

Winnowed Grain

FOR
ALL WHO GIVE

THE BREAD OF LIFE

TO THE MULTITUDE

With Compliments

J.G.

“Thou winnowest my path.”—Psalm 139. 3, *m.*

WINNOWERED GRAIN

FOR ALL WHO GIVE
THE BREAD OF LIFE
TO THE MULTITUDE

GLEANNED FROM MANY SOURCES AND
PUT INTO COMPACT FORM BY —
JOHN GRAY



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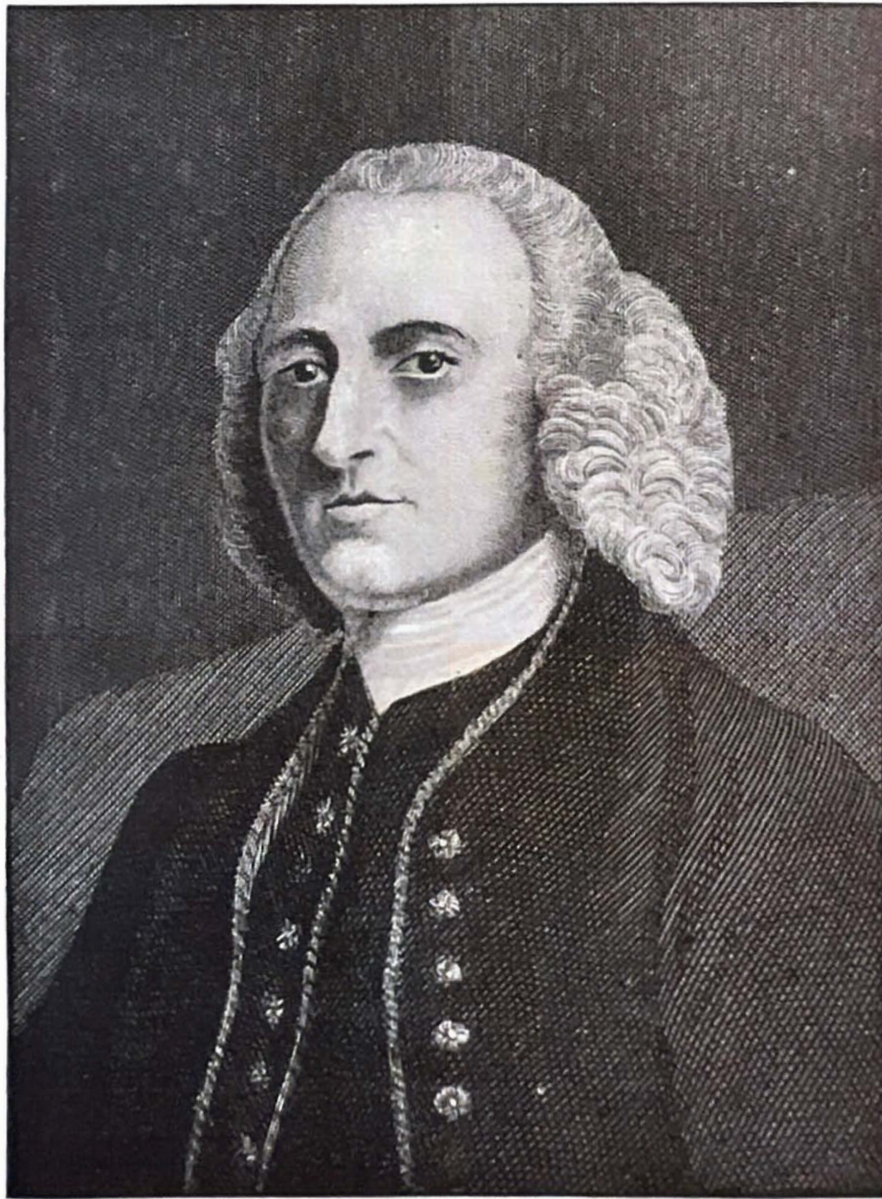
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BRIEF RECORDS,
SCRIPTURE STUDIES,
— AND —
PRACTICAL POINTS.



ALEXANDER CRUDEN, of Concordance Fame.

ALEX. CRUDEN, the Father of the Concordance.

“NEXT to a good Bible I would advise you to get ‘Cruden’s Concordance’ and a Scripture text-book. These will help you to study the Word of God with profit. Every Christian ought to have them.” So said D. L. MOODY, the most enthusiastic of Christian workers. Next to the Bible in interest must be the interest in Concordances.* The history of Concordance making would form an interesting volume, but the briefest summary must suffice.

Antonius of Padua is credited with producing the first Concordance in Latin about 1200. Cardinal Hugo, assisted by 500 monks, issued one for the Latin Vulgate in 1244. The first English Concordance of a very imperfect kind was issued about 1250. Various kinds of books in Latin, Hebrew, Greek, and other languages followed during the centuries. The earliest attempt to supply the English-speaking people with a Concordance was made by Mr. Marbeck about 1540; another appeared “imprinted at London, 1578.” The first to approach anything like completeness was Clement Cotton in 1627; built upon this work was that of Samuel Newman in 1643. John Jackson produced his “Index Bibleius” in 1668; Samuel Clarke his “Brief Concordance” in 1696; then came the superior work of ALEXANDER CRUDEN in 1737. It has passed through numberless editions, been abridged, enlarged, revised, and changed in minor points by various hands. It formed the basis for Butterworth, Brown, Smith, Youngman, Taylor, and other works, and remains the standard English Concordance for plain hard work in Bible knowledge. Hence a brief record of the author must be of interest to all Bible lovers.

ALEXANDER CRUDEN was born in Aberdeen in 1701. His father, William Cruden, was a pious and well-known merchant and magistrate of the city. Alexander seems to have been “influenced” in early life, for his reasons for entering Marischal College to prepare for the ministry were higher than secular benefit, ease, or fame. In 1722 he arrived in London, settled for some time as tutor to a family in Hertfordshire, then in the Isle of Man. In 1732

* Concordances have been unobtainable during the War. New issues include *Cruden’s Complete*. Desk or study size, with texts and references. 11/, post free. *Cruden’s Complete*. Pocket size, with every *reference* in larger volumes. 2/10, post free.

Alex. Cruden, the Father of the Concordance.

he settled in the Metropolis as proof reader and bookseller in a shop near the Exchange, finally being appointed "Bookseller to the Queen."

At this time he began the work which he had long planned, "A Complete Concordance of the Holy Scriptures." How long it took him is not known, but the first issue was in 1737, a copy was accepted by Queen Caroline, consort of George II. Royal help was promised, but never matured.

Having produced the Concordance at his own expense, his means became exhausted, his stock in trade had to be disposed of, and his embarrassment, weighing upon his mind, caused the return of a mental malady which had caused him to forsake the studying for the selling of books. This disease, which recurred at various stages of life, was attributed to two vastly different causes—the bite of a mad dog and a disappointment in love. For years at a time he would be normal, then unexpectedly have a relapse, be confined for a few weeks or months, recover, and work again for other years. Doctors failed to classify the malady; yet with all his affliction he did a noble work for Bible readers in all times.

A man with many peculiarities and fancies, his learning was of the highest order. Under his care several editions of Greek and Roman Classics were produced with great accuracy, as "corrector" he supervised the "Letters of Junius" when they first appeared in a daily journal. Yet he was withal thoroughly evangelistic, as evidenced by the following case.

In 1762 Richard Potter was convicted at Old Bailey of forgery, and condemned to death. On inquiring into the matter Cruden found that Potter was an illiterate creature, the tool of another. He visited him, prayed with him, exhorted him, and finally had the joy of directing the repentant prisoner to "the Blood of Jesus Christ, His Son (which), cleanseth from all sin" (1 John 1. 7). Then he presented the case to the Secretary of State, and finally succeeded in getting the sentence commuted from death to transportation. Thus begun, he long after continued to visit and seek to reach the Old Bailey culprits. His exertions to bring submerged men and fallen women in touch with the Saviour led to some striking and most happy results and reunions.

Alex. Cruden, the Father of the Concordance.

If the first edition of the Concordance brought him disaster, the others were more successful. For a second edition in 1761 he received £500; a third edition in 1769, with the Author's last corrections, yielded £300 or more. This with the fruit of other labours enabled him to live in comfortable circumstances during the closing years of his life.

From 1758 to the end he was mercifully preserved from any serious breakdown. He died at his lodgings in Islington in 1770. A long laborious life came to a fitting close.

On 1st November, 1770, he retired to rest as usual. When the bell rang for breakfast in the morning he did not appear. A maid entered his room to find him *kneeling* against a chair. In the attitude of prayer he who had spent his life over the written Word entered the presence of the Living Word and to "the Recompense of the Reward"—how great Master and servant now know, but we shall know hereafter.

What a life of devotion and persistence crowned with success! What a lesson for young men and women to "whose faith follow." HYP.

The Lord Our Helper.	Two Things in Matt. 7.
Vain is the help of man, Psa. 60. 11	Gates—strait and wide, v. 13
Fear not, I will help, Isa. 41. 13	Ways—narrow and broad, vv. 13, 14
My Helper, I will not fear, Heb. 13. 6	Trees—good and corrupt. v. 17
Very present help, Psa. 46. 1	Fruits—good and evil, v. 18
Help of His countenance, Psa. 42. 5	Men—wise and foolish, vv. 24, 26
Helped unto this day, Acts 26. 22	Foundations—rock and sand, vv. 24, 26
Thy judgments help me, Psa. 119. 175. F. F.	Houses—fell and fell not, vv. 25, 27. F. F.

"The Things of God" (1 Cor. 2. 11).

The Purpose of God,	.. ..	Exod. 3. 7
The Power of God, ..	.. ..	Exod. 9. 16
The Provision of God,	.. ..	Exod. 12. 3
The Punishment of God,	.. ..	Exod. 12. 30
	8	Js. Fs.

WATCH AND PRAY.

GOD has made it possible for the Christian to be without care, but necessity demands he shall ever be on the watchtower. Weakness realised is the only secret of victory.

Divine Injunction (Matt. 6. 1-16). "I say unto all, watch" (Mark 13. 37). Nearing the end of His earthly ministry, speaking of the dark days which must intervene ere He returns, the Lord utters this exhortation. We are passing through these days. His prophetic utterances as to the departure from the truth are being fulfilled before our eyes. The influence of the world has robbed the Church of her corporate testimony, and is proving a powerful soporific for thousands of the saints to-day. How needful for each of us therefore to hear His "Awake, arise."

Human Response (Psa: 63. 1-11). "My voice shalt Thou hear in the morning" (Psa. 5. 3). Watchfulness will manifest our weakness. The Church or the person "who has need of nothing" (Rev. 3. 17) is in a state of grave danger, but weakness realised will drive the soul to Him whose strength is made perfect in weakness.

A Faithful Promise (Matt. 18. 15-22). Fear and anxiety in the sense of bondage are foreign to our calling and standing, therefore God would not only have us cleaving to Himself, but would have us do so intelligently; hence "the exceeding great and precious promises" with which His Word abounds. Prayer after all is but the presentation of these promises (God's bank notes) at the throne of grace, and receiving for them their face value.

An Assured Answer (John 16. 23-33). "The prayer of the upright is His delight" (Prov. 18. 8). God sets but one condition to His promises, and experience teaches us how right is that limitation, for the psalmist says, "If I regard iniquity in mine heart the Lord will not hear me." Holiness of heart and life, obedience to the revealed will of God, and simple faith in Him will never fail to bring the answer we need in peace and power and comfort.

Continued Dependence (Eph. 6. 10-20). "Praying always with all prayer." Let us never forget there is no discharge in this warfare; that as long as we are from home in this body our supplies of grace and wisdom and power must come from our Head, who is at home for us; that in order to receive and enjoy these supplies communication must be maintained, and prayer brings them to us.

THE KING IN ISRAEL.

READ 2 Samuel 5. 1-12. LEARN Hebrews 10. 12, 13. HINTS, God's king, Psalm 2. 6; King of kings, 1 Timothy 6. 15; King of saints, Rev. 15. 3; everlasting dominion, Daniel 7. 14.

DAVID, the king of Israel, is a true type of the Lord Jesus, who, although to-day is despised and rejected by men, will yet be acknowledged as King of kings.

