1 Cor. 9. 22).

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### THROUGH THE BIBLE DAY BY DAY.

**I**n this month's readings we see Saul's gradual departure from God and His commands, and God's rejection of him to reign over Israel and His choice of one after "His own heart." "For the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." (See 1 Cor. 1. 27, 28.)

#### JUNE READINGS IN 1 SAMUEL.

DATE.	Ch. Verses.	DATE.	Ch. Verses.	DATE.	Ch. Verses.	DATE.	Ch. Verses.
1 Thu.	14 1-15	9 Fri.	17 20-37	17 Sat.	20 12-23	25 Sun.	24 1-13
2 Fri.	14 10-31	10 Sat.	17 38-47	18 Sun.	20 24-34	26 Mon.	24 14-22
3 Sat.	14 32-52	11 Sun.	17 48-58	19 Mon.	20 35-42	27 Tue.	25 1-13
4 Sun.	15 1-20	12 Mon.	18 1-10	20 Tue.	21 1-15	28 Wed.	25 14-28
5 Mon.	15 21-35	13 Tue.	18 17-30	21 Wed.	22 1-11	29 Thu.	25 29-35
6 Tue.	10 1-13	14 Wed.	10 1-10	22 Thu.	22 12-23	30 Fri.	25 30-44
7 Wed.	16 14-23	15 Thu.	10 11-24	23 Fri.	23 1-10		
8 Thu.	17 1-10	16 Fri.	20 1-11	24 Sat.	23 17-20		

## SERIOUS DECLENSION.

A WRITER in a recent number of a Christian magazine points out that the opponents of the Truth are now within the Church itself, occupying its high places, living on its emoluments, and propagating the views of the professed infidels of past generations. This is a strong indictment, but we are afraid the words are too true.

Writing to Sunday school teachers lately on the subject of child conversion, a clergyman makes the following statement about the child: "The child is born neither good nor evil; he is just a delightful little animal. He is an Adam in a Garden of Eden, knowing not good from evil." One naturally asks the question: Where does this doctrine come from? Surely it must have originated in the fertile brain of the writer, for it has absolutely no authority from the Holy Scripture. The Bible is clear and emphatic on the question of original sin, and the fallen nature manifests itself in the child right from birth.

Job asks the pertinent question, "Who can bring a clean thing out of an unclean?" His answer is, "Not one" (Job 14. 4). Again, the Word of God declares, "The imagination of man's heart is evil from his youth" (Gen. 8. 21). Paul informs us by the Holy Spirit that "all have sinned" (Rom. 3. 19), while the Holy Scriptures emphatically affirm, "There is none that doeth good; no, not one" (Rom. 3. 12). Surely this so-called spiritual leader of men does not know his Bible, or else he attaches no importance to its teaching, when he makes the astonishing statement that the child is born neither good nor evil. Truly he is a blind leader of the blind. There is no such thing taught in the Bible as growing into Christians. What is needed is the new birth. "Ye must be born again" is the unmistakable declaration of the Son of God (John 3. 7). Just as we become children of our earthly parents by natural birth, we must experience the second or spiritual birth in order to become children of God (John 3. 6). In these dark days of serious declension from the plain teaching of Scripture, it behoves every Christian worker and born-again Sunday school teacher to strongly emphasise the three R's of the New Testament, namely, Ruin by the fall, Redemption by the atoning work of the Saviour, and Regeneration by the Holy Spirit.

J.G.

## SUBJECTS FOR SPEAKERS AND STUDENTS.

### A Talk about Trees.

Adam and Eve *amongst* the trees (Gen. 3. 8), - *Hiding*.  
Zacchaeus *up* the tree (Luke 19. 4), - *Seeking*.  
Nathaniel *under* the tree (John 1. 47, 48), - *Confessing*.  
Jesus *on* the tree (1 Peter 2. 24), - *Suffering*. W.J.M.

### Some Striking Contrasts.

The "Old Serpent" cast down.	-	-	-	Gen.	3.	14
The Son of Man lifted up,	-	-	-	John	3.	14
Eternal Death,	-	-	-	Gen.	3.	15
Eternal Life,	-	-	-	John	3.	15
Bad tidings of great sorrow,	-	-	-	Gen.	3.	16
Good tidings of great joy,	-	-	-	John	3.	16
The ground cursed,	-	-	-	Gen.	3.	17
That the world...might be saved,	John	3.	17	J.G.J.		

### Health Rules.

These seven rules are not only good for the health of the soul, they are good for the body as well.

1. Healthy appetite—Hunger after Righteousness, - - - - - Matt. 5. 6
2. Best food—The Living Bread, - - - - - John 6. 51
3. Pure atmosphere—In Him we live, - - - - - Acts. 17. 28
4. Regular habits—The Scriptures daily, - - - - - Acts 17. 11
5. Clean living—Adorn the doctrine - - - - - Titus 2. 10
6. Proper exercise—Resist the devil, - - - - - James 4. 7
7. Rest awhile—Wait on the Lord, - - - - - Psa. 27. 14

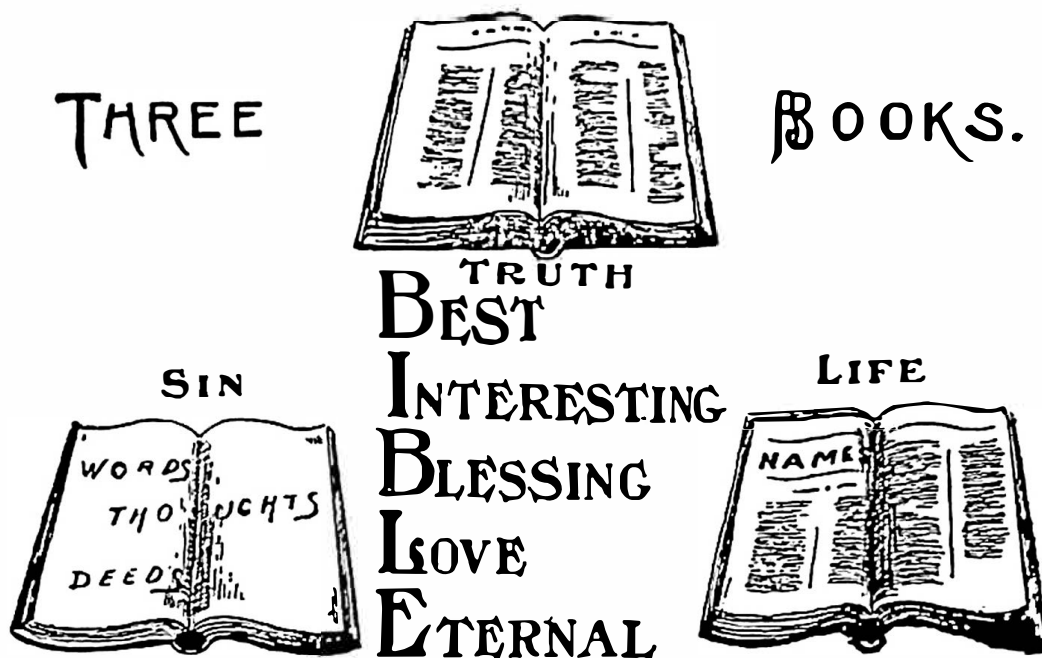
H. H. MARTIN.

### ACTS AND FACTS.

Sir Isaac Newton, after one of his greatest discoveries, exclaimed, "Glory be to God, who has allowed me to catch a glimpse of the skirts of His garment." "The heavens declare the glory of God" (Psa. 19. 1).

Demonax, the philosopher of Athens, visited a man bereaved of his son. He said, "I am a wizard, and I can bring up the spirit of your child, if only you will name to me three human beings who have never sustained any bereavement." The mourner hesitated long, and at last confessed that he could not think of one. "Then," said Demonax, "you ridiculous person! Do you fancy yours is the only intolerable experience, when you see no one exempt from bereavement?" "If ye be without chastisement, then are ye . . . not sons" (Heb. 12. 8).

## THREE WONDERFUL BOOKS.



IT is possible to give this lesson either from a drawing or from models. If it is desired as a "progressive picture" subject, draw the THREE BOOKS without, however, naming them or writing any words on or beneath them. Commence by speaking of the blessings of books, and how much we may learn from good ones. Ask the question: "Which is the best book in the world?" Of course the answer given will be the Book of TRUTH—the Bible. Write the word BIBLE in acrostic form on the sheet, and take the words in the following order. It is the **BEST** Book because it is *God's* Book. Because it is *true*, which we cannot say of all the books we read. It is **INTERESTING**, full of beautiful stories, biographies, tales of travel, of peace and war, while the *best story* is the old, old story of the Saviour's love who died for us. It is full of **BLESSINGS**, the greatest being salvation. It is full of the Saviour's **LOVE**, and it is **ETERNAL**. God's Word stands for ever.

Now, turn to the second book—the Book of SIN, in which are written the *thoughts, words, and deeds* of the sinner. Write these words in order before the audience. Nothing can rub those sins away but *blood* (1 John 1. 7).

The third book is the Book of LIFE, and it has names in it. Is my *name* there? When the Books are opened (Rev. 20), shall my sins be found to have been blotted out, and my name written in the Book of Life?

The writer sometimes uses models, *i.e.*, a *Bible* for No. 1, a *scarlet* book for No. 2, and a *white* one for No. 3, and the pages are turned over one by one as the lesson proceeds. w.e.w.



## MY ROCK.

THE "Rock" of the Psalmist was Jehovah, or Jehovah's Man, as in Is. 32. 2, He is the "Rock of our salvation."

**The Sure Refuge** (Psa. 27. 1-14). Trouble is never far from us. It comes in the guise of adversity, in temptation, in the fierce assaults of the enemy of souls, and is a common experience. The "time of trouble," like the "time of need" (Heb. 4. 16), is ever present. It has not pleased God to save us from trouble, but to save us in it; to "keep us from the evil." God is for us, and He, to whom we have fled, is able to save "to the uttermost."

**The Firm Foundation** (Psa. 40. 1-10). When the Christ sank in the deep mire He did so to raise us from the miry clay. In His humiliation he became the Chief Corner-stone; the Foundation laid by God, strong and eternal. By grace we have been brought up and our feet placed on the Rock. Our life is built on His worth and work. It is hid with Christ. With this solid ground beneath our feet we rejoice before God and witness to men.

**The Unfailing Fountain** (Exod. 17. 1-16). He smote the rock, the waters gushed out (Psa. 78. 20). "That Rock was Christ" (1 Cor. 10. 4). "If any thirst let him come unto Me and drink. The water that I shall give him shall be in him a well of water springing up into eternal life. He that believeth on Me, out of his belly shall flow rivers of living water." In this language the shadow gives place to the substance, and the unfailing fountain fills our hearts.

**The True Resting-Place** (Psa. 61. 1-8). This beautiful prayer might well be the petition of all who realise that the present are days of exile. Amid the surging storms of earth; in the place where "He is despised," when the soul is almost overwhelmed, "Lead me to the Rock." Rest is one of the fundamental blessings of salvation, and is to be experienced in Him who is shelter, and tower, and sanctuary.

**The Secret of Revelation** (Exod. 33. 13-23). "A place by Me; thou shalt stand upon a Rock. I will put thee in the cleft of the Rock. Thou shalt see." The Lord passed by before him and proclaimed. The place, the standing, the shelter, the vision, the message, were all of God's providing. By them He fitted His prophet and servant for ministry to Israel, and to-day the revelation of God is limited to the man who like Moses is standing on and hidden in the Rock of Ages.

J. H.



## HANDFULS OF HELP.

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

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

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

#### The fulfilment—

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

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

#### The fulfilment—

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

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

#### The fulfilment—

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

#### The conclusion of the whole matter—

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

## PAUL AT ANTIOCH IN PISIDIA.

READ Acts 13. 26-43. LEARN Acts 13. 38, 39. HINTS, Jesus' first address, Luke 4. 16-32, Peter's, Acts 2. 14, Paul's last, Acts 28. 17.

PAUL fearlessly declares and proves from Scripture that Jesus of Nazareth was the Messiah of Israel.

**Paul's Opportunity.** "Then Paul stood up" (v. 16). Paul and Barnabas, as their custom was, entered the synagogue on the Sabbath day. An opportunity was given to the two strangers present, and Paul gladly seized it to tell his fellow-countrymen the story of the Gospel. Although the apostle to the Gentiles, he observed the divine rule and preached the Gospel to the Jew first.

**His Address.** "The God of Israel chose our fathers" (v. 17). After the fashion of Stephen's address, Paul gave the history of the children of Israel, and proved from the Holy Scriptures that Jesus of Nazareth fulfilled every Messianic prediction of the law and the prophets. Instead of welcoming Jesus as their Messiah, the Jews had condemned Him and put Him to death. God, however, had vindicated His claim to be Messiah and Saviour by raising Him from the dead.

**Glad Tidings.** "Through this Man is preached the forgiveness of sins" (v. 38). Seeing all have sinned, both Jew and Gentile alike, therefore forgiveness is needed by all. Paul points out that the law cannot justify; it exposes guilt, but cannot remove it. Forgiveness of sins can alone be found in Jesus Christ, and whosoever believeth in Him is justified from all things (v. 39).

**Solemn Warning.** "Beware therefore" (v. 40). Privilege always brings responsibility. Habakkuk in his day warned the Jews of coming judgment, namely, the Babylonian invasion. They despised the warning, and they perished. Paul also told the Jews that because of their treatment of Jesus of Nazareth judgment would come upon them, which took place in the destruction of Jerusalem by the Romans. All who refuse to believe God's good news to-day will perish, and that eternally.

**Illustration.** When Abraham Lincoln issued his proclamation of freedom to four million slaves, multitudes of slaves accepted their freedom and fled from their old masters. Some, however, specially in remote parts, refused to believe the good news and would not leave their old masters. The Lord Jesus offers a full and free salvation to all who receive it as the free gift of God (Rom. 6. 23).

## HEALING A CRIPPLE AT LYSTRA.

READ Acts 14. 1-22. LEARN Romans 2. 4. HINTS, Nature's testimony, Psalm 19, Rom. 1. 29, Acts 17. 24; cross testimony, 1 John 4. 9, 10, Rom. 8. 32.

DRIVEN from Antioch and then again from Iconium the apostles came to Lystra.

**Without Strength.** "There sat a man at Lystra, impotent in his feet" (v. 8). This poor man had never walked. He was helpless and entirely dependent upon others to move him about. What this man was physically, every sinner is spiritually, "without strength." In respect of his salvation the sinner is dependent upon another, the Lord Jesus Christ, who not only gives life, but brings the sinner near to God (Eph. 2. 13).

**Saving Faith.** "Perceiving that he had faith" (v. 9). There does not appear to have been any synagogue at Lystra, and consequently Paul may have preached in the open air. The lame man appears to have been a constant listener to Paul's preaching. Paul was encouraged by his attention, and perceived that "he had faith to be healed." Just as the lame man's faith brought strength to his helpless limbs, so when the sinner trusts his soul to Jesus Christ he receives life and salvation (Acts 16. 31).

**Misdirected Worship.** "We are men like yourselves" (v. 15). How very successfully does Satan blind the minds of the unbelievers! The Jews saw the Lord Jesus work many wonderful miracles, and yet they would not own His deity. Now when two men perform a miracle through the power of God the heathen people of Lystra worship them as gods. Paul refused their worship, and pointed out that if good things were done it was for the purpose of leading men to God, the source of every good.

**Cruel Rejection.** "They stoned Paul" (v. 19). The intense hatred of their enemies is seen in the fact that they followed Paul and Barnabas to Lystra all the way from Antioch, 100 miles away. They stirred up the mob against Paul, who stoned him until they believed he was dead. It has been suggested that as the stoning of Stephen moved Paul towards Christianity, it may have been that the stoning of Paul may have led to the conversion of young Timothy. Thus does God make the anger of men and the opposition of the enemy to further His cause.

**Illustration.** A servant of Christ named Evans, when dying, said: "My dependence is on the mercy of God in Christ. Here my religion began and here it must end."

## THE COUNCIL AT JERUSALEM.

READ Acts 15. 5-29. LEARN Ephesians 2. 8, 9. HINTS, Compare John 1. 17, 2 Cor. 3. 10, Hebrews 3. 3, Romans 3. 28.

UP to this point Satan had done all that he could by persecution from without to wreck the early Church; now he endeavours from within to corrupt its doctrine.

**Judaising Teachers.** "Certain men came from Judea" (v. 1). These teachers were converted Jews who had evidently not been delivered from the bondage of the law. They came from Jerusalem to Antioch and taught that in order to be saved it was necessary to be circumcised. In other words, before a Gentile could become a Christian he must first become a Jew. This teaching implied that the work of Christ was not sufficient for salvation.

**Severe Dissension.** "Paul and Barnabas had no small dissension with them" (v. 2). Paul and Barnabas strenuously opposed the false doctrine taught by these Jewish Christians, and contended for the purity of the Gospel. They had preached an all-sufficient Saviour to Jew and Gentile alike, and had seen many uncircumcised Gentiles savingly converted by the grace of God apart from the works of the law (Gal. 2. 11).

**Legal Truth.** "Pharisees said, It was needful to circumcise them" (v. 5). Unable to settle the question, the Church at Antioch sent Paul and Barnabas with others to Jerusalem to lay the case before the apostles and elders. Certain Pharisees, who doubtless were believers but had not been completely delivered from Judaism, contended that a Gentile heathen must be circumcised before he could be saved. They mixed up law and grace; whereas the Word of God clearly teaches that we are saved by grace alone (Rom. 4. 5).

**Clear Gospel.** "Through the grace of the Lord Jesus Christ we shall be saved" (v. 11). Peter's declaration was clear and plain. He pointed out that God had used him to open the door of faith to the Gentiles. Further, that apart from circumcision and law-keeping, God had given the Gentiles the Holy Ghost as well as the Jews. In short, Jew and Gentile need to be saved, and the only ground on which they can be saved is by grace.

**Illustration.** J. Mason wrote that the law was given to humble us, the Gospel to comfort us; the law to cast us down and the Gospel to raise us up; the law to discover sin and the Gospel to discover grace and the Saviour.

## THE GOSPEL IN EUROPE.

READ Acts 16. 7-21. LEARN Ephesians 2. 13. HINTS, Doors opened, Acts 14. 27, 2 Cor. 2. 12, Rev. 3. 7; doors closed, John 1. 11, John 20. 19, Rev. 3. 20.

PAUL now enters upon his second missionary journey. In this journey he was joined by Silas, Barnabas having gone elsewhere with Mark.

**Europe's Cry.** "Come over and help us" (v. 9). The Lord controls and guides those workers whose aim is to do His will. Hindered by the Spirit from going in one direction, a vision was given to lead to another place. The Macedonian man represents a needy world. Jesus Christ and His Gospel alone can right wrongs, cleanse sin, and give peace to troubled hearts to-day (Psa. 32. 5).

**Eager Response.** "Immediately we endeavoured to go" (v. 10). The apostles lost no time in responding to the appeal for help. Eager to get the Gospel into Europe they set sail at once from Troas, and in two or three days they made a journey which took five days at another time (Acts 20. 5). God will not keep the needy waiting. When the father saw the prodigal he *ran*; and this describes God's attitude towards the sinner to-day. "NOW is the accepted time" (2 Cor. 6. 2).

**Prayer Meeting.** "A river side, where prayer was wont to be made" (v. 13). Evidently there was no synagogue in Philippi, but the devout Jews met for prayer by a river's brink. This prayer meeting was the first place in Europe where the work of grace began. The attitude of prayer is an acknowledgment of need and dependence (Acts 9. 11).

**Opened Hearts.** "Whose heart the Lord opened" (v. 14). The first of the converts in Europe was a woman named Lydia, who was a dealer in costly purple-dyed garments made in Thyatira. The gracious effect of the Gospel on Lydia was such that she opened her heart and gave attention to the good Word of the Lord. She manifested the reality of her conversion by her baptism and practical help to the apostles. Having opened her heart to the Lord's message, she opened her home to His servants. This was true conversion (v. 15).

**Illustration.** A business gentleman, having been offered a Gospel tract, remarked, "I have no time to think of such things!" The tract distributor wisely replied, "No time to think about such things! Be warned in time; God will give you eternity to think about them" (Rom. 14. 12).

## JOSEPH, THE TRUE BROTHER.

READ Gen. 45. 1-16. LEARN Hebrews 2. 11. HINTS, Proverbs 17. 17, Ephesians 4. 32, Genesis 13. 8, Hebrews 13. 1, 1 Peter 2. 21.

THE seven years of plenty followed by seven years of famine foretold by Joseph all came to pass. Jacob's sons were obliged to seek help where alone it could be found (Acts 4. 12).

**Guilty Consciences.** "We are verily guilty" (chap. 42. 21). Jacob's ten sons sought out the Egyptian ruler, little thinking he was their own brother. Joseph knew them; they did not know him. As those men stood before the ruler their memories and consciences became active. They remembered the sin of treating their young brother so cruelly in selling him down into Egypt nearly twenty years before. When the unconverted stand before the Judge of all the earth they will be self-condemned.

**Gracious Treatment.** "I am Joseph;... come near to me" (vv. 3, 4). These men had treated their brother shamefully, yet he loved them. Pity moved his heart, and he burst into tears while he made himself known to them. "Come near to me," said Joseph. What an appeal of love! What grace! Joseph's treatment of his brethren can only be surpassed by the gracious attitude of the Saviour towards His enemies (Rom. 5. 6).

**Overruling Love.** "God sent me before you to preserve you" (v. 7). Joseph directed the minds of his brethren to the overruling love of God in turning to good all that had taken place. We are reminded that Jew and Gentile combined to perpetrate the foulest deed of history in putting to death the Lord Jesus, and God overruled their crime and made it the greatest blessing to man.

**Complete Forgiveness.** "He kissed all his brethren" (v. 15). Joseph instructed his brethren to make haste and bring Jacob, their old father, and made lavish promises to them of protection and supplies. He thereupon "kissed all his brethren" and they "talked with him." The Lord Jesus not only forgives the sins of His people, but brings them into the family of God and communes with them as friends (Eph. 2. 6).

**Illustration.** Conscience has been likened to an ant hill, which, when stirred, sets in motion its living insects in every direction, so the conscience of the sinner disturbed by the Spirit of God calls to mind thousands of sins which fill the soul with agony and woe. It was so with Joseph's brethren.

## THEMES AND TEXTS.

**B**UILDING in troublous times. "There is much rubbish, so that we are not able to build" (Neh. 4. 10).

Consecration to God. "And who then is willing to consecrate his service this day unto the Lord?" (1 Chron. 29. 5).

Crowns—The Redeemer's. "On his head were many crowns" (Rev. 19. 12).

Christ's final withdrawal. "I go away, and ye shall seek Me, and shall die in your sins: whither I go, ye cannot come" (John 8. 21).

Character evidenced in little things. "He was known of them in the breaking of bread" (Luke 24. 35).

Dead—Our indebtedness to the heroic. "Of whom the world was not worthy" (Heb. 11. 38).

Doomed to oblivion. "There is no remembrance of former things; neither shall there be any remembrance of things that are to come" (Eccles. 1. 11).

Declension. "Thou hast left thy first love" (Rev. 2. 4).

Design of creation. "The Lord hath made all things for Himself" (Prov. 16. 4).

Egotism of man. "Pharaoh said unto him, See I have set thee over all the land of Egypt" (Gen. 41. 41).

Family religion. "As for me and my house, we will serve the Lord" (Joshua 24. 15).

Faith the measure of all good. "Then touched He their eyes, saying, According to your faith be it unto you" (Matt. 9. 29).

Forgiveness through Christ. "Through this Man is preached unto you forgiveness of sins" (Acts 13. 38).

Fools of Scripture. "O fools" (Luke 24. 25; Prov. 1. 7; 12. 15; 14. 9; Psa. 14. 1).

Four pitiable cases. "A Father of the *fatherless*, a Judge of the *widows* is God in His holy habitation. God setteth the *solitary* in families (homes). He bringeth out those which are *bound* in chains" (Psa. 68. 5, 6).

Gleaner—The beautiful. "So she gleaned in the field until even, and beat out that she had gleaned" (Ruth 2. 17).

God's memory. "I remember all their wickedness" (Hosea 7. 2). "Surely I will never forget any of their works" (Amos 8. 7).

Greater than Napoleon, or more than conqueror. "He that ruleth his spirit is better than he that taketh a city" (Prov. 16. 32).

## THEMES AND TEXTS.

**G**OD'S goodness His glory. "And he said, I beseech thee, show me thy glory. And He said, I will make all My goodness to pass before thee" (Exod. 33. 18, 19).

Holiness enjoined. "Be ye holy: for I am holy" (1 Peter 1. 10).

Heavy tidings. "I am sent to thee with heavy tidings" (1 Kings 14. 6).

Heroism of faith. "Though He slay me, yet will I trust Him" (Job 13. 15).

Imperfections of good men. "For in many things we offend all" (James 3. 2).

Ingratitude of prosperity. "Yet did not the chief butler remember Joseph, but forgot him" (Gen. 40. 23).

Inconsistent worship. "They feared the Lord, and served their own gods" (2 Kings 17. 33).

Lessons from the ruins of the cities of the Bible—Nineveh, Babylon, Jerusalem, and Tyre. "Alas! alas! that great city" (Rev. 18. 10).

Law—The inexorable. "He who doeth wrong shall receive for the wrong which he hath done" (Col. 3. 15).

Life's sunset. "Her sun has gone down while it was yet day" (Jer. 15. 9).

Mystery of God's ways. "Thy way is in the sea, and Thy path in the great waters, and Thy footsteps are not known" (Psa. 77. 19).

Man in the garden. "Did I not see thee in the garden with Him?" (John 8. 26).

Nearness not possession. "And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the Kingdom of God" (Mark 12. 34).

Obedience the test of love. "If ye love Me, keep My commandments" (John 14. 15).

Omnipresence of God. "If I ascend into Heaven Thou art there; if I make, etc." (Psa. 139. 8, 10).

Ownership in God's Kingdom. "For all things are yours, etc." (1 Cor. 3. 21-23).

Pilate's perplexity. "What shall I do then with Jesus?" (Matt. 27. 22).

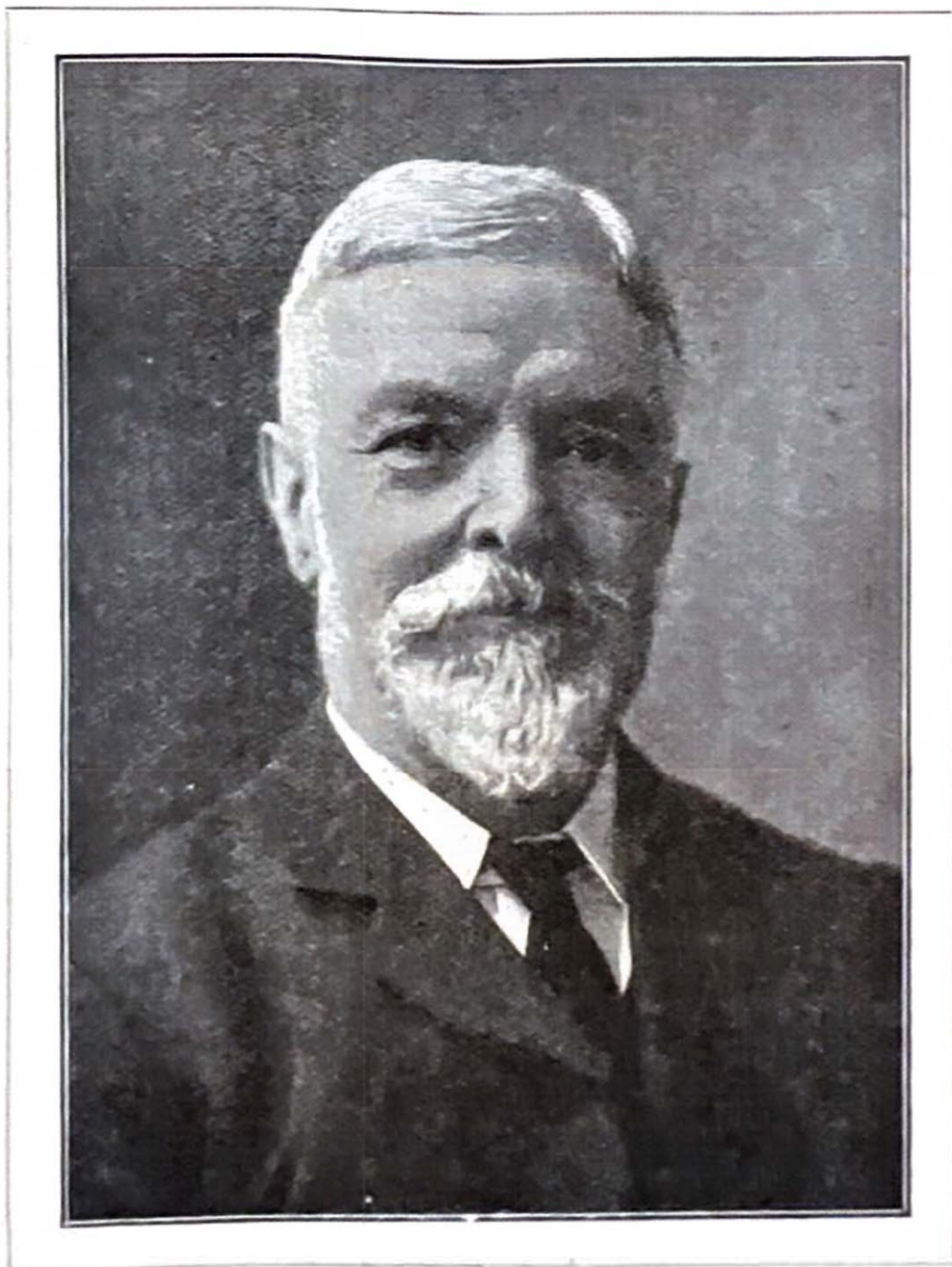
Power of the populace. "Herod . . . feared the multitude" (Matt. 14. 5).