David the Kinsman. "We are bone of thy bone" (v. 1). David the rightful king had long been in rejection, but at Hebron he was acknowledged as king by all Israel. Israel also declared David to be their own kith and kin, one of themselves. We are reminded that the Son of God became the Son of Man in order that He might redeem man by dying on the cross of Calvary (Heb. 2. 14).

The Victor. "Thou wast he that leddest out" (v. 2). The people at Hebron tell out the praises of their king. They recount his deeds of valour and his victories over the enemy. He had slain Goliath and defeated the Philistines, and had thus proved himself worthy of their allegiance. And so the Lord Jesus, by His glorious victory on the Cross over sin and Satan, has vindicated His right to wear the crown (Rev. 5. 9). Such a Saviour is worthy of the sinner's trust (Psa. 2. 12).

The Shepherd. "Thou shalt feed My people Israel, and thou shalt be a captain over Israel" (v. 2). David was the shepherd king; he was to feed as a shepherd and lead as a captain. Sheep need a shepherd, and warriors need a captain. Sheep without a shepherd are helpless, and warriors without a captain become a fleeing mob.

The King. "David made a league with them" (v. 3). Confessing David as their king, the people became submissive to him. This is the true order. The sinner first acknowledges Jesus as his Saviour, and then obeys Him as his Lord and Master. It should be noted that David made the league, whilst on the other hand the people anointed David (v. 3). The Lord Jesus has by His death and resurrection accomplished everything for the sinner, and the sinner's part is to trust Him as Saviour (Acts 9. 6).

Illustration. A Scotchman was once asked how many it took to convert him. "Two," he replied. "How was that? Did not God do it all?" "The Almighty and myself converted me," he said. "I did all I could against it, and the Almighty did all He could for it, and He was victorious."

THE ARK IN ZION.

READ 2 Samuel 6. 1-15. LEARN Revelation 21. 3. HINTS, God's dwelling places, Exodus 25. 8, 1 Kings 6. 13, Isaiah 57. 15, 1 Cor. 3. 16, 2 Cor. 6. 16.

HAVING ascended the throne of Israel, David's first concern was to give the worship of God its proper place in the nation.

A Great Assembly. "David gathered together all the chosen men" (v. 1). In his effort to re-establish the worship of God in Israel he sought the fellowship of his people. He consulted with them about all that was in his heart (see 1 Chron. 13). David knew well that if God got His proper place in the hearts of the people everything else would come right. "Seek ye *first* the kingdom of God."

A Serious Mistake. "They set the ark of God upon a new cart" (v. 3). According to the law it was the Levites who should have carried the ark (see Num. 4. 15; 7. 9; 10. 21). Before acting David should have consulted God's law, but he appears to have copied the Philistines (1 Sam. 6). The Philistines had no Bible, David had, and this made him responsible. For the believer to disobey God is a grievous sin. And the sinner who disobeys God's Gospel will suffer eternal loss (1 Thess. 1. 8).

A Solemn Lesson. "Uzzah put forth his hand to the ark of God" (v. 6). The Levites were forbidden to touch the ark on pain of death (Num. 4. 15-20). Uzzah put up his hand to steady the ark, and he died. Thus the joyous procession was stopped, and a day of gladness became one of sadness, all through failure to attend to God's commands. No one need have any *dread* of God's presence who approaches Him in the right way (Heb. 4. 16).

A Blessed Reception. "David carried the ark into the house of Obed-edom" (v. 10). The result of Obed-edom opening his house to the ark of the Lord was that a special blessing attended his household. This blessed result always attends the reception of the Lord Jesus Christ into the heart or home (Acts 16. 34).

Illustration. A Scotchman who, prior to conversion, was a drunkard, gave his testimony recently. He told how that when serving the devil he was not able to provide a home for his wife and four children, but having received the Gospel he had now one of the most comfortable homes in the large city in which he lived. Thus the Gospel of Jesus Christ not only saves the soul, but solves the social question.

THE KINDNESS OF GOD.

READ 2 Samuel 9. 1-13. LEARN Ephesians 2. 13. HINTS, Love to friends, John 15. 13; to a world, John 3. 16; to enemies, Rom. 5. 8; to a person, Gal. 2. 20.

THE kindness of David towards the household of his enemy, Saul, can only be surpassed by the loving kindness of our Lord and Saviour Jesus Christ.

David's Kindness. "Is there any left of the house of Saul?" (v. 1). Saul had been David's inveterate enemy, yet David would show kindness to his household for Jonathan's sake. This was true grace, and reminds us of the grace of our Lord Jesus Christ who died for His enemies (Rom. 5. 8). On the ground of that death God is able in boundless grace to pardon the sinner for Christ's sake.

Saul's Son. "A servant whose name was Ziba" (v. 2). The subject on whom David would show kindness to had to be searched for, and was found at Lo-debar, a poor cripple, lame in both feet. There was nothing about him to commend him to the king but his abject need. How like the sinner! "When we were without strength, . . . Christ died for the ungodly" (Rom. 5. 6). David sent and "fetched" him to himself. This is a beautiful illustration of the Gospel (1 Peter 3. 18).

Royal Grace. "I have given unto thy master's son all that pertained to Saul" (v. 9). In royal grace David showed God's kindness in bringing Mephibosheth to himself to sit at his table, and that for all his days (John 17. 24). How good to know that a poor sinner can be loved and borne with "for Jesus' sake," and wonderful the assurance that this love and grace will last to all eternity (1 John 2. 12).

True Humility. "A dead dog as I am" (v. 8). Mephibosheth acknowledged that he was utterly unworthy, and all the kindness shown him was the result of pure unmerited grace. Isaiah acknowledged he was "a man of unclean lips." The prodigal son said, "I am not worthy;" and Paul that he was "the chief of sinners." When the sinner acknowledges his unworthiness he is not far from the kingdom of God.

Illustration. A king, before he ascended the throne, declared that he would destroy all his enemies. Afterwards the people were surprised that he treated them all with great kindness. Some of his friends reminded him of what he had said. "And have I not destroyed my enemies?" he asked. "I have changed them into friends."

THE SAVIOUR'S INVITATION.

READ John 1. 35-51. LEARN Rev. 22. 17. HINTS, All may come, Matthew 11. 28, John 6. 37; all will not come, John 5. 40; all will see, Rev. 1. 7, Luke 13. 28.

OUR blessed Saviour is the great Magnet who attracts to Him all classes and conditions of men.

Pointing the Way. "Behold the Lamb of God" (v. 36). John, like every true servant of Christ, pointed men to the Saviour. Elsewhere he said, "He must increase, but I must decrease" (John 3. 30). Note that John speaks of Him as the "Lamb of God," the one who was to die as the Substitute for sinners. The starting point for Heaven is the Cross of Calvary.

Following Jesus. "The two disciples . . . followed Jesus" (v. 37). Andrew has been called the patron saint of Scotland, but he can safely be called a pattern saint in this respect, that having found Christ himself he next brought his own brother, Simon Peter, to the Saviour. He commenced to work for the Lord amongst his own friends and relations (Luke 8. 39).

Revealing Character. "Whence knowest Thou me?" (v. 48). Philip next followed Jesus. We do not know whether Andrew and Peter had any hand in bringing Philip to Jesus. Probably they had, for he belonged to the same place (Bethsaida). He was perhaps a companion. Then again, Philip brought Nathaniel to Jesus. Nathaniel was surprised when the Lord told him that He knew all about him; and he at once acknowledged Him to be more than a man—the Son of God.

Future Glory. "Ye shall see Heaven open" (v. 51). This verse has reference to Jacob's dream, which is not yet accomplished. It will yet be fulfilled; believers will see it, and are looking forward to it. We see in Jesus not only the Lamb of God dying for us on the cross, but the Son of God living, risen, and glorified, and the coming King of glory (Heb. 7. 25).

Illustration. Dr. Guthrie used to tell how that one day passing up a street in Edinburgh he saw a little girl carrying a very heavy baby. He accosted the little girl with the kindly remark, "Lassie, surely that child is too heavy for you." With a tone of surprise in her voice she replied, "No, sir; he is my brother." In our endeavours to bring our friends and relations to Jesus no trouble should be considered too much.

THE TESTIMONY OF DAVID.

READ 2 Samuel 23. 1-7. LEARN Isaiah 55. 3. HINTS, Jacob, Gen. 48; Moses, Deut. 31; Joshua, Joshua 23; Stephen, Acts 7; Paul, 2 Tim. 4. 6-8.

LAST words are important words, especially if they are spoken by a wise and experienced man like David.

Gracious Exaltation. "David the son of Jesse" (v. 1). David ever remembered his humble origin—a poor shepherd boy, who kept his father's sheep. But God in grace had raised him to the throne of Israel. This resembles God's dealings with the poor sinner. In the riches of His grace He lifts the poor (2 Cor. 8. 9); He saves the lost (Titus 2. 11); He takes the meanest, and the vilest, and seats them among princes (Eph. 2. 4-6).

Heartless Rejection. "The anointed of God" (v. 1). David was the anointed of the Lord, but for a long time was in rejection. In the end, however, he reached the throne. He is a true type of the Lord Jesus, who is God's anointed King. To-day He is rejected by the many, but "the crowning day is coming" when He shall reign from shore to shore (1 Cor. 15. 25). Happy are they who in this day of rejection trust Him as Saviour (Isa. 53. 1).

Righteous Rule. "He that ruleth over men must be just" (v. 3). We are again reminded of our Lord Jesus Christ, the character of whose rule in a future day will be righteousness. He deals to-day with men and women in boundless grace, but in a future day inflexible righteousness will characterise His reign (Rev. 20. 12).

Unfailing Promise. "He hath made with me an everlasting covenant" (v. 5). Although my house, that is, David's natural children, may and did fail, yet God's purpose and promise never could. It was "ordered in all things" and "sure." We fail and fall, but God's grace to the sinner never fails, and His love is always the same. Christ sealed and certified His covenant in His own blood, and it is now rightly spoken of as an "everlasting covenant" (Heb. 13. 20).

Illustration. Frances Ridley Havergal, the sweet Christian singer, said when dying, "My King! My King!" And what a loyal subject she was! Her beautiful voice was consecrated to Christian song. "Make Jesus King" was cabled by Christian young men assembled in Japan to the Northfield Conference, and by them was sent to Sweden, where a Convention of Christian young men was in session. He will be acknowledged yet by all as King of kings.

A WISE CHOICE.

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

BEFORE every young person lies a life on earth and a future beyond it. Our choice now will determine whether these will be a blessing or a curse.

Divine Revelation. "The Lord appeared to Solomon" (v. 5). God in olden times spoke to men in dreams, because Bible revelation was not complete (see Job 33. 14-16, etc.). God now speaks to us by means of His Word. To His young servant Solomon God graciously made a great offer. To young and old alike God to-day makes in His Word the offer of salvation. Who will accept?

Great Mercy. "Thou hast showed unto Thy servant great mercy" (v. 6). Solomon acknowledges that all his father's greatness was due, not to any merit of his own, but solely to the mercy of God. Solomon virtually confesses that his own position was the outcome of the loving kindness of the Lord. It is of the mercy of God that we are not consumed, and by His mercy we are saved (Titus 3. 5).

Wise Choice. "Give Thy servant an understanding heart" (v. 9). Solomon made a wise choice. He passed by riches, honour, and everything that this world holds dear, and asked for "an understanding heart." If the ship is to be steered aright the compass must be *true*; and if our lives are to be properly directed our *hearts* must be right before the Lord. The first right step is to trust Christ with our hearts (Rom. 10. 9).

Divine Approval. "And the speech pleased the Lord" (v. 10). It gives God great pleasure when men make the right choice. It causes great joy in Heaven when a sinner repents and trusts the Saviour (Luke 9. 35). Solomon not only got what he asked for, but every earthly good as well. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added to you" (Matt. 6. 35).

Illustration. A king once told a particular favourite: "Ask what thou wilt, and I will give it thee." He thought: "If I ask to be made General I shall readily obtain it. I will ask for something to which this honour and many other good things shall be added." So he asked for the king's daughter to be his wife. This made him heir to all the wealth and honours of the kingdom. Choosing Christ makes us heirs to all the wealth of the Father's kingdom.

A GREAT REIGN.

READ 1 Kings 8. 54-63. LEARN Psalm 72. 17. HINTS, A great work, John 17. 4; great workers, John 5. 17; finished work, John 19. 30.

THE temple being completed, God was honoured in the midst of Israel, and the people were blessed.

Divine Blessing. "Solomon stood, and blessed all the congregation of Israel" (v. 55). The building of the temple had given God His rightful place, and the result was that blessing came to the people. Having concluded his prayer at the dedication of the temple, Solomon rose from his knees, and, facing the people, blessed them. He is a true type of the Lord Jesus, who went to Heaven with uplifted hands of blessing (Luke 24. 51), and whose hands are now uplifted in God's presence for His people (Heb. 7. 25).

Heavenly Peace. "The Lord hath given rest unto His people" (v. 56). As the result of the work of the temple being finished the Lord gave the people rest. There flows from the finished work of Christ to-day rest to troubled hearts and peace to guilty consciences. In the world there is unrest, disquietude, and alarm, but in Christ there is "peace, perfect peace" (Rom. 5. 1).

Fulfilled Promise. "There hath not failed one word of all His good promise" (v. 56). Much had been promised (Deut. 12. 9-12), and all had been fulfilled. It will always be so. God will perform all His counsel (Matt. 24. 35). "Not failed" is a beautiful expression; all the trust that can be reposed in any Word of God will be fully justified. Christ is the unfailing God (Heb. 1. 12); His Word the unfailing Word—"a faithful Word" (1 Tim. 1. 15). Happy are all who put their trust in Him.

Peace Offerings. "Solomon offered a sacrifice of peace offerings" (v. 63). A great feast followed the completion and dedication of the temple. It was a feast based on sacrifice. All true joy comes from the cross. Note that three parties received a portion of the offering—part on the altar, God's portion; part to the priest; and the rest to the offerer (see Lev. 3). God, Christ, and man, all in joyous eternal feasting through His glorious person and work.

Illustration. "Well, Jack, old fellow!" said one who met a man who had lately accepted the Saviour; "I hear you have given up all your pleasures." "No! No!" said the friend; "the fact lies all the other way. I have just found all my pleasures, and have only given up all my follies."

A ROYAL VISITOR.

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

THE Queen of Sheba travelled a long way to see King Solomon's glory, and was repaid for all her trouble. When on a coming day we see the King of kings in all His beauty the trials of the way will seem as nothing compared with the glory that is yet to be revealed.

Great Glory. "The Queen of Sheba heard of the fame of Solomon" (v. 1). The report of Solomon's fame and glory had spread to other lands, even as far as dark Ethiopia. The queen, who had some "hard things," or questions she could not get solved elsewhere, determined to see the king himself. There is no problem so difficult that our Solomon (the Lord Jesus) cannot solve, and no sin so black that His blood cannot cleanse (Heb. 7. 25).

Real Friendship. "She communed with him of all that was in her heart" (v. 2). The queen not only saw in Solomon a great king, but she found him to be a true friend; one to whom she could with the utmost confidence tell her troubles. This is like our Lord Jesus, to whom the burdened sinner can tell ALL that is in his heart. The Samaritan woman said of Him, "Come, see a Man which told me all things that ever I did" (John 4).

True Report. "It was a true report" (v. 6). It was no exaggerated report she had heard about Solomon and his glory. Indeed "the half was not told" her (v. 7). The glories of Christ and the happiness of the redeemed cannot be described by ordinary language (Col. 4. 4).

Happy People. "Happy are thy men" (v. 8). Solomon's men had the privilege of hearing "continually his wise words" and seeing his great works. Such happiness is the portion of the believer (Luke 10. 42), and will be to all eternity (Rev. 22. 4). "She went on her way rejoicing," as did the eunuch, full of joy to tell others of the wondrous person and things she had seen and heard (Acts 8. 39).

Illustration. When Raphael's great picture was first brought to Dresden it was displayed in the castle in the presence of the king. It was brought into the throne room, but the most favourable spot in the room was occupied by the throne itself. The king, taking in the situation, pushed the throne to one side, saying, "Make room for the immortal Raphael." The first place and the best place belong to the Lord Jesus Christ.

THE PHARISEE'S DIFFICULTY.

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

IN the conversation with Nicodemus the Lord Jesus not only reveals the necessity of the new birth, but tells out the measure and extent of God's boundless love.

The Pharisee. "There was a man of the Pharisees" (v. 1). Nicodemus was a model man in many respects. He was moral, religious, and a teacher of Israel; yet he was conscious that these qualities alone would not ensure Heaven at the end. There was something else needed, and he determined to question the Lord Jesus on the subject. It is good to take not only our sins but our difficulties to the Lord.

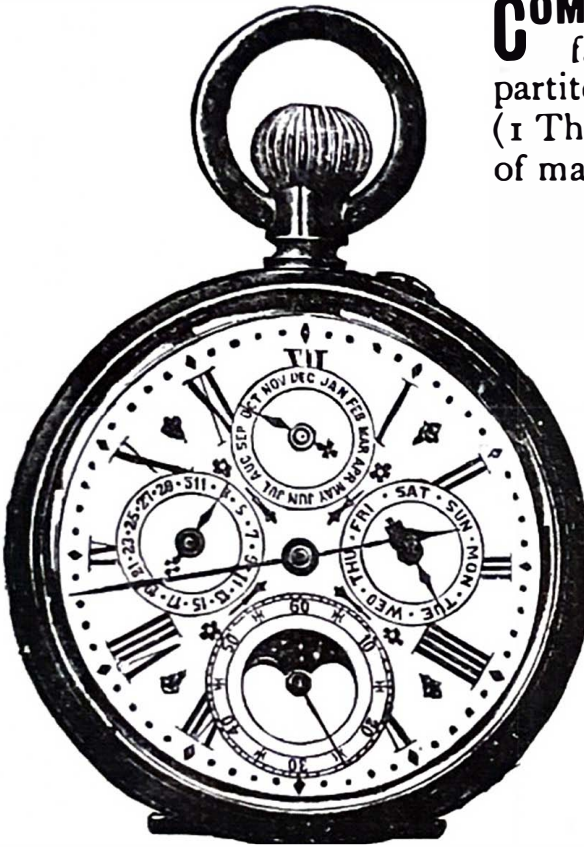
His Difficulty. "How can a man be born again when he is old?" (v. 4). Nicodemus would have commenced a theological discussion with the Saviour, but the Lord Jesus insisted that the first thing necessary was to be "born again." Nicodemus was puzzled; he had never heard of such a thing. "Marvel not," said Jesus; "if you knew yourself you would know that flesh is always flesh and Spirit is always Spirit." What was needed was a new creation, by being "born again" (v. 7).

Christ's Explanation. "As Moses lifted up the serpent in the wilderness" (v. 14). The Lord Jesus explains the process of the new birth from man's side. We cannot "command" life, but we can fulfil the conditions necessary for the reception of life. AS the Israelites, bitten of the serpent and dying (Num. 21), owned their state and accepted God's way of healing; SO the sinner, conscious now of his need, looking off in faith to Jesus "lifted up," receives life, a gift, and is "born of God" (1 John 5. 1).

God's Love. "God so loved the world" (v. 16). The source of salvation is GOD; the channel is Jesus Christ and His atoning death; the object is "the world," and the terms simple faith in the Saviour lifted up. Look and live.

Illustration. An old potter who was shaping the clay into the desired shape by his hands was asked by a visitor, "Why don't you have machinery to do that?" The old man replied, "We have tried all kinds of machinery and failed. Somehow it needs the human touch." So is it in the new birth, the Holy Spirit begets life in the soul.

WONDERFUL THINGS ABOUT A WATCH.



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

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

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

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

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

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

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

SUBJECTS FOR SPEAKERS AND STUDENTS.

Three Precious Things in One Verse.

1. Propitiation—"Christ hath once suffered for sins," - - - - - 1 Peter 3. 18
2. Substitution—"The Just for the unjust," - 1 Peter 3. 18
3. Reconciliation—"That He might bring us to God," - - - - - 1 Peter 3. 18 H.D.

The Woman of Samaria.

1. Conversation commenced,
John 4. 7
2. Confidence gained, John 4. 15
3. Conscience reached,
John 4. 18, 19
4. Conversion effected,
John 4. 26
5. Change manifested,
John 4. 29
W.J.M.

"The Spirit of God"

as revealed in 1 Corinthians 12. Ver.

1. Confession of the Spirit, 3
 2. Baptism of the Spirit, - 13
 3. Drinking of the Spirit, - 13
 4. Gifts of the Spirit, - - 8.
 5. Dividing of the Spirit, - 11
 6. Working of the Spirit, - 11
 7. Manifestation of Spirit, 7-10
- The aim—"to profit withal," verse 7. T.B.

Revival of the Prayer Life.

"ASK—SEEK—KNOCK" (Matt. 7. 7).

1. Prayer must be directed to God, - - - - - Matt. 6. 9
2. Prayer must be made in the name of the Lord Jesus Christ, - - - - - John 14. 13, 14
3. Prayer must be in faith, - - - - - Matt. 21. 22
4. Prayer must be joined with "abiding" in Christ, - - - - - John 15. 7
5. Prayer must be linked with avoidance of all known sins, - - - - - Psa. 66. 18
6. Prayer must be made "without ceasing," - 1 Thess. 5. 17
Acts 12. 5 A.M.

The Use of the Commonplace.

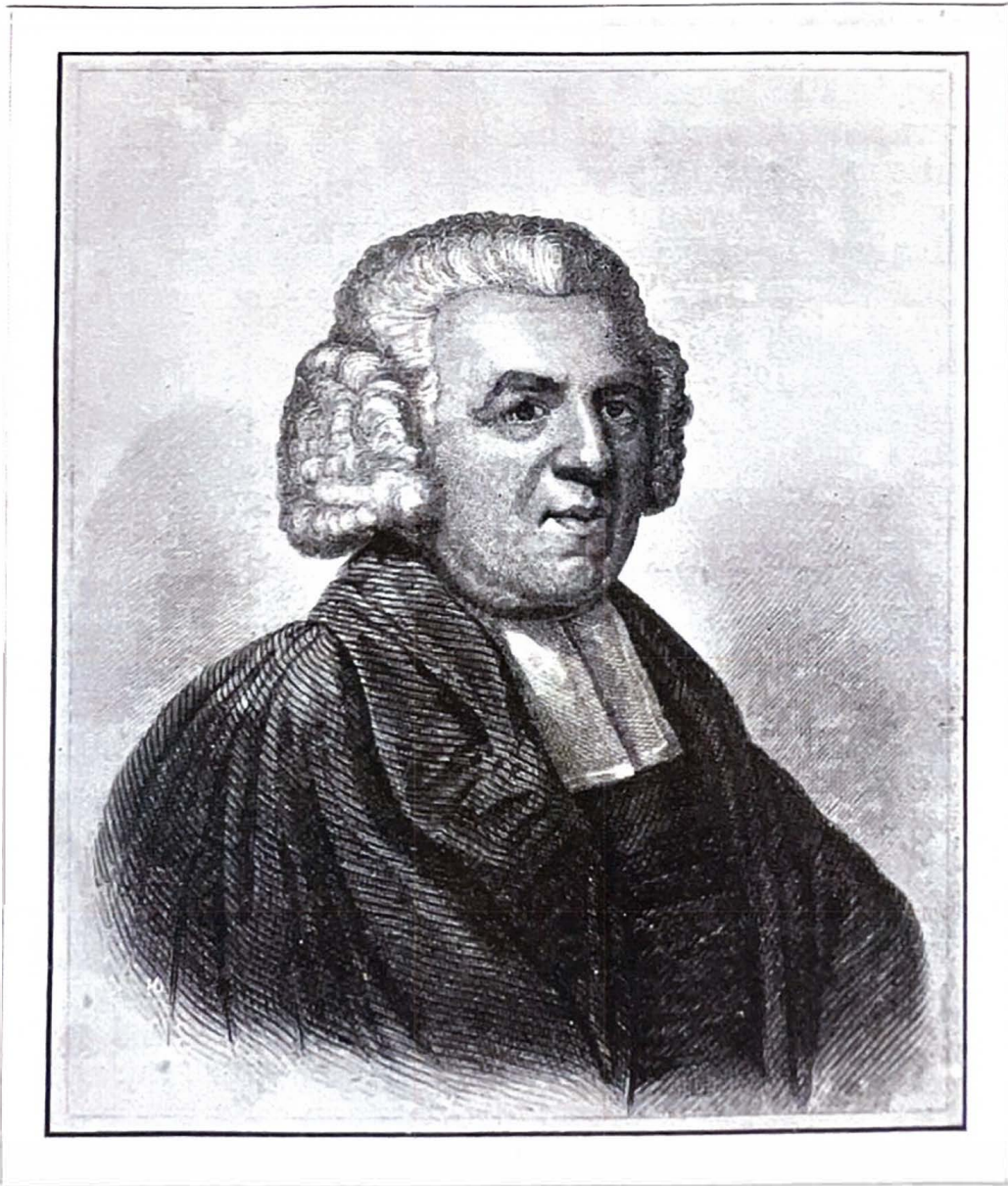
1. Moses and his *rod*, - - - - - Exod. 4. 2
Trace history of rod, Exod. 4. 2, 17, 20; 7. 15, 17; 14. 16; 17. 5. Had to be "cast."
2. Gideon and his *pitchers*, - - - - - Judges 7. 16
Had to empty, and "broken."
3. Widow and her two *mites*, - - - - - Mark 12. 42
Her all; had to be "given."
4. The Master and the *towel*, - - - - - John 13. 4
Had to be "girded."
5. Dorcas and her *needle*, - - - - - Acts 9. 39
Needs "use" to keep bright.
Blessing not in the commonplace, but in the *use* of that which is wholeheartedly given to the Lord. 117P.