Question—A searching one. "Where dwellest thou?" (John 1. 38).



## PERSECUTION.

Do not fear the frown of the world. When a blind man comes against you in the street, you are not angry with him; you say he is blind, poor man, or he would not have hurt me; so may you say of the poor wordlings when they speak evil of Christians.—*M'Cheyne*.



**WILLIAM BILSON, of Woodford, London.**

## WILLIAM BILSON, of Woodford.

WILLIAM THOMAS BILSON was born in the little Suffolk village of Horringer, on the Marquis of Bristol's estate, on 1st December, 1850, his father being agent to the Marquis.

His mother was a sincere religious woman, known in the village for her good works and kindly acts. She brought up her family of seven in the fear of the Lord, and strictly in accordance with the tenets of the Church of England, but was an utter stranger to the way of salvation through grace.

William was educated at Bury St. Edmunds Grammar School, to and from which he walked eight miles a day. It was along this beautiful road, and rambling in the Marquis' great park, that he acquired that keen love of nature which he never lost. The habits, the voice, the abode of every bird were known to him, and up to the end of life a walk through the country with him was a fascinating nature study.

Soon after he was fourteen he came up to London and was apprenticed to a grocer. Having now his foot on the lowest rung of the ladder of success, his eyes almost immediately sought the top, and his strong, self-controlled, ambitious spirit determined nothing should daunt him gaining it. At first it was a severe test and struggle. The confinement of a shop, the long hours from early morn till ten, and on Saturday twelve, at night; in fact the tremendous change from the free pastoral life he had loved to this seemed more than he could bear.

We must remember at that time there was no early closing act, no one afternoon a week, no annual holiday, and it was years before he saw his much-loved home again. But through all his eyes rested on the goal, *i.e.*, the head of one of the greatest wholesale houses in the city, and by dint of keen application, hard work, and hard fare, in a comparatively short time he found himself there, and then it was his greatest joy to help other lads and inspire them with the same wholesome ambition that had energised himself. His favourite saying to such was, "Be prepared to rough it at first, and then there's plenty of room at the top."

Always an upright, moral lad, in the choir at Church, etc., he had such a good reputation that he believed he was very early an accepted candidate for Heaven. But the time came when, from his pinnacle of self-righteousness,

## William Bilson, of Woodford.

he found himself in the dust of deep conviction before God, and it came about in this way. His fellow-journeyman was his room-mate, and one Sunday, before entering his room for the night's rest, he heard his companion in earnest prayer, thanksgiving, and adoration. Now he was a Nonconformist, or, as William had been brought up to believe, a "ranter," an enemy of the Church, and to be despised by its adherents.

But hearing the outpouring of soul, and remembering also how his life agreed thereto, William was convicted then and there that this young man possessed a life he was a stranger to, and from that moment for many months the Holy Spirit showed him more and more his own sinfulness and the holiness of God.

Often at midday he would get away into the warehouse and kneel in agony of soul, confessing his great sin of self-righteousness, and beseeching God to save him. Church after Church he visited on Sunday, hoping at each he would find rest for his soul, but in vain. One day the thought came that he had not been to St. Paul's Cathedral, and, of course, there, at the great mother Church, he would surely find peace. Alas, his disappointment was great, and it was as if when crying out for bread he had been offered a stone.

While thus in great spiritual distress he was invited to Kilburn Hall, and there he heard the Gospel in all its simplicity, and the first streaks of dawn seemed to come. Still he went and came, and went and came, and he could not grasp the way of salvation; it was so easy that he longed for something to *do*, or *say*, or *be*.

One evening as he left the hall Mr. Stuart Thorpe, now of Willesden, overtook him and asked him kindly if he were saved. William opened his heart to him and told out his difficulties. Stopping under a street lamp, Mr. Thorpe asked him if he believed the Word of God. Answering in the affirmative, Mr. Thorpe opened his Bible, and turning to Isaiah 53. 6, he asked William to read it. As he did so he stopped him when he had read the first half and asked, "Do you from your heart believe that?" "Yes, indeed I do," was the instant reply. "Then read on," said his friend, "and when you have finished tell me where are *your* sins." Light flashed into his soul; he saw the truth of substitution. Abundant joy and perfect peace

## William Bilson, of Woodford.

was his, and from that moment he became a herald of salvation to others. Very soon he was baptised and united with the saints around the Lord's Table at Kilburn Hall. He sought work for God in the Sunday school, and his love for children and aptitude for controlling them was so noticeable that he was made Superintendent, a post he filled until he removed to Leytonstone.

One incident that occurred in the life of the young believer is worth recording. At Kilburn Hall he had heard an address that greatly touched his heart, and he longed to give something in support of the object that had been the theme of the speaker. There was a box at the door, and coming towards it on his way out a tremendous fight was going on within. He had but one shilling in his pocket, and would have no more until pay-day came round. If only it were two sixpences he thought, I would give one. His heart was full of love to God, and now it must be all for Jesus, so with joyful heart he put his last shilling into the box. Passing out he saw a waggonette driven by a gentleman, with his family seated behind. As he looked one of the wheels came off. In a moment William held the horse's head while the occupants alighted, and so saved an accident. "Thank you, my lad, very much," said the gentleman, at the same time putting two shillings into his hand. His joy was great as he realised God would thus deign to notice, accept, and reward his act of faith and self-sacrifice even two-fold.

Soon after his conversion he returned to Horringer, and was the means of his mother's salvation, and so indignant was she that she had never heard the way of life at Church that she never entered a Church again, but got Gospel preachers to speak in their barn. Quite a work of God broke out, and all her family were saved.

At the age of twenty-eight he married and settled in Leytonstone. At the next village (for it was a real village then) of Leyton he and one or two friends bought a small hall that had been used for dancing, and here an Assembly was formed. A Sunday school was started, and very soon the numbers became too many for the accommodation, and the young men teachers, inspired by their Superintendent, gave their services, and in their leisure hours built a room large enough for the infants' class of

## William Bilson, of Woodford.

over 100. The Assembly now numbered about 100, and many came from some distance, so that part swarmed off to Walthamstow and built Folkestone Road Hall, with accommodation for some 800, and Grove Green Hall, Leytonstone, at both of which there are large and live gatherings.

By this time our friend was thinking of retiring from the large business firm where, for many years, he had been manager, and seeking again the charm and peace of country life. "But," said he to his family, "we must not seek this for ourselves until we see the saints at Leyton better housed, for Leyton Hall is very far from being large enough now." Accordingly he took the initiative; ground opposite was purchased, and a fine large hall, with seating room for 500 and school-room behind, was built.

In 1914 he moved to Woodford, Essex, where he lived until his sudden Homecall on Lord's Day, 26th March, 1922.

Right up to the end he sought to work for the Lord he loved by ministering to many of the Lord's servants in other lands and preaching the Gospel in Assemblies around London, where he was greatly esteemed.

Without hesitation one who knew him best says: "He was the happiest man I have ever known. He constantly thanked God for the joy of living and of giving. Whatever came was right; whatever weather, 'it is better than we deserve,' he would say. The simple pleasures of home and garden and forest and friends were accepted and enjoyed as good and perfect gifts coming down from above, and a continuous sacrifice of praise and thanksgiving ascended to the Giver of every good and perfect gift." A.M.B

### THROUGH THE BIBLE DAY BY DAY.

**T**HOUGH David had been chosen by God, and the throne for him was sure, yet his faith was tested again and again, and, alas, sometimes there was failure on David's part. God's purposes must be carried out, however, and David is able to say in thanksgiving, "For Thy Word's sake, and according to Thine own heart, hast Thou done all these great things, to make Thy servant know them" (2 Sam. 7. 21).

#### JULY READINGS IN 1 AND 2 SAMUEL.

DATE.	Ch.	Verses.	DATE.	Ch.	Verses.	DATE.	Ch.	Verses.	DATE.	Ch.	Verses.
1 Sat.	26	1-12	9 Sun.	30	20-31	16 Sun.	3	12-21	24 Mon.	7	1-11
2 Sun.	26	13-25	10 Mon.	31	1-13	17 Mon.	3	22-30	25 Tue.	7	12-21
3 Mon.	27	1-12	2 SAMUEL.		18 Tue.	3	31-30	26 Wed.	7	22-29	
4 Tue.	28	1-12	11 Tue.	1	1-12	19 Wed.	4	1-12	27 Thu.	8	1-18
5 Wed.	28	13-25	12 Wed.	1	13-27	20 Thu.	6	1-12	28 Fri.	9	1-18
6 Thu.	20	1-11	13 Thu.	2	1-12	21 Fri.	6	13-25	29 Sat.	10	1-10
7 Fri.	30	1-8	14 Fri.	2	13-24	22 Sat.	0	1-12	30 Sun.	10	11-10
8 Sat.	30	9-19	15 Sat.	2	25-32	23 Sun.	0	13-23	31 Mon.	11	18-27

## MY DEFENCE.

“**S**AVED by His life” is one of the most precious statements of God’s Word. Christ is Saviour for all the way, the Shepherd and Bishop of our souls.

**From Judgment** (Psa. 9. 1-11). A lurid picture is here drawn of the effects and final overthrow of heathenism and unbelief. Nations shall be blotted out, and the wicked cast into Hell. The note of individual and collective praise is also struck. “A Refuge,” “Thou that maintainest my right,” “Thou that liftest me up,” are the Psalmist’s descriptions of God. The same God who “passed through” to execute judgment on the Egyptians was also “Passover” in defence of the Israelites.

**From Foes Within** (Psa. 89. 1-19). The people’s departure from God, and the inevitable results of ruin and reproach are the burden of this song, reminding us of passages like, “In me..dwelleth no good things,” “Of your own selves” (Acts 20. 30), “A man’s foes shall be they of his own household.” Were it not for the promises of God we would fail under such discouragement. He has laid help on One that is mighty. His throne is established; its justice and judgment; His mercy and truth; the light of Thy countenance are the sincerity of those who put their trust in Him, and through His spiritual weapons every thought will be captive to the obedience of Christ.

**From Enemies Without** (Psa. 62. 1-12). From the *alone* shelter of his Rock the Psalmist looks out upon the the wordling. Man’s activities and character are detailed, “imagine mischief,” “consult to cast down,” “men of low degree vanity,” “men of high degree a lie,” his riches vain, himself “a tottering wall.” “Only” occurs three times. The soul is shut up to Jehovah. Power belongeth unto Him, and mercy. It is a blessed experience to know the resources of nature dried up and the soul shut up in dependence and confidence on the omnipotence of God.

**From Every Trouble** (Psa. 46. 1-11). “God is our refuge and our strength.” This song not only describes the millennial age, but proclaims “that rest which remains for the people of God.” Here is the triumph of perfect trust. Thunder clouds and storms may rage beneath, but in the sphere to which the people of God are brought there is the sunshine of His presence and the gladness of His holy place.

J. II.

## SUBJECTS FOR SPEAKERS AND STUDENTS.

### "So Great"

1. So great a people,  
1 Kings 3. 9
  2. So great a God,  
Psa. 77. 13
  3. So great mercy,  
Psa. 103. 11
  4. So great faith, Matt. 8. 10
  5. So great a death,  
2 Cor. 1. 10
  6. So great salvation,  
Heb. 2. 3
  7. So great a cloud of witness,  
- Heb. 12. 1
- H.K.D.

### Seven Aspects of Peace.

1. Peace Sought,  
1 Peter 3. 11
2. Peace Absent,  
Isa. 57. 21
3. Peace Made,  
Col. 1. 20
4. Peace Preached,  
Rom. 10. 15
5. Peace Enjoyed,  
Rom. 5. 1
6. Peace Bequeathed,  
John 14. 27
7. Peace Ruling,  
Col. 3. 15 JS. FS

### Living Pictures of Faith.

- |            |                                 |     |            |
|------------|---------------------------------|-----|------------|
| Abel, - -  | The faith that justifies,       | - - | Heb. 11. 4 |
| Enoch, - - | The faith that sanctifies,      | - - | „ 11. 5    |
| Noah, - -  | The faith that testifies,       | - - | „ 11. 7    |
| Abraham, - | The faith that determined,      | - - | „ 11. 8    |
| Sarah, - - | The faith that multiplies,      | - - | „ 11. 11   |
| Isaac, - - | The faith that looked forward,  | „   | 11. 20     |
| Jacob, - - | The faith that looked upward,   | „   | 11. 21     |
| Joseph, -  | The faith that looked homeward, | „   | 11. 22     |
| Moses, - - | The faith that looked Godward,  | „   | 11. 27     |

W.R.

### "Life's Greatest —."

1. Life's greatest reality—  
"Sin."  
(Rom. 6. 23.)
2. Life's greatest certainty—  
"The wages of sin is death."
3. Life's greatest offer—  
"The gift of God."
4. Life's greatest issues—  
"Death"—"Life."
5. Life's greatest choice—  
"Wages"—"Gift."
6. Life's greatest medium—  
"Through Jesus Christ." s.o.

### Seven Aspects of Hope.

1. Hope given, 2 Thess. 2. 16
2. Hope abounding,  
Rom. 15. 13
3. Hope in exercise,  
Rom. 8. 25
4. Hope as an anchor,  
Heb. 6. 19
5. Hope as an helmet,  
1 Thess. 5. 8
6. Hope as an effect,  
1 John 3. 3
7. Hope abiding,  
1 Cor. 13. 13 JS. FS.



## THE GOSPEL MESSAGE IN FLOWERS.



HOLDING a flower in your hand, quote Cant. 2. 11, 12, "For, lo, the winter is past, the rain is over and gone; the *flowers* appear on the earth."

IN an acrostic on the word let these welcome evidences of God's goodness and cheer speak to us His message of grace and truth to all to-day.

**FRESH**—or new. The message of the Gospel is ever thus. Told in the power of the Holy Spirit it often comes to those who know it thoroughly in theory, as well as to most hardened hearts, in all its freshness and newness; in its regenerating, saving power.

**LOVELY**.—Again this message, so *fresh* and *new*, is a most **LOVELY** message to some hearts—hearts and lives from which, through sin, all hope and joy and love have long since been strangers. The message of the Saviour's dying love comes as the most gracious note ever heard, and it brings into their lives all the beauty and fragrance which these lovely summer flowers bring to us after the blighting, deadening frosts of winter.

**OLD**.—Though so *fresh* and so *lovely*, this wonderful message is *old*. It has stood the test of time, and, like Him of whom it tells, is the same to-day as yesterday, and will be to-morrow—if He tarry—"The Gospel, the power of God unto salvation to every one that believeth" (Rom. 1. 16). Twenty centuries have not lessened its freshness, beauty, or power. Instead of dying young, as the enemy says of all who believe the "good news," they realise that the Gospel promise is "for this life and the life to come" (1 Tim. 4. 8). Point out how many believers in the *old* Gospel live to *old* age.

**WITHERED**. } Put two words to the letter "W," for to  
**WAX**. } some, though this sweet "good news" message is ever so fresh, so new, so lovely, and so old as to be worthy of veneration, reverence, and honour, it is to others like its gracious Author as described in Isaiah 53. 2: "*Withered*," "as a root out of a dry ground, with no form or beauty or comeliness to be desired." To others the message is as an artificial *wax* flower, which is often made



## The Gospel Message in Flowers.

to appear by men's acts and devices even more beautiful and attractive than the natural, fragrant flower; but the sun, with his light and heat, so necessary to the living specimen, will mar the wax imitation, melt and spoil all its gorgeous hues, and leave nothing to look upon but the ugly skeleton wires upon which it was moulded. Remember unsaved one, unrenewed by the Holy Spirit, "It is a fearful thing to fall into the hands of the living God" (Heb. 10. 31).

**EVERLASTING.**—According to John 3. 16 the acceptance of the Gospel message gives the knowledge of *everlasting life*. The Divine Author gives those who trust Him the assurance of His love and everlasting consolation (2 Thess. 2. 16) as the days go by. And for the struggles of life, and its temptations, as well as for service for Him, "everlasting strength" (Isa. 26. 4).

**RECEIVED.** } Again we use two words for the sixth  
**REFUSED.** } letter of our lesson. The two words tell their own tale. Look well at them, and let your hearts give your answer as to what you have done, or are going to do, to-day with this fresh, lovely, old—yet ever new—message. As you look at this letter with its double message remember John 1. 12: "But to as many as *received* Him, to them gave He power to become the sons of God, even to them that believe on His Name." Also Hebrews 12. 25: "See that ye refuse not Him that speaketh. For if they escaped not who *refused* Him that spake on earth, much more shall not we, if we turn away from Him who speaketh from Heaven."

**SOIL.**—Of this what shall we say? You remember the different kinds of *soil* spoken of by the Lord Jesus in Matthew 13 into which the seed fell? Soil of the "way-side," where it was soon devoured by an enemy; in "stoney places," with no depth for rooting; "among thorns," which soon choked and hindered its fruit-bearing; and the good soil—the thirty, sixty, hundredfold producing soil. Think what the great Apostle Paul wrote to Timothy (2 Tim. 3. 15). The heart soil likely for the seed of the Word of God to germinate into life is the one filled with the Holy Scriptures. "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Press home the reading of the Scriptures.

P.T.M.

## HANDFULS OF HELP.

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

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

## SALVATION OF A JAILER.

READ Acts 16. 22-40. LEARN Isaiah 55. 7. HINTS, Compare 2 Chronicles 33, Jonah 3. 5, Luke 15. 23-42, Acts 9, 1 Timothy 1. 15.

WHEREVER there is a work of grace going on Satan is never far away.

**Satanic Opposition.** "A certain damsel with a spirit of divination met us" (v. 16). The Evil One sometimes tells the truth, and this girl gave a splendid testimony to the apostles and the Gospel they preached. Paul would not accept Satan's applause; he was grieved that this young woman should have been the tool of Satan on the one hand, and on the other that her life should be devoted to deceiving the people. We are either the servants of Christ or the slaves of Satan (Rom. 6. 16).

**Divine Deliverance.** "Come out of her" (v. 18). This poor girl was the victim of an evil spirit, but at the command of Paul the evil spirit came out of her. Satan himself must obey the fiat of God. The young woman left her old masters, ceased from her evil practices, and doubtless took sides with the apostles and the Christians. In this way she manifested the reality of her conversion.

**False Accusation.** "These men trouble our city" (v. 20). Hypocrites that they were, they represented themselves as patriots, zealous of law and order, whereas the real cause was that the girl having got converted they could not hope longer to make any money by her. Their aim was to make money even if their gains were the price of souls. There are many to-day like these Philippians, selling their souls for money and pleasure.

**Gospel Victory.** "He rejoiced, believing in God with all his house" (v. 34). Stripped and beaten, the apostles were put into prison and thrust into the stocks. Counting it an honour to suffer for their Lord the apostles prayed and sang in the Roman jail. At midnight, when men slept, God was awake, and by an earthquake shook the prison to its foundation. The jailer cried for mercy, and the apostles gave the simple answer, "Believe on the Lord Jesus Christ." The jailer and his household heard, believed, rejoiced, and obeyed (in baptism) all in one night. What a triumph of the cause of Christ!

**Illustration.** "I would give the world to have your experience," said a wealthy man to a Christian lady. "That's just what it cost me," she replied; "I gave the world for it." "Ye cannot serve God and mammon."

## BELIEVERS AND PERSECUTORS.

READ Acts 17. 1-21. LEARN 1 Thess. 1. 9, 10. HINTS, Compare Proverbs 2. 4, 1 Peter 1. 11, John 5. 39, Jeremiah 15. 16.

PAUL delighted in the Scriptures of Truth, and referred to them as his "inquire within" on every subject.

**Paul's Gospel.** "Paul reasoned with them out of the Scriptures" (v. 2). The Jews expected an earthly deliverer, whereas Paul proved to them from the Scriptures that "He must needs have suffered" (v. 3), and that when they had crucified Him God had vindicated His claim by raising Him from the dead. This was the Gospel which Paul preached.

**Jewish Hatred.** "The Jews set the city on an uproar" (v. 5). The result of Paul's preaching was that a great multitude believed the good news of the Gospel. This success could not pass unopposed by Satan, and such was the hatred of the Jews that they employed vile fellows to cause a riot in the city. They assaulted the house of Jason, with whom the apostles were staying, and charged them with turning the world upside down—a splendid tribute to the power of the Gospel.

**Noble Bereans.** These were more noble; . . . they received the Word" (v. 11). Under the protection of certain brethren Paul was safely escorted to Berea, fifty miles distant from Thessalonica, where again they entered the synagogue and taught the people. The nobility of the Bereans was seen in that they listened to Paul's message and compared what he said with the Scriptures. The inevitable result was that many believed that Jesus was really the promised Messiah. Driven again by opposition from Berea, Paul came to Athens.

**Missionary Zeal.** "Paul saw the city wholly given to idolatry" (v. 16). Athens was in Paul's day the headquarters of learning and philosophy. Its people were idolaters, and altars and shrines abounded. While waiting the arrival of Silas and Timothy Paul's spirit was stirred in him. Paul knew how much those people needed the Gospel—the only knowledge that would bring them peace and happiness, and he longed to preach it to them.

**Illustration.** A dying Christian said to a friend: "I have not many days to live; I am glad you have an opportunity of witnessing the tranquility of my last moments. But it is not tranquility alone; it is joy and "triumph." "And whence does this exaltation spring?" "From that Book," pointing to the Bible.

## PAUL AT ATHENS.

READ Acts 17. 22-34. LEARN John 14. 9. HINTS, 1 Cor. 2. 8, Romans 1. 22.,  
1 Cor. 2. 2, Matthew 11. 25, John 17. 25.

THE people of Athens knew much, but they had not the knowledge of the living and true God.

**Ignorant Worship.** "I found an altar to the unknown God" (v. 23). The city of Athens was full of altars and idols, but the people were conscious there was one God they did not know, and without knowledge of Him their hearts were unsatisfied. Paul had come to Athens to tell them of that God. "Him declare I unto you," said Paul. Those who have made the acquaintance of Jesus Christ know God, for He was God manifest in flesh (1 Tim. 3. 16).

**Divine Bounty.** "He giveth to all life" (v. 25). God is the great and bountiful Giver. He is the Author of life and the Giver of every good thing. God not only created man, but when His creature had sinned He gave His only Son to the death of the Cross to redeem him from eternal ruin. Paul told those Athenians that all God's good gifts should cause men to seek after Him.

**Righteous Judgment.** "He will judge the world in righteousness" (v. 31). The present is a day of boundless grace in which God is saving men, but He will ere long judge in righteousness. The day is fixed and the Judge has been ordained. Many to-day ignore Christ's claims and reject His Gospel, but they must yet meet Him as Judge at a throne of inflexible righteousness. To-day, as Saviour, His invitation is "Come unto Me;" then as Judge the sentence will be: "Depart from Me."

**Varied Effects.** "Some mocked; others said, We will hear thee again; certain believed" (vv. 32-34). A three-fold effect resulted from Paul's preaching on Mars' Hill. The same three classes attend most Sunday schools and Gospel services—mockers, procrastinators, and believers. It is serious to mock at the things of God, for assuredly the tables will be turned and God will yet mock at the mocker. It is dangerous to be a procrastinator, for it is said that Hell is paved with good intentions. It is good to be amongst those who believe and are saved (1 Cor. 6. 2).

**Illustration.** A sarcastic young man, riding past an open-air meeting, scoffingly asked a Christian worker how far it was to Hell. The Christian replied, "Perhaps nearer than you think." He turned a corner, his horse shied, and he fell to the ground dead (Gal. 6. 7).

## MOSES, THE DELIVERER.

READ Exodus 2. 1-10. LEARN Hebrews 2. 14. HINTS, Acts 7. 35, 1 Samuel 12. 8, Romans 11. 26, Revelations 15. 3.

ISRAEL were slaves in Egypt; they needed a deliverer. By nature we are slaves of sin, but we have a greater Deliverer than Moses, namely, the Lord Jesus Christ.

**Godly Parents.** "He was a goodly child" (v. 2). What a blessing it is to have godly parents! The father and mother of Moses were a godly pair. Their love for the child and strong faith in God caused them to devise means for his preservation. Beauty was looked upon in olden times as a mark of divine favour, and it is possible the father and mother of Moses had a divine presentiment that their little boy had a great future before him.

**Perfect Trust.** "They were not afraid of the king's commandment" (Heb. 11. 23). Taught of God, that mother prepared her little ark of bulrushes, coated with clay and covered with pitch, and put the ark with its precious treasure on the brink of the river. The same word "ark" is used in connection with Noah's salvation, and in each case is typical of the Saviour who is the sinner's ark of safety to-day (Gen. 6. 14).

**Watchful Care.** "His sister stood afar off" (v. 4). Miriam, probably a girl of about ten or twelve years of age at the time, was wise and tactful. She stood "afar off," but God's all-seeing eye was on that ark, and He was arranging everything for the preservation of the child and the fulfilment of His great purpose.

**Perfect Type.** "Shall I call a nurse of the Hebrew women?" (v. 7). The crying babe appealed to the womanly heart of Pharaoh's daughter; the timely suggestion of Miriam to provide a nurse, all suggested that God was behind everything, arranging that he who was to be the future deliverer of Israel should be brought up in the fear of the Lord. Moses is a perfect type of the Saviour—of lowly birth, hated of the reigning power, delivered over to death, raised out of death and made a prince and Saviour.

**Illustration.** An infidel speaking about the deliverance of Israel through the Red Sea, said to a Christian, "But have you no difficulty about the Red Sea?" "Yes, I have," said the Christian; "not about its dividing, but how it ever got there." God, "who made the worlds," could surely divide a bit of it in twain (Heb. 1. 2).

## THEMES AND TEXTS.

**R**IGHTS and dignity of true manhood. "I say unto you, That in this place is One greater than the temple" (Matt. 12. 6).

Recollections of God painful to the wicked. "I remembered God, and was troubled" (Psa. 77. 3).

Rejoicing in God and its effect on others. "My soul shall make her boast in the Lord: the humble shall hear thereof and be glad" (Psa. 34. 2).

Sin detected. "Be sure your sin will find you out" (Num. 32. 23).

Set apart for God. "But know thou that the Lord hath set apart him that is godly for Himself" (Psa. 4. 3).

Silence of the Almighty. "And I kept silence" (Psa. 50. 21).

Selfishness punished. "And He gave them their request; but sent leanness into their soul" (Psa. 106. 15).

Security and solicitude in storm. "They cast four anchors, . . . and wished for the day" (Acts. 27. 29).

Sorrows of the city. "When He was come near, He beheld the city, and wept over it" (Luke 19. 41).

Three typical sins. "The way of Cain, . . . the error of Balaam, . . . the gainsaying of Core" (Jude 11).

Things which abide. "Now abideth faith, hope, charity, these three" (1 Cor. 13. 13).

Truth and error essentially and eternally different. "Woe unto them that call evil good, and good evil; that, etc." (Isa. 5. 20).

Untiring travellers. "They go from strength to strength, every one of them in Zion appeareth before God" (Psa. 84. 7).

Universality of faith in the supernatural. "Cried every man unto his god" (Jonah 1. 5).

Value and rank of believers. "Since thou was precious in My sight, thou hast been honourable" (Isa. 43. 4).

Words—The King's not to be changed. "For the writing which is written in the King's name, and sealed with the King's ring, may no man reverse" (Esther 8. 8).

Works of God wonderful. "Great and marvellous are Thy works, Lord God Almighty" (Rev. 15. 3).

Work and wages for all. "Son, go work to-day in My vineyard" (Matt. 21. 28).

Zealous service of God. "Not slothful in business; fervent in spirit; serving the Lord" (Rom. 12. 11).

## CHRIST—THE FAULTLESS MAN.

“ I FIND no fault in this Man” (Luke 23. 4). This was the testimony of Pilate, an impartial witness.

Behold this, the greatest of all wonders, *a faultless man!* The Bible gives us the history of many good men, but only one who was faultless. Abraham, Moses, David, Peter, and Paul were all holy men, but their lives were marred by great defects. History records the names and virtues of many noble and illustrious men, but declares they were not faultless. Many of them were characterised by the practice of a single virtue, while Jesus was characterised by all. Leonidas was celebrated for love of country; Epaminondas for veracity, or love of truth; Aristotle for justice. At the same time many of these illustrious persons were equally characterised by great faults. Thus Socrates lacked love of wife and child; Platò and Aristotle were given to sensual excesses.