“IN CHRIST.”

To die “in Christ” is just to pass
From darkness into light;
To say farewell to all but bliss,
A last “adieu” to-night.

To die “in Christ,” the risen Lord,
Is not to sink, but rise--
A blessed moment of release,
A joy, a glad surprise.

A. MIDLANE.



JOHN NEWTON, of Olney, Poet and Preacher.

JOHN NEWTON, OF OLNEY.

ONE hundred and ninety-five years is a long period to look back over. Yet the author of one of our favourite hymns, "How sweet the Name of Jesus sounds," was born at that time, 24th July, 1725.

John Newton's father was a commander in the Mediterranean trade, and died when he was Governor of York Factory, Hudson's Bay. His mother was a pious, experienced Christian, and though she only survived seven years after his birth, her early training of this, her only child, when she stored his memory with many valuable pieces, chapters, portions of Scripture, hymns and poems, left an indelible mark upon him. In fact he records his serious thoughts and inclinations up till his twelfth year.

Sailor. Very young in life he went to sea, and a seafaring life then was much rougher than it is now. Accordingly this chapter of his history is a dark one. He became "flagrantly profane" and "habitually godless." There is no use of writing what God has forgiven, suffice to say that John Newton was "sunk in ruin, sin, and misery."

Conversion. It might again be recorded that "the Spirit of God moved upon the face of the waters," or as William Cowper, afterwards Newton's intimate friend, wrote, "God moves in a mysterious way." In the course of a voyage he picked up and read Stanhope's "Thomas à Kempis," which impressed him, and caused him to think more seriously than had been his custom. But a terrific tropical storm was what awakened him most of all. A fellow-seaman had been swept overboard, and all hands as well as the vessel were in great danger. After safety being assured, his thoughts were turned in upon his own condition. His past was brought vividly before him, and then he turned to his Testament and found help in these two verses: "How much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke 11. 13); and, "If any man will do His will, he shall know of the doctrine" (John 7. 17). He understood the facts of the Gospel, but also that the Holy Spirit alone could enable him to understand these things. Accordingly in his own way he prayed for light and help. Thus by divers ways and experiences souls are led from their state of sin and misery to "Behold the Lamb of God" (John 1. 29). From

John Newton, of Olney.

that time John Newton started on the Christian pathway, and has recorded: "The 10th of March is a day much to be remembered by me, and I have never suffered it to pass wholly unnoticed since the year 1748." Surely it was his own experience he described in his hymn of later years:

" Amazing grace! how sweet the sound!
That saved a wretch like me;
I once was lost, but now am found;
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears relieved:
How precious did that grace appear
The hour I first believed.'

Preacher and Pastor. "My leisure time was chiefly employed in reading and meditating on the Scriptures, and praying to the Lord for mercy and instruction," are his own words describing his early desire in the Christian life. To these studies he added others, such as Latin, etc. His advice to Bible students is well worth inserting here. "I know not a better rule of reading the Scriptures than to read it through from beginning to end; and when we have finished it once, to begin again. We shall meet with many passages which we can make little improvement of; but not so many in the second reading as in the first; and fewer in the third than in the second."

The Bishop of Durham has said: "One merciful anchor had held John Newton from final self-abandonment; it was a pure and passionate early attachment to a true woman, Mary Catlett, who returned his love." Accordingly he was married. A volume of his letters to his wife during his voyages was issued. In 1754 he left the sea for the post of tide-surveyor in Liverpool, and while there he continued his studies, all with the view to his entering the work of the ministry. He was called to this work in the Church of England, and in the first instance was settled at Olney for sixteen years.

Wesley, Whitefield, Cowper. We are informed that he became acquainted with John Wesley and George Whitefield, but far more has been left on record of his association and friendship with William Cowper. It was at Olney that he met William Cowper. Was it the poetic instinct that drew them to each other? Cowper wrote, "There is a fountain filled with blood," as well as other

John Newton, of Olney.

well-known hymns. These two men compiled the Olney Hymns, Cowper contributing 67, whilst Newton wrote 281. Cowper often sat in the gallery of the Church and listened to his friend's heart-comforting Gospel.

From Olney Newton came to London, and was Rector of St. Mary, Woolnoth, till his death. This Church was in the very heart of the city, close to the Royal Exchange and the Bank of England. He does not appear to have excelled as a preacher, yet people were attracted because of the man. His knowledge of life helped him much in his pastoral work. He had a kind heart, and knew how to minister comfort.

Poet and Writer. John Newton is best remembered by his hymns and his letters. The former are scattered over the most of hymnals of to-day, and had he only written "How sweet the Name of Jesus sounds" his memory would have remained. But the best of his letters appeared in that volume called "Newton's Cardiphonia," of which there has been many editions. My copy was published in 1824. The letters of John Newton rank among the finest literature. It is remarkable that treasures have thus been handed down through the ages from letters to correspondents by Samuel Rutherford, Viscountess Powerscourt, etc. Indeed we would urge readers to become acquainted with such books.

Conversationalist. It seems evident that John Newton possessed "the art of conversation." It is stated that he shone in this interesting department of life. Rather than write upon this aspect we will give a few of his own utterances on such occasions:

"My principal method for defeating heresy is by establishing truth. One proposes to fill a bushel with tares; now if I can fill it first with wheat, I shall defy his attempts."

"Many have puzzled themselves about the origin of evil; I observe there is evil, and that there is a way to escape it, and with this I begin and end."

"Apollos met with two candid people in the Church. They neither ran away because he was legal, nor were carried away because he was eloquent."

"I remember, in going to undertake the care of a congregation, I was reading, as I walked in a green lane, 'Fear not, Paul, I have much people in this city;' but I

John Newton, of Olney.

soon afterwards was disappointed in finding that Paul was not John, and that Corinth was not Warwick."

"A Christian in the world is like a man transacting his affairs in the rain. He will not suddenly leave his client because it rains, but the moment the business is done he is off. As it is said in the Acts: 'Being let go, they went to their own company.'"

"Much depends on the way we come into trouble. Paul and Jonah were both in a storm, but in very different circumstances."

His Death. Newton appeared in his pulpit for the last time in October, 1806, and preached for the benefit of the sufferers of Trafalgar. Then he had about a year's waiting till his summons came. During these months he gave expression to his feelings in sayings, such as the following:

"I am like a person going a journey in a stage-coach, who expects its arrival every hour, and is frequently looking out of the window for it." "I am packed and sealed and waiting for the post."

But the best one of all is: "My memory is nearly gone, but I remember two things: that I am a great sinner, and that Christ is a great Saviour."

Thus on 21st December, 1807, in the eighty-third year of his life, John Newton went into the presence of the One he loved and served.

Behind his pulpit, and by his own request, a simple tablet has been placed bearing this inscription:

"JOHN NEWTON, Clerk, once an infidel and libertine, a servant of slaves in Africa, was, by the act of mercy of our Lord and Saviour Jesus Christ, preserved, restored, pardoned, and appointed to preach the faith he had long laboured to destroy."

"Of whom, contemplating the issue of their life-walk, imitate the faith" (Heb. 13. 7). We praise God for the records left us of men whom He has raised up and entrusted with the proclamation of the Word of Truth. This sketch is written in order that we may contemplate their life-walk, and so seek to imitate their faith. J.S.

THOUGHTS FOR TEACHERS.—The school of trial discloses the hidden vileness of the heart and the vast riches of a Saviour's grace (1 Peter 4. 12).

A HINT AS TO PREACHING.

IN these days when preachers are multiplied there is one little hint we would throw out as to public speaking. It is this: When you step upon the platform to preach *never try to be another man*. If you do you will not only cease to be yourself, but you will fail to be the other man, and thus become nobody at all. Some preachers are determined to be "some other person" in their style of preaching. They evidently want to be something different from what the Lord has made them. That is exactly what it comes to. But why not be natural? Why not speak with the voice that God has given? Why put on airs and preach with a false voice, a pompous manner, and a borrowed dignity, which, it is clear to everybody, are only put on for the occasion?

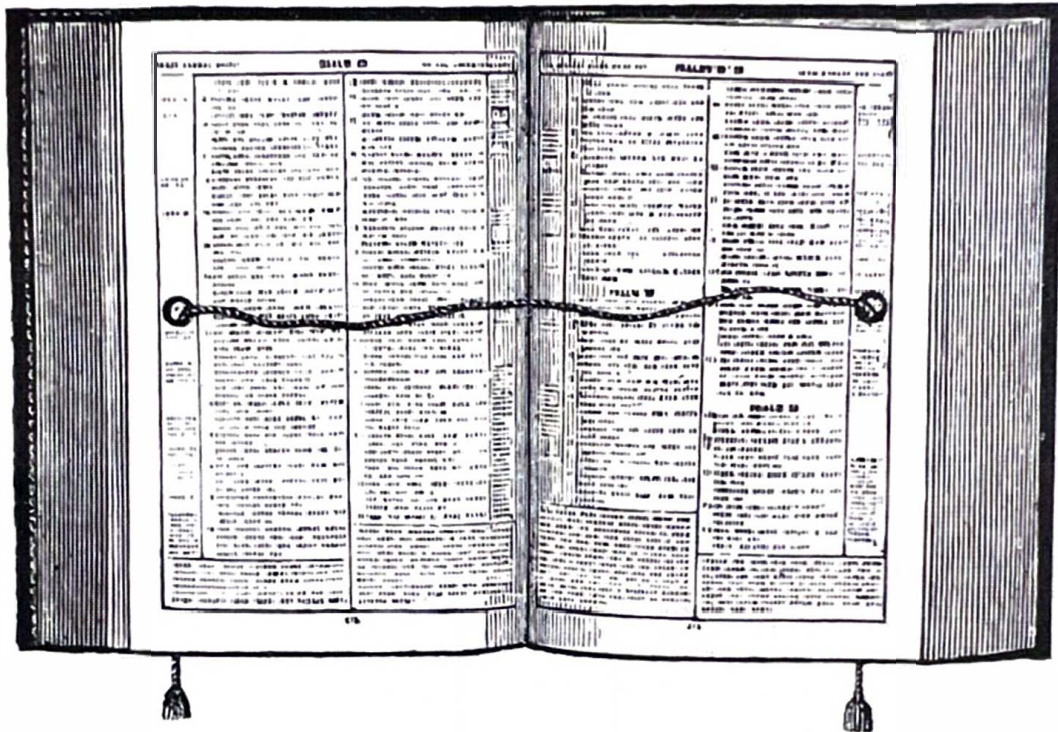
The most powerful preachers ever we heard were men who spoke naturally and without affectation. Indeed, when we are getting a description of remarkable preachers, one peculiarity of them all seems to be this, they are men without "airs" and what is called "conventionality." They are men who speak in their natural tone of voice, and with their own native manner. It will do no good to pass ourselves off as greater people than the Lord intends us to be. We need not try to soar on the wings of eloquence if the Lord has not provided us with the wings.

We may hear certain preachers electrify five hundred people, and the wish may rise in our hearts that we could do the same thing. But perhaps the Lord does not intend us to do the same. If He had intended us thus to sway the hearts of others He would have furnished us for the work. But if He does not do the "furnishing" it is vain for us to array ourselves in borrowed plumes and think to acquire other men's power by imitating their voice and gesture.