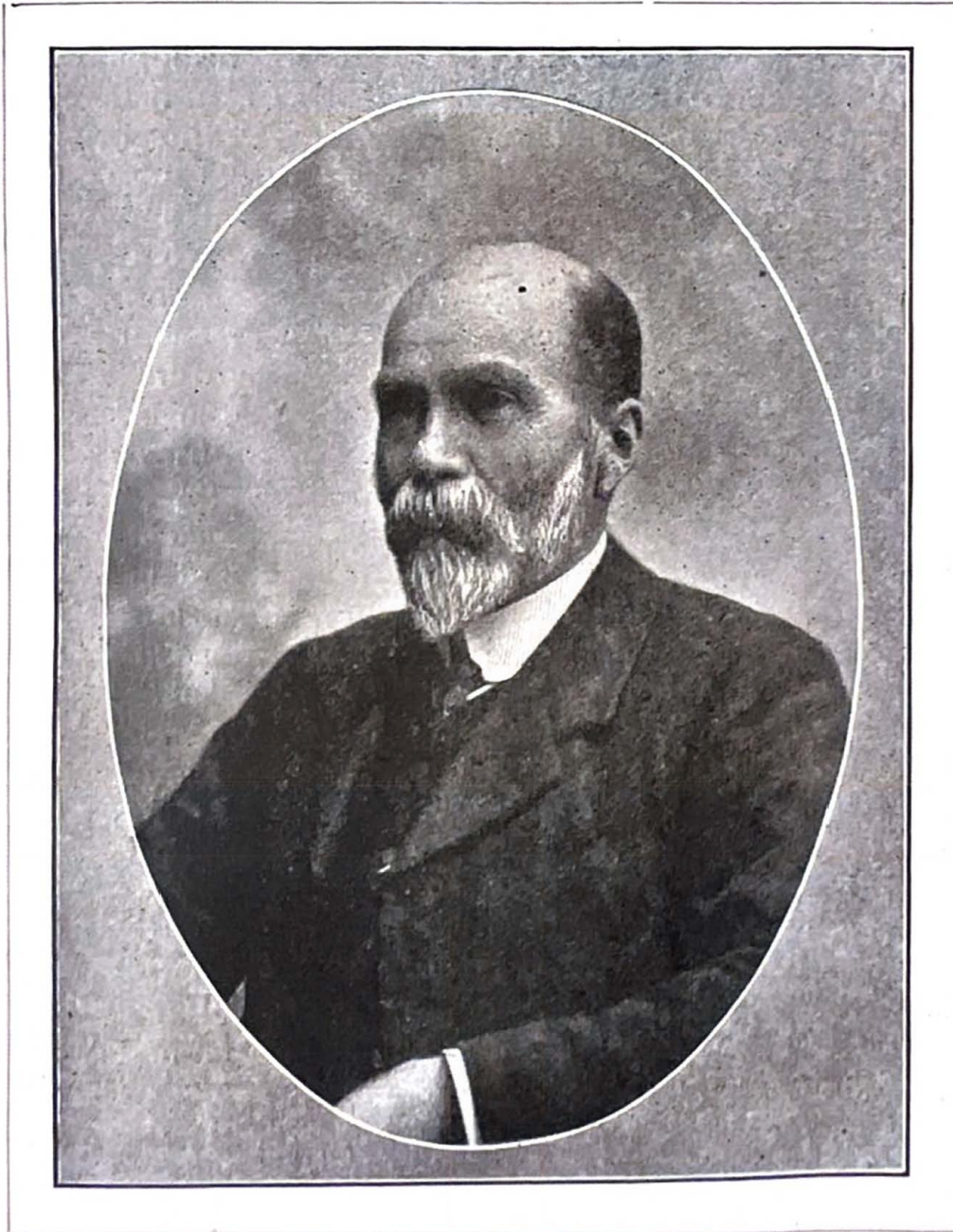
Men have not been found wanting to testify to the depravity of human nature and the wickedness of their own hearts. Xenophon said, “It is clear that I have two souls—a good and a bad; when the good one gets the upper hand it does right; when the evil one, it enters on wicked courses.” Plato used the image of a good and a bad horse yoked to the same chariot. Crates said that it was impossible to find a man who had not fallen. Coleridge said, “There is much beast and some devil in man; the beast and the devil may be conquered, but in this life never destroyed.” Sir Thomas Brown said, “The heart of man is the place the devil dwells in.” Marsden, the missionary, when evil spoken of on one occasion, said to a friend, “Sir, these men do not know the worst; if I were to walk through the streets with my heart laid bare, the very boys would pelt me.” “I have never heard of a crime,” said Goethe, “which I might not have committed.” But Jesus could say, “which of you convinceth Me of sin?”

For over eighteen hundred years both the friends and enemies of Christ have been engaged in critically examining His life, and their united testimony is, “We find no fault with this Man.” The faultless Christ is the wonder of the world, the hope of the Church, and the glory of Heaven. Believer, He only is “able to keep you from falling, and to present you *faultless* before the presence of His glory with exceeding joy” (Jude 24).



## THE WAY TO GLORY.

WE must needs go to glory by the way of Weeping Cross; and as we were never promised that we should ride to heaven in a feather bed, we must not be disappointed when we see the road to be rough, as our fathers found it before us. C. H. SPURGEON.



EDWARD EAGGER, of Pa-kou, China.

## EDWARD EAGGER, of Pa-kou, China.

THE tragedy of Missions is nowhere more forcibly brought home than in the Home-calls of the workers themselves. Sometimes ere they touch the shores of the land of their adoption, others before they reach the station to which they were wending, several just when they had become efficient and were likely to be of real value. Again some are drowned on the station, another dies from hydrophobia, many are laid low with fever, and otherwise receive sudden calls. Then news comes that So-and-so was on the point of leaving for the Homeland, but has passed to the Better Land, at least one has been buried at sea on the return journey. Perhaps the saddest of all is, as in the case of E. EAGGER, of whom we now write. After long years of service he had visited many home Assemblies, stirred up interest in China, had the prospect of an early return to a very needy district accompanied by a helper, when the Judge of servant and service, "who doeth right" (Gen. 18. 25), quickly called him to the "Rest that remaineth."

EDWARD EAGGER was not infrequently told that his name was wrongly spelt, in that it had one letter too many, for *eager* aptly described the man and his service. Born in Glasgow in 1860, both parents died before he was four, so he was taken in charge by relatives in Surrey, and spent his early years in the South of England. Converted through the preaching of the inveterate open-air worker, CHAS. COOK, of Hyde Park Hall, London, he was an earnest worker from the first, and certainly "endured to the end."

About four years after his conversion he took up work in connection with Mr. Fegan's "Little Wanderers' Home," at Greenwich. Mr. Fegan still speaks of him as "a very kind-hearted, faithful worker, who took a close, affectionate interest in the boys." We cannot imagine anyone better fitted for the post, as he retained a buoyant attitude of spirit all through his varied spheres of service. At Greenwich he met ARTHUR AUSTIN, and the two remained warm and life-long friends. Now both are at rest.

In 1888, feeling the Lord had called him to labour abroad, he and W. D. ASHDOWN, both commended from Greenwich, set forth to assist the veteran WM. M'DONALD, at Penang, Straits Settlements. Three years later he was

## Edward Eagger, of Pa-kou, China.

married to Miss Thomson, from Aberdeen, who proved a most loyal and diligent life-partner in mission work.

In 1917 an effort was being made to extend the work in North China. Mr. and Mrs. ROBERT STEPHEN had gone out from Peterhead, and were joined by Mr. and Mrs. Eagger. Leaving their wives at the coast for the time being, the two pioneers went beyond the Great Wall, and fixing on Pa-kou as a good centre, brought up their wives, and commenced the work amidst no little opposition and in face of considerable danger. After some years Mr. Eagger assumed the responsibilities of Pa-kou, and Mr. Stephen and Mr. Henry Barnett moved to fields afresh, and opened up the work at Jehol, where a good work is now in evidence.

Deeply interested in the people, the language, the country, the peculiarities and propensities of the inhabitants of the land of Sinim, with a warm love for the salvation of the souls of men, E. Eagger was owned of God in leading many out of the darkness of heathenism into the light of the glorious Gospel.

In October last, at Reading Conference, we heard Mr. Eagger give a most instructive blackboard talk on the construction of the Chinese language. The picture word for "boat" being eight men in a boat, as signifying the Ark, and many other signs indicating a knowledge in early China of the Flood and other primitive Bible stories. Trials as well as triumphs were part of his lot in service. Passing through the Boxer Riots, more than once held up or captured by brigands, disappointed again and again in the converts, and in other ways "faith was tried" and hope stimulated.

After thirty-three years' patient labours in the Straits and in China, in 1921 he returned home for a long overdue furlough, moved in many parts of Britain, and was purposing to return at an early date, hoping to be accompanied by LEONARD STEELE. After taking a series of week-end meetings, he arrived home on the Monday very ill, pneumonia developed, and the following Monday, June 26, 1922, he passed into the presence of his Lord, whom he had served for over forty years.

The work in China was constantly before him during his last illness, his closing words having reference to the



## Edward Eagger, of Pa-kou, China.

prospective return and the going out of young brother Steele. During recent months the sweet chorus, "When His face I see," was often sung by him. Now the desire has been exchanged for the reality, the reward for the toil,



Mr. E. EAGGER, sitting on right, with Bible, at St. Andrews Convention just a year ago.

rest for labour, and the pleasure at God's right hand for all the sorrows of the pioneer-pastor, pilgrimage of service for God at home and abroad.

May God raise up young men and maidens to fill the gaps in this needy part of China, and in other *unevan-gelised* parts of the world!

HYP.

## A BAD LEAD.

THE recent decision of the London County Council to open their Public Parks for games and sports of all kinds on Sundays will be read with deep regret by Christians all over the land. Notwithstanding strong protests from those who voiced the sentiments of the Christian community, the proposal was carried by an overwhelming majority. This decision marks a serious downward step in the moral and spiritual life of the nation. Everything is being made in these days of the physical and little or nothing of the spiritual needs of the people. The body or temporal part of man gets every attention, while the soul or that part of man which is eternal receives no consideration at all. Further, the sanctity of the Lord's Day, which has had such a healthful influence on the moral and religious life of our nation, seems to be quickly passing away, and we are following rapidly the godless example of the continental towns and cities which, in practice, have really no day of worship at all. Alas for Britain, she is sadly on the downgrade, and the lesson of the War appears to have been lost on her. The European War showed the world that just as surely as night follows day, so surely will the nation suffer that forsakes God and makes light of His Word. But truly men and nations have short memories. The baneful influence of the London decision will very soon be felt all over the country. Cities and towns will undoubtedly follow the example of the Metropolis, and it will not be long until the sacred quiet of the Lord's Day will be substituted by idle frivolity and godless pleasure. It behoves the Lord's people everywhere to join in earnest prayer that our God may graciously intervene and stop this headlong moral and spiritual downgrade.

The complaint of the Churches for some years has been that attendances are decreasing, and the legalising of Sunday sports and games will make it more difficult than ever to get either old or young to attend religious services of any kind. We must as Christian workers and Sunday school teachers redouble our efforts to stem the tide of evil which is sweeping over the land. The Gospel which we preach and teach is the only remedy for the soul on the one hand, while on the other it gives complete satisfaction to the heart of man. The command is, "Preach the Gospel to every creature." Let us buy up every opportunity. J.G.

## ACTS AND FACTS.

Dr. John Abernethy, the eminent surgeon of St. Bartholomew's Hospital, London. "Oh, doctor," cried a sickly, gouty patient, "what would I not give to get well! What shall I do, what can I do?" "Live on sixpence a day—and *earn it*," said the doctor. "No one could get much gout out of that." "Abstain from all appearance of evil." (1 Thess. 5. 22).

Dr. J. Stuart Holden, of London, relates: "Some few years ago I was visiting the Niagara Falls. We descended into the 'Cave of Winds' where the great cataract sweeps past with a roar that is absolutely deafening. I remarked to the attendant what a deafening noise he had to spend his time in. His answer was, 'I never hear the noise. When I first came I thought I should never be able to bear it, but I have become so accustomed to the roar that I never hear it now.'" "He that being often reprov'd . . . shall be destroyed" (Prov. 29. 1).

Marshal Villars, the French officer, after the Peace of Utrecht in 1713, sent a deputation to compliment Marlborough on his victories in Flanders. "The secret of my success," he answered, "was simply this—I made a hundred blunders; my adversaries made a hundred and one." It is still truer as stated in the Old Book, "None of the men of might have found their hands" (Psa. 76. 5).

**A Safe Refuge.**—Charles Wesley was standing by an open window and looking out upon the darkening sky and the rising storm. A little frightened bird dashed in through the window for refuge, and the poet, taking out a pencil, wrote those beautiful lines:

" Jesus, Lover of my soul,  
Let me to Thy bosom fly."


### THROUGH THE BIBLE DAY BY DAY.

IN this month's readings we see David needing Divine forgiveness, showing the frailty of every human life. David had been set apart and chosen by God. He had proved God's protection over his enemies, but failed to keep his own heart with diligence (Prov. 4. 23).

#### AUGUST READINGS IN 2 SAMUEL.

DATE.	Ch. Verses.	DATE.	Ch. Verses.	DATE.	Ch. Verses.	DATE.	Ch. Verses.
1 Tue.	12 1-13	9 Wed.	15 30-37	17 Thu.	10 15-30	25 Fri.	22 31-43
2 Wed.	12 14-23	10 Thu.	16 1-12	18 Fri.	10 31-43	26 Sat.	22 44-51
3 Thu.	14 1-14	11 Fri.	10 13-23	19 Sat.	20 1-13	27 Sun.	23 1-10
4 Fri.	14 15-23	12 Sat.	17 1-10	20 Sun.	20 14-20	28 Mon.	23 11-22
5 Sat.	14 24-33	13 Sun.	17 17-20	21 Mon.	21 1-11	29 Tue.	24 1-0
6 Sun.	15 1-0	14 Mon.	18 1-17	22 Tue.	21 12-22	30 Wed.	24 10-17
7 Mon.	15 10-20	15 Tue.	18 18-33	23 Wed.	22 1-14	31 Thu.	24 18-25
8 Tue.	15 21-29	16 Wed.	10 1-14	24 Thu.	22 15-30		

## THE NARROW PATHWAY TO THE GOLDEN CITY.

**O**BTAIN a white sheet of paper, fix it on easel, wall, or part of hall readily seen, in position so that a live girl coming up will appear like this  Point out that clean *white sheet* is like children entering the world who have sin in their nature, but have no sinful acts. Begin thus:



**H**ERE is a girl, a picture of all boys and girls, she is going *somewhere* in this life and in the life to come. She is a creature born for Eternity. She hopes at last to be in

**THE GOLDEN CITY** (here draw city. Yellow crayon or paint outlined in black is best). Listen to her reading about that City. (She reads Rev. 21. 10 to 16.) After telling something of the glories of Heaven, draw streaks in gold or yellow colour indicating

**THE LIGHT OF THE CITY.** For a change her brother will read Revelation 21. 23 to 26. But how is she to get there? Shall I make a road, and shall it be *wide* or *narrow*? All cry, narrow. (Draw road, then ask the girl to read about

**THE WAY TO THE CITY** in Matthew 7. 13, 14. Then get her brother to read what Jesus says in John 14. 6, "I am the Way." Dwell on the *personal* note, a personal sinner needs a personal Saviour. Such is JESUS. Will all get there? Listen whilst I read about

**THOSE OUTSIDE THE CITY.** Silence and solemnity. Revelation 21. 27 and 22. 15. Clearly distinguish between "saved" and "lost" now, those "inside" and those outside the City at last. Faith in Christ is the only way to be sure of an abundant entrance into the Holy City by and by. Shall I be *inside* or *outside*? HYF.



## MINE INHERITANCE.

**T**HE language of the Psalmist in Psalm 16 is that of a Levite or priest, but it undoubtedly speaks of Him (Acts 2. 25; 13. 35) who, though "Heir of all things," was shut up for His portion to the Lord God.

**A Goodly Heritage** (Psa. 16. 1-11). The Psalm opens with a twofold confession of dependence and submission, and with a description of the service of the singer. His devotion and service are for the saints. The Levite deprived of an inheritance in Israel, found the Lord God his inheritance, so the true Levite as the servant of the Sanctuary was the homeless Nazarene, the weary and thirsty Man of Sychar and the forsaken sufferer of Calvary. The sufficiency of his portion, the fullness of His cup, and the confidence in His resources with which the song ring all anticipate the triumph of resurrection.

**The Chosen People** (Psa. 33. 1-12). His inheritance in the saints (Eph. 1. 18) is the theme of this song. If the obedient servant finds his all in Jehovah, the Lord also chooses the servant for His inheritance, not for what he is, but for what God's matchless power can make him. This assurance creates confidence and inspires praise. Joy in the Lord is the starting and finishing note (Psa. 34. 21). His Word, His work, His righteousness, His omniscience, and His mercy all minister to this result until the soul exclaims, "Blessed is the nation whose God is the Lord."

**Joint Heirs with Christ** (Rom. 8. 14-27). The New Testament amplifies and unfolds this union. "All of one" (Heb. 2. 11), "In Christ a new creation" (2 Cor. 5. 17), "As He is, so are we," all emphasise the completeness of our severance with the old, and our acceptance in the new relationship. Our inheritance is, like our life, hid with God, awaiting a future manifestation. The confidence of the perfect servant may be ours, and as our experience in this world approximates to His, so may also our rest and joy.

**The Father's Gift** (John 17. 1-26). "The joy that was set before Him" (Heb. 12. 2). "Christ loved the Church" (Eph. 5. 25), "He gave Himself for us," blend in wondrous harmony with "The Lord's portion is His people" (Deut. 32. 9), raising the disciple from the place of servant to that of the helpmate, the bride. "Ye belong to Christ" sounds with wondrous sweetness in our ears, for are not we the objects of the Father's choice and the Father's gift to the Son? J.H.



## CHILDREN—IMPORTANCE OF THEIR CONVERSION.

REMEMBER that in fifteen years the present children will be the active generation on the earth, and their influence will either be for God or for Satan. Oh, let us claim them for Christ! Let us have faith in childhood conversion and pray and labour for it. Dr. Beddell said, "In all my ministry I know not of over three persons fifty years of age whom I have heard ask the question, 'What must I do to be saved?'" King Louis IX., of France, when some one found him teaching a little kitchen boy, and asked him why he did it, answered, "The meanest hath a soul as precious as my own, and bought with the same Blood of Jesus Christ." And Elliott, the missionary to the North American Indians, in his eightieth year, and on the day he died, was teaching an Indian child its alphabet, that it might be prepared to read the story of the Cross. "Who knows," said Beveridge, "but that the salvation of tens of thousands of souls may depend on the education of one child?" And the history of the Church is full of proofs of this. Spurgeon says that it was the teachings of his pious mother on Sunday evenings, when the other members of the family had gone to Church, that made the first religious impressions on his mind. A humble Christian woman in Newcastle-on-Tyne, in England, found a little boy upon the streets and induced him with much persuasion to go with her to Sunday school. That boy was Robert Morrison, the missionary to China, who translated the Bible for millions of the human race.

When Moffat, the missionary to Africa, was home for rest, he met an aged man, Mr. Caldwell, to whom he was an entire stranger. Mr. Caldwell, perceiving that Mr. Moffat was a Scotsman, inquired the place of his birth, and was told, "Often away among the heathen I think of my mother leading me, when a little boy, to the Independent meeting at Falkirk to hear an excellent preacher named Caldwell." As he spoke of his mother, old Mr. Caldwell rose up, with tears running down his cheeks, and exclaimed, "Can it be? Are you little Robby Moffat? Is Moffat the missionary the boy his mother used to lead to my meeting-house?" Till then he had not known that the little boy was the man who had done so much for Africa. Oh, have faith in God!

# SUBJECTS FOR SPEAKERS AND STUDENTS.

## A Picture of Grace,

As seen in 2 Kings 25.

- |   |   |   |   |             |
|---|---|---|---|-------------|
| 1. Emancipation (Out of Prison),  | - | - | - | v. 27       |
| 2. Consolation (Spake kindly to him),   | - | - | - | v. 28       |
| 3. Exaltation (Set his throne, etc),  | - | - | - | v. 28       |
| 4. Transformation (Changed his prison garments),                              | - | - | - | v. 28       |
| 5. Acceptation (Did eat bread continually before Him),                        | - | - | - | v. 29       |
| 6. Preservation (A continual allowance..every day, all the days of his life), | - | - | - | v. 30. D.W. |

### Private Study.

In connection with private Scripture study there are five important things:

1. Reading - 1 Tim. 4. 13
2. Searching - Acts 27. 11
3. Finding - Psa. 69. 162
4. Meditating- Jer. 15. 16
5. Practising James 1. 22-25

S.J. B.C.

### Preach the Word.

1. It is *life* - Phil. 2. 16
2. It is *light* - Psa. 169. 130
3. It is *power*- Rom. 1. 16
4. It is *pure* - Psa. 69. 140
5. It *searches*- Heb. 4. 12
6. It *judges* - John 12. 48
7. It *endures* - 1 Peter 1. 25

L-W.

### Together.

- |                |              |
|----------------|--------------|
| 1. Quickened - | Chron. 2. 5. |
| 2. Raised -    | ,, 6.        |
| 3. Sealed -    | ,, 6.        |
| 4. Planted -   | Rom. 6. 5    |
| 5. Sufferers - | ,, 8. 17     |
| 6. Heirs -     | ,, 8. 17     |
| 7. Glorified - | ,, 8. 17     |

R.L.B.

### Christ our Life.

- |                    |             |
|--------------------|-------------|
| Source of our life | Eph. 2. 1   |
| Sustenance -       | Gal. 2. 20  |
| Solace -           | John 6. 51  |
| Object -           | Heb. 13. 5  |
| Pattern -          | Phil. 1. 21 |
| Crown -            | Col. 3. 20  |

R.L.B.

## Seven Things Came by the Fall,

and these have their full measure in Christ.

- |                |   |   |   |             |   |   |             |
|----------------|---|---|---|-------------|---|---|-------------|
| 1. Pain,       | - | - | - | Gen. 3. 16, | - | - | Isa. 53. 11 |
| 2. Subjection, | - | - | - | ver. 16,    | - | - | Gal. 4. 4   |
| 3. The Curse,  | - | - | - | ver. 17,    | - | - | Gal. 3. 13  |
| 4. Sorrow,     | - | - | - | ver. 17,    | - | - | Isa. 53. 3  |
| 5. Thorns,     | - | - | - | ver. 18,    | - | - | Matt. 27-29 |
| 6. Sweat,      | - | - | - | ver. 19,    | - | - | Luke 22. 24 |
| 7. Death,      | - | - | - | ver. 19,    | - | - | Phil. 2. 8  |

Night has fallen upon the guilty pair, Adam and Eve; but in the night there is a star that leads on to a manger, a child, a Saviour (Matt. 2. 9).

F.E.

## PAUL PREACHES AT CORINTH.

READ Acts 18. 1-17. LEARN 1 Corinthians 2. 1, 2. HINTS, Mark 6. 3, Matthew 4. 18, Col. 4. 14, Acts 20. 35, 2 Thess. 3. 10.

CORINTH was a wealthy but a wicked city. Its geographical position made it a splendid centre from which the Gospel could spread.

**Paul's Aim.** "He reasoned in the Synagogue and persuaded the Jews" (v. 4). Arriving at Corinth from Athens, Paul found a lodging with Aquilla and Priscilla. They were tent makers, and being of the same craft Paul got employment with them. Paul weaved tents during the week and taught the Gospel on the Sabbath.

**Jewish Opposition.** "When they opposed themselves" (v. 6). Paul was lonely, his companions Silas and Timothy having been left at Berea. He was sick in body (1 Cor. 2. 3), and he was poor (2 Cor. 11. 9). The arrival of Silas and Timothy inspired him with fresh courage, and he fearlessly testified to the Jews that Jesus was Christ. The Jews opposed Paul and the Gospel, but in reality they "opposed themselves." The person who rejects the Saviour is his own worst enemy.

**Timely Cheer.** "Be not afraid...I am with thee" (vv. 9, 10). Paul had faithfully declared the truth, and they had rejected it. He was clear of their blood. The sinner who loses his soul has himself to blame. Paul left the Synagogue and commenced to teach in the house of Justus, a converted Jew. Amongst those converted was Crispus, the leader of the Synagogue. This success met with violent opposition, and the Lord encouraged Paul in a vision by reminding him that God being with him he had nothing to fear, either from man or devil.

**Righteous Retribution.** "The Greeks took the chief ruler and beat him" (v. 17). The enraged Jews, headed by Sosthenes the chief ruler (successor to Crispus), made a false charge against Paul to the Roman Proconsul, Gallio. Gallio dismissed the case and would not listen to their lies. Whereupon the unconverted Greeks, seeing the injustice of the charge, and glad of the opportunity of showing enmity to the Jews, beat their chief ruler. Figuratively speaking, the Jews were hanged on their own gallows.

**Illustration.** The monks of the great St. Bernard Hospice have as their motto, "Bravely, faithfully, happily." In this spirit they perform their tasks and face their dangers. Paul "endured hardness" to win souls.

## OPPOSITION AT EPHEBUS.

READ Acts 19. 21-41. LEARN Matthew 16. 26. HINTS, Matthew 6. 24, Matt. 8. 33, John 11. 48, Acts 16. 19, 1 Timothy 6. 5, 6.

WORLDLY self-interest on the part of the silversmiths was the root cause of the opposition to the Gospel in Ephesus.

**The Silversmiths' Complaint.** "By this craft we have our wealth" (v. 25). These silversmiths manufactured little silver shrines representing the image of Diana, and people carried them about on their persons as charms. The Gospel was turning the people from idols to God and their craft was in danger. Many to-day are selling souls for filthy lucre. Those who do so shall suffer eternal loss.

**Their Lying Hypocrisy.** "The great goddess Diana should be despised" (v. 27). While Demetrius and the silversmiths in their private meeting plainly said that it was their craft which was in danger, they hypocritically represented to the people that their chief concern was the honour of the great goddess, which they said had come down from Heaven. False gods require to be supported and protected, whereas the true God loves, saves, and protects His people (Psa. 46. 1).

**The Angry Rioters.** "Having caught Gaius and Aristarchus" (v. 29). The silversmiths incensed the people, who became mad with anger against the Apostle and the Christians. The rioters were anxious to get hold of Paul, but his friends shielded him, and much against his will prevented him entering the theatre. The time for Paul to lay down his life had not yet come. While the Christian may be called upon to lay down his life for his Lord, he is never asked to throw it away.

**The Town Clerk's Reason.** "The town clerk appeased the people" (v. 35). God used the commonsense of the town clerk to quiet the people and to give peace to the Christians. He gave a beautiful testimony to Paul and his ministry. He pointed out that Paul and his companions did not (1) rob Churches—they did not preach for money, but for souls; (2) they did not blaspheme their goddess—their ministry was not one of denunciation. Paul preached the Gospel which wrought the change.

**Illustration.** As two gentlemen passed a beautiful estate, the one asked the other what was its value. "I don't know its actual value," was the answer, "but I know what it cost its late possessor." "How much?" "His soul." "What shall it profit a man?" (Matt. 16. 26).

## PAUL'S FAREWELL TO EPHESUS.

READ Acts 20. 17-38. LEARN Acts 20. 32. HINTS, Genesis 28. 1, Genesis. 48. 21, Deut. 31, Joshua 24, 1 Samuel 12, 2 Samuel 23, John 16, Luke 24. 50.

ON his way to Macedonia Paul calls for the elders of Ephesus to meet him at Miletus, where he delivers to them his most touching address.

**Faithful Service.** "Serving the Lord with all humility" (v. 19). Paul's object in speaking of his work was not to magnify himself, but to give to the elders of Ephesus an example of true service. He had served the Lord devotedly—"at all seasons;" humbly—not for his own good, but for the benefit of others; sincerely—"with tears;" thoroughly—publicly and from house to house.

**Holy Determination.** "I go bound in the Spirit unto Jerusalem" (v. 22). Paul had an inward conviction begotten of the Spirit that he should take the Gospel to other towns and cities, and although he had a presentiment that opposition and persecution awaited him wherever he would go he was determined to carry out his holy purpose. Paul considered his life of no value compared with the value of the souls of men.

**Needful Warning.** "Take heed to yourselves and to the flock" (v. 28). Every believer belongs to the Lord, having been purchased by His precious blood. He protects them from enemies without and from traitors within. To this end He has raised up and fitted by the Holy Spirit shepherds whose business is (1) to shield them from harm; (2) to feed them with the Word of God. Paul's counsel to these shepherds was to watch themselves, for we accomplish more by what we *are* than by what we say.

**True Comfort.** "I commend you to God, and to the Word of His grace" (v. 32). Paul commends them to the unchanging, ever-faithful God as their sure refuge and shield. Men would fail and change, but God would remain faithful and true. His unerring Word was to be their guide, and His grace would ever be at their disposal to help. What an invaluable legacy! Their business in the world was to support the weak and help the poor (v. 35).

**Illustration.** Luther when pressed to stay away from the Diet of Worms, where he was to be tried for heresy, said to the messenger, "Go, tell you master that though there should be as many devils as there are tiles on its roofs, I would enter it." Paul, like Luther, was prepared to face death itself in order to get men and women saved.

## JOSHUA, THE TRUSTY LEADER.

READ Joshua 1. 1-18. LEARN Isaiah 55. 4. HINTS, Hebrews 2. 10, 5. 9, Isaiah 49. 8-10, John 10. 9, Revelation 7. 17.

JOSHUA, whose name means "Jehovah is salvation," was the successor to Moses. "Jesus" is the Greek form of the same name (Heb. 4. 8).