Young Christian, let you and me be assured of this, that the Lord has given us a voice and a "gift" as it has pleased Him. Each of us has got what learned men call an "individuality," and if we try to be some other person the attempt will be as dishonouring to God as it will be contemptible in the eyes of men. W.S.

To blinded reason chance may seem to rule, and man's wild will to hold the helm, but all things serve the counsels of His plan (Phil. 1. 12).

THE RED CORD THROUGH THE BIBLE.



GET an old pew or pocket Bible (one not in use) as big as you care to carry, bore a hole through the *margins* with joiner's tool, or burn with wire or thin poker. Put a thick piece of *red* woollen cord as used by upholsterers right through, with long loose ends knotted. Gum small tags on **7 special places noted**, and mark verse to be read by yourself or one of the children.

IT is said that in the best ropes used by the mountain guides in Switzerland there is a *red* strand, and that in Admiralty ropes the same *red* strand appears, without which none is genuine. I want to show you a Book through which a red cord runs, without which certainly no preaching or teaching is genuine or blessed. Here is the Book. Those who have Bibles please open at Genesis 3, and see

1. THE BLOOD IN EDEN. (*I will read verse 21.*) "Unto Adam also and to his wife did the Lord God make *coats of skins*, and clothed them." They tried to hide their sin with that which *grew*. God must hide it with the victim He *slew*. Salvation is only secured by being "covered" by the sacrifice of another. Let us turn now to a sacrifice (*close Book and pul! cord each time*), and read about

2. THE BLOOD ON MORIAH. Open at Genesis 22, get a little boy to read verse 8: "God will provide Himself a lamb," and a little girl to read verse 13: "And Abraham went and took the ram, and offered him up for a burnt offering *in the stead* of his son." Isaac was about to be

The Red Cord Through the Bible.

“offered up;” in figure he died. But God provided a ram, which died instead of Isaac. So His own Son became our Lamb. “Behold the Lamb of God, which taketh away the sin of the world” (John 1. 29). Now ask a girl to read about

3. **THE BLOOD IN EGYPT.** Exodus 12. 13: “When I see *the blood* I will pass over you.” Explain how all were condemned to die; that God provided *the* way of escape. Take a perfect lamb, kill it, sprinkle its blood on three sides of the door, await inside. When the Destroyer passes He will see the blood and give the order, “*Pass—over,*” instead of “*Pass—in*” to kill the firstborn. This is a good bit of the lesson; take as much time as you can.

4. **THE BLOOD UPON THE ALTAR.** Lev. 17. 11: “For it is *the Blood* that maketh an atonement for the soul.” Refer to Great Day of Atonement in ch. 16. 30, etc. Picture the white-robed priest with outstretched finger sprinkling *one drop of blood* on the meeting place between God and man. Jehovah looked forward to a greater Day of Atonement of which we will now read (*super, please*).

5. **THE BLOOD ON CALVARY** (John 19. 30 to 35). He who had been on the throne of glory now hangs upon the Cross of shame. That brow which had been crowned with glory now wears a crown of thorns. The hands which had flung the stars into space are now fixed with cruel nails. The “beautiful feet” (Rom. 10. 15) are spiked to the tree, the rude Roman soldier pierces His side. Tell the tale as never before. *Close Book, read yourself about*

6. **THE BLOOD ON ME** (1 John 1. 7). “And the Blood of Jesus Christ, His Son, cleanseth *us* from all sin.” Just as Adam was covered in Eden, so I need to be covered to-day; as the Israelite in Egypt was protected from destruction by blood, so must I be protected from wrath to come. Explain how it is applied to *my* heart by faith *now* (Rom. 10. 9). Last, but not least, we come to

7. **THE BLOOD IN HEAVEN.** (*Open near end, and get a lady teacher to read Rev. 7. 13*). In answer to the query, “Who are these in Heaven?” the elder says, “These are they. . . who have *washed their robes*, and made them white in the Blood of the Lamb.” Not one in any age, from any land, will be in Glory except on the ground of the Precious Blood which flowed on Calvary. Pointedly ask: “Are *you* washed in the Blood of the Lamb?” *нпр.*

THE LAMB OF GOD.

THE title by which the forerunner distinguished the Son of Man as the one to whom he was the voice; the fulfiller of the law and the prophets, and the great anti-type of all the types (John 1. 29; 1 Peter 1. 20, 21; Rev. 5. 6; 22. 3).

His Sacrifice (2 Cor. 5. 14-21). Foreordained from before the foundation of the world, prefigured in every sacrifice by which an unworthy and sinful man approached to God, He came forth in the fulness of time and offered *Himself*. He by His sacrifice has put away sin, obtained eternal redemption, and accomplished the reconciliation of the sinner (Heb. 9. 12-26; Heb. 10. 10-12).

His Submission (Isa. 53. 1-12). All this entailed the self-emptying of the Son. He was rich, He became poor. He was on equality with God, He took the place of the servant, He was a Man, He became obedient unto death. The glory of His grace shines out more fully when in contrast with the blackness of our guilt. Every step of His pathway was embittered and rendered more awful to Him by the hate and cruelty of those for whom He died. To God He said, "Thou hast brought Me into the dust of death." Of man, "They pierced My hands and My feet." While as the Eternal Son He testified, "I lay down My life of Myself."

Our Acceptance (Eph. 1. 3-12). In enduring the wrath of God the Son made possible our deliverance from the penalty of sin. In God's acceptance of His person and work, as testified to us in His resurrection and ascension, we have the assurance of our acceptance in Christ. It is what Christ is to God, and in the measure of favour and approval with which the Father looks on Him we are assured He accepts us. What He did meets our need as transgressors. What He is secures our reconciliation and salvation (2 Cor. 5. 18).

Complete Atonement (Heb. 9. 11-14). It is impossible for us to enter into all that is entailed in sin put away, but when we realise that He who was the Victim on the Cross of shame is the Victor in the midst of the throne; that the eternal throne of God is to-day the throne of God and of the Lamb; that into the pierced hands of Jesus of Nazareth have been placed the government and destinies of Heaven and earth, and that in Himself He shall yet reconcile things in earth and things in Heaven, we know how completely He has finished the work the Father gave Him to do. J. II.

SUBJECTS FOR SPEAKERS AND STUDENTS.

Three Great Magnets

in Mark 4. 19.

DISTRACTION, - - - "The *cares* of the world."
ABSTRACTION, - - - "The *deceitfulness* of riches."
ATTRACTION, - "The *lusts* of other things." HyP.

Bible Benedictions.

1. Sanctified,
1 Thess. 5. 23-29
2. Stablished,
2 Thess. 2. 16, 17
3. Subdued,
Heb. 13. 20, 21
4. Strengthened,
1 Peter 5. 10, 11
5. Sustained, Jude 24, 25
6. Satisfied, 2 Cor. 13. 13
H.K.D.

The Christian Life.

- The Christian given to
Christ out of the world,
John 17. 6
- The Christian left in the
world, John 17. 11, 15
- The Christian not of the
world, .. John 17. 14
- The Christian hated by the
world, .. John 17. 14
- The Christian kept from the
evil of the world,
John 17. 15
- The Christian sent into the
world, .. John 17. 18
- The Christian preaching the
Word to the world,
John 16. 20. N.B.

Seven Danger Signals.

1. Beware of forgetting God,
Deut. 6. 10-12
2. Beware of the unequal
yoke, .. 2 Cor. 6. 14
3. Beware of man's ap-
proval, .. 2 Tim. 2. 15
4. Beware of secular mix-
ture, .. Col. 2. 8
5. Beware of conceit,
Rom. 12. 16
6. Beware of the "many
things," Luke 10. 41, 42
7. Beware of the error of the
wicked, 2 Peter 3. 17, 18
R.F.

John's Theme.

(Revelation 1).

- Cross of Christ, .. v. 5
Coming of Christ, .. v. 7
Companionship of Christ,
vv. 12-18. W.J.M.

The Spirit's Antidote

for an unquiet earthly mind.

- Go on—with Him,
John 15. 5
- Go on—for Him,
2 Cor. 5. 15
- Go on—to Him,
1 Thess. 4. 17. s-s.

A Fourfold Warning.

- The angels cast down, 2 Peter 2. 4
The Antediluvians perish, 2 Peter 3. 6
The Sodomites burned, Jude 7
The Jews cut off, Rom. 11. 20
Js. 1's.

A KING'S MISTAKE.

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

KING SOLOMON commenced his reign beautifully, but ended it badly. He died in sin and declension. Rehoboam, his son, was no improvement on his father.

Judging Sin. "They sent and called Jeroboam, the son of Nebat" (vv. 2, 3). Jeroboam was to be God's instrument to chastise the sin of Solomon and that of his son Rehoboam (see 1 Kings 11. 26). Jeroboam was an industrious man, a widow's son, who was promoted by Solomon. It seems strange that Solomon should train the man who was to be the instrument under God of judging his own erring household. The sinner forges the chains that bind him, and oftentimes prepares the rod that is to punish himself.

Plain Speaking. "Jeroboam . . . spake unto Rehoboam" (v. 3). The people had sent to Egypt for Jeroboam, who was to plead the cause with the new king. He told Rehoboam plainly that his father Solomon had oppressed the people, and gave him good advice as to how he should relieve them of their burdens. Rehoboam refused his advice, and also the good counsel of the sages (vv. 7; 8). There are many to-day like Rehoboam. God commandeth all men everywhere to repent, but how few obey His voice (Acts 17. 30).

Foolish Pride. "The king answered the people roughly" (v. 13). The advice of the young and inexperienced pandered to the king's pride, and he acted on it. Proud, foolish man, his haughty arrogant spirit was his downfall. We do not read that he appealed to God for counsel. He probably thought he did not need it. Pride of heart has ruined many for time and eternity (Prov. 16. 18).

Sullen Revolt. "The people answered the king" (v. 16). The king's proud attitude raised the anger of the people, who resisted his oppression and despotism. What a contrast to the reign of Jesus, our Saviour and King! He gave Himself for the people, and offers salvation and every good free to all (Psa. 2. 12).

Illustration. Lord Bacon has said the wisest princes need not think it any diminution to their greatness to rely upon counsel. One of the great names of God's Son is "the Counsellor," and blessed are all they who trust Him and obey His words.

ELIJAH'S FAITHFUL GOD.

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

No man liveth unto himself, and Ahab's sin brought judgment not only upon himself, but upon all Israel. On the other hand, God is a wall of fire to the faithful, and He not only protected Elijah, but provided for him.

Righteous Judgment. "There shall not be dew nor rain these years" (v. 1). Elijah, whose name means "My God is Jehovah," was deputed by God to pronounce judgment upon Israel because of Ahab's abominable sin. Protected by his God, Elijah feared not the anger of Ahab nor the wickedness of Jezebel. He who doeth God's will need not fear Satan himself. If we obey God He will look after our welfare (1 John 2. 17).

Divine Protection. "Hide thyself by the brook Cherith" (v. 5). Elijah was no coward, and did not hide himself for fear of Ahab, but because God told him to do so. Having delivered his message, God takes care of His messenger. He also provided for him by means of the brook and the ravens. Thus at Cherith Elijah found both *protection* and *provision*. The Word of God held good then as it does to-day. "Seek ye *first* the kingdom of God, and these things shall be added" (Matt. 6. 33).

Failing Resource. "Arise, get thee to Zarephath" (v. 9). Elijah doubtless looked at the brook drying up before his eyes, but he knew that when the brook failed God remained. His trust was on no creature means, but on the living God. For the salvation of the soul we need nothing more and nothing less than faith in the Lord Jesus.

Feeble Means. "A widow woman . . . to sustain thee" (v. 9). A widow woman, and she outside of Israel altogether. It was humbling for a strong man to be supported by a widow woman—the type of weakness. This is always God's way. He confounds the mighty by weak things. Out of the weakness and death of the Saviour He brought salvation, which is the greatest moral and spiritual power in the world to-day (Rom. 1. 16).

Illustration. When Felix of Nola was hotly pursued by murderers he took refuge in a cave, and instantly over the rift of it the spiders wove their webs, and glancing at this the murderers passed by. Then said the man of God, "Where God is not, a wall is but a spider's web; where God is, a spider's web is as a wall."

BAAL'S PROPHETS SLAIN.