**Moses' Successor.** "The Lord spake unto Joshua the son of Nun, Moses' minister" (v. 1). Joshua had been the young servant of Moses all through the desert experience of the people. He fought against the Amalekites, and was one of the faithful spies who brought a good report of the land. His experience in the wilderness fitted him for the position of successor to Moses. His services to the people typified those rendered to us by the Saviour (Heb. 5. 8).

**Promised Help.** "As I was with Moses, so I will be with thee" (v. 5). The Lord had promised the land of Canaan to the children of Israel, and He now confirms that promise to Joshua. The death of Moses, which was typical of the death of Christ, was necessary before the land could be entered. There were enemies to be faced, but there was no need to fear, for the Lord's promise was, "Not any man shall be able to stand before thee" (Deut. 11. 25). The Lord Jesus is the Captain and Leader of His people to-day, and although there are many enemies, under His leadership we shall conquer every foe.

**God's Righteousness.** "Observe to do according to all the law" (v. 7). Joshua's hope of victory depended upon his adherence to the law of the Lord. God's righteous requirements must be carried out. In order to do God's work in God's way Joshua had to be a student of God's Word. Our great Exemplar, the Lord Jesus, in the wilderness met every onslaught of the enemy with a shaft from God's Word, and thereby conquered Satan.

**Promised Obedience.** "Whosoever will not hearken unto thy words shall be put to death" (v. 18). The people promised their new leader perfect obedience, and the penalty for disobedience to Joshua was to be death. The Lord Jesus commands all men everywhere to repent, but they who refuse to bow to Him now will perish.

**Illustration.** When Caesar was crossing the Adriatic in a small vessel the boatman looked and was afraid. Caesar exclaimed, "Fear not; you carry Caesar." Thank God we have a greater either than Caesar or even Joshua with us—the Lord Jesus Christ (Rom. 8. 31).

## VICARIOUS SUFFERING.

ON the 6th of July, 1881, a most devastating storm smote the country around Boone, Iowa. In an hour's time the Des Moines River rose six feet. Before the fierce force of the wind many buildings fell. Kate Shelly was looking out of the window of her home and saw, through the darkness and storm, a locomotive headlight. In a second it dropped suddenly from sight, and Kate knew that the Honey Creek bridge was gone, and that that train had plunged into emptiness. There was no one at home except her mother and her little brother and sister, and she herself was barely turned sixteen. She knew that the thundering express train was due in a little time, and that if it were not warned of the destroyed bridge over Honey Creek it too would go plunging down into the abyss. She hurried out into the storm. She gained the railroad track, and fast as the awful force of the terrible wind would let her, struggled on toward Moingona, a station about a mile from Honey Creek. To reach the station she must cross a trestle bridge over the Des Moines River, standing unsheltered in the teeth of the storm, and full five hundred feet in length. She crept upon the bridge. The wind blew at her; the rain dashed at her; the lightning flashed around her; the thunder seemed to tread the very timbers to which she clung and shake them. She almost lost her balance. She just escaped falling through into the raging waters. It was pitch dark. The only light was the lightning's lurid flash. Not a moment was to be lost. Brave Kate Shelley crept swiftly on; gained the ground on the other side; she sped to the station; she gasped her story; she fell unconscious. Telegrams flashed along the wires, "Honey Creek bridge is gone!" The express train, crowded with men and women and little children, thundering on, was stopped in time. Brave Kate Shelly had saved them all.

And now, as you ponder this true tale, do you not see how she really, vicariously did take upon herself all the awful, threatening danger about that crowded train, and uprearing the mace of her devotion between it and the danger, did defend from that danger the crowded train? So the Saviour bore our sins in His own body on the tree, took them upon Himself, received upon Himself the doom, and expiated them.

WAYLAND HOYT.

## HANDFULS OF HELP.

### The Light and Lightbearers.

#### THE LIGHT.

- |   |                                  |
|---|----------------------------------|
| <p>1. The people that sat in darkness saw a great Light; and they that dwell in the land of the shadow of death, upon them hath the Light shined, - - - - -</p> | <p>Isa. 9. 2<br/>Matt. 4. 16</p> |
| <p>2. That is the true Light, that lighteth every man that cometh into the world, - -</p>   | <p>John 1.4,5,9</p>              |
| <p>3. I am the Light of the world, - - -</p>  | <p>John 12. 46</p>               |
| <p>4. As long as I am in the world, I am the Light of the world, - - - - -</p>  | <p>John 9. 5</p>                 |
| <p>5. He that followeth Me . . . shall have the Light of life, - - - - -</p>  | <p>John 8. 12</p>                |
| <p>6. In Him was life, and the life was the Light of men, - - - - -</p>   | <p>John 1. 4</p>                 |

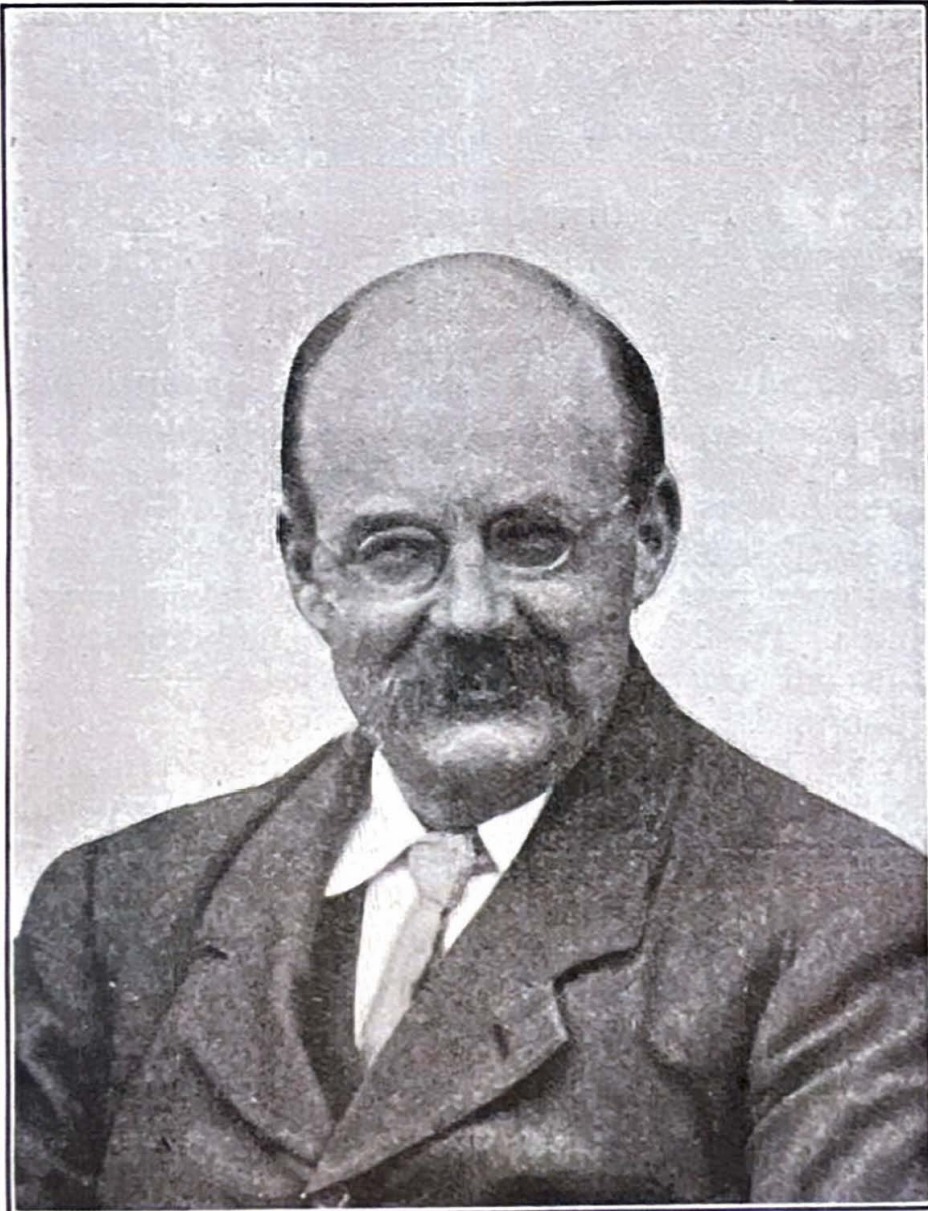
#### LIGHTBEARERS.

- |  |                       |
|--|-----------------------|
| <p>1. God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, -</p>          | <p>2 Cor. 4. 6</p>    |
| <p>2. Ye were sometimes darkness, but now are ye light in the Lord : walk as children of the light, - - - - -</p>  | <p>Eph. 5. 8</p>      |
| <p>3. Put on the armour of light, - - -</p>  | <p>Rom. 13. 12</p>    |
| <p>4. Shine ye as lights in the world, - margin,</p>   | <p>Phil. 2. 15</p>    |
| <p>5. Let your light shine, that men may see your good works, and glorify your Father which is in heaven, - - - - -</p>  | <p>Matt. 5. 16</p>    |
| <p>6. Ye are My witnesses, saith the Lord, . . . whom I have chosen ; that ye may know and believe Me, and understand that I am He, . . . and beside Me there is no Saviour, - - - - -</p> | <p>Isa. 43. 10-12</p> |
| <p>7. This people have I formed for Myself ; they shall show forth My praise, - - -</p>  | <p>Isa. 43. 21</p>    |
| <p>8. Chosen . . . that ye should show forth the praises of Him who hath called us out of darkness into His marvellous light, -</p>  | <p>1 Peter 2. 9</p>   |
| <p>9. John came to bear witness of the Light ; that all men through him might believe. He was not that Light, but was sent to bear witness of that Light, - - -</p>                        | <p>John 1. 7, 8</p>   |



## HELPING ONE ANOTHER.

THE man who carries a lantern in a dark night can have friends all around him, walking safely by the help of its rays, and he not defrauded. So he who has the God-given light of hope in his breast can help on many others in this world's darkness, not to his own loss, but to their precious gain.—*H. W. Beecher.*



**HARRY TRIBE, Portsmouth.**

## A SCHOOLMASTER'S LETTER.

BY the Home-call of HARRY TRIBE on the 24th April, 1922, at the early age of fifty, Portsmouth has suffered a very great loss. A man of charming personality, he endeared himself to all, and those who knew him best loved him most. He always had a sunny smile and a word of cheer for everybody, and very many will fondly cherish his memory. As a member of the teaching profession he had a most successful career, and was highly esteemed by all with whom he has worked. Since 1916 he had been

### Headmaster of the Technical College

Demonstration School, Wimborne Road, where he had the respect and love of the boys and also of the staff. Mr. Tribe was also lecturer in mathematics at the Municipal College evening classes, and was greatly appreciated by all the students who came under his tuition. Brought to a knowledge of the Lord Jesus Christ as his own personal Saviour at an early age, he has always taken a decided stand as a Christian, and lost no opportunity of witnessing for Christ. It was his greatest joy to be in service for the Lord, and he was ever ready to proclaim the Gospel story.

In 1919 whilst residing in the country he was baptised as a believer in the Lord Jesus Christ according to the teaching of the New Testament, and associated himself with the company of Christians meeting in the Gospel Hall at Bedhampton. Since he again took up residence in Portsmouth he has met with the Lord's people in Rudmore Hall, where his Gospel preaching and ministry, and also his help in both Sunday school and Bible class; has been greatly appreciated and blessed.

For some time he had been failing in health, and during the last six months has suffered intense pain from an internal malady. He was wonderfully sustained by God, and constantly witnessed to His love and unfailing grace. He said on one occasion to a brother visiting him, "God has made no mistakes. He has led by a rough way—not the way I would have chosen; but even now I can see that all the way He led was good." Speaking of his suffering, he said, "I do not want any one to think hardly of my Lord because I have been afflicted; it is just a sign of His great love." Only a few days before his death he gave this testimony, "Jesus has been all that He said He would be,

## A Schoolmaster's Letter.

right to the very end. He is the only One to trust." He has always given clear testimony as to the foundation of his hope for eternity, but he delighted to emphasise it still more during his illness on every occasion that afforded him opportunity. At one time when some reference had been made to our Lord's words, "Rejoice because your names are written in Heaven" (Luke 10. 20), he said, "Yes! If you could look into the Book of Life you would see written, HARRY TRIBE, a sinner saved by grace and washed in the Blood of the Lamb."

On the very last day in which he had strength to write he addressed the following letter to his boys at the Wimborne Road School:

"MY DEAR BOYS,—I was hoping before this to have been able to come back to school again, but this pleasure has been denied me. However, if I cannot come personally, I can write you a letter and express some of the many thoughts I should have told you of had I been able to come to Wimborne Road.

It may be news to many of you that for some time I have attended school just as you are doing now. Of course you would like to know its name—it is

### God's School of Suffering

and pain. Some of the lessons taught here I have found very difficult to learn, but my teacher, the Lord Jesus Christ, has been so patient with me that many of the things I could not understand are now being made clear and plain.

The first lesson I learned was patience—(1) Patience to bear disappointments. This was a very, very hard lesson. (2) Then there was patience to bear pain cheerfully. This I found difficult to learn, but not nearly so difficult as lesson No. 1.

The third lesson—complete trust and confidence in God and His Word—was, to me, rather easy, and I suppose that was because I have sought for many years to make God's Word my guide, and Christ my daily companion.

I can just imagine some little boys saying that is a funny school to go to, and what

### Funny Lessons they are to Learn.

But there is a still more funny thing about this school.

## A Schoolmaster's Letter.

You will remember that no boy ever entered the Secondary or Junior Technical School because certain lessons were taught in his ordinary school—if he has been successful, or will be successful in passing, he had done so because of his own hard work.

In the school I am attending we are being trained for Heaven, but the wonderful part about it is this, our right to enter Heaven is not dependent on what we have done, but rather on what Christ has done for us. He died in our stead that He might bring us to God. Isn't it wonderful! Now you can understand why I am so eager to learn my lessons well, so that I might be a credit to my Lord.

Thank you very much for your prayers on my behalf. Remember, boys, if God does not answer your prayers in the way you think He ought, it is not because He does not hear, but because if He has to say No! it is the best answer He can give.

Please give my love and best wishes to your parents. With much love to you all. Your sincere friend,

HARRY TRIBE."

On 28th April, 1922, fully two thousand people gathered in the Milton Cemetery to pay him their last tribute of respect. The entire staff and scholars of the school were also present, and the boys led the congregation in the singing of those grand hymns, "Rock of Ages" and "Jesus, Lover of my Soul." P. H. Palmer and Reuben Scammell gave suitable addresses at the funeral service, and an appeal made to the unconverted to trust the Saviour.

May grace be given to many to follow the faith of this dear servant of Christ, who now rests from his labours. R.S.

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### THROUGH THE BIBLE DAY BY DAY.

WE see this month the close of David's wonderful life. One of the last things he did was to "build an altar unto the Lord," and offered burnt offerings and peace offerings (2 Sam. 24, 25). Solomon, in grace, is chosen and made king, and begins his reign with a humble desire for wisdom from God (1 Kings 3. 9).

#### SEPTEMBER READINGS IN 1 KINGS.

DATE.	Ch. Verses.	DATE.	Ch. Verses.	DATE.	Ch. Verses.	DATE.	Ch. Verses.
1 Fri.	1 5-20	9 Sat.	3 1-15	17 Sun.	7 1-14	25 Mon.	8 50-60
2 Sat.	1 21-31	10 Sun.	3 16-28	18 Mon.	7 15-20	26 Tue.	9 1-14
3 Sun.	1 32-43	11 Mon.	4 1-21	19 Tue.	7 27-30	27 Wed.	9 15-28
4 Mon.	1 44-53	12 Tue.	4 22-34	20 Wed.	7 40-51	28 Thu.	10 1-8
5 Tue.	2 1-10	13 Wed.	5 1-18	21 Thu.	8 1-13	29 Fri.	10 9-18
6 Wed.	2 11-25	14 Thu.	6 1-12	22 Fri.	8 14-20	30 Sat.	10 19-20
7 Thu.	2 26-30	15 Fri.	6 13-24	23 Sat.	8 27-37		
8 Fri.	2 37-40	16 Sat.	6 25-38	24 Sun.	8 38-40		

## POINTS FOR TEACHERS.

**Costliness of Sin.** The costliest thing in the world is sin. It costs purity of conscience, and costs the favour of God. It will cost at the last the loss of Heaven. The sin of grieving the Holy Spirit has cost many a one everlasting perdition.

**Grand Truths.** The old Bible truths are the freshest after all. They have a perennial grandeur, like the Alps, at every new view of them; they have a perennial sweetness, like that honey which is set before you every morning on your Swiss mountain rambles.

**Flattering.** The Devil often pats us on the back with our public preaching, but never with the times we are on our faces before God in secret.

**"A Thrust."** The word "sermon" signifies a thrust, and it must be made "the sword of the Spirit, which is the Word of God," handled with energy and effect. Keep to facts and to doctrines which stir the conscience and affect the heart. God's truth is adapted to man, and God's grace adapts man to it. Preach, then, Christ always and evermore. He is the whole Gospel.

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### ACTS AND FACTS.

**General Von Moltke**, probably the greatest of modern strategists, was in bed when the news came that the French had declared war against Germany. An aide-de-camp awoke him with the intelligence, upon which Von Moltke's sole comment before going to sleep again was, "Second pigeon-hole on the right, first tier." There the amazed aide found a bundle of papers containing mobilisation plans and an outline of the campaign against the French—everything that was needed was ready. Another great organiser could say, "I am ready" (Rom. 1. 15).

**Michael Angelo** once showed a friend an unfinished piece of sculpture in his studio. Calling upon him again after a lapse of time, the friend was surprised to see apparently little progress. The great master showed him how he had rounded a limb here, smoothed a roughness there, put in a touch of expression yonder. "But these things are trifles," said his friend. "Yes," replied the great master; "but trifles go to make up perfection, and perfection is no trifle." The "littles" mean ruin (Prov. 6. 20) or rejoicing (Luke 19. 17).

## JUST THE SAVIOUR YOU NEED.



SUITABLE for blackboard, canvas, or card lesson. First draw big word, then others as you come to them. Any teacher can adapt to fit any size of class or age of hearers.

**L**ET us take a very simple lesson from that sweetest of Bible words—SAVIOUR. First we will think of **NO SAVIOUR**. A boy might read Hosea 13. 4: "There is *no Saviour* beside Me." A girl, Isaiah 43. 11: "Beside Me, there is *no Saviour*." Most of us have seen a dead man or boy on the seashore, who perished because there was *no saviour* at hand. So we will be lost for ever unless we come to the Saviour *now*. Next is

**A SAVIOUR**. The superintendent will read Luke 2. 11: "Unto you is born *a Saviour*." Jesus was born, lived, and, best of all, died for us. Hence He is the Saviour of all who come to Him. A Saviour—Immediate, Luke 8. 44; Able, Hebrews 7. 25; Unchanging, Hebrews 13. 8. Next we come a step farther and put

**THE SAVIOUR**. This boy will read John 4. 42: "This is indeed the Christ, *the Saviour* of the world." *The* is definite, it excludes all others. "Neither is there salvation in any other" (Acts 4. 12). If we are to be saved at all we can only be saved by the Lord Jesus. Not merit, or prayers, or Sunday school, or family connection, but faith in *the* Saviour. Believe on Him and you will be able to say, with David of old (2 Sam. 22. 3),

**MY SAVIOUR**. Not only A, or THE, or OUR, but MY. Rest not till you can say, I was a sinner, unable to save myself; I came to Jesus as I was, He received me, HE SAVED ME, and now, praise His Name, He is MY Saviour.

It is ever well to have a striking conversion like that of C. H. SPURGEON, through the text "Look unto Me, and be ye saved" (Isa. 45. 22), as a closing incident. Yet ever remember there is nothing more impressive to young folks than to tell your own conversion, and make an appeal for decision, as a finish to the lesson. HYP.

## SUBJECTS FOR SPEAKERS AND STUDENTS.

### Prayer is to be—

1. In Faith, - Mark 11. 24
2. In the Spirit, Jude 20.
3. To the Father, John 15. 16
4. In the Son's Name,  
John 14. 13, 14
5. Illimitable, Matt. 21. 22
6. According to God's Will,  
1 John 5. 14
7. In Communion,  
John 15. 7. 14 T.R.D.

### Jesus Turned.

1. To seeking ones,  
Isa. 1. 38
2. To following multitude,  
Luke 14. 25
3. To backsliding disciple,  
Luke 22. 16
4. To impulsive disciple,  
Matt. 16. 23
5. To trembling believer,  
Mark 5. 30 R.L.B.

### What God Knows.

1. Our bodies, - - - Psa. 103. 14; 1 Kings 19. 1
2. The secrets of our hearts, - Psa. 44. 20, 21; Luke 1. 4
3. Those things which we need, Matt. 6. 5-8; Phil. 4. 19
4. Those who are His, - - - 2 Tim. 2. 19
5. Those who trust in Him, - Nah. 1. 7; 2 Peter 2. 4-8
6. All things, - - - 1 John 3. 20, 21 A.P.

### Christians.

"The disciples were called of God  
Christians first at Antioch"(Acts 11. 26).

- C**hildren of God,  
Rom. 8. 16
- H**eirs of God,  
Rom. 8. 17
- R**edeemed of God,  
Rev. 5. 9
- I**mitators of God,  
Eph. 5. 1
- S**ervants of Christ,  
Eph. 6. 6
- T**emple of God,  
1 Cor. 3. 16
- I**mage of God,  
Rom. 8. 29
- A**pproved unto God,  
2 Tim. 2. 15
- N**ew Creatures,  
2 Cor. 5. 17
- S**alt of the Earth,  
Matt. 5. 13
- "Walk worthy." R.L.B.

### Seven Aspects of Love.

1. Manifested, -1 John 4. 9
2. Commended, Rom. 5. 8
3. Bestowed, -1 John 3. 1
4. Enjoyed, -Rom. 5. 5
5. Perceived, -1 John 3. 16
6. Perfected, -1 John 2. 5
7. Triumphant, Rom. 8. 39  
J.S. FS.

### Things "of God."

1. The Gospel of  
God, - -Rom. 1. 1
2. The Son, - - ,, 1. 4
3. The Beloved, - ,, 1. 7
4. The will, - - ,, 1. 10
5. The power, - ,, 1. 16
6. The righteous-  
ness, - - ,, 1. 17
7. The wrath, - ,, 1. 18
8. The glory, - ,, 1. 23
9. The truth, - ,, 1. 25
10. The judgment ,, 1. 32  
H.K.D.



## A SUN AND SHIELD.

**T**HE glories of God, and the blessedness of trust in Him, cluster round this twofold expression.

**Thy Light our Light** (Psa. 36. 1-12). Divided into three parts, this song strikes its highest note in verse 9, "In Thy light shall we see light." The spirit of wickedness is described, and that oracle finds an echo in the singer's heart. In New Testament language it is the Spirit that now worketh in the children of disobedience. Now as then, God is our refuge. The Psalmist brings the glories of earth and sky to describe the magnificence of His attributes; His lovingkindness, His faithfulness, His righteousness, and His judgments.

**Light of Thy Countenance** (Psa. 4. 1-8). A prayer, an address, an entreaty, an inquiry, and a note of thanksgiving make up this song. It is a prayer of confidence, the outcome of a good conscience and of the blessedness of past experiences (1 John 3. 21); an address upbraiding the scoffer, and informing him of the steadfastness of God's purposes (2 Tim. 2. 19). The inquiry is that of the worldling, whose heart is unsatisfied, while the Psalmist answers in the confidence that if the Lord's countenance is light upon him he has gladness, rest, and safety.

**Looked and Lightened** (Psa. 34. 1-22). Recounting the Lord's blessings, the enlightened one calls upon others to join with him in exalting His Name, and in the doing of this shares the blessings with the humble. It is always so. Every blessing experienced, every victory, or delivery accomplished is first an occasion of thanksgiving, and, secondly, spoil won from the hand of the enemy, to be turned to account in the succour of fellow-sufferers.

**Showed us Light** (Psa. 118. 14-29). Here we are dealing with what is undoubtedly prophetic, and what has been in part fulfilled in the Messiah. The stone set at naught is now the head of the corner. The day of His authority is here, and with it life and immortality have been brought to light. Here response to light received is submission and sacrifice (Rom. 12. 1).

**Thy Keeper, thy Shade** (Psa. 121. 1-8). Surely a song of Israel's future glory and security, the pledge of which is contained in Psalm 118. It is to the believer to-day the song of abiding comfort, for He is able to save to the uttermost all that come unto God by Him (Heb. 9. 25). J. H.



## THE PASSOVER—A TYPE OF CHRIST.

READ Exodus 12. 1-28, and 1 Corinthians 5. 7-8.

### I.—The Animal Selected was Typical.

(a) A lamb, harmless, gentle, patient.

(b) Without blemish. Christ was spotless, etc.

(c) It was to be set apart four days, that is, it was to be selected on the tenth day and killed on the fourteenth. Christ was proclaimed in types and shadows for 4000 years—suffered in the *fourth* year of His ministry—entered Jerusalem in triumph four days before He died.

(d) It was to be killed, and the flesh roasted with fire. Fire is the emblem of God's wrath. On the Cross Jesus was the sacrifice, and fire from Heaven consumed His humanity.

(e) It was to be killed between the two evenings—between 3 and 6 o'clock, and Jesus died at the ninth hour, or 3 o'clock.

(f) Not a bone was to be broken. And not a bone of our Lord's precious body was broken (John 19. 32-36).

### II.—The Blood was Typical.

(a) It had to be applied—sprinkled on the doorposts, denoting an open profession of Christ. It was not to be sprinkled on the threshold—the blood of Jesus is so precious in God's sight that it must not be trodden on even in symbol.

(b) It was to be the means of preservation. "When I see the blood, I will pass over."

### III.—The Eating of the Lamb was Typical.

(a) It was to be eaten. Jesus said, "Except a man eat My flesh and drink My blood, he hath no part in Me."

(b) The whole of the lamb was to be eaten; we must feed upon a whole Christ—Christ in His entirety, Christ and His yoke, Christ and His Cross, as well as Christ and His crown.

(c) It was to be eaten with bitter herbs. They were to remember Egypt's bitter bondage, and we must remember our sin. If sin be bitter, Christ will be very sweet.

(d) It was to be an "ordinance forever." As long as we live, we must continue to feed on Christ, for it is only as we feed upon Him and His Word that we shall grow strong spiritually.

## PAUL ASSAULTED IN JERUSALEM.

READ Acts 21. 17-29. LEARN John 17. 14. HINTS, Phil. 1. 12, Psalm 76. 10.  
Acts 8. 4, 2 Timothy 2. 9, Romans 8. 28.

PAUL was willing to become all things to all men, if by any means he could reach his countrymen with the Gospel.

**Paul's Report.** "He declared particularly what things God had wrought among the Gentiles" (v. 19). Paul, in a modest manner, gave a report of the progress of the Gospel. Observe that Paul does not mention himself, he was only an instrument, it was God who gave the increase. The result of Paul's account was that they all glorified God, for from Him all true blessing comes (v. 20).

**Law Observance.** "Thou teachest to forsake the law" (v. 21). There were numbers of Jewish believers amongst the converts who had not been completely delivered from the law of Moses. They believed that Jesus was Messiah, but they also believed that the teaching of Moses must be observed. They had been informed that Paul taught contrary to the law. The same complaint was made against our Lord. The Lord Jesus did not come to destroy the law, but to fulfil it. By His death He fulfilled every righteous claim of the law, and now salvation is offered to the sinner on the ground of *grace*.

**Doubtful Advice.** "Do therefore this that we say to thee" (v. 23). Afraid of the Jews, James and the elders advised Paul to show them that he was not against the law. This action of Paul's has been called a compromise to prejudice, but not to principle, for we may be sure Paul would not give way for a moment on the question of salvation by grace apart from the works of the law.

**Jewish Opposition.** "The Jews laid hands on him" (v. 27). Paul was dragged out of the temple by infuriated Jews. The captain of the city guard was obliged to intervene, and putting chains on Paul, carried him into the castle of Antonia. The result of all this opposition was that Paul was brought as a witness to the truth before governors, rulers, and kings. In this way the Gospel was spread (Rom. 8. 28).

**Illustration.** Dr. Alexander lay adying, and a friend misquoted 2 Timothy 1. 12 thus, "I know *in* whom I have believed," at which the departing saint exclaimed, "No, no, don't put even a preposition between me and my Lord. 'I know whom I have believed.'" Christ is enough in life or in death for time or eternity.

## PAUL'S ARREST.

READ Acts 21. 30-40. LEARN 1 Peter 4. 16. HINTS, Phil. 1. 29, 2 Timothy 3. 12,  
1 Peter 3. 14, Hebrews 11. 25.

SATAN opposes the Gospel, and his agents, the Jews, seek to kill Paul; but God protects His servant.

**Jewish Complaint.** The complaint of the Jews was that Paul and his companions taught against the people, meaning, doubtless, that he declared in his Gospel that Jew and Gentile stood on the same level before God. They also complained that they taught against the law, whereas the Gospel of Jesus Christ established the law. Further, they affirmed they spoke against the temple, whereas Paul taught the people that God was not confined to temples made with hands, and that men could pray anywhere.