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

BAAL was the god of rain and sunshine, but as he had failed in the famine, the people would naturally turn from the false to the true God. God sent His servant Elijah to meet the king and call the people together.

Troubled Israel. "Art thou he that troubleth Israel?" (v. 17). It was not Elijah, but Ahab that had brought the famine on the land. The sin and idolatry of Ahab and his wicked wife Jezebel were the cause of all the trouble. Sin disturbs the peace in time, and ruins the soul for eternity. The Blood of Jesus Christ alone can put it away.

Baal's Test. "Gather to me all Israel . . . and the prophets of Baal" (v. 19). The test proposed by Elijah was to determine between the true God and the false. The test, which was to be fair, was by fire and sacrifice. Nothing could exceed the zeal and earnestness of the prophets of Baal. They loudly called on their sun god, but there was no answer. They were sincere, but mistaken. Their faith was in a wrong object. Nothing but faith in the Lord Jesus will save the soul (Acts 16. 31).

Inclusive Testimony. "Elijah took twelve stones" (v. 31). Elijah in his testimony includes the twelve tribes of the children of Israel. All were represented there. How like God's salvation! Christ died for all (2 Cor. 5. 15). ALL our sins were laid on Jesus (Isa. 53. 6). ALL His sheep are known by Him (John 10. 14). Although salvation is for all, it is only those who believe in Jesus who enter into the benefits of it (Rom. 3. 22).

True Conversion. "The Lord He is God" (v. 39). The fire which consumed the sacrifice convicted the people, and a conversion, partial at least, ensued. The fire of God's righteous wrath consuming the Sacrifice on the Cross, when seen by the sinner, results in that sinner's conversion (John 3. 3).

Illustration. An American millionaire whose money was his idol, after showing a Christian his beautiful grounds, remarked, "And the almighty dollar has done it all!" "Ah, friend," replied the Christian, "thou remindest me of the Israelites who worshipped the golden calf, saying it brought them out of the land of Egypt; whereas it hindered rather than helped their progress to the promised land. Your dollars may do the same for you."

THE WATER OF LIFE.

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

THE Samaritan woman at Sychar's well found out what many a thousand since have learned, that salvation is not in religion, but in the Lord Jesus Christ.

The Sympathising Saviour. "Jesus therefore being wearied" (v. 6). The Lord Jesus was human as well as divine, perfect Man as well as perfect God. He knew by experience the feelings and frailties of man, and therefore sympathises with His people in their wilderness march down here (Heb. 4. 15).

The Samaritan Sinner. "There cometh a woman of Samaria to draw water" (v. 7). It was customary for eastern women to draw water in the cool of the morning or evening, but this poor sinful woman was drawing water at the hottest time of the day. Evidently her sin had isolated her from the other women. She was a sinner, and she knew it; but it was sinners Jesus came to seek and save.

The Strange Request. "Give me to drink" (v. 7). The woman was surprised that a Jew should ask water from a Samaritan, for the Jews hated the Samaritans. The Lord Jesus was, however, Saviour of both Jew and Gentile, and He told her He would give her "living water" if she asked for it. This is a figurative expression for the gift of eternal life ministered by the Spirit (John 7. 37-39).

The Converted Woman. "Sir, give me this water" (v. 15). Water from Jacob's well only satisfied for a little. The living water Christ would give is a fountain ever springing up (1 Cor. 10. 4). The Lord Jesus not only saves, He satisfies the thirsty soul. The woman spoke of worship and religion, but the Lord points out that "it must be spiritual," which is beyond man and nature. Salvation is found neither in Church, priest, nor prelate, but in Jesus Christ the Messiah (Acts 13. 38).

Illustration. A servant of Christ had to cross a stream, over which there was nothing but a thin plank. He put his foot on it carefully, fearing to trust his full weight upon it. A woman saw him, and shouted, "Just trust the plank." He did so, and walked over in safety. Some little time afterwards, in trying to explain to this woman what faith in Christ is, he said it is like crossing the plank, just trusting Christ. The woman replied happily, "Oh, I can do that, I can trust Christ," and found peace.

SUBJECTS FOR SPEAKERS AND STUDENTS.

The Last Tribunal.

1. The Court, .. The Great White Throne, Rev. 20. 11
2. The Judge, .. The Son of Man, .. John 5. 22
3. The Prisoners, The Dead, Rev. 20. 12
4. The Charge, Unbelief, Rev. 20. 13
5. The Witnesses, Three, Heb. 10. 29
6. The Verdict, Guilty, Rom. 3. 19
7. The Sentence, The Second Death, Rev. 21. 8 Js. Fs.

Things Opened.

1. The Eyes, Isa. 42. 7
2. The Ears, .. Isa. 50. 5
3. The Heart, Acts 16. 14
4. The Mouth, Psa. 51. 15
5. The Scriptures,
Luke 24. 32
6. The Understanding,
Luke 24. 45
7. A Door for Service,
1 Cor. 16. 9. F.F.

Seven Covenants

in the Old Testament.

1. Covenant of Union,
Jer. 50. 5
2. Covenant of Separation,
Exod. 10. 3
3. Covenant of Search,
2 Chron. 15. 12
4. Covenant of Obedience,
2 Kings 23. 3
5. Covenant of Walk,
Neh. 10. 29
6. Covenant of Service,
Joshua 24. 25
7. Covenant of Possession,
2 Kings 11. 17
S.C.U.II.

A Fourfold Exhortation

(Deuteronomy 5. 1).

Listen! Learn!
Love! Live! G.II.

An Abiding Saviour.

1. For us, .. Heb. 9. 24
2. In us, .. John 15. 4
3. With us, .. Luke 24. 29
H.K.D.

Comforting Thoughts.

HE KNOWS—He knoweth
the way that I take.

Job 23. 10

HE LOVES—The Father
Himself loveth you,

John 16. 27

HE CARES—Be careful for
nothing, .. Phil. 4. 6

E.R.M.

The Blessed and Perfect Man.

Christ as in Psalm 1.

His Purity, v. 1

His Piety, v. 2

His Prosperity, .. v. 3

W.J.M.

Paul's Points

In his famous address. Acts 26.

1. What "I DID," .. v. 10
Punished, persecuted, mad.

2. What "I SAW," .. v. 13
At midday—Lord—Jesus.

3. What "I AM," .. v. 25
Not mad (25)—persuaded
(26)—happy even with
bonds (29). HyP.

TALES WORTH TELLING.

God's Opportunity.—A boy who had been shut in a room by himself as a punishment for bad conduct was overheard to pray, "O God, now is Your chance to make me a good boy." Our extremity, God's opportunity. Penitent David prayed, "Create in me a clean heart" (Psa. 51. 10).

Better than £4 a Week.—"How much do you get for that; £4 a week?" a gentleman jestingly asked a Christian working man who was carrying a Gospel text board at a country fair as voluntary service. "Far more than that," was the sharp retort. "It's a strong company I'm working for—the Father, Son, and Holy Ghost." "Greater riches than the treasures of Egypt" (Heb. 11. 26).

The Way of the Beast.—In many parts of the dense bush in Australia the path is intersected by tracks made by animals through the undergrowth. To point the way and warn wayfarers the colonial erects sign-posts over these tracts with the following significant warning: "Danger; the way of the beast." God's Word points the way and utters a similar warning. "There is a way that seemeth right" (Prov. 14. 12).

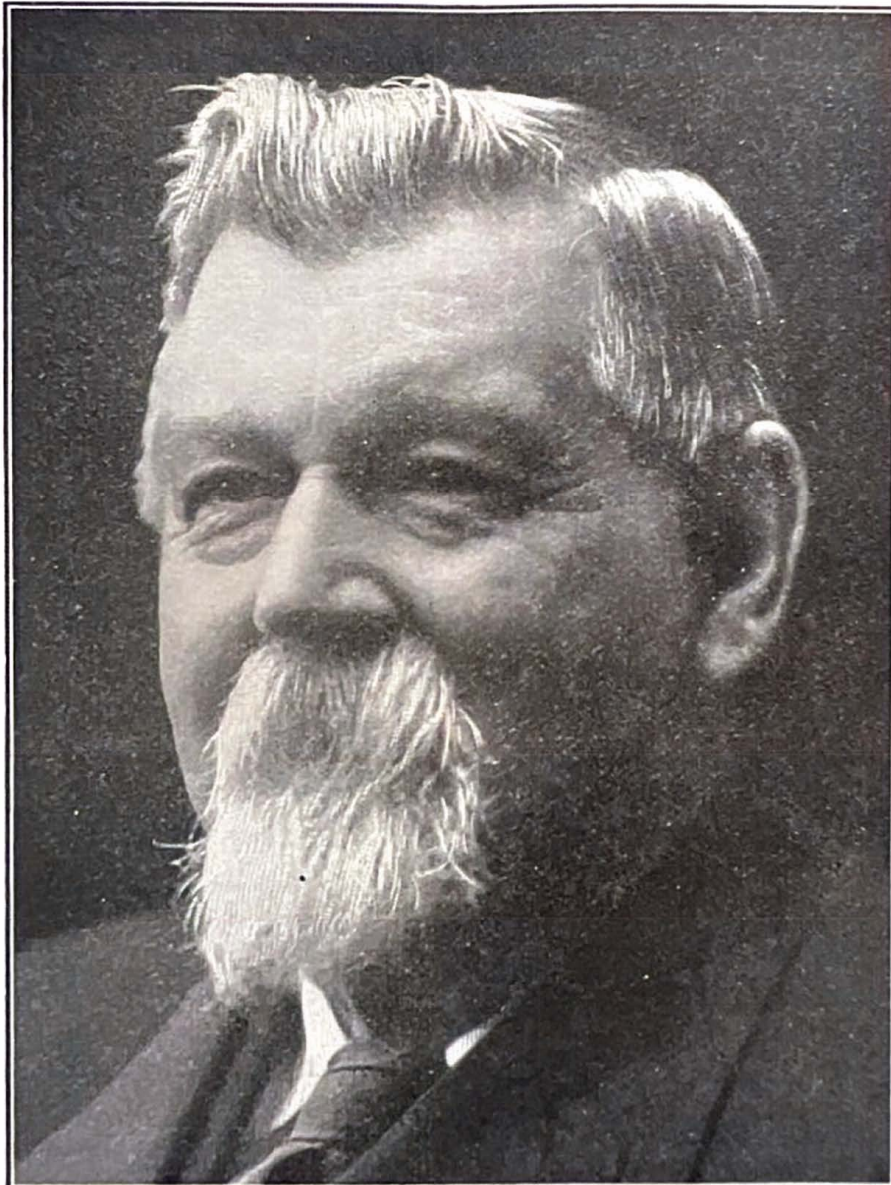
Better than Climbing Mount Sinai.—An old Scotch elder said to the minister that he was going to take a trip to the Holy Land. "And when I get there," said the old man enthusiastically, "I mean to climb Mount Sinai and read the Ten Commandments from the top of it." "I can tell you something better than that to do," said the minister. "What is that?" asked the elder. "Weel, Sandy," replied the minister, "if I were you I would bide at hame and keep them." "In keeping of them great reward" (Psa. 19. 11; 1 Cor. 7. 19).

"Not Wanted on the Voyage."—An Australian clergyman who went out from Melbourne into the bush to perform a marriage ceremony omitted to take his Bible with him. On inquiring at the bride's house he was informed they had not a copy of the Scriptures. On stating he could not proceed without one a search was made, and a Bible was ultimately found in an old sea chest in the garret. Curiously enough the chest bore this legend: "Not wanted on the voyage." A picture of the attitude of thousands toward God and His Word. "A famine for the Word" (Amos 8. 11) will come. HYP.

THE LORD'S RETURN.

THE truth of our Lord's return is the most precious truth the Bible contains. It fills the heart of the believer with joy, and girds him with strength for the battle. It lifts him above the sorrows and fears and necessities and trials and ambitions and greed of this world, and makes him in all things more than conqueror.

DR. R. A. TORREY.



Sir ROBERT MATHESON, P.C., LL.D., Dublin.

WHY I AM ONE OF THE BRETHREN.

By the Right Hon. Sir ROBERT MATHESON, P.C., LL.D., Dublin.

I DESIRE in this article to state briefly the reasons which have induced me, for so many years past, to cast in my lot with the children of God known as "Brethren," who do not belong to any earthly Church or denomination, but meet in the Name of the Lord, taking no name but His, and receiving all who belong to Him.