**Groundless Charge.** "Whom they supposed Paul had brought into the temple" (v. 29). They blamed Paul for bringing a Gentile into the inner court of the temple, where no uncircumcised person was permitted to enter. They had seen a Gentile with Paul on the streets of the city, and supposed that he had taken him into the temple. It was mere supposition, and was utterly false. Like his Master before him, the Jews told lies about Paul. They had just one thing before them, they wanted his death.

**Cruel Treatment.** "They left beating Paul" (v. 32). The Jews treated Paul most cruelly. They forcibly drew him out of the temple, and without judge or jury commenced to beat him. But for the timely intervention of the Roman captain and soldiers they would have murdered the Apostle. Such was their hatred that they would not wait until Paul had a fair trial. How like the treatment given to our Lord (Isa. 53. 7).

**Timely Protection.** "The chief captain took him" (v. 33). But for the timely interference of the chief captain and the Roman soldiers the infuriated mob would have torn Paul from limb to limb. The captain was anxious to preserve the public peace, but God used him and his soldiers to protect His servant. Observe that the same language is used by the mob against Paul as was used by the Jews against the Saviour, "Away with him." As the world hated Christ, so does it hate His followers.

**Illustration.** George Chesterman, of Corunna, took Henry Dyer to visit a brother in a dungeon in Spain. On coming out Mr. Dyer in his own expressive way exclaimed, "I have never visited the Lord in prison before" (Matt. 25.36).

## PAUL'S TESTIMONY TO THE JEWS.

READ Acts 22. 1-22. LEARN 1 Peter 3. 15. HINTS, Luke 21. 12-15, Matthew 10. 19, 20, Acts 5. 32, Acts 10. 43.

A PRISONER in the hands of the soldiers, Paul, at his request, was granted liberty to speak to the people from the stairs of the Castle.

**A Bitter Opponent.** "I am verily a man which am a Jew" (v. 3). Paul was a Jew, born in a Roman city named Tarsus. When quite young he was brought to Jerusalem and educated under Gamaliel, a famous doctor of the law. In those days he hated Christianity, and, as he puts it, "I persecuted this way unto the death" (v. 4). He dragged helpless women to prison; little wonder he called himself "the chief of sinners."

**A Sudden Arrest.** "Suddenly there shone from Heaven a great light" (v. 6). Paul was arrested by the grace of God on the Damascus road. He was blinded by a light from Heaven and stopped on his mad career. He could go no farther; how quickly God can pull the sinner up. God's grace humbles the sinner before it exalts him.

**A Divine Call.** "One Ananias, a devout man, came unto me" (vv. 12, 13). Ananias divinely directed was the means of bringing the darkened man into physical and spiritual light, and into contact with Christians. He also informed Saul that God had chosen him to be a witness, and that three things were necessary if he were to be a faithful witness. (1) He must know God's will—revealed in the Scriptures; (2) see the Just One, not necessarily with physical eyes, but with the eye of faith; (3) hear His voice, which is the privilege of every Christian.

**A World-Wide Commission.** "I will send thee far hence unto the Gentiles" (v. 21). Paul had a special revelation from the Lord, telling him that the Jew would reject his testimony, and that his especial mission was to the Gentiles. In other words, Paul's parish was the world, and his message was for all men. On mentioning the Gentiles the Jews would have killed him. God loves Jew and Gentile alike, and Christ died for all: "there is no difference" (Rom. 3. 19).

**Illustration.** Somebody suggested to Dr. Joseph Parker, the great London preacher, that it was a mystery that Jesus should have chosen Judas. Parker replied, "There is a far greater mystery to me than that, namely, that Jesus should have chosen me" (1 Cor. 1. 27, 28).

## PAUL BEFORE THE SANHEDRIM.

READ Acts 23. 1-11. LEARN John 11. 25. HINTS, Isaiah 53. 7, Matthew 27. 14, Mark 15. 5, Luke 23. 9, 1 Peter 2. 23.

PAUL spent a night in prison, and the following day he was given the opportunity of explaining before the Sanhedrim his part in the riot the previous day.

**Good Conscience.** "I have lived in all good conscience" (v. 1). When persecuting the Christians Paul had a good conscience, for he believed he was doing God's service. In order to be a correct rule of life conscience requires to be enlightened by the Word of God. When doing wrong Paul believed he was doing right.

**Gross Injustice.** "Ananias commanded them to smite him on the mouth" (v. 2). It is against all law, human and divine, to condemn a man unheard or to beat him unless he deserves it. Paul spoke out strongly against this inhuman treatment, and immediately afterwards apologised for his hasty language. In this matter Paul was a contrast to the Saviour, who, when being led like a lamb to the slaughter, "opened not His mouth."

**Dividing Truth.** "There arose a dissension between the Pharisees and the Sadducees" (v. 7). Paul's judges were composed of both Pharisees and Sadducees, who had really nothing in common but one thing—hatred to Paul. Herod and Pilate, who had been enemies, became friends over our Lord. Seeing the composition of the bench of judges, Paul skilfully turned them from judging him to judging and opposing one another.

**Needed Encouragement.** "Be of good cheer" (vv. 10, 11). Paul told his judges that it was really the truth of God that was being judged, and especially the hope and resurrection of the dead. The coming of the Messiah was the hope of the Jew then, and the coming of the Saviour is the hope of the Church to-day. When He comes the saved dead will be raised and the living saints will be changed (1 Cor. 15. 23). In the midst of the opposition the Lord in person came to cheer His downcast servant.

**Illustration.** A man in England was being tried on a serious charge. The lawyer proved his case; the jury returned a verdict of guilty; the judge passed a severe sentence, and the man throughout remained perfectly calm. He thereupon produced the Royal pardon which he had by some means obtained. This explained his calmness. "Being justified by faith, *we have peace.*"

## GIDEON VALIANT FOR GOD.

READ Judges 6. 11-24. LEARN 1 Corinthians 1. 27. HINTS, Acts 7. 34, 2 Chron. 36. 16, Judges 10. 16, Hosea 11. 8, Luke 19. 41.

GOD is never without His witness. In the darkest day He can find a man out and out for Himself. These men are generally found in most unexpected places.

**Israel's Sin.** "The children of Israel did evil" (v. 1). They failed to drive out the inhabitants of the land as God had commanded; they forsook the Lord and became idolaters like the people (v. 25). The Lord delivered Israel into the hand of Midian for seven years. God's righteous law demands that every sin must be punished either in the person of the sinner or a suitable substitute. God's boundless grace has provided that Substitute in the gift of His only begotten Son (John 3. 16).

**Gideon's Call.** "The angel of the Lord appeared unto Gideon" (v. 12). Gideon was threshing wheat in the winepress when the heavenly messenger visited him. Gideon's family was poor, and he was the least of them all; God always takes up the weak and the humble to do His work. The salutation of the angel that he was a mighty man and the Lord was with him must have sounded strange to Gideon. Man looks on the outward appearance, but God looks at the heart (Matt. 6. 4).

**Divine Help.** "Surely I will be with thee" (v. 16). Gideon was a humble-minded man, and when told of the honour conferred upon him he confessed that he was poor and weak (v. 15). God's promise to be with him made all the difference between weakness and strength. God and Gideon were quite able to defeat Midian. The believer has many and mighty enemies to-day, but he also has the Lord with him, and if God be for us who can be against us.

**Gideon's Fitness.** "Gideon made ready a kid" (v. 19). Gideon recognised if he were to be right before God a sacrifice was necessary. He was also right before men, for he threw down the altar of Baal that his father had. Confession of Christ should begin amongst our own friends. We will meet with opposition there, but just as Gideon overcame by faith, so shall we win the victory through faith in the Lord Jesus (Heb. 11. 32).

**Illustration.** "He died like a lamb," said one to a Christian worker. "But did he live like a lamb?" inquired the veteran. Balaam tried to live a sinner and die a saint; Gideon on the other hand lived for God.

## HANDFULS OF HELP.

### The Eternal Trinity.

- I. God the Source, Christ the Medium, the Holy Ghost the Communicator, Ps. 2. 7; Eph. 2. 14; Jno. 16. 14
- II. The Father, the Word, and the Holy Ghost: these three are One, - - - - 1 John 5. 7
- III. The Trinity. The Spirit of Truth, which proceedeth from the Father, shall testify of Me, - - - - - John 15. 26
- IV. The unity of purpose in the Trinity, as seen,

#### *In Creation* (Gen. 1. 1, 2, 26).

1. In the beginning God created, - - - Gen. 1. 1
2. The Spirit of God moved, - - - Gen. 1. 2
3. In the beginning was the Word, - - - John 1. 1
4. Without Him was not anything made that was made, - - - - - John 1. 3
5. And God said, Let us make, - - - Gen. 1. 26

#### *In Manifestation* (Matt. 3. 16, 17).

1. The Word was made [became] flesh and dwelt among us, - - - - - John 1. 14
2. He saw the Spirit of God descending like a dove, and lighting upon Him; and lo, a voice from heaven, saying, This is My beloved Son, - - - - - Matt. 3. 16, 17

#### *In Revelation*

1. I am God . . . declaring the end from the beginning; and from ancient times the things that are not yet done, - - - Isa. 46. 9, 10
2. I have told you before it come to pass, that when it is come to pass ye might believe, John 14. 29
3. When He, the Spirit of Truth, is come . . . He will show you things to come, - - - John 16. 13

#### *In the Work of Redemption* (Heb. 9. 14).

1. Christ . . . through the eternal Spirit offered Himself to God, - - - Heb. 9. 14

#### *In Co-operation of Purpose* (Heb. 10. 9-15).

1. Lo, I come to do Thy will, O God, - - - Heb. 10. 9
2. By one offering He hath perfected for ever them that are sanctified, - - - Heb. 10. 14
3. Sanctified by the Holy Ghost, - - - Rom. 15. 16

## HANDFULS OF HELP.

### The Eternal Trinity (*Continued*).

*In Relation between God and the Believer through Grace*  
(Gal. 4. 6).

1. God hath sent forth the Spirit of His Son  
into our hearts, crying Abba, Father, - Gal. 4. 6
2. Thus the unity of the Trinity makes the link  
between God and man, for we have access Eph. 2. 18  
to the Father, whose grace is the source of  
our salvation, through Christ the Medium,  
by the Holy Ghost the Communicator, - Eph. 2. 8

*In Co-operation in the Heart of the Believer* (Eph. 3. 16-19).

1. Strengthened with might by His Spirit in  
the inner man, - - - - - verse 16
2. That Christ may dwell in your hearts by faith, - verse 17
3. That ye may be filled with all the fulness of  
God, - - - - - verse 19

*In the Believer's Eternal Security* (Eph. 1. 3 ; 5. 13).

1. God the Father having predestinated us unto Eph. 1. 5  
the adoption of children by Jesus Christ  
to Himself in whom, after that ye  
believed, ye were sealed with that Holy  
Spirit of promise, - - - - - Eph. 1. 13

*In Fellowship* (2 Cor. 13. 14).

1. The grace of our Lord Jesus Christ, and the  
love of God, and the communion of the  
Holy Ghost be with you all. Amen, - 2 Cor. 13.14

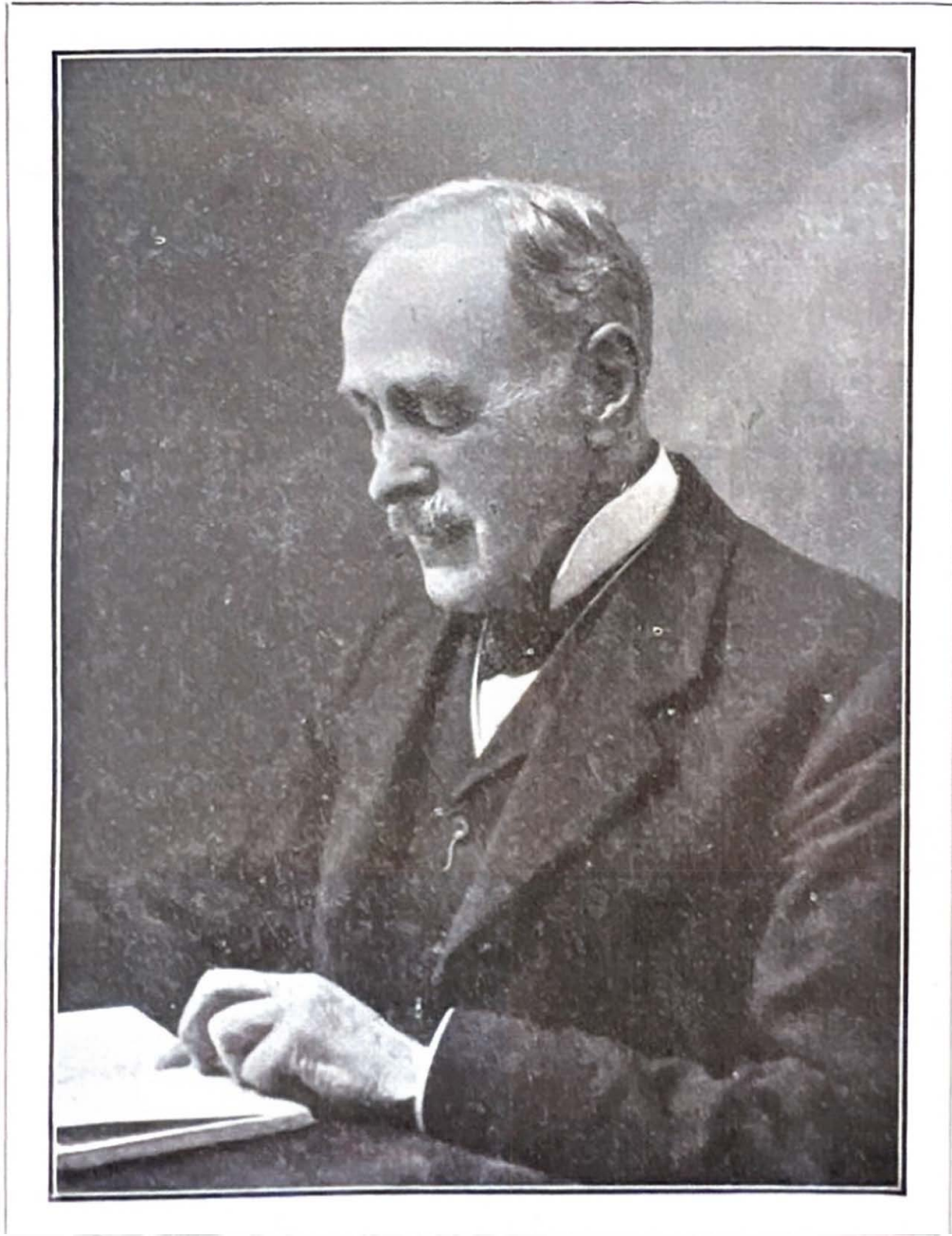
### In Shadow and Sunshine.

1. There shall be a . . . shadow in the day-  
time from the heat, - - - - - Isa. 4. 6  
I love the shade and sunshine too,  
When in them I can trace  
His tender mercies ever new,  
And all His wondrous grace.
2. Thou hast put gladness in my heart, . . . I will  
both lay me down in peace, and sleep, - Psa. 4. 7, 8  
Basking in the sunshine  
Of a Father's smile ;  
Satisfied with favour,  
We can rest awhile.
3. At evening time it shall be light, - - - Zech. 14. 7  
Thoughts of Himself in rich effulgence flow,  
Gilding life's chequered path with heaven's unsullied glow.



## HEAVENLY ILLUMINATION.

REMEMBER Hudson Taylor's words: "The Devil may fence us round, but he cannot roof us in; he cannot prevent us looking up." You set your face to the sun, and the sun lights up and illuminates your features; and you look unto God as your Sun, and you become radiant. A. T. PIERSON.



Dr. LACEY of Woolwich.

## DR. LACEY, of Woolwich.

THE inhabitant shall not say "I am sick!" What a wonderful day when that will be fulfilled, and there shall be no more pain and no more death, and yet, as is the case of all the work of Satan even now, where the results of sin abound, grace doth much more abound; and in the region of disease and pain the Lord, in His wonderful love, has given an ever-increasing knowledge of the cause and cure of many earthly ills. Not only are skill and wisdom given to combat the inroads of disease, but so often, as in the case of our dear friend the late Dr. THOMAS WARNER LACEY, these gifts are accompanied by a very deep realisation of the plague of sin and its only remedy. As he knew bodily illness and the necessary cure, so he knew the soul's sickness and the "Balm of Gilead" which alone, in the hand of the great Physician, could heal.

Dr. LACEY was born in Leicestershire, and studied at Guy's Hospital, London. Taking his first degree in 1869 he married early, and celebrated his golden wedding this year. He took his first practice in Woolwich as quite a young man, and with Woolwich he has been closely connected the greater part of his life, whether as a young practitioner or in advanced age, when during the recent war he was appointed Principal Medical Officer to the Royal Military Academy, and, attended every day in addition to carrying on his own private practice.

At the time of his "Home-call" on the 1st of August, 1922, he had been practising longer in Woolwich than any other doctor, and for over forty years he has endeared himself to his many patients and others by his unselfish desire to help, whether medically or otherwise. It hardly seems necessary to record the fact that his skill was constantly given to needy people regardless of any earthly reward.

The following incident, one of many similar cases, would illustrate Dr. Lacey's kindness. A poor widow, who was in terrible pain from pleurisy, had no one in the house who could help her. Dr. Lacey assisted her to bed, procured linseed, and made and applied a poultice which gave instant relief. Everything was subservient to his devotion to his Master, and his first and great desire was to see souls brought to Christ, and in personal dealing he was much used of God.

## Dr. Lacey, of Woolwich.

Brought soon after coming to Woolwich in early manhood to the certain knowledge of Christ as his own Saviour and Friend, Dr. Lacey felt the great necessity of being faithful with those whom he met. Many a person, both old and young, has had to thank God for the courage which, accompanied with gentleness and tact, would not be satisfied with an evasive or vague reply to the anxiety expressed about one's eternal welfare. He could not "heal the hurt...slightly." He was baptised as a believer at the Gospel Hall in 1881, and about 1885 he felt led to take the step of associating himself with those known as "Open Brethren," while at the same time he had a very large heart for all who were working for Christ by whatever name they might be known. For many years he was closely connected with the Bible Society, Christian Colportage Association, and other activities, including the Woolwich Conventions held in the Town Hall.

In the Assembly his gifts were essentially those of a pastor, understanding how to comfort the mourner, deal with the wayward, visit the afflicted or "backslider." When the Chief Shepherd shall appear surely he will receive the crown of glory that fadeth not away, which is promised for the very difficult work of a pastor.

Although in his humility he considered that he had not the gift of an evangelist, yet the first time he ever preached in the Gospel Hall he was markedly used to the blessing of one now in the meeting.

He had suffered for some time from heart trouble, but was able to carry on his medical work to a limited degree, being happily able to hand over the more arduous part to his two sons who were in partnership with him. The sudden necessity for a serious operation for Mrs. Lacey came as a great blow, and although she sustained it and had recovered wonderfully it was too much for him, and on 1st August he succumbed after a few days' illness. The funeral took place at Plumstead Cemetery amidst a large assembly of people on 5th August, Mr. A. Milne Kyd taking the service. Dr. Lacey is much mourned, not only by the Assembly where he is greatly loved, but in many homes in Woolwich and Plumstead. May the risen Head raise up many more such pastors to care for and feed His people.

## SIN'S PUNISHMENT.

THE Education Authority of one of our large cities rejected the other day a proposal to abolish corporal punishment in the schools and to maintain what one of its members called "the tradition of the strap." It was rightly pointed out that the abolition of corporal punishment would be unscriptural, and if proper discipline was to be maintained in school judicious physical correction was absolutely necessary. It is a well-known fact that for the lack of a little timely correction many a young lad has been spoiled for time and ruined for eternity. If we break one of nature's laws we will most assuredly suffer. Nature's laws know no mercy. As we look out on the world to-day, filled as it is with sorrow and suffering, we instinctively ask the question, "What law has been broken?" The answer is, "The law of God." "All have sinned" (Rom. 3. 19). As surely as night follows day, so surely does punishment follow sin. Sin earns or merits death (Rom. 6. 23), and so with the children of Israel when they sinned against God, for all sin is against God, He would punish them, as in the case of the fiery serpents. The evil effects of sin were necessary to make them feel the heinousness and greatness of sin. The real evil is the sin and not the punishment, but without the punishment men would never realise the evil of sin itself. God is light as well as love, and if His love is to reach men it must flow through a righteous channel. Hence the necessity of the Cross work of His only begotten Son. God's righteous law has been vindicated, sin's penalty has been borne by the Lord Jesus Christ in His own body on Calvary's Tree.

"Justice now demands no more,  
And mercy yields her boundless store."      J.G.

### THROUGH THE BIBLE DAY BY DAY.

WE see this month that although Solomon began his reign so humbly and so well, yet he did not continue in this good way, for we soon read that God was grieved with him because his heart was turned away from the Lord God of Israel. We may contrast the refreshing life of Elijah, who started well and finished gloriously.

#### OCTOBER READINGS IN 1 KINGS.

DATE.	Ch.	Verses.	DATE.	Ch.	Verses.	DATE.	Ch.	Verses.	DATE.	Ch.	Verses.
1 Sun.	11	1-13	9 Mon.	14	1-18	17 Tue.	17	1-14	25 Wed.	20	10-30
2 Mon.	11	14-33	10 Tue.	14	19-31	18 Wed.	17	15-24	26 Thu.	20	31-43
3 Tue.	11	34-43	11 Wed.	15	1-11	19 Thu.	18	1-15	27 Fri.	21	1-13
4 Wed.	12	1-18	12 Thu.	15	12-24	20 Fri.	18	16-30	28 Sat.	21	14-20
5 Thu.	12	19-33	13 Fri.	15	25-34	21 Sat.	18	31-40	29 Sun.	22	1-20
6 Fri.	13	1-10	14 Sat.	10	1-10	22 Sun.	10	1-10	30 Mon.	22	21-37
7 Sat.	13	11-24	15 Sun.	10	12-24	23 Mon.	10	11-21	31 Tue.	22	38-53
8 Sun.	13	25-34	16 Mon.	10	25-34	24 Tue.	20	1-15			

## SOME MARKS OF A TRUE BELIEVER.

### III.—THE SPIRIT OF A LITTLE CHILD (*Continued*).

2. **His Trustfulness.** Nothing, surely, is sweeter than the unquestioning confidence of the little child in the word and promise of father or mother; and he has no anxieties about food or clothing. Why should he? Will not his parents' love supply all his needs? And if he asks unwisely, and mother refuses, he is satisfied, for she knows best.

3. **His Simplicity.** Nothing is more charming in the unspoilt child than this; he is so unassuming, so natural, so entirely himself, that he presents a most refreshing contrast to the guile and affectation of so many of his worldly-minded elders.

In his speech he is naive, saying just what is in his mind in a perfectly artless way; diplomacy and flattery are alike unknown to him, and while we, with advancing years, are not to be children in understanding, we are called to cultivate the simple truthfulness of the young child.

How very simple, too, is the child in his tastes and desires; so should the believer be. "*Seekest thou great things for thyself? Seek them not.*"

Ours is an age of increasing luxury, display, and indulgence in dress and manner of life. Shall the child of God follow the world's vain show and fashion? The secret of peace of mind is to have simple desires. That honoured man of God, William Carey, when asked, "What do you do for your living?" replied, "To me to live is Christ, but I cobble shoes to pay expenses." John Dickie, too, expressed the same noble principles when he said, "A Christian can live without much expense; he does not require luxuries; in fact, he is better without them. It is the man of the world that requires these things. It takes very little to keep me; and I am often thankful that I can carry all my worldly possessions in my handbag. Nevertheless, I fare sumptuously every day, for I sit at the King's table, and am fed with the finest of the wheat."

What is this but following the Son of Man and the holy apostles, a token of true grace and heavenly-mindedness?

Of these earthly things we are stewards, and are individually accountable, not to one another, but to the Lord. Only let us search our own hearts, remembering the distinction drawn in 1 Timothy 6 between those "who *are* rich" and those "who *will be* rich."

F.C.L.

## THY TESTIMONIES.

**T**WENTY-TWO stanzas, each of eight verses, arranged in alphabetical order, containing 176 distinct sayings on the Word of God, make up Psalm 119.

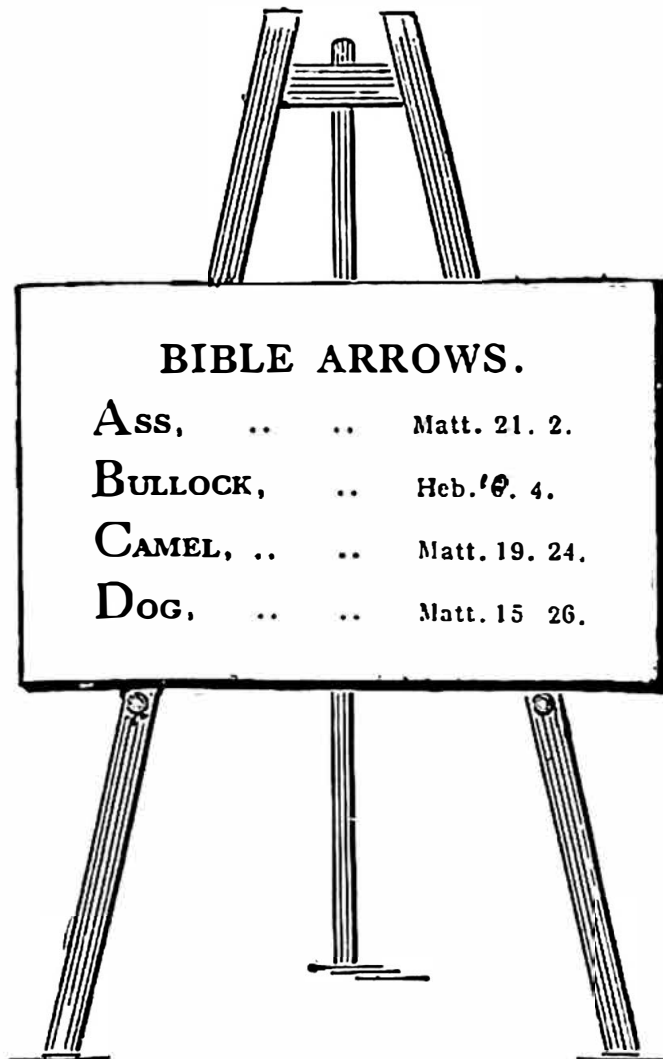
**Bringing Blessing** (Psa. 119. 1-24). Praise, prayer, blessing, and testimony blend together. Testimonies, precepts, statutes, commandments, and law all in turn describe divine revelation. It opens with blessing and shows the result of the law or will of God acted upon and obeyed. The blessing is twofold: purity in life and the presence of God. Consciousness of inherent weakness, and indwellingsin are present, also the consciousness that God's testimonies are all-sufficient. The turning of God's commandments into God's promises are still the principles of blessing.

**Preserving Life** (Psa. 119. 25-48). Two words, "cleaves" and "way" are predominant here. The first emphasises the natural desire for earthly things: the way of error, the greed of gain, the show of folly are confessed. Over against this we have the way of Thy precepts and quickening according to Thy Word. The antidote to these ways of evil and departure is the law and judgments of God: Accompanying confession is supplication, and following supplication is revelation. Tell God thy ways and He will teach thee His statutes.

**Eternally Established** (Psa. 119. 81-104). The Psalm now reveals the experience of the undefiled. A servant caused to hope by the Lord's goodness, having God as his portion, therefore serving Him not to obtain but because of blessing; dependent for grace and guidance; in the midst of persecution and trial, he sees the ordered universe where His Word is for ever settled. Like sun and stars, who obey the established decree, he longs to obey the testimonies of God, and like as they are upheld by the Word of God, so he will overcome.

**A Daily Guide** (Psa. 119. 105-128). A lamp is for the night; light shines in the day. A lamp reveals the ground for each succeeding footstep. A light shows the pathway ahead. The lamp for the darkness will shine a brighter sun on the brightest hours. To the soul who, like the Psalmist, makes God's testimonies his heritage, the snare of the wicked and the affliction of the present will not dismay; but his prayer will be, "Hold me up, and I shall be saved," and his testimony, "I love Thy commandments."

## BIBLE ARROWS.



CURIOSITY is very easily awakened in children. Encourage it by putting down the first letter of each word, with reference clearly opposite. Before the address is given select four good readers. Get the school's attention focussed on what is read. Arrows of Grace may be shot from this quiver.

**A S S.** Condemned and unclean, it was unfit for sacrifice (Ex. 13. 13). But on this occasion the good tidings was, "The Lord hath need of it." This is a message still for each boy and girl. No matter how sin may have

put them at a distance from God and tied them there (*press this point*), this is the opportunity for being set free and brought into the service of the Lord Jesus Christ. The fact of the ass being tied brings us to consider how it was set free.

**BULLOCK** was the chief animal of sacrifice. Perfection was required ere it could be accepted (Lev. 22. 20, 21). The reason was because it was a shadow of Christ and His work. Jesus was carried into Jerusalem on the ass, thus fulfilling Zechariah 9. 9, but Isaiah 53 must be fulfilled. It was only thus we could be set free; atonement for sin was only by blood (Lev. 17. 11). Carrying this message to sin-bound sinners is God's way of setting those free who believe (1 Cor. 15. 3).

**CAMEL.** Going through the eye of a needle is a human impossibility. The reference is to the



## Bible Arrows.

hindrance of riches. This world's wealth can save no one; the love of it has kept many out (1 Tim. 6. 9). The precious blood of Christ (1 Peter 1. 19) alone can avail. The rich and poor are on one level. No respect of persons. Surrendering to the Redeemer is God's way of salvation.

**D**OG getting the children's bread is the simile used here. A humbling comparison, emphasising what was the Jew's advantage. Jesus visited them in grace first (Matt. 15. 26). But now, since the Cross, the Bread which was so freely given only to Jews is offered now to *all* (John 6. 51). To get life eternal we must eat of this Bread (John 6. 58). As sinners confessed, believing in Him as crucified for our sins, is to eat of Him (John 6. 47). By eating what was *forbidden* death came into the soul. By eating what is *provided* life is imparted. Contrast being set free and feeding on Christ with the portion of the lost (Rev. 21. 8). Take the arrows and shoot (see 2 Kings 13. 17, 18). JS.JS.

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## ACTS AND FACTS.

**Beaming Countenance.** A well-known missionary in China got the name of Mr. Gloryface because his countenance beamed with a heavenly light. He is the health of our countenance (Psa. 43. 5).

**True Passport.** The story is told of a humble, uneducated woman, but a true Christian, who was being examined for church fellowship. Her answers were confused, and she was told that she was not considered a fit person to be admitted to the Lord's Table. She burst into tears, and in a trembling voice said, "Sir, though I canna speak for my Master, I could die for Him." Blessed confession; the poor woman needed no better passport (2 Tim. 3. 10).

**General Gordon,** the hero of Khartoum, drew up for himself these four great principles: (1) Entire self-forgetfulness. (2) The absence of all pretension. (3) The refusal to accept as a motive the world's praise or disapproval. (4) To follow in all things the will of God, and to stay the soul on Him. He must have studied 2 Timothy 3.



## HANDFULS OF HELP.

### On Fellowship with Christ.

#### I. FELLOWSHIP IN RELATIONSHIP.

1. As many as received Him, to them gave He power to become the sons of God, - - John 1. 12
2. Now are we the sons of God, - - - 1 John 3. 2
3. Partakers of the divine nature, - - - 2 Peter 1. 4
4. Called into the fellowship of His Son Jesus Christ our Lord, - - - - 1 Cor. 1. 9
5. I in them, and Thou in Me, - - - - John 17. 23
6. Truly our fellowship is with the Father and with His Son Jesus Christ, - - - - 1 John 1. 3
7. God . . . hath . . . made us sit together in heavenly places in Christ Jesus, - - - Eph. 2. 6
8. Through Him we have access by one Spirit to the Father, - - - - Eph. 2. 18 22  
Eph. 3. 12

#### II. FELLOWSHIP IN SERVICE.

1. We are labourers together with God, - - 1 Cor. 3. 9
2. God was in Christ, reconciling the world unto Himself, . . . and hath committed unto us the word of reconciliation, there- 2 Cor. 5. 18-20  
by making us workers together with Him, 2 Cor. 6. 1
3. They went forth, . . . the Lord working with them, Mark 16. 20
4. There is also a blessed fellowship of service within the reach of all God's people, the fellowship of intercession: Christ . . . maketh intercession for us, and we are to make intercession for all men, - - - Rom. 8. 34  
1 Tim. 2. 1

#### III. FELLOWSHIP IN SUFFERING.

1. Always bearing about in the body the dying of the Lord Jesus. Always delivered unto death for Jesus' sake, - - - - 2 Cor. 4. 10, 11
  2. If we suffer with Him we shall also reign with Him. Rejoice, inasmuch as ye are partakers of Christ's sufferings, - - - 2 Tim. 2. 9-12  
1 Peter 4. 13
  3. Jesus . . . that He might sanctify the people with His own blood, suffered *without the gate*. Let us go forth, therefore, unto Him *without the camp*, bearing His reproach. If ye be reproached for the Name of Christ . . . the Spirit of glory . . . resteth upon you, - - - - 1 Peter 4. 14
- Paul counted all things but loss, that he might know the fellowship of His sufferings (Phil. 3. 8 10).

## SUBJECTS FOR SPEAKERS AND STUDENTS.

### The Perfect Work of a Perfect Saviour.

1. Commencement—He hath begun a good work in you, - - - - - Phil. 1. 6
2. Continuation—It is God which worketh in you, - - - - - Phil. 2. 13
3. Completion—Who shall change our vile body, etc., - - - - - Phil. 3. 21. G.H.

#### The Whole World.

1. Guilty, - Rom. 3. 19
2. Provided for, 1 John 2. 2
3. Informed, - Matt. 26. 13
4. Speaking, - Rom. 1. 8
5. In Wickedness, - - 1 John 5. 19
6. Deceived, - Rev. 12. 9
7. Gained, - Matt. 16. 26

JS. FS.

#### Visions of Christ.

1. Humble One, Mark 1. 9
2. Tempted One, ,, 13
3. Gathering One, ,, 17
4. Healing One, ,, 34
5. Approved One, ,, 11
6. Preaching One, ,, 14
7. Holy One, - ,, 24
8. Praying One, - ,, 35

W. J. M.

#### Three Salvation Requisites.

1. Conviction is illustrated in John 8. 9; Job 40. 4; Isaiah 6. 5; Luke 5. 8.
2. Conversion in Acts 3. 19; Psalm 51. 13; Matthew 18. 3; Psalm 19. 7.
3. Confession in Romans 10. 9, 10; Luke 12. 8; 1 John 1. 9; Psalm 32. 5; Proverbs 28. 13; Luke 15. 21.

T. R. D.

#### Five Great Pillars.

1. Stone—*Witness*, Gen. 28. 18; 31. 52
2. Truth—*Wisdom*, Prov. 9. 1; 1 Tim. 3. 15
3. Cloud—*Guidance*, Exod. 13. 21, 22
4. Brass—*Stability*, 1 Kings 7. 15
5. Salt—*Judgment*, Gen. 19. 26; Judges 16. 25-29
6. Reward—*Rest*, Rev. 3. 12

T. R. D.

#### The Atonement.

1. NECESSITY, seen in the righteousness of God and the unrighteousness of man.
2. POSSIBILITY through the grace and mercy of God (Rom. 3. 24-26).
3. ACTUALITY, as accomplished by the death of the Lord Jesus Christ (Rom. 5. 7-11).
4. PRACTICABILITY, or how it works out in daily life. Paul could say, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ" (Gal. 6. 14).

J. G.

## CONSPIRING AGAINST PAUL.

READ Acts 23. 12-24. LEARN Isaiah 43. 2. HINTS, Conspirators, Psalm 2. 1-3, Isaiah 8. 9. 10, Matthew 26. 4; evil oath, Mark 6. 23-26.

GOD is the great encourager of His people. Paul was visited by the Lord in prison.

**God's Purpose.** "Thou must bear witness also at Rome" (v. 11). It was the Lord's purpose that Paul should take the Gospel to Rome. Forty men put themselves under oath to take his life, and to do so before they took food. His death was to be sure and quick. It is notorious that this opposition was carried out under the name of religion. The heart of man is indeed *desperately* wicked.

**Evil Conspiracy.** "We are ready to kill him" (v. 15). The apostle was in prison, not because he had done wrong, but to prevent wrong being done to him. Thus God sometimes uses the "powers that be" to shelter His servants and further His cause. Such was the fury of the Jews that they concocted a conspiracy based on lying deceit and gross misrepresentation to accomplish their end. The hatred of the human heart against God and His servants knows no bounds and blinds men to truth and righteousness (John 15. 25).

**Frustrated Plot.** "Paul's sister's son heard of their lying in wait" (v. 16). A secret held by forty men would be difficult to keep, and Paul's nephew got to know somehow about their murderous design. God used this young lad to give such information as frustrated the purpose of the would-be murderers. He takes the weak things of earth to confound the mighty. A little lad with five barley loaves is used to meet the needs of thousands and the testimony of a little maid saved the life of Naaman.

**Roman Protection.** "He called unto him two centurions" (v. 23). It was surely in the divine plan that the Jewish nation should be under the Roman power, otherwise their hatred to Christianity would have impelled them to commit frightful crimes. The truth of the Gospel had to be diffused and God used the Roman soldiers to protect His servant and convey him safely to Herod's palace at Cesarea. God makes the "wrath of man to praise Him," and all things to work out for good.

**Illustration.** Horace Mann once remarked: "I have never heard anything about the *resolutions* of the apostles, but a good deal about the *acts* of the apostles. Paul was a man of action and of suffering.

## FELIX, THE PROCRASTINATOR.

READ Acts 24. 10-27. LEARN 2 Corinthians 6. 2. HINTS, Luke 13. 24, 25, Hebrews 3. 7, 8, 13, James 4. 13, 14, Acts 17. 32.

PAUL was detained in the stronghold of Herod's palace until the arrival of his accusers.

**Gross Misrepresentation.** "A certain orator named Tertullus informed the governor against Paul" (v. 1). The Jews engaged this unprincipled orator to do their evil work. He flattered Felix and maligned Paul. Felix was a base, vile man; his rule was corrupt and oppressive, yet Tertullus credited him with doing worthy deeds, and represented the people as being content and thankful under his beneficent government. The whole speech was gross misrepresentation. Like his Lord, Paul was described as a pest and a plague (Luke 23. 2).

**Manly Defence.** "Paul answered" (v. 10). Paul needed no one to speak on his behalf; he had right on his side, and nobly defended his own case. He pointed out to Felix that his doctrine was sound and his life was clean. He taught no new religion; he worshipped the God of Abraham, Isaac, and Jacob; he believed the prophets, all of whom pointed forward to the coming of Messiah; he also believed in the resurrection. They looked forward to the coming of Messiah; he believed He had come.

**Seared Conscience.** "Felix sent for Paul" (v. 24). Paul boldly and fearlessly faced Felix and his wife, Drusilla, with their sin. This time it was not Paul that was in the dock, it was Felix and his wife. We read that Felix trembled for he had some conscience left; but on Drusilla, who was a wicked woman, we do not read that Paul's words had any effect (Eph. 4. 19).

**Fatal Decision.** "A convenient season" (v. 25). God commands all men everywhere to repent, and He has a right to make such demands on the will and heart, but many treat salvation as a mere convenience. They procrastinate the great question until it is too late, and their doom is fixed. Felix kept Paul in prison, hoping that he or his friends would offer a bribe for his release. He loved money and sin more than his soul.

**Illustration.** A gentleman in South Africa travelled one night by the side of a dangerous precipice of which he was unaware. On reviewing the place next day he got a fright when he became sensible of the danger which had been hidden from him. "Flee from the wrath to come."

## FESTUS, THE MAN-PLEASER.

READ Acts 25. 9-22. LEARN Galatians 1. 10. HINTS, Matthew 22. 16, Romans 15. 1, 2, 1 Thessalonians 2. 4, Ephesians 6. 6.

FELIX, because of his misgovernment, was deposed, and succeeded by Porcius Festus. He was a better character than Felix, but even he did not extend justice to Paul.

**Jewish Malice.** "The Jews laid many and grievous complaints against Paul" (v. 7). Paul had been in prison for two years, but the hatred of the Jews towards Paul had in no way modified. All their enmity was carried out under colour of zeal for the law of Moses. If the Jews hated our Lord, His servants could expect no better treatment.

**Festus' Proposal.** "Festus, willing to do the Jews a pleasure" (v. 9). Paul manfully and fearlessly proved that every charge made against him was false, and Festus should have acquitted him, but he did not want to displease the Jews. Festus sacrificed justice for popularity. It was the wish to please men that caused Pilate to unjustly deliver up Jesus to be crucified. It is the fear of man that hinders many a soul to-day from accepting Christ (John 19).

**Paul's Appeal.** "I appeal unto Caesar" (v. 11). The Jews wanted Paul to be taken to Jerusalem, but it was God's purpose that he should witness for Him at Rome (see Acts 23. 11), and the remarkable thing is that a heathen governor should be the agent to bring about the fulfilment of Heaven's decree. Festus respected Paul's appeal, and replied, "To Caesar shalt thou go." The Roman law protected God's servant, and furthered the Gospel.

**Agrippa's Visit.** "Agrippa said, . . . I would also hear the man myself" (v. 22). Herod Agrippa and his sister Bernice visited Festus, the new governor. Festus knowing Agrippa to be a Jew, sought his judgment in the case. In his explanation of Paul's supposed crime, Festus saw it was all about "one Jesus, who was dead, whom Paul affirmed to be alive." The death and resurrection of our Lord form the foundation of Christianity, and we are therefore not surprised at the opposition.

**Illustration.** A homely address preached in an Irish barn by an illiterate evangelist was instrumental in leading in his youth M. Toplady to the Saviour. He afterwards became an able servant of Christ, and wrote the beautiful hymn "Rock of Ages, cleft for me." Felix, Festus, and Herod listened to Paul the apostle, and they refused to accept Christ.

## SAMSON, STRONG FOR GOD.

READ Judges 13. 1-25. LEARN Isaiah 63. 1. HINTS, Isaiah 40. 29, 45. 24, 2 Cor. 12. 10, Mark 2. 37.

ISRAEL for forty years had been under the heel of the Philistines. God was about to deliver them, but He needed an instrument, and He chose Samson for this work.

**The People's Need.** "The children of Israel did evil" (v. 1). It was Israel's sin that was responsible for their condition. Suffering and death follow sin. In marvellous grace God was about to deliver His rebellious people, and He intimated to Manoah's wife the birth of a deliverer. Samson was the child of promise, an apt type of the Lord Jesus. Verse 5 informs us that Samson only *began* to deliver, whereas our Deliverer completed the work He began (John 19. 30).

**The Promised Child.** "The child shall be a Nazarite unto God" (v. 5). The Nazarite was one who in a special manner lived a separated life, and so long as Samson was true to his Nazarite vow his path was one of victory. The Lord Jesus Christ was the only true Nazarite that ever lived on this earth. The slightest sin would have disqualified Him from being a sacrifice for sin (Heb. 7. 26).

**The Answered Prayer.** "God hearkened unto the voice of Manoah" (v. 9). Manoah requested that the instructions given to his wife concerning the child be repeated. He was anxious that God's commands should be carefully carried out. The sin of the present day is *neglect* concerning the things of God (Heb. 2. 3). Like Gideon, Manoah believed in the doctrine of atonement, and offered his kid with a meat offering. There can be no approach to the Lord's presence apart from sacrifice.

**The Accepted Offering.** "The angel of the Lord ascended" (v. 20). The flame rose acceptably to the sky, and the Person went up. The sacrifice was accepted. Manoah overawed by the sight said, "We shall surely die," but his wife was more unlightened, and virtually said, "Our sacrifice is accepted, and that is our acceptance." Our Sacrifice, the Lord Jesus Christ, has gone on high, and every believer has peace through believing in Him.

**Illustration.** John Wesley was robbed by a highwayman, and when he gave him his money he gave the man this verse, "The blood of Jesus Christ cleanseth us from all sin," and it was the means of his conversion.

## SAVED BY A HYMN.

A PARTY of northern tourists formed a part of a large company gathered on the deck of an excursion steamer that was moving slowly down the historic Potomac one beautiful evening in the summer of 1881. A gentleman had been delighting the party with his happy rendering of many familiar hymns, the last being the sweet petition, so dear to every Christian heart, "Jesus, lover of my soul."

The singer sang with much feeling, and laid peculiar emphasis upon the concluding lines. When he finished a gentleman made his way from the outskirts of the crowd to the side of the singer and said:

"Beg your pardon, stranger, but were you actively engaged in the late war?" "Yes, sir! I fought under General Grant."

"Well, I did my fighting on the other side, and am quite sure I was near you one bright night eighteen years ago this very month. If I am not mistaken, you were on guard duty. We of the South had sharp business on hand, and you were one of the enemy. I crept near your post of duty, my murderous weapon in my hand—the shadows hid me. Your beat led you into the clear light. As you paced back and forth you were humming the tune of the hymn you have just sung. I raised my gun and aimed at your heart. Then out upon the night floated the words:

' Cover my defenceless head  
With the shadow of thy wings.'

Your prayer was answered. I couldn't fire after that. I felt sure when I heard you sing this evening that you were the man whose life I was spared from taking."

The singer grasped the hand of the Southerner and said, with much emotion, "I remember the night very well, and distinctly the feeling of depression and loneliness with which I went forth to my duty. I knew my post was one of great danger, and I paced my lonely beat thinking of home and friends. Then the thought of God's care for all that He has created came to me with peculiar force. If He so cares for the sparrow, how much more for man created in His own image; and I sang the prayer of my heart and ceased to feel alone. How the prayer was answered I never knew until this evening. My Heavenly Father thought best to keep this knowledge from me for eighteen years. How much of His goodness to us we shall be ignorant of until it is revealed by the light of eternity!

## THE CITIES OF REFUGE.

READ Joshua 20. 7-9; Numbers 35. 9-15; and Hebrews 6. 18. These cities were typical of Christ. Notice the points of comparison:

1. They were for refuge. The person who had killed another unwittingly could flee into them and be safe from the blood-avenger. Christ is a Refuge for sinners.

2. They were all situated on high hills, so that they might easily be seen at a great distance. Christ died on Calvary. He was lifted up on the Cross.

3. There were six of these cities and provision was made for their increase in case of need. They were never to be so full as not to have accommodation for more. "Yet there is room!"

4. Great pains were to be taken with the roads leading to these cities. They were to be fifty-seven feet wide. All stones and obstructions were to be carefully removed. At stated intervals the priests and elders were to go out and inspect them. At every turn or cross-road a finger-board indicated the right direction, and had written on it in Hebrew characters the word "MIKLATT"—that is REFUGE—so that he that ran could read. And the way to Christ is so plain that none need err therein.

5. The names of these cities were typical. Kedish means holy, and Jesus was holy, separate from sinners, etc. Shechem means a shoulder or support, and it was predicted of Christ that "the government should be upon His shoulder." Hebron means fellowship, and truly our fellowship is with God through our Lord Jesus Christ. Bezer means a stronghold. Our Lord is a strong tower. Ramoth means exalted, "Him hath God exalted, etc." Golan, means joy or exultation. "We joy in God through our Lord Jesus Christ."

6. These cities had grounds surrounding and belonging to them. The moment the manslayer touched that soil he was safe. If you but touch the hem of our Lord's garment you are saved.

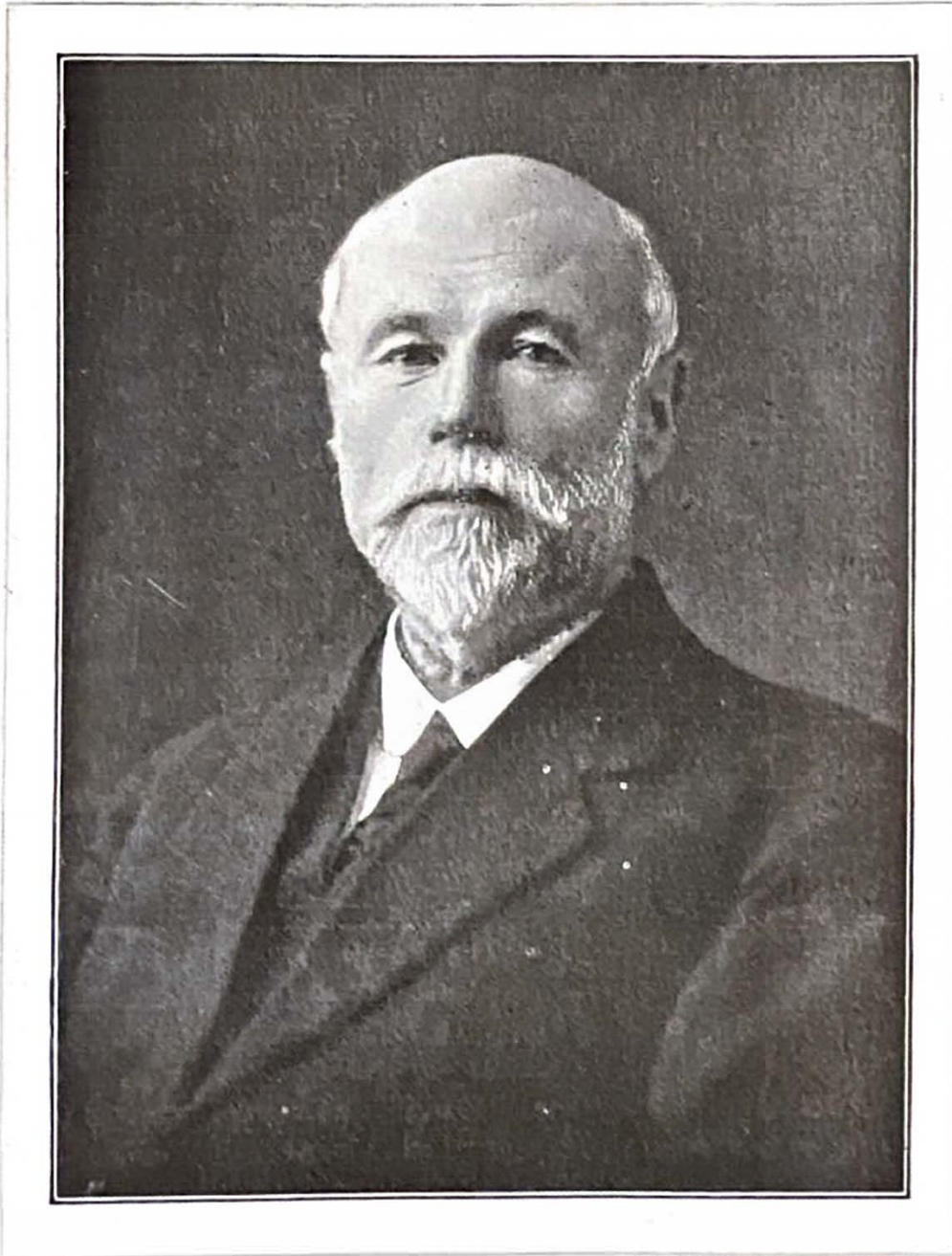
7. These cities were for the stranger as well as for the Jew. "God is no respecter of persons" (Acts 10. 34). "Christ died for all" (2 Cor. 5. 15).

8. The manslayer was only safe so long as he remained in the city of his refuge. The believer only is safe because he is in Christ (Heb. 6. 4-8).



## THE BIBLE.

THE Bible makes no bid for popularity. It risks its popularity by its severity. It does not ask for homage based upon concession. It takes us back to our ignorance, our weakness, and our shame, that it may take us forward to God's wisdom, Christ's almightiness, and the Spirit's miracle of holiness.—DR. JOSEPH PARKER.



C. H. HINMAN, of New Zealand.

## C. H. HINMAN, of New Zealand.

ONE of the ablest ministers of the Word amongst the companies of believers who gather simply in the Name of the Lord has been called to his reward in the person of C. H. HINMAN, of Auckland, New Zealand.

CHARLES HILLAM HINMAN was born in the village of Leigh, in the County of Rutland, on 10th June, 1859. His ancestors had farmed in the vicinity for 400 years. After leaving school he was apprenticed to a draper in Grantham. After four years he moved to London, to one of the large wholesale houses in St. Paul's Churchyard.

The double great change in his life when he made the change from England to New Zealand and there experienced the greater change—passing from death to life—could not be better told than in his own words:

### HOW I GOT A NEW START IN LIFE.

“At the age of twenty I was in the midst of what is called ‘Life’ in the West End of London, drinking in—as the thirsty ox drinks in water—its pleasures and sins, as far as circumstances at that time would permit. I had been carefully brought up, and, for the sake of respectability, had gone to Church twice every Lord's Day. Having got rid of home restraint, although keeping up my ‘Church-going,’ I plunged deeply into the pleasures and attractions of the world. About this time I was strongly urged by a companion who was an atheist to leave London and go out to New Zealand. At first I laughed at the idea of such a thing; but he still persisted in putting it before me until, all at once, without knowing the reason, I determined to go. After the usual preparations and heart-breakings at home, we got away on board a vessel bound for Wellington. The second night in the Channel we had a very heavy gale, which caused me to call upon the Lord. But, alas! He was to me an ‘unknown God,’ and after the storm was over I returned to my former habits. I had been but a very short time in New Zealand when I was asked to go and hear Gordon Forlong, an ex-London lawyer and a converted Deist. I consented, and on the next Sunday went to hear what the lawyer had to say. I can now scarcely describe my feelings. He was evidently preaching what he understood, for he was telling it out with no uncertain sound. It was something very different to what I had been accustomed to listen to in the Church.

## C. H. Hinman, of New Zealand.

I was convinced that what he said was in the Bible, yet I thought it awful presumption for any one to say he knew he was saved. However, I was in such state of mind that I wished to hear more, so the next Lord's Day I was there again, anxious to catch every word. This day my interest and conviction were deepened. My false peace was broken up, and the bitterness of a guilty conscience took its place. The next Lord's Day found me in the same place, and the burden of my soul was: What must I do to be saved? I had tried to leave off old sins, and turn over a new leaf, but it was no use; it gave no comfort, no peace. Oh, the joy of that moment when I realised the work was *finished for me!* It was on the Monday morning, 10th May, 1880, about nine o'clock that the words, 'IT IS FINISHED,' came before me. My deep trouble then gave way to sweet peace. My sins were forgiven—my was saved. Since the day I took God at His Word, believed the record given of His Son, my greatest joy been to tell out to others God's way of

Since his conversion he has spent the greater part his time preaching the Good News throughout the and breadth of both North and South

Twenty-seven years ago a visit to England was blessed the conversion of several of his relatives and many

Some two years ago he had an attack of Bright's from which he never completely recovered. A visit the United States and Britain gave hope of a especially under a new method of treatment. His in the United States and Canada, as well as in the Isles, was much appreciated by large audiences gathered to hear his weighty

Returning to his home he partly recovered and able to minister at intervals, but it was evident that trouble was steadily gaining the mastery, and on evening, 26th August, he finished his course. With family gathered around him almost his last words "What shall the first five minutes be like in

Men of marked ability, kindly spirit, and with hearts are apparently growing less. May those of us remain learn from the record of our brother to cleave closely to God and to His Word, to be always abounding, that we may not be ashamed before HIM at His Coming. II y

## SOME MARKS OF A TRUE BELIEVER,

### IV.—HE DOES THE WILL OF GOD (*Continued*).

“Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My Father which is in Heaven” (Matt. 7. 21).

THERE is but one will in Heaven, the perfect and holy will of God. His angels live only to hearken to the voice of His Word, and then swiftly and gladly to do His commandments (Psa. 103). But we have need to pray, “Thy will be done on earth, as it is done in Heaven,” for here man’s fall has brought in the clash and strife of the creature’s will in rebellion against his God. The heart of man has become deceitful above all things and desperately wicked. Who can know it? Or who can improve it? No remedy that God (or man) has applied can cure its innate evil, and under the last test of all, when God in great grace sent forth His own Son, man rejected Him with scorn and crucified Him!

Hence that great utterance of our Lord to Nicodemus, “Verily, verily, I say unto thee, Except a man be born again he cannot see the Kingdom of God.” A man to be brought in peace to God must begin life all over again, make an entirely new start, be made by the Holy Spirit’s mysterious power “a new creature in Christ,” and by being born of God become a “partaker of the divine nature.”

At his conversion the subject of divine mercy has his eyes opened to see the wondrous love of God in Christ; he is broken down before Him at the thought of all his past life of sin, ingratitude, and rebellion; and the old enmity and fear give place to wonder, love, and praise.

One of the clearest evidences of this new birth is the surrender of the heart and life to the Lord. The repentant sinner lays down the arms of rebellion and says, “Lord, what wilt Thou have me to do?”

Indeed, it is written, “If any man have not the Spirit of Christ, he is none of His;” and just as the language of the holy Son of God was, “I delight to do Thy will, O my God” (Psa. 40. 8), so the believer, a son of God, is able also to say by the same Spirit, “I delight in the law of God after the inward man” (Rom. 7. 22).

So, as the believer begins to love God, he loves also the will of God, and then desires to learn that will, in order that he may do it.

F.C.L.

## GRACE AND GLORY.

**P**PROMISED by God. That it is the disciples' experience is shown from the five following Psalms:

**The Shepherd's Care** (Psa. 23. 1-6). "I shall not want" is the note of assurance with which the singer acclaim his Shepherd, and it is the assurance of personal experience. The green pastures, the waters of quietness, the paths of righteousness, the spread table, and the Father's house are of His goodness and mercy and for His name's sake. The presence of enemies and the valley of the shadow, are met by His presence and provision.

**The Pilgrim's Progress** (Psa. 25. 1-22). The ways of the Lord and His paths are the burden of this series of prayers. The experience of conflict and the consciousness of sin and transgression give to them character and form. Instruction and guidance are necessities for the singer, and they are asked because He will teach sinners in the way. The secret of the Lord and His covenant are only known to those who by grace are partakers of His forgiveness.

**The Poor and Needy** (Psa. 86. 1-17). The experience of the individual saint is laid bare in the series of petitions and pleas which make up this song. An audience with God, preservation, mercy, and gladness are his wants. His need, his integrity, his importunity, and his helplessness, his pleas, but, above all, the goodness and plenteous mercy of God. The day of trouble, the uprising of the proud, show that the singer is still in need of grace.