My father was originally a member of the Church of England, but his mind became disturbed about the question of tithes, and while still a young man he left the Established Church and became a Dissenter. He came over to Ireland, where I was born and brought up. My wife and I, with our elder children, attended the Church of which my father and mother were members, and so long as I was unconverted my ecclesiastical position gave me no concern.

When I was over twenty-eight years of age, however, a wonderful thing occurred which produced a **complete change in my life**. In a marvellous way, which I have not space to detail here, the Lord brought me to see myself as a lost sinner. After a fortnight of deep anxiety about my soul I was truly converted, and not only received pardon for all my sins, but the full assurance that God had put them away to be remembered no more.

I determined to live for the One who had shed His precious Blood for me, and to put away from my life everything which was not becoming in a child of God. At the time I was mixed up in all sorts of worldly associations, musical and others, which, when unconverted, gave me much pleasure; but I felt that the change which had taken place forbade me from living to please myself, and that my duty in life was to live for Christ and lead others to put their trust in Him. My worldly friends said I had gone mad from overwork, and most of them forsook us.

Having sought to judge myself personally in God's sight, I began to consider **my ecclesiastical position**.

The Church we attended was ruled by a minister and four or five deacons, of whom my father was one. The minister was a Christian man, but without any gift for preaching or teaching, and many of the Church members were, so far as I could judge, unconverted.

Two occurrences at this time helped us materially in the consideration of our position. On the first of January

Why I am One of the Brethren.

following my conversion there was a **New Year's Prayer Meeting** at 8 a.m. I looked forward to it with great joy, but was sadly disappointed. The proceedings were cold and formal. The minister gave a short address, and two of the deacons were called on by name to lead in prayer. No one else was invited to take part in the service, and there was no room for the Holy Spirit to use any other member of the congregation. I was burning with my new love to the Saviour, and I longed to pour out my soul in praise and thanksgiving to God; but, alas! there was no opportunity, and thus the first New Year's Day of my life in Christ was ushered in with sadness. On my way home I asked myself whether such a meeting as this was according to the mind of God.

Shortly after the New Year we received an invitation to an **evening party** from one of the deacons. As he was an officer of the Church we did not think it would be right to refuse, and so we accepted. When we arrived at his house we were shocked to find that it was shaking with dancing, for a ball was in full swing. We were not, however, shown into the ball-room, but into a little drawing-room, where we found ourselves alone with the minister. Needless to say, we bade farewell to our host at the earliest possible opportunity, and went home thoroughly sick at heart.

These two occurrences—the New Year Prayer Meeting and the Deacon's Dance—made us more anxious than ever to discover what was **God's mind for the association of His children**. After diligent search I found the following principles set forth in the Word of God:

1. That the primitive Churches consisted only of professed believers. "All that believed were together" (Acts 2. 44).

2. That the unconverted were not allowed to take their place amongst them. "Of the rest durst no man join himself to them" (Acts 5. 13).

3. That God's arrangement for the edification of the Church was not by placing one man to do all the preaching and teaching, but by means of spiritual gifts bestowed by the Holy Spirit upon individual members of the Church—His body (1 Cor. 12; Eph. 4. 11; Rom. 12. 4-8).

4. That at the Lord's Table, and in other assemblings

Why I am One of the Brethren.

of the Church, all persons upon whom gifts had been bestowed were free to exercise them under the guidance of the Holy Spirit, and that it was open to all brothers at such meetings to read, pray, give thanks, and speak as the Spirit might lead them (1 Cor. 14).

5. That the Lord's Supper was a *Communion* feast, the idea of one person *administering* it to the others being entirely foreign to the nature of the ordinance (1 Cor. 10. 16).

6. That *all* believers are priests to God, and that there is no such thing in the New Testament as a separate order of priests in the Church (1 Peter 2. 5, 9; Rev. 1. 5, 6).

When I had concluded my investigations I consulted my father regarding my difficulties. He frankly admitted that he could not solve them, and referred me to the minister. I then went to the minister, and found that he also was unable to reply to them. He said I was **in search of a perfect Church**, that *tempora mutantur* (the times are changed), and that the altered condition of things necessitated alterations in our ecclesiastical arrangements. I told him that I was not in search of a perfect Church, but only wished to follow the divine arrangements which Christ had made for His Church on earth, and that no one had any right to alter the provision which had been made by the apostles, under the direct guidance of the Holy Spirit. I drew his attention to the solemn words of the apostle Paul in 1 Corinthians 14. 37: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the *commandments* of the Lord." I told him my only desire was to please the Lord, and that I could not remain a member of any religious community where His commandments were set aside.

Having found that the system in which I had been brought up was not in accordance with the Word of God, my wife and I, with much pain and sorrow, felt ourselves compelled to leave that Church, and seek for some place to worship God in which the Scriptural principles I have set forth above were accepted and acted on.

We had not long to wait. There was a little school-house near where we heard that a **company of believers** met each Lord's day to break bread; so one morning we

The Spirit's Power.

stepped in to see what was being done, and sat at the back of the gathering. Presently a Christian brother who knew us, and whose wife had been praying for years for my conversion, came over and asked if we would like to unite with the believers in remembering the Lord. We joyfully united with the little company, seeking to carry out His Word, and from that day to this I (and my beloved wife up to her death) have been meeting in His Name with the Christians known as "Brethren," receiving, as in the days of the apostles, all who belong to our Lord Jesus Christ; and I bless the Lord that thus early in my Christian career I was led to enjoy the blessedness of fellowship with His saints, who are seeking to follow the precepts contained in His Word.

I have broken bread in a great many meetings, not only in England, Scotland, and Ireland, but also in France and Switzerland, and, to the glory of God, I can testify of the love and kindness with which I was received everywhere as one of God's dear children, affording me a glorious foretaste of the time when all the Lord's redeemed ones shall be for ever together in His presence in the paradise of God.

The Spirit's Power.—It is painful as we run our eyes down the religious periodicals of the day to read the continual cry for "money, money, money," as though that were the one pressing need for carrying on the work of God. One cannot help feeling that if an equally urgent and united cry were raised to God for the presence and power of the Holy Ghost there would not only be results in spiritual blessing a hundredfold, but, without even mentioning the need of money, funds would flow in for the service of God, so that for what He would have us do there would surely be no lack. "They were all filled with the Holy Ghost,..and began to speak" (Acts 2. 4).

HENRY GROVES.

PITHY POINTS FOR PREACHERS.

I KNOW, too, that the preaching of even an apostle will be powerless apart from the direct action of the Spirit of God upon the souls of men; and the manifestation of the power of the Spirit is not to be expected unless we pray for it.

PERSONAL WORK.

PERSONAL work is the hand-to-hand dealing with men, women, and children. We begin with it because it is the simplest form of Christian work, and one that every one can do. It is also the most effective method of winning lost souls.

The apostle Peter was brought to Jesus by the hand-to-hand work of his brother Andrew. Andrew first found Christ himself, then he went to Peter quietly and told him of his great find, and thus he led Peter to the Saviour he himself had found. I do not know that Andrew ever preached a sermon—if he did it is not recorded; but he did a great day's work when he led his brother Peter to Jesus.

Peter preached a sermon that led to the conversion of three thousand people; but where would Peter's great sermon have been if Andrew had not first led him to Christ by quiet personal work? Mr. Kimball, the Boston business man, led D. L. Moody, the young Boston shoe clerk, to the Saviour. Where would all Mr. Moody's wonderful work for Christ have been if he himself had not been led to the Saviour by the faithful personal work of his Sunday school teacher?

There are many who think personal work beneath their dignity and their gifts. A blind woman once came to me and said, "Do you think that my blindness will hinder me from working for the Master?" "Not at all, it may be a great help to you; for others, seeing your blindness, will come and speak to you, and then you will have an opportunity of giving your testimony for Christ, and of leading them to the Saviour." "Oh! that is not what I want," she replied; "it seems to me a waste of time, when one might be speaking to five or six hundred at once, just to be speaking to an individual."

I answered that our Lord and Saviour Jesus Christ was able to speak to more than five thousand at once, and yet He never thought personal work beneath His dignity or His gifts. Indeed, it was the work the Saviour loved to do. We have more instances of our Saviour's personal work recorded in the Gospels than of His preaching. The one who is above personal work is above his Master. Any child of God can do personal work, and all can learn to do effective personal work. DR. R. A. TORREY.

“BEHOLD THE LAMB OF GOD.”



Most Sunday school workers have a toy lamb, as they have already been suggested for several lessons, and can be used in many ways. The cardboard box in which you carry it will do as base for lesson. Four cards can be made, slightly less than the box, to stand upright alongside the lamb. Pause a moment, point to the lamb.

YOU all know what this is, but who can tell me who first mentioned “the lamb?” ISAAC! Yes, when he said, “Where is the lamb?” Now for an acrostic on the object before us, as memory pegs. L will stand for

LOVING. Leaving Heaven out of love for us, He said, “Lo, I come to do Thy will, O God” (Heb. 10. 7). “He first loved us” (1 John 4. 19), and “so loved us” (John 3. 16), that He left the glory, lay in a manger, suffered hunger and thirst, died on a cross, was laid in a tomb. There have been cases where a person has died for his friend, but never for his enemy. We were by nature and practice the enemies of God, and yet the Lord Jesus Christ died for us (Rom. 5. 8). A stands for

ALL PURE. “Your lamb shall be *without* blemish” (Exod. 12. 5) God said to Israel about the figure. “A Lamb *without* blemish” (1 Peter 1. 19) God said of Christ, in fact. How many PERFECT persons are here to-day? JESUS, the only perfect Being who ever trod this earth died for sinners, for *me*.

MEEEK. Does a lamb butt or bite? No. It is a quiet, innocent little creature. The only One who could die was the only One who could truthfully say, “I am MEEK and lowly in heart” (Matt. 11. 29). The One who was reviled but “reviled not again” (1 Peter 2. 23). The One who, when being crucified, actually prayed for his murderers (Luke 23. 34). B for

BLOOD SHED. A live lamb, however good, was no use for atonement. It must die, for “without shedding of blood there is no remission” (Heb. 9. 22). “Blood” means life given. Believe that Jesus loved you, died for you, and rose again, and you will be saved (Rom. 4. 24; Acts 16. 31).

HYP.

SUBJECTS FOR SPEAKERS AND STUDENTS.

The Word of God

(Psalm 119).

1. Receiving (v. 130),
It gives light.
2. Resorted to (v. 9),
It cleanses.
3. Retaining (v. 11),
It preserves.
4. Relying on (v. 28),
It strengthens.
5. Reading (v. 148),
It instructs.
6. Reverence (v. 161);
It is holy.
7. Rejoice at it (v. 162),
It enricheth. W.J.M.

The Death of Christ

(Acts 2. 23).

Seven facts associated with it.

1. We are sinners,
Rom. 3. 23
2. There is judgment to
come, - Heb. 9. 27
3. Sentence is pronounced,
Rom. 6. 23
4. A Saviour has been pro-
vided, - 1 Peter 2. 24
5. An eternal life of blessed-
ness is offered, John 3. 16
6. Eternal punishment
awaits rejecters,
John 3. 36
7. The Lord will come
again, - Rev. 1. 7

Salvation.

- GOD—Thought it.
JESUS—Bought it.
THE BIBLE—Taught it.
FAITH—Brought it.
THE HOLY SPIRIT—Wrought
it.
THE DEVIL—Fought it.
But I got it—GLORY!

Christian Continuing.

1. Contend for the old faith,
Jude 3
2. Continue in the faith,
Col. 1. 23
3. Continue in prayer,
Col. 4. 2
4. Continue in doctrine,
1 Tim. 4. 16
5. Continue in things
learned of God,
2 Tim. 3. 14, 15
6. Continue in the love of
Christ, - John 15. 9
7. Continue to entertain
strangers, Heb. 7. 23
L.R.S.

Wonderful Oneness

in Acts 4.

1. One aim—signs and
wonders, - v. 30
 2. One heart—the mul-
titude, - - - v. 32
 3. One soul—them that
believed, - - - v. 32
 4. One purse—all things
common, - - - v. 32
- Result—"Great grace, great
power." Hyp.

My Life Story.

- I am not what I was,
Eph. 2. 2-12
I am not what I shall be,
1 John 3. 2
I am not what I should be.
Eph. 4. 1
I am not what I would be,
Phil. 3. 12, 13
But by the grace of God.
I am what I am,
1 Cor. 15. 10. N-B.