**The Song of Trust** (Psa. 103. 1-22). Here we recount the blessings and faithfulness of God. His work to usward is recalled. From forgiveness to being crowned with tender mercies, all is of His grace. His care over the oppressed, His gentleness in dealing with us, the magnitude of His goodness in face of man's frailty and failure, and the everlasting mercy of God. Glory as well as grace, for the full enjoyment of the blessings here spoken of wait the manifestation of the Son of God.

**The Praise of His Glory** (Psa. 113. 1-9). The retrospect of the saint. Who have also been called to behold it (John 17. 24), who have seen the greatness of God's Name and character, but who have also known His condescension and grace. The stooping to the outcast and bringing him to His place in glory, the assuring to the fruitless fruitfulness and life eternal. 2 Corinthians 8. 9. J. II.

## THE PASSOVER LAMB.

The  
PASSOVER  
LAMB was

Its Blood

**S** ELECTED  
ET APART  
LAIN  
PRINKLED  
UPPED UPON  
HARED

THERE are many wonderful "Nights" in Scripture, but one of the most wonderful we read of in EXODUS 12. Will you open your Bibles and read it once again? You know, whenever we want to understand the meaning of these Bible stories, we must first of all look for the Lord Jesus in the story, and when we have found HIM we begin to understand what God would teach us. I am sure I need not tell you where to find the Lord Jesus in the story of the Passover Night. You will say at once, "Why, the Lord Jesus is pictured by the *Lamb!*"

Now let us notice six things that were said of the Lamb, that are also true of the Lord Jesus Christ. As these six things all begin with "S," we shall find it quite easy to remember them.

1. The lamb had to be **SELECTED**; and how carefully the head of each Israelitish household would select the lamb! He did not take the first one he saw, saying, "This one will do." He knew that unless the lamb selected was absolutely perfect and "without blemish" its blood could never shelter his firstborn child. And so, very, very carefully would he look over the lambs of his flock, knowing how much depended on a right choice.

Have you ever thanked God that the Lord Jesus is the "Lamb without blemish and without spot?" (1 Peter 1. 19). That is why He, as the One who died, is able to save all who put their trust in Him. We do not have to look around to select a lamb through whose blood we may be sheltered from the wrath to come. God chose the Lamb before the foundation of the world, and the Lamb of His choice is His own dear Son.

2. The lamb was **SET APART**. For four days that chosen lamb was kept under the eye of the head of the

## The Passover Lamb:

house. How closely he would watch it to see if it really was the perfect animal God demanded. And the Lord Jesus, the Lamb of God's choice, was set apart throughout His earthly life to be tested in every possible way. *Satan* tested Him; *man* tested Him; cruel, clever men watched Him and tried to "entangle Him in His talk." *God* tested Him, and from Heaven declared, "This is My beloved Son, in whom I am well pleased" (Matt. 3. 17). Yes; He stood every test; "no spot" in Him.

3. The lamb was **SLAIN**. It *had* to be. There was no other way by which the firstborn child could be delivered. The lamb must die! The Lamb of God, holy, and pure, and spotless, *had* to die. There was *no other way* by which we might be saved. Be sure you make *much* of the death of the Lord Jesus. God makes much of it. Ask Him to teach you to make much of it, too.

4. The blood of the lamb was **SPRINKLED**. And until the blood was sprinkled there was no safety for the firstborn child. Even though the lamb had been slain and its blood was in the basin, yet until that blood was sprinkled outside the house there was no shelter from the judgment of God. Children, mark this well: The Lord Jesus *has* died; His blood *has* been shed; but if you have not "sprinkled the blood" you are not safe. What does it mean to sprinkle the blood? It is to definitely take the place of being *the* sinner for whom Christ died, and to take shelter behind His precious blood. "The Son of God, who loved ME, and gave Himself for ME" (Gal. 2. 20). Don't rest until these words are true for you.

5. The lamb was **SUPPED UPON**. Having sprinkled the blood, the obedient Israelites went inside their houses and shut the doors and waited for the moment when God would lead them out of Egypt for ever. And as they waited they supped upon the lamb whose blood sheltered them. If you have taken shelter behind the precious blood of Christ, you, too, are waiting for God to call you away from this world altogether. And as you wait God would have you feed upon the Lamb. Perhaps you wonder what that means. Well, let your heart be occupied with the Lord Jesus. Read His Word; speak to Him often; think upon His Name, and you will be "feeding on the Lamb."



## The Passover Lamb.

6. One more "S." Some of the Israelitish families **SHARED** the lamb. Some of them found that the lamb more than met their need, and so they shared with the neighbour next door.

If you really "feed upon" the Lord Jesus you will soon find out that there is far more in Him than meets your greatest need. He will *more* than satisfy you, and you will just long to share with someone else. May every reader of these lines be

**S**HELTERED by the Blood;  
**S**ATISFIED with Himself;  
**S**HARING with others.

D.W.

## ACTS AND FACTS.

Dr. Arnold, of Rugby, said he was never more rebuked than when a dull but plodding boy, whom he had rather sharply chided for not making more progress, meekly replied, "Why do you speak angrily, sir? Indeed, I am doing the best I can." "Do with all your might" (Eccles. 9. 10).

**Fill the Gap.** Jock Troup, whose name is associated with the revival at Fraserburgh and elsewhere, tells that during the war while he was serving on patrol duty in a drifter off the coast of Ireland, the frail vessel was run into by a large steamer, and cut practically in two. In the intense darkness, for both vessels were sailing without lights, all was confusion for a few minutes until a voice sang out in the gloom, "Steam on and fill the gap." An illustration of what Christ has done, and of what is required from all His disciples (1 Thess. 3. 10).

## THROUGH THE BIBLE DAY BY DAY.

**TOWARDS** the close of last month's readings we read of the "call of Elisha," "his coming," and his "ministering" to Elijah, and now this month we notice his persistent "following" in spite of testing and temptation and his reward—a double portion of his Master's Spirit. So Christ calls us "to come to Him first, and then to follow Him," and He gives us His Holy Spirit.

### NOVEMBER READINGS IN 2 KINGS.

DATE.	Ch.	Verses.	DATE.	Ch.	Verses.	DATE.	Ch.	Verses.	DATE.	Ch.	Verses.
1 Wed.	1	1-18	9 Thu.	5	1-12	17 Fri.	8	13-20	25 Sat.	11	12-21
2 Thu.	2	1-11	10 Fri.	5	13-27	18 Sat.	9	1-10	26 Sun.	12	1-10
3 Fri.	2	12-25	11 Sat.	6	1-12	19 Sun.	9	11-26	27 Mon.	12	11-21
4 Sat.	3	1-12	12 Sun.	6	13-24	20 Mon.	9	27-37	28 Tue.	13	1-8
5 Sun.	3	13-27	13 Mon.	6	25-33	21 Tue.	10	1-10	29 Wed.	13	9-17
6 Mon.	4	1-16	14 Tue.	7	1-10	22 Wed.	10	11-22	30 Thu.	13	18-25
7 Tue.	4	18-30	15 Wed.	7	11-20	23 Thu.	10	23-36			
8 Wed.	4	31-44	16 Thu.	8	1-11	24 Fri.	11	1-11			



## SUBJECTS FOR SPEAKERS AND STUDENTS.

### Divine Necessities.

1. EXCEPT ye repent, ye shall all likewise  
perish, - - - - - Luke 13. 3
2. EXCEPT a man be born again, he cannot  
see the Kingdom of God, - - - John 3. 3
3. EXCEPT ye be converted, and become as  
little children, ye shall not enter  
into the Kingdom of Heaven, Matt. 18. 3     A.J.P.

### Things "Holy"

In Peter's Epistles.

1. The Spirit of God,  
"The Holy Ghost,"  
1 Peter 1. 12
2. An "Holy Nation,"  
1 Peter 2. 9
3. "Holy Women,"  
1 Peter 3. 5
4. "The Holy Mount,"  
2 Peter 1. 18
5. Holy Men, ,, 1. 21
6. Holy Commandments,  
2 Peter 2. 21
7. Holy Prophets,  
2 Peter 3. 2
8. Holy Conversation,  
2 Peter 3. 11
9. Be ye holy—  
Because it is written.

D.F.

### Things "Ready."

1. The sinner is ready to  
perish, - Isa. 27. 13
2. Day of darkness is ready,  
Job 15. 23
3. Destruction is ready,  
Job 18. 12
4. Christ is ready to judge  
the quick and the dead,  
1 Peter 4. 5
5. God is ready to pardon,  
Neh. 9. 17
6. Ready to forgive,  
Psalm 86. 5
7. Ready to save,  
Isa. 38. 20
8. The feast is ready,  
Luke 14. 17
9. They that were ready  
went in, Matt. 25. 10

F.F.

### Our Need of the Holy Spirit.

1. We need the Holy Spirit for Conviction, John 16. 8
2. We need the Holy Spirit for Regeneration, John 3. 2
3. We need the Holy Spirit for Communion, John 4. 14
4. We need the Holy Spirit for Consolation, John 14. 16
5. We need the Holy Spirit for Revelation, - 1 Cor. 2. 9
6. We need the Holy Spirit for Demonstration, 1 Cor. 2. 4
7. We need the Holy Spirit for Sanctification, Rom. 8. 13
8. We need the Holy Spirit for Glorification, Rom. 8. 11

## PAUL BEFORE AGRIPPA.

READ Acts 26. 9-29. LEARN Acts 26. 29. HINTS, Ezekiel 33. 31, Mark 6. 20, Mark 10. 17-22, James 1. 23, 24.

FESTUS had a difficulty in formulating a charge against Paul, and Agrippa having paid him a complimentary visit Festus asked Agrippa to help him out of the difficulty.

**Paul's Defence.** "After the most straitest sect of our religion" (v. 5). Paul declared to King Agrippa that he was sound in doctrine and consistent in life. Like the Jews, his hope and trust was in the writings of Moses and the prophets. He, however, believed that Jesus of Nazareth was the Messiah of Israel predicted by those Old Testament writers, and God had proved Him to be so by raising Him from the dead.

**His Mistake.** "I verily thought I ought to do many things contrary to the Name of Jesus" (v. 9). Paul at one time had made the same mistake as the Jews; he also had been a persecutor of the Christians, and in persecuting the disciples he thought he was doing God's service. A person may be quite sincere in a wrong course, as many are to-day. God's Word is the true guide.

**Festus's Opinion.** "Much learning doth make thee mad" (v. 24). Paul spoke with such fervour and convincing power, supported by the writings of the Old Testament, that Festus interrupted him with the remark that he was mad or insane. Surely the people who, like Festus, are living merely for time and the present world are guilty of the grossest folly; whereas those who, like Paul, live for eternity and the world to come are wise.

**Agrippa's Mistake.** "Almost thou persuadest me to be a Christian" (v. 28). Agrippa was not only convinced that Paul was innocent of the charge made against him, but he was touched by Paul's appeal. To become one of the despised sect meant, however, far too much for Agrippa, and he was not prepared to make the sacrifice. His conscience was reached, but he did not go far enough.

**Illustration.** An infidel artist was commissioned on one occasion to make a caricature of a Gospel meeting. He went to the meeting for that purpose, but was struck with the calm and peace of their countenance, whilst his heart and conscience were burdened with sin and tossed like the troubled sea. He learned that night that, like those people, he needed a Saviour, and, praise God, he found Him, and with Christ he got peace and joy.

## PAUL'S VOYAGE TOWARD ROME.

READ Acts 27. 21-44. LEARN Acts 27. 23. HINTS, Storms, Psalm 107, Mark 4. 36, John 6. 15; safety, Psalm 46. 1, Matthew 10. 30, Isaiah 43. 2.

PAUL having appealed to Ceasar it was necessary that he go to Rome.

**Rejected Counsel.** "Sirs, ye should have hearkened unto me" (v. 21). Although only a prisoner on board that vessel Paul had considerable influence. But at Crete the advice of the captain was preferred before that of the apostle, and the result was the ship was lost. They thought they knew better than Paul. Men and women to-day reject the warnings of the Gospel preacher, and as a result many lose their souls.

**Good Cheer.** "Be of good cheer; for there shall be no loss of life" (v. 22). The only calm person in the midst of the storm was the Jewish prisoner. The secret of his calmness was the fact that he had been in prayer to God on their behalf. He had the same spirit as his Master, who prayed for His enemies. Those 276 passengers owed their lives to the intercession of Paul. We owe our eternal salvation to Jesus Christ and His atoning work.

**God's Promise.** "God hath given thee all them that sail with thee" (v. 24). Note that one good man saves the lives of many ungodly men. Ten righteous men would have saved Sodom from judgment. By the atoning sacrifice of One (Jesus Christ) many have been saved from death and Hell. Observe also that God *gave* those souls to Paul. We are reminded that every believer is the gift of the Father to the Son, and He has promised to save them to the uttermost (Jude 24).

**Complete Salvation.** "It came to pass that they escaped all safe" (v. 44). The soldiers would have put to death the man to whom every one of them owed their lives. This conduct exactly agrees with how men treated the Friend of sinners; they crucified Him. Notwithstanding their treatment of Paul, God's promise remained faithful and true; every one of them was brought safely to land. Every child of God will be brought safely home.

**Illustration.** An infidel was thought to be dying, and his wife asked leave to send for some one to speak to him about his soul. The infidel replied, "Send for old Mr. Read, his life is right." The good old man read and prayed with him. The infidel trusted Christ, recovered, and proved that his conversion was a real one.

## PAUL AT MELITA AND ROME.

READ Acts 28. 1-16. LEARN 2 Corinthians 1. 9, 10. HINTS, 2 Corinthians 11. 23-30, 2 Peter 2. 9, Psalm 34. 19, Revelation 7. 14.

THE island on which they were cast was Melita, now shortened to "Malta."

**Barbarian Kindness.** "The barbarous people showed us no little kindness" (v. 2). There was generally no care shown to shipwrecked men by those people, the only concern of the inhabitants of such islands being to steal. But in this case it was different, because God had touched the hearts of the islanders. God not only saves them from a watery grave, He makes provision for them while on the island. God's work is always perfect.

**Wrong Judgment.** "They said...this man is a murderer" (v. 4). Paul made himself useful in gathering sticks for the fire. In doing this he was bitten by a poisonous serpent from whose bite death invariably ensued. The people wrongly concluded that God's judgment was upon him because of his sin. They made the same mistake with the Lord Jesus Christ. They said that "He was smitten of God and afflicted," whereas the truth was that He was wounded for *our* transgressions (Isa. 53. 5).

**Rewarded Hospitality.** "Publius received us and lodged us" (v. 7). Publius, the chief man, showed the islanders a good example by his kindness to Paul and his companions; and as God will be no man's debtor, God blessed him in the cure of his father. After three months' stay on the island, during which time Paul doubtless had the joy of leading many of the islanders to the Saviour, Paul left laden with gifts from the people. They gave of their substance to the Lord's servant.

**Timely Encouragement.** "We came to Puteoli, where we found brethren" (vv. 13, 14). Paul was met by the brethren at Puteoli and also by others as he pressed over the Appian way towards Rome. Even an apostle was not above being helped by the sympathy of his brethren. At long last Paul reached Rome, the city he had so desired to visit, and where he was to lay down his life for His Lord.

**Illustration.** A physician once said: "When I was a medical student I attended an operation where a great surgeon did the work. His assistant failed to come, and he chose me to help him save that life. How proud I was to be chosen to help that great man." Once saved, we have the honour of helping God to save others.

## PAUL PREACHES AT ROME.

READ Acts 28. 17-31. LEARN 2 Timothy 4. 6-8. HINTS, Contrast the persecutor, Acts 9. 1; the prisoner, Ephesians 3. 1, 4. 1, 6. 18-20, Phil. 1. 7.

ALTHOUGH chained to his keeper, Paul enjoyed great liberty as a prisoner at Rome. He took full advantage of that liberty to teach and preach the Kingdom of God.

**Paul's Address.** "After three days Paul called the chief of the Jews" (v. 17). Paul was allowed by the Roman authorities to hire a house or lodging in the city. Taking three days to get settled, he thereafter sent for the Jews to explain why he was a prisoner and to correct, if possible, the false reports circulated by his enemies. "To the Jew first" ever was Paul's motto, and his real purpose was to reach his own people with the Gospel.

**Twofold Effect.** "Some believed, ... some believed not" (v. 24). On an appointed day, and for a whole day, did the apostle "expound," "testify," and "persuade." With all his power this faithful servant of the Lord proved from the Scriptures that Jesus of Nazareth was the Messiah of Israel and Saviour of men. Every time the Gospel is preached the same twofold effect takes place—some believe and others refuse to believe. The truth of the Gospel is either a savour of life or of death (2 Cor. 2. 14-16).

**Warning Words.** "The heart of this people is waxed gross" (v. 27). What was true of the fathers was also true of the children; they refused to believe because they were unwilling to give up their sin and take sides with the despised Nazarene. Less than ten years after this Jerusalem was destroyed with its temple, and the Jews were no longer a nation. Those who reject the Saviour will perish eternally.

**World-wide Salvation.** "Salvation is sent unto the Gentiles" (v. 28). If the Jews reject Christ others will receive Him. The day of Israel's rejection of Christ is the day of the "times of the Gentiles." The glorious message of salvation for everybody has gone to the ends of the earth, and sinners of every clime and nation are accepting the Saviour, whilst many more privileged in homelands are turning their back on Him.

**Illustration.** A little girl listened one day to an earnest address on bringing people to Christ. On her way home she said to her father, "I think I will bring somebody to Jesus." "Whom will you bring," her father asked. "I will bring myself first," she answered.

## SAMUEL, DEDICATED TO GOD.

READ 1 Samuel 1. 9-28. LEARN 2 Timothy 3. 15. HINTS, All for God, Luke 2. 49, John 8. 29; given to God, Ephesians 5. 2; accepted, Ephesians 1. 6, Rom. 12. 1.

GOD'S ear is ever open to the cries of His people in their affliction.

**Hannah's Grief.** "Hannah was in bitterness of soul and prayed" (v. 10). Hannah had a real burden on her heart, and she took her burden to the Lord in prayer. She desired a man-child in order that she might give him back to the Lord. Everything we possess that is worth having has come from a beneficent God, and should be held in trust by us for Him (Rom. 2. 4).

**Eli's Mistake.** "Eli marked her mouth" (v. 12). The sincerest prayer is not always heard in public; sometimes the longings of the soul are expressed by a groan. Hannah prayed with her heart, and only her lips moved. Eli was so far out of communion with God that he misunderstood Hannah's reality for the action of a drunken woman. Men look merely on the outside, but God sees the heart (Acts 2. 13).

**Complete Trust.** "The God of Israel grant thee thy petition" (v. 17). The mistaken impression was quickly removed from Eli's mind, and he said, "God grant," or rather "God will grant," thee thy request. Such was Hannah's trust in the Word of God's priest that she was "no more sad." Her burden was gone, and peace was possessed. When the troubled sinner trusts his soul on the Word of God he enters into peace (Rom. 5. 1).

**Willing Service.** "He shall be lent to the Lord" (v. 28). After joyfully nursing the child for God, he was weaned and presented to the Lord with a bullock for a burnt offering, a type of whole-hearted service. We cannot begin to serve the Lord too early, but the first necessity is the new birth. Conversion comes before consecration (John 3. 7).

**Illustration.** A missionary in early days stopped at the crossing of a stream to water his horse. Near by stood a little boy of seven years of age. He offered the little boy a coin if he would go home and read the third chapter of John. The boy agreed. Twenty years later the missionary passed the same place and met the boy (then a man in his own home) and learned that he was living a happy useful Christian life, having been brought to Christ through reading God's Word.

## JACOB'S LADDER.

“AND he dreamed, and behold a ladder set upon the earth, and the top of it reached unto Heaven” (Gen. 28. 12). Our Lord Himself interprets this symbol: “Hereafter ye shall see Heaven open, and the angels of God ascending and descending upon the Son of Man” (John 1. 51). That ladder is Christ. His feet rest upon the earth; His brow is bound with the glory of Heaven; He, and He alone, belongs to both worlds; He alone combines in His person the human and the Divine, the Elder Brother of humanity, the only begotten Son of God.

The events of His earthly life are the earthward end of the ladder, the lower rungs; His Divinity, His finished Messiahship; His perpetual Priesthood, the topmost end. The patriarchal, legal, and prophetic dispensations erected the scaffolding; then Christ came and completed the bridge. His birth, His life, His gracious words and works all contributed to the great work. Still a gap remained, a gap above the deepest, deadliest part of the chasm. How shall this be bridged?

When the junction was made completing the railway communication between the Atlantic and Pacific Oceans in the United States a silver spike was brought by the Governor of Arizona, and another was contributed by the citizens of Nevada. They were driven home into a sleeper of Californian laurel with a silver mallet. As the last blow was struck the hammer was brought into contact with a telegraph wire, and the news was flashed and simultaneously saluted on the shores of the two oceans, and through the expanse of a vast continent by the roar of cannon and the chiming of bells.

The awful abyss between God and man had to be bridged, the junction over the deepest chasm was made by the outstretched arms of the Son of God; and as the spikes crashed through His open palms He cried, “It is finished;” and swifter than electric current or lightning’s flash the tidings were winged to the farthest bounds of three worlds. Christ by dying has opened the way to God. There is a high road clear up to the eternal throne for the sinner to march upon. Christ is the way, and where He is apprehended, received, embraced as the only and sufficient way of access to the Father, there the heavens are opened, and there is Bethel, the house of God. D. OSBORNE.

## HANDFULS OF HELP.

### The Manna.

THE ANTITYPE AS SEEN IN THE TYPE (John 6. 31-35).

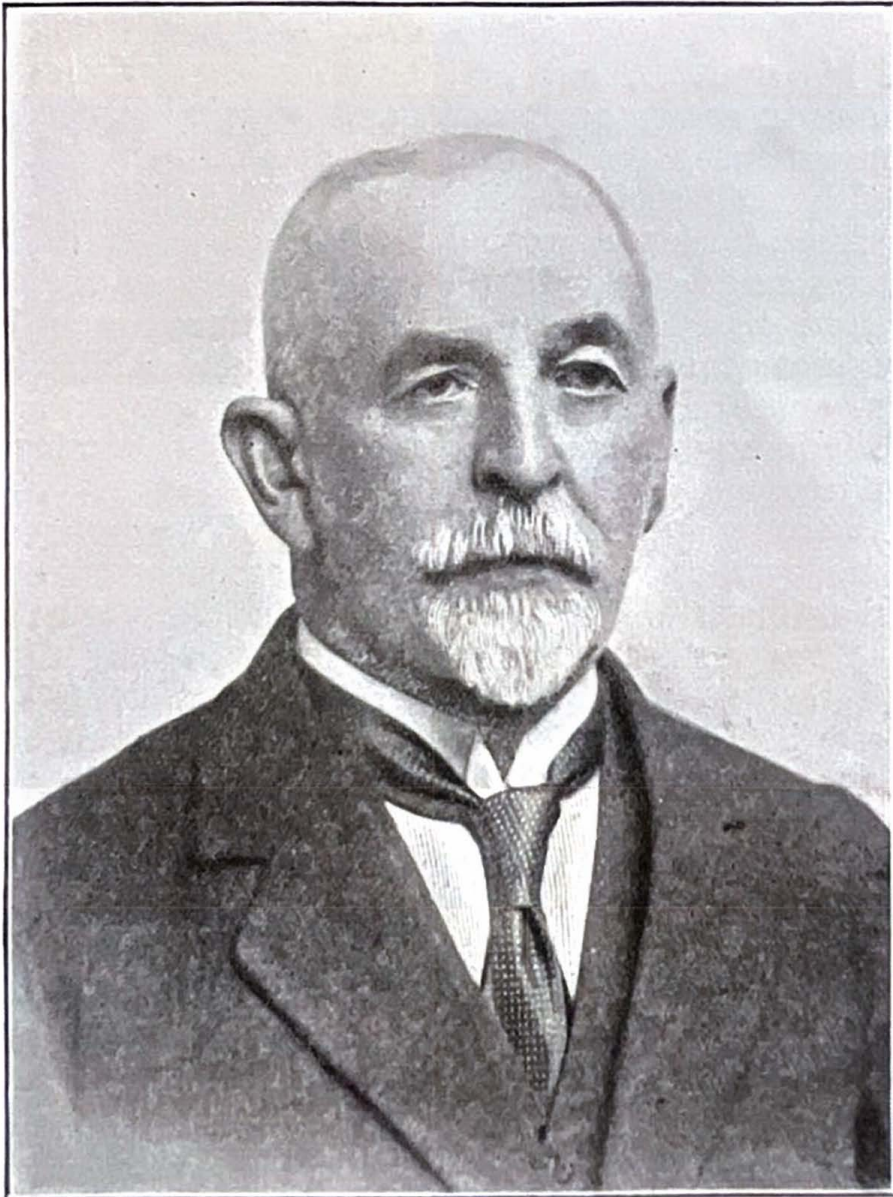
1. I will rain bread from heaven, - - - Exodus 16. 4  
I am the Living Bread which came down from  
heaven, - - - - - John 6. 51
2. When the dew fell, . . . the manna fell upon it. (Dew—  
a type of the Holy Ghost as communicator and embodiment  
of the blessing), - - - - - Numbers 11. 9  
The Holy Ghost shall come upon thee, and the  
power of the Highest shall overshadow thee, there-  
fore also that holy thing which shall be born of  
thee shall be called the Son of God, - Luke 1. 35
3. There lay a small, round thing, as small as hoar frost, and  
white, - - - - - Ex. 16. 14, 31  
*Small*—Humility. Laid in a manger; no room in  
the inn, Luke 2. 7; a carpenter's son, Matt. 13. 55.  
*Round*—Consistency, evenness, 1 Peter 2. 22, 23.  
All the elements of lovely character in perfect balance.  
*White*—Purity, without spot, - 1 Peter 1. 19
4. It tasted like wafers made with honey, - Exodus 16. 31  
*Sweet*—Good tidings of great joy, Luke 2. 10.  
They wondered at His gracious words, Luke 4. 22.
5. Like fresh oil, - - - - - Numbers 11. 8  
Peace on earth, - - - - - Luke 2. 14  
Full of Grace, - - - - - John 1. 14
6. It lay on the ground, - - - - - Exodus 16. 14  
*Lowliness*—He made Himself of no reputation,  
Philippians 2. 7
7. It fell round about the host, - - - - - Exodus 16. 13  
Within the reach of all, - - - - - John 6. 37
8. It was ground, beaten in a mortar, and baked, Num. 11. 8  
He was wounded for our transgressions . . . by His  
stripes we are healed, - - - - - Isaiah 53. 5
9. All had sufficient—an omer for every man, Ex. 16. 17, 18  
He that cometh to Me shall never hunger. (None  
came short), - - - - - John 6. 35
10. This is the bread the Lord hath given you to eat Ex. 16. 15  
My Father giveth you the true bread from  
heaven, - - - - - John 6. 32; Mark 14. 22
11. They did eat until they came to . . . Canaan, Ex. 16. 35  
Eat this bread . . . till He come, 1 Cor. 11. 26
12. Some objected to it, - - - - - Numbers 11. 6  
His own received Him not, - - - - - John 1. 11



## THE BREAD FROM HEAVEN.

THE life of faith is an uphill, self-denying, flesh-crucifying life with steps and stages clearly marked out by God. He who lives this life sustains it not with the husks of this world, but with "the bread which came down from heaven," and with "every word that proceeded out of the mouth of God."

BROWNLOW NORTH.



JOHN HARRIS, of Spain.

## JOHN HARRIS, of Spain.

JOHN HARRIS was born in a Welsh farmhouse some nine miles from Swansea on 15th June, 1861. His mother having died when he was about nine years old he had little recollection of her, but his father, whose family consisted of six boys, made a companion of John, his youngest son. They walked two miles to the Methodist Chapel in the village three times every Sunday, but although a devout man he never spoke of salvation to the lad. At the age of thirteen he became much concerned about his soul. About that time he narrowly escaped drowning in a disused quarry, and he felt his need of a Saviour so much that one day he went into a field and yielded himself to God. Being of a thoughtful, retiring disposition, he found great delight in attending a prayer meeting where a few godly old men met to pray and study the Word of God. He never read fiction, but all the biographies of ministers, Wesley's journals, Rutherford's letters, and like books, that fell into his hands, and in later life Spurgeon's and Bunyan's works, were among his favourites.

At the early age of sixteen he preached his first sermon from the well-known text, "I am not ashamed of the Gospel of Christ" (Rom. 1. 16), in his native Welsh, as he did not know English. His father's desire was that he should become a minister, and he went to Swansea Grammar School where he began the study of English, and from there to Spurgeon's College. His first interest in missionary work was stirred by hearing the late Dr. Moffat preach at a great gathering in Swansea. In that town also he got into touch with some godly seafaring men who held meetings for prayer and Bible study. During his stay at Spurgeon's College he much enjoyed the ministry of that gifted preacher, and never tired telling of his sayings and sermons.

For a time he became cold in soul, and one day in a fit of despondency he enlisted in a cavalry regiment under an assumed name. He received in the army a training in horsemanship that served him in good stead in his missionary journeys later in Spain. When his regiment was under orders for India he deserted and joined the Royal Garrison Artillery, and soon found himself in Gibraltar. Still dissatisfied he made his way to the Soldiers' Home,

## John Harris, of Spain.

conducted by Mrs. Todd Osborne, and met there the late Captain James Armstrong, to whose life and influence he owed much. The Bible readings nightly and the Gospel meetings and talks with that servant of God soon brought about his restoration, and he consecrated his life afresh to God. His pipe and tobacco-pouch went over the line wall.

His conscience commenced to trouble him about having deserted, and he decided to give himself up and take the punishment. While on the way to confess to the commanding officer his Christian comrades at the Soldiers' Home knelt in prayer, and soon had the joy of seeing him return pardoned and free, and so the prayer meeting became a praise one. Refusing promotion in the army, he sought to work for the Lord among the men in barracks and elsewhere. On finishing the army service he visited his home in Wales, and came back to Gibraltar as Scripture reader. As there was a Spanish branch of work he became more interested in it, and was transferred to Algeciras, taking up the study of the language and helping in the work among the Spaniards there.

In 1896 he married Miss M. Leitch, of the same mission, and together they worked there until 1906, when he severed his connection with the mission, feeling led to go farther inland and be free from the limitations of any society, maintaining at the same time happy fellowship with the workers of the said mission until his home-call. He came to England with his family, and visited Assemblies there and in Scotland and Wales. After being about twelve months in the homeland he felt Ronda definitely laid upon his heart, a district he had visited with others in the past, and had received a hostile reception. Leaving his family at home he went out to open up the new work in 1907, and for eight months lived alone among the people in a comfortless native inn, making friends with the people and distributing Gospels and tracts around the district. He then rented a house and sent for his wife and family. When they arrived the hostility began, and after the manner well known to those seeking to labour in Spain anonymous letters, threatening death, bombs, and persecution of those who attended the meetings, etc., went on for the first year. Yet eleven souls confessed the Lord in baptism at the end of that

## John Harris, of Spain.

time. A new hall being taken, the work became more established, and many heard the Gospel in Ronda and the surrounding towns and villages. In the company of workers from other provinces, or colporteurs, sometimes on animals, more often on foot, he walked miles in his various journeys to proclaim the Gospel to those who would otherwise never hear it. Day after day, as labourer in the harvest field, he went out with his pockets full of tracts, praying that God would give him souls to speak to, and would return home exhausted, having walked and talked to every one he met. All the shops in the town were visited, and the Word read wherever there was an opening. The day alone will reveal the result. His principal work was individual dealing. He seemed to be able to turn a casual conversation into a definite talk about spiritual things, whether in train, tram, or walking by the way.

He was taken with influenza in February, 1920, and did not recover quickly; then in May he contracted a chill and was seriously ill for three months, when he was taken to Gibraltar Hospital, where it was found he was suffering from Mediterranean fever, and was ordered home. He continued in poor health, but for several months last year he was able to do service in the Assembly in Northampton and district, but had a relapse in November, and suffered much until his home-call on 4th May, 1922. "My grace is sufficient for thee." His last message to the Assembly was Psalm 103 and hymn 81 (Believer's Hymn Book). The end came suddenly, but he was calm and peaceful and conscious till he fell asleep in Jesus. His body was laid to rest at Northampton on 6th May, 1922, in the sure hope of a glorious resurrection. M.H.

### ----- THROUGH THE BIBLE DAY BY DAY.

[N this month we read about both good and evil kings. Even some of the good kings only partially followed the Lord God, but others, such as Hezekiah, followed the Lord God (personally) and removed the high places and images which were a stumbling-block to the people. So God loves us to serve Him with our whole hearts (see Hebrews 12, 13).

#### DECEMBER READINGS IN 2 KINGS.

DATE.	Ch.	Verses.	DATE.	Ch.	Verses.	DATE.	Ch.	Verses.	DATE.	Ch.	Verses.				
1	Fri.	14	1-8	9	Sat.	17	1-12	17	Sun.	10	15-20	25	Mon.	23	1-12
2	Sat.	14	9-20	10	Sun.	17	13-23	18	Mon.	10	27-37	26	Tue.	23	13-20
3	Sun.	14	21-29	11	Mon.	17	24-32	19	Tue.	20	1-11	27	Wed.	23	27-37
4	Mon.	15	1-10	12	Tue.	17	33-41	20	Wed.	20	12-21	28	Thu.	21	1-13
5	Tue.	15	11-22	13	Wed.	18	1-14	21	Thu.	21	1-15	29	Fri.	24	14-20
6	Wed.	15	23-38	14	Thu.	18	15-20	22	Fri.	21	10-20	30	Sat.	25	1-10
7	Thu.	10	1-11	15	Fri.	18	28-37	23	Sat.	22	1-10	31	Sun.	25	17-30
8	Fri.	10	12-20	16	Sat.	10	1-14	24	Sun.	22	11-20				

## CHILDLIKE TRUST.

ONE of the grandest things children teach one is faith. Well might Jesus say, "Except ye become as little children, ye shall not enter into the Kingdom of Heaven" (Matt. 18. 3). A little child has the most perfect, unquestioning faith.

"I have prayed for it," is the confident answer of a child I have met, who lays her every want before the Saviour, when asked if she expects to receive what she desires. And her faith is rewarded every time.

Why do children have their prayers answered when people who have walked the path of life and the road to Heaven for many years, and whose learned discourses on faith, those little children could not grasp a word of, must acknowledge unanswered prayer? Is it our lack of faith?

As James says: "Let him ask of God, and it shall be given him; but let him ask in faith, nothing wavering" (James 1. 5, 6). And Timothy: "I will that men pray everywhere, without wrath and doubting" (1 Tim. 2. 8). Some of us would not go so far as say, "I don't believe that my prayer will be answered," but own to a feeling of doubt deep down in our hearts.

"Mother," said the child, "I should like to go with you this (advertised) excursion on the sea, but I should like to go in my favourite steamer, I feel so safe in her." "But," answered the mother, "that steamer is running to another port now, and does not call here; I fear you will have to try another." "I'll pray she'll come," the child replied. The mother smiled.

The day of the excursion dawned, the steamer arrived, not the expected one, but the steamer prayed for.

"I have not seen you here these last six months," a passenger said to a sailor. "No," he replied, "we received orders suddenly to come here." "I prayed for her," whispered a child unheeded at his side.

Do you smile? God is the God of the children. We often look upon them with condescension. Jesus set a child in the midst, made a child an example, listened to the praise of children, and rebuked His disciples for the sake of the children.

What a glorious thing it is to have the training of the young mind! The young plant may be trained, the old bough will break before it bends. J. A. W. HAMILTON.

## THY NAME.

**T**HE Name indicates character, and clustering around the mention of Jehovah's Name are the unfoldings of His attributes and nature.

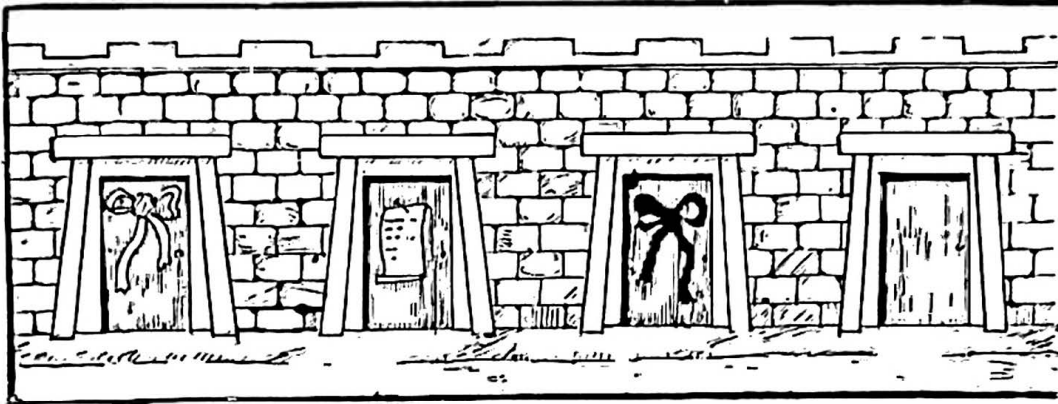
**In Creation** (Psa. 8. 1-9). "In all the earth, how excellent," "Thy glory in the heavens," indicates what most have felt, that the eternal power and Godhead are shown in the things which are made (Rom. 1. 19, 20). Following we have striking proof that the world by wisdom knew not God, for it is out of the mouths of babes that praise is perfected. Man's insignificance in face of Creation's grandeur gives cause for wonder that he is still the subject of God's mindfulness and visitation. Is it not because "we see not yet all things put under Him?" (Heb. 2. 6, 8).

**In Power** (Psa. 20. 1-9). A prayer and a paean of victory. First, *Covenant* (v. 1).—The God of Jacob, indicating His faithfulness; promised presence in help from the sanctuary, and assurance in the acceptance of the offering. Second, *Confidence* (v. 5).—For it is the Lord our Salvation. Who saveth His anointed. Third, *Consolation* (v. 7).—"The Lord our God." Great things of earth as signified in horses and chariots are doomed to failure. "Brought down and fallen" is true of man's strength. Glory in earthen vessels, strength perfected in weakness, is God's purpose.

**In Revelation** (Psa. 22. 22, 23). "I will declare Thy Name." It is to the Word made flesh (John 1. 14) we must turn for the interpretation of this passage. God has spoken in His Son (Heb. 1. 2). To behold Him is to know the Father. He, the only begotten, hath told Him out. He manifested the Father's Name to the eleven. By the Spirit He still declares it. We know that God was in Christ, and "God is Love." As a fruit of His death He introduces the believer in the heavenly courts, and at the same time declares to Him the Father's Name (Heb. 2. 12).

**In Salvation** (Psa. 54. 1-7). Salvation as here prayed for is the complete overthrow of the oppressor. The final salvation when the last enemy shall be destroyed. King David, the Lord and His saints, as well as Israel, wait for this manifestation of the Sons of God, for here the singer's cause is perfectly identified with God's. Nothing less than the fullness of the manifested God is sufficient. Faith, strengthened by experience, speaks confidently, and hope breaks forth in praise (Rom. 8. 24, 31, 32). J. II.

## WHAT GOD SAW IN EGYPT.



THIS lesson can either be drawn in full on the back of wallpaper or cloth and carried out as described; or it may be worked by a single cardboard door, size required, and objects pinned on or laid before the door. Blood should be put on at proper time. A very effective lesson on the vital theme for any place and any age.

**L**ET us take a journey to the land mentioned in the portion which we have read (EXODUS 1. 7-14). Let us in vision walk down Rameses Road, the road leading to the Royal City of Rameses, then being built by the Jewish slaves for their Egyptian masters. They have long cried to God for deliverance, and this is the fatal night. As we read, God had ordered *something* to be done. What is that outside

**DOOR 1.** A piece of White Ribbon (*tie on*). This man does not like the thought of *blood*; he believes in *purity* and thus expresses his hope of deliverance. But God said, "SEE THE BLOOD." Next,

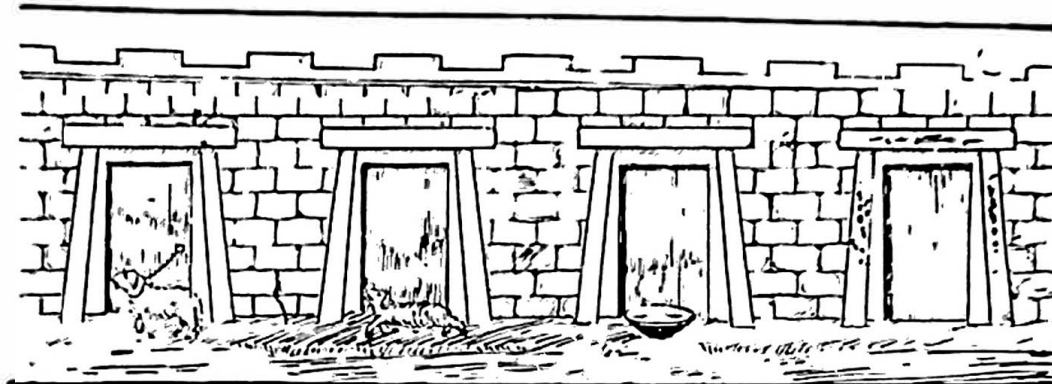
**DOOR 2.** A Sheet of Paper (*pin on*) telling what I *do*, what I *am*, what I *believe*, etc. The Angel looks, enters in, and the first-born is slain. "THERE IS NO BLOOD."

**DOOR 3.** A Blue Badge, or Ribbon (*affix*), meaning I am temperate. Commend temperance for this life, but make it clear that neither temperance nor any other good thing will avail for Eternity. "Nothing but the *Blood* of Jesus." The Angel enters, the first-born dies because the Messenger did not "SEE THE BLOOD."

**DOOR 4.** The Blank Door. We look, but look in vain for anything at the Door of the Despiser. He disdains the thought of being saved by the death of another, defies the God of the Israelitish slaves, disregards the nine previous warnings, and the many entreaties of his fellows. *Defies and dies*, for "He that despised Moses' law died without mercy" (Heb. 10. 28).



## What God Saw in EGYPT.



DOOR 5. A Lamb Tied to the door (*tie up*), clean, nice, but alive. Surely this will do instead of the vulgar blood-bespattered posts. But however excellent the lamb there is no death and no blood. The Angel does not "SEE THE BLOOD;" the lamb lives and the son dies.

DOOR 6. A Lamb Dead, lying on the door-step (*lay the lamb down*). Dear little creature, what heart can pass it? But the Angel does not "SEE THE BLOOD," and a dead lamb outside and a dead son inside is the result.

DOOR 7. The Blood in the Basin. He has killed the lamb, put the blood in the basin, even the hyssop is there. He does not like to spoil the look of the door. Surely that is near enough. The blood was to be put *above* and on *each side* of the door to indicate that they were covered by it. The Angel sees the basin, but does not "SEE THE BLOOD" as God appointed. However near it is still "far off" (Eph. 2. 13), and death is found even in that home. Shall we go farther down the road? See

DOOR 8. The Blood Sprinkled (*here take the red fluid and sprinkle as depicted*). I wonder if this will meet the requirements of the Angel. It is not more imposing than the others, but *much more secure*. The lamb had been slain, the blood had been sprinkled, the requirements of Jehovah had been met, the family inside were feasting, safe, and ready for the homeward march.

The Picture is Perfect. You and I are bondslaves of sin and Satan. Deliverance can only be secured through "the Blood of Jesus Christ, His Son, which cleanseth from all sin" (1 John 1. 7). To "believe" is to appropriate the preciousness of that Blood. Do so, and you will know the *safety* of its shelter, have the *certainly* of being passed over on the Day of Judgment, and the *enjoyment* of peace now and pleasure at God's right hand for evermore.



## HANDFULS OF HELP.

### We have an Advocate with the Father.

1. Christ, by His wisdom, truth, holiness, and purity, is an infallible Advocate. In Him is no darkness at all, - - - - - 1 John 2.1.  
- - - - - 1 John 1. 5
2. Upon Him rests the Spirit of God—the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord, - Isaiah 11. 1, 2

### Promotions in the Heavenly Calling.

1. Aliens . . . and strangers . . . far off . . . made nigh by the blood of Christ, - - - Eph. 2. 12, 13
2. *From Strangers to Servants.* Where I am there shall My servant be; if any man serve Me, him will My Father honour, - John 12. 26
3. *From Servants to Friends.* Henceforth I call you not servants, - - - - - John 15. 15  
Ye are My friends if ye do whatsoever I command you, - - - - - John 15. 14
4. *From Friends to Brethren.* Go to My brethren, and say unto them, I go to My Father and your Father, and to My God and your God, - - - - - John 20. 17  
Both He that sanctifieth and they who are sanctified are all of one, for *which* cause He is not ashamed to call them brethren. Them that honour Me will I honour, - - - - - 1 Sam. 2. 30

### “By their Fruits ye shall Know Them.”

1. He that feareth Him, and worketh righteousness, is accepted with Him; and if our heart condemn us not, then have we confidence toward God, - - - - - Matt. 7.20.  
- - - - - Acts 10. 35  
- - - - - 1 John 3. 21
2. Be sincere . . . being filled with the fruits of righteousness, - - - - - Phil. 1. 10, 11
3. Walk before Me, and be thou perfect, - Genesis 17. 1
4. Walk worthy of the vocation wherewith ye are called, worthy of the Lord unto all pleasing, - - - - - Eph. 4. 1  
- - - - - Col. 1. 10; 1 Thess. 3. 13
5. He that saith he abideth in Him ought so to walk even as He walked, - - - - - 1 John 2. 6
6. The Lord thy God . . . knoweth thy walking through this great wilderness, - Deut. 2. 7

## SUBJECTS FOR SPEAKERS AND STUDENTS.

### The Sweet Soul

Continually keeps saying

1. My soul thirsteth for Thee, - - Psa. 63. 1
2. My soul shall be satisfied with Thee, - Psa. 63. 5
3. My soul followeth hard after Thee, - Psa. 63. 8 HYP.

### The Purifying Process

As revealed in Zechariah 3. 4, 5.

- CONDEMNED, - "Take away the filthy garments."  
CLEANSED, - "Caused thine iniquity to pass."  
CLOTHED, - "Clothed with a change of raiment."  
CROWNED, - "Set a fair mitre upon his head."

The Lord planned and provided all. HYP.

### The Saint's Song of Degrees,

As given in Psalm 126.

- |                  |         |                 |         |
|------------------|---------|-----------------|---------|
| 1. Dreaming, -   | verse 1 | 5. Weeping, -   | verse 5 |
| 2. Laughing, -   | ,, 2    | 6. Reaping, -   | ,, 5    |
| 3. Singing, -    | ,, 2    | 7. Rejoicing, - | ,, 6    |
| 4. Magnifying, - | ,, 3    | "We are glad."  | HYP.    |

## ACTS AND FACTS.

**Souls, not Bundles.** On the east coast of England a vessel had run on the rocks and a heavy sea was breaking over her. Distress signals had been run up and the lifeboat summoned to the rescue. Gathered on the deck the crew awaited the rescuers, while at their feet lay what of their belongings they could hastily secure. When the lifeboat drew near and the coxswain saw the goods his message was: "Leave them and jump for your lives; it is souls, not bundles, we have come for." See to it that this is your object (2 Cor. 5. 14).

**The Four Gospels.** Dr. Griffith Thomas gives the following summary: "Four Gospels and one Christ; four records and one aim; four pictures and One Person; four methods of describing that Person. Matthew demonstrates, Mark depicts, Luke declares, John describes. Matthew is concerned with the coming of a promised Saviour; Mark with the life of a powerful Saviour; Luke with the grace of a perfect Saviour; John with the possession of a personal Saviour. Each has been given a keynote from the Old Testament: Matthew, 'Behold thy King' (Zech. 9. 9); Mark, 'Behold My Servant' (Isa. 42. 1); Luke, 'Behold the Man' (Zech. 6. 12); John, 'Behold your God' (Isa. 40. 9)."

## THE CREATION OF MAN.

READ Genesis 1. 26; 2. 3. LEARN Eccles. 12. 1. HINTS, New creation, 2 Cor. 5. 17; renewed image, Colossians 1. 15; renewed dominion, Psalm 8. 6.

GOD is seen here as the Great Creator. Not evolution, but creation explains the existence of all things. Faith accepts God's Word as true, and so we read: "Through faith we understand that the worlds were framed by the Word of God" (Heb. 11. 3).

**The First Man.** "Let us make man in our image" (v. 26). Having brought order out of chaos and light out of darkness, the crowning act of creation was the formation of man in God's image. Adam was the head of the old creation; he is a type of the second Adam, the Lord Jesus, who is the head of the new creation. Made in the image and likeness of God, man is capable of knowing God and enjoying Him. Alas! that many prostitute their spiritual and intellectual powers in the service of the Evil One.

**Man's Rule.** "Let them have dominion" (v. 26). Man can only rule aright on earth so long as he bows to the authority of Heaven. Wherever God has given man power he invariably abuses it, and to-day there are myriads of men and women slaves to sin. They claim to be free, but they are really in captivity, led by Satan at his will.

**God's Blessing.** "And God blessed them" (v. 28). God knew what was necessary to make Adam a happy man, and He blessed him with every earthly good. He had everything that heart could wish, and if he had continued to trust and obey God his future would have been bright. It is when we distrust God and refuse to believe that He is doing His best for us that we go astray. Unbelief is the sin of to-day which is robbing many of present joy and future bliss (John 8. 24).

**God's Rest.** "God rested on the seventh day" (v. 2). Not until He had finished the work of creation did God rest from His labours. Adam stepped into a finished work and a furnished world. After the Lord Jesus had finished redemption's work He *sat down* on the right hand (Heb. 1. 3). The inviting word of the Saviour is "Come unto Me." He giveth rest to all who put their trust in Him.

**Illustration.** When Luther and his friend Melancthon were depressed Luther would say, "Come, let us sing the 46th Psalm, 'God is our refuge and our strength, a very present help in trouble.'" And never since the world began has God forsaken those who have trusted in Him.

## THE GARDEN OF EDEN.

READ Genesis 2. 8-23. LEARN 1 Corinthians 2. 9. HINTS, Better home, John 14. 2; eternal, 2 Corinthians 5. 1; happy and pure, Revelation 21. 4, 27.

GOD had ever man's best interests at heart. When creation was finished Adam was placed in a scene of perfect rest.

**Perfect Environment.** "The Lord God planted a garden,...and there He put the man" (v. 8). Adam's home was beautiful, and he had a plentiful supply of food. His surroundings were such as to make him contented and happy. Some people teach to-day that what is necessary to improve men morally is to give them an ideal environment. Notwithstanding Adam's lovely surroundings he fell. What men need to-day is a new creation, "Ye must be born again" is the Word of the Lord to us all (John 3).

**Plentiful Blessing.** "A river went out of Eden to water the garden" (v. 10). The river first of all watered the garden and then parted into four heads, giving refreshment in every direction. This is like the river of God's grace, which stretches out to men of every clime and nation. The Christian, having been blessed himself, should be a channel of blessing to others. Out of him should flow rivers of living water (John 7. 38).

**Happy Service.** "The Lord put him into the garden to dress it" (v. 15). God's purpose with Adam was to make him happy, and so He arranged that his life should not be one of idleness but of usefulness. Nothing is calculated to give more satisfaction than performing the work God has given us to do. The Lord Jesus was the perfect Workman, and His people are saved to serve. True happiness is found in living for the benefit of others.

**Single Restriction.** "Of the tree of the knowledge of good and evil, thou shalt not eat" (v. 17). Adam was given perfect freedom in the garden with but one single limitation. He was reminded that he owed grateful obedience to creation's God. The Lord Jesus came into the world to obey—to do the will of His Father—and the Christian is in the world to obey God and His Word; while God rightly demands the unconverted to "obey the Gospel" (1 Peter 4. 17).

**Illustration.** One has said that it is not falling into the water that drowns a man, but it is staying there; nor is it falling into sin that ruins his soul, but it is refusing to turn in penitence and faith to the life-giving Saviour.

## MAN'S SHAMEFUL FALL.

READ Genesis 3. 1-15. LEARN Romans 5. 19. HINTS, Result, Romans 5. 12; remedy, 1 John 1. 9; restoration, Hebrews 9. 28.

THE entrance of sin put an end to the happiness of Eden's fair scene, but even in Eden God graciously promises a Saviour who would deliver from sin's penalty and power.

**Serpent's Guile.** "The serpent said unto the woman, Yea, hath God said" (v. 1). Satan's purpose from the beginning has been to mar God's fair creation. He used the cunning craft of the serpent to bring about the downfall of man. Satan attacked the weaker vessel as the one most likely to fall. Eve listened and dallied with the temptation. If she had resisted Satan's attack she would not have fallen. God's Word declares that if we resist the devil he will flee from us (James 4. 7).

**Satan's Lie.** "Ye shall not surely die" (v. 4). Satan's question was an insinuation that God was not doing His best for His creatures; that He was withholding something from them that would have been for their benefit. Satan emphasised the one restriction, but said nothing of the countless other privileges and blessings with which Adam and Eve were surrounded. Satan's aim was to shake their confidence in God, and he gained his end. Satan is at the same business to-day.

**Man's Fall.** "She took of the fruit, ...and gave also to her husband" (v. 6). She took herself out of the hands of God and acted for herself. Having got her ear and eye, Satan soon captured her heart. Having fallen herself she gave to her husband, and he also partook of the forbidden fruit. No one lives to himself; we are either an influence for good or evil.

**Sin's Penalty.** "Adam and his wife hid themselves from the presence of the Lord" (v. 8). Immediately they sinned our first parents became conscious of guilt, and being ashamed they fled from the presence of the Lord. Man was driven out into a cursed earth, bearing thorns and briars, to toil and groan and die. Verse 15 speaks of the "Seed of the woman," which is the promised Saviour, and all who trust Him conquer sin and death.

**Illustration.** When some one asked Lincoln in the darkest days of the American Civil War if he believed God was on his side he replied, "My great concern is to be sure that I am on His side."

## THE SAVIOUR PROMISED.

READ Luke 2. 8-32. LEARN Isaiah 9. 6. HINTS; Fulfilled promise, Galatians 4. 4; purpose, Hebrews 2. 14; final victory, Revelation 20. 10.

THE coming of the Saviour was the great event for which the devout waited, and to which every type and shadow of the Old Testament pointed.

**Humility.** "There were in the same country shepherds ...keeping watch" (v. 8). It is worthy of note that the announcement of Christ's birth was not made to the religious leaders in Jerusalem, but to a few devout and humble shepherds on Bethlehem's plain. God is so great that He inhabiteth eternity, and yet His delight is to dwell with the humble.

**Joy.** "I bring to you, to all people, good tidings of great joy" (v. 10). Those shepherds were Jews, and the Gospel was first of all for the Jew, but it was to no favoured class only; it was to all people, as broad as John 3. 16. The soul that receives the good news enters into joy and peace; there is also joy in Heaven when the sinner repents and accepts the Saviour (Luke 15. 7).

**Faith.** "Let us now go," said the shepherds, "even to Bethlehem and see this thing which is come to pass" (v. 15). The shepherds believed the message told them by the heavenly messengers, and acting on their faith they were blessedly rewarded. So are all who, like the shepherds, put their trust in the Word of the Lord. There in the manger lay the Babe, and concerning Him they told the message they had received, causing all who heard to wonder and worship. True worship always follows meeting and accepting the Saviour.

**Hope.** "Lord, now lettest Thou Thy servant depart in peace" (v. 29). Three things are said about Simeon: (1) he was "just" towards man; (2) "devout" towards God; (3) he was waiting for the coming of the Messiah, "the consolation of Israel." On seeing the Saviour, Simeon was satisfied. Such is the case with all who accept Christ; He not only saves the soul, He satisfies the heart.

**Illustration.** Wolfe, by his victory at Quebec, added Canada to the British Empire, but was pierced by a ball in the moment of victory. Nelson fell in the hour of his greatest victory, conscious of triumph. The generation that slew Jesus Christ had not passed entirely away before the Gospel was preached as far afield as Rome, and there are myriads to-day who crown Him Lord of all.

## ACTS AND FACTS.

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

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

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

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

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

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

John 5. 39.

## SUBJECTS FOR SPEAKERS AND STUDENTS.

### A Pernicious Prodigal.

1. Haughtiness—Give me the portion of goods  
that falleth to me, - - - - - Luke 15. 12
2. Haste—Not many days after, - - - - - „ 15. 13
3. Habits—Wasted his substance with riotous  
living, - - - - - „ 15. 13
4. Hunger—He began to be in want, - - - - - „ 15. 14
5. Hogs—Into his fields to feed swine, - - - - - „ 15. 15
6. Husks—With the husks that the swine did eat, „ 15. 16
7. Harlots—Devoured thy living with harlots. „ 15. 30

### Sentence and Execution.

			T. B.	Yrs. after
1. Against Egypt (Gen. 15. 14), - B.C. 1920	Executed - B.C.	1490	430	
	(Exod. 12. 41),			
2. Against Jero- boam's altar (1 Kings 13. 2), - - B.C. 975	Executed - B.C.	677	289	
	(2 Chron. 34. 5)			
3. Against Israel (1 Kings 14. 15), - B.C. 956	Executed - B.C.	740	216	
	(2 Kings 17. 6)			
4. Against the Jews (Isa. 6. 10), - - B.C. 760	Executed - A.D.	31	791	
	(Matt. 13. 14; John 12. 40)			
5. Against Judah (Jer. 25. 9), - - B.C. 609	Executed - B.C.	588	21	
	(2 Chron. 36. 20)			
6. Against Nebuch- adnezzar (Dan. 4. 25), - - - - B.C. 570	Executed - B.C.	569	1	
	(Dan. 4. 29)			
7. Against Jerusalem (Luke 19. 44; 21. 5, 6), - - - - A.D. 33	Executed - A.D.	70	37	
	(By Titus)			
8. Against truth re- jecters (2 Thess. 2. 12; Rev. 21. 8), A.D. 96	Execution in abeyance,	1817		
	Js. Fs.			

### The Earthly and the Heavenly Contrasted.

#### THE FIRST MAN (1 Cor. 15. 47)

1. A Look at the Inside—Altogether Filthy, - Psal. 14. 3
2. A Look at the Outside—Altogether Vanity, Psal. 39. 5

#### THE SECOND MAN (1 Cor. 15. 47)

1. A Look at the Fairest of the Children of  
Men—God over all blessed for ever, Amen, Psal. 45. 2
2. Altogether Lovely, - - - - - S. of S. 5. 16  
This is *my* Beloved, and this is *my* Friend (S. of  
S. 5. 16)