GO, WORK TO-DAY.

WE speak of the dignity of honest toil, but what honour and dignity must attach to the service to which God calls His people. Those who can say of a truth, "We are workers together with Him" (2 Cor. 6. 1).

The Servant (Luke 5. 1-11). "Whose I am, and whom I serve" (Acts 27. 23). Whether a Peter called from His fisher nets, or a Saul apprehended in the midst of persecuting the Church, or Nathaniel under the fig-tree, the servant must realise first his utter worthlessness, and surrender his will to the Lordship of Christ. Whatever may have been his past, and whatever his present limitations and weaknesses, Christ can make the life of the believer who thus places himself in the hands glorious with His praise.

The Call (Acts 1. 1-9). "Son, go work to-day" (Matt. 21. 28). Relationship must precede service, and where the service does not proceed from the "born again" heart it is unacceptable to God. Where the claims of God have been acknowledged, followed by the acceptance of Christ as Saviour, then the holy privilege of serving Him immediately follows. In its simplest and fundamental form it is, "Ye shall be witnesses unto Me." Whatever gifts the believer may possess, every one of them is for the purpose of showing forth His praise.

The Sphere (Rom. 1. 1-16). Obedience to the Gospel entails separation to the Gospel in a very practical sense. The voice that proclaims pardon to the sinner exhorts the believer to preach the good tidings. The power that breaks the fetters of sin binds the redeemed sinner with the cords of love. The sinner ceases to be the slave of Satan to become the bond-servant of Jesus Christ, and while only some are called to give themselves up to "word and doctrine," all are called to serve in "the Gospel of His Son."

The Reward (Matt. 20: 1-16). It were reward enough to be permitted to serve, and suffer for Him who served and suffered for us, but God in His mercy has ordained that "Thy work shall be rewarded." We should therefore in our service have continually before us the fact that our labour is not in vain in the Lord (1 Cor. 15. 58), that next to the joy of meeting the Lord will be the recompense of meeting those whom we have won for Him (1 Thess. 2. 19), and that in the end the infinite grace of God will reward and crown the feeblest efforts to magnify His Son (Col. 3. 24). J. II.

TALES WORTH TELLING.

Waiting and Button-making.—“What occupation are you?” was asked an aged Glasgow Christian. His usual reply was, “To wait for His Son from Heaven, and to fill up the time making buttons” (1 Thess. 1. 10.)

Men of Action.—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.” “The things . . . *do*” (Phil. 4.9). “My manner of life,” &c. (2 Tim. 3. 10, 11).

Time to Think.—A tract was offered to a business gentleman. Giving a quick glance at it, he replied, “No, thanks, I have no time to think about such things.” The distributor replied, “You have no time to think about such things! Be warned! God will give you ETERNITY to think about them.” “So then every one of us *must* give account of himself” (Rom. 14. 12).

Knee-power.—Kapaio, the New Hebrides manslayer, who waited to bring his club upon the head of Dr. Geddie, said: “When I got near him I felt a power which withheld me from slaying that man of God.” “Why?” “Some one was on his knees for him.” After the doctor’s death these words were written on his tombstone, “When he came here in 1848 there were no Christians, when he left in 1872 there were no heathen.” “Prayer . . . availeth much” (James 5. 16).

Who Sent the Bananas?—In the report of Muller’s Homes for 1906 this remarkable answer is recorded: “For some days the question was before me of giving an extra treat to our children on Mr. Müller’s centenary day, Sept. 27, in addition to the cake they always have on his birthday. I wished to give them a banana each, but 2000 bananas would cost not a little. This morning I decided before leaving my home to send to town and inquire the cost of 2000 bananas, and see if our funds would permit of that form of treat. Picture my joy if you can when I tell you that on reaching Ashley Down I found that a firm of importers of bananas had sent us a large quantity, which when reckoned were found to be over 4000. So on the 27th, through God’s bounty, our children had *two* bananas each, whereas I had only thought of *one* for each. “Exceedingly abundantly above all we asked.” ИИП.

ELIJAH'S LIFE IN DANGER.

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

GOD hates sin, but loves the sinner, and longs to save him from the penalty and power of his sin. Further, notwithstanding the backslidings of His people God's eye is ever on them for good, planning their restoration to Himself.

The Angry Queen. "Jezebel sent a messenger unto Elijah" (v. 2). Whilst the victory at Mount Carmel had the effect of turning many from Baal worship to the worship of the living and true God, it made no impression on wicked Jezebel. When the Gospel is preached it has the effect of either softening the penitent or hardening the impenitent (2 Cor. 2. 16).

The Discouraged Prophet. "He arose, and went for his life" (v. 3). Elijah expected that the victory over Baal would have had the effect of removing all opposition to God and His servant. When Jezebel sent her threat he was disappointed and became depressed. His faith in God failed, and he got into the dark (Dan. 3. 28).

The Timely Visitation. "Behold an angel touched him" (v. 5). Elijah might flee from duty, but he could not run away from God. The Lord saw His fugitive servant, and His eye was on him for good. The Lord prepared a meal to strengthen him. We may forget God, but He will never lose sight of us. He thought of the sinner before he was born, and planned his salvation (Lam. 3. 40).

The Great Revelation. "Go forth, and stand upon the mount" (v. 11). Elijah took a further journey of two hundred miles to Mount Horeb (Mount Sinai) where the Lord dealt with him. It was at this mount God appeared to Moses in the burning bush (Exod. 3. 1), and it was here also the Law was given. God then caused wind, earthquake, and fire to pass before His servant—tokens of His almighty power, and a rebuke to his fainting heart. Afterwards the still small voice which doubtless brought peace to Elijah's troubled heart. The voice of Jesus speaks peace to-day.

Illustration. It is related that in one of the Duke of Wellington's battles a portion of the army was giving way when he rode into the midst of them. A soldier called out in ecstasy, "There's the Duke!" The presence of their leader so inspired the soldiers that they repulsed the foe. So the Lord Jesus Christ, the Great Captain of our salvation, comes to the aid of His believing people in times of trial.

AHAB'S DREADFUL SIN.

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

ADDED to the wickedness of Ahab was the sin of covetousness. The covetous man is never satisfied. Like the dog in the fable he casts away true riches for the shadow.

Ahab's Request. "Give me thy vineyard" (v. 2). Samaria was the capital of Israel; Jezreel was the royal Windsor of the king. Close by the grounds of Ahab a humble man lived named Naboth. The property had been given to his forefathers by God, and he held it in trust for God. Ahab knew this, but he had no regard either for God or Naboth provided his unholy desire was gratified. Thousands to-day, like Ahab, are putting their pleasures and desires before the claims of God and His Gospel (Heb. 11. 25).

Naboth's Integrity. "The Lord forbid it me" (v. 3). It was a bold thing to refuse King Ahab his request. When it is a question as between the command of a king and the Word of the Lord the Christian has no difficulty in deciding. We must obey God rather than man. Ahab had a miserable end, but who can tell the eternal gain enjoyed by Naboth to-day as the result of his loyalty to God? (Acts 5. 29).

Ahab's Anger. "Ahab came into his house displeased" (v. 4). Like a spoiled child Ahab went to his bed in a pet. Covetousness has ruined many; it makes thieves, liars, and murderers (Luke 12. 15). Naboth's action roused the passion of Jezebel. This cruel and crafty woman pretending that Naboth had blasphemed God, sent letters proclaiming a fast, and found false witnesses, the result being that Naboth was stoned. Cruel, wicked men treated the Lord Jesus in the same way (Mark 14. 56).

Righteous Punishment. "I will bring evil upon thee" (v. 21). As Ahab and Jezebel had done, so was done to them. God's mills grind slowly but surely. It was twenty years before God's judgment came upon them, but sure it came, and of haughty Jezebel the dogs only left the skull, feet, and palms for burial. "Be sure your sin will find you out." The precious Blood of Christ alone cleanses from sin (1 John 1. 7).

Illustration. Just as a circle cannot fill a triangle, so neither could the whole world fill the heart of man. One has said that a man may as easily fill a chest with grace as the heart with gold. There is perfect satisfaction in nothing or no one save in the Lord Jesus Christ.

ELIJAH'S TRANSLATION.

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

THE death of the Christian is likened to "falling asleep," and the end "with the Lord" (1 Thess. 4. 13-17). Elijah passed to Heaven without passing through death.

God's Purpose. "The Lord would take up Elijah into Heaven" (v. 1) God had designed for Elijah the honour of a deathless passage to Heaven. When under the juniper tree he had wished to die, but God had a better end for him. Enoch was the only other man who passed into Heaven without dying. To the Christian the coming of the Lord means glory, but to the unconverted, judgment.

Elisha's Fidelity. "I will not leave thee" (v. 2). Three times over the prophet sought that his friend Elisha should leave him to journey alone, but he would not. He clung to Elijah like Ruth to Naomi (Ruth 1. 16). Elisha knew that he would soon be parted from his loved master, and he would not leave him. Salvation comes to the believer as the result of his association by faith with the Saviour (Rom. 5. 1).

Jordan's Barrier. "They two stood by Jordan" (v. 7). Jordan's stream barred the path of the two travellers, and God's call was onward. Elijah in faith's energy smote the flood; it parted; they passed over dry-shod. Death's dark stream itself cannot hinder; its waters shall not overthrow the believer (Isa. 43. 2).

Elijah's Translation. "Elijah went up . . . into Heaven" (v. 11). Suddenly, as they talked, the chariot arrived, and the wind caught Elijah away from Elisha's side, and up to Heaven the prophet went. Elisha saw him go, the promise came true, and the mantle of Elijah became the property of his successor in the work. The translation of Elijah is a suggestive picture of the rapture of the saints when, in a moment, in the twinkling of an eye, they shall be caught up, changed (1 Cor. 15. 51).

Illustration. "I hope your master has gone to Heaven," said some one to a Southern slave in the old-time days of slavery. "I'se afraid he had not gone dar," replied Ben, "for I nebber heard him speak of dat. When he go to de North, or to de Springs, he allus be gettin' ready for weeks ahead ob time, but I nebber see him getting ready for goin' to heaben." That simple negro's words have a mighty weight of wisdom and solemn warning for us.

CHRIST'S HEALING POWER.

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

DISTANCE is no hindrance to the Word of the Lord taking effect. Whenever the cry of faith from the poor sinner on earth reaches the Lord Jesus Christ that moment the Word of the Lord speaks peace to the troubled soul.

The Nobleman's Trouble. "A certain nobleman whose son was sick" (v. 46). Whilst it is true that to the poor the Gospel is preached and not "many" noble are called, yet, thank God, quite a few of the noble of the earth have been, and are, humble followers of the Lord Jesus Christ (1 Cor. 1. 26). It was his extreme need that brought him to the Lord. It is not until a sinner knows his need of a Saviour that he seeks salvation (Luke 19. 10).

His Imperfect Faith. "Come down ere my child die" (v. 49). He evidently thought that the distance of twelve miles prevented healing. He was unlike the centurion of Luke 7. He did not know that the power of Christ's Word can bless from Heaven to earth as easily as from Cana to Capernaum.

His Severe Test. "Go thy way, thy son liveth" (v. 50). This was a severe test on the nobleman's faith. He had nothing but the bare Word of the Lord to rest upon. But it was enough. And so not "seeing," only "believing," that nobleman started homewards. He would be filled with comfort or otherwise, just in the measure of his believing the Word of the Lord (Rom. 15. 23).

The Joyful News. "Thy son liveth" (v. 51). The following day, as the nobleman was travelling towards his home he was met by his servants with the joyful news that his son was well. They told their master two things about the cure: (1) it happened exactly at the time the Lord spoke the word; (2) he got well *at once*. The same spiritual effects take place when a sinner trusts the Saviour. He gets *healed* from his sin, and that *at once* (Luke 7. 50).

Illustration. During a recent earthquake the inhabitants of a little village were much alarmed. One old lady surprised many by her calmness and apparent joy. One of them addressing her said, "Mother, are you not afraid?" "No," said she, "I rejoice to know that I have a God that can shake the world." Our God can not only *shake* the world, but can *save* it; and faith in His eternal Word saves the soul (Acts 16. 31).

SUBJECTS FOR SPEAKERS AND STUDENTS.

Peter's Mother-in-Law. (Mark 1.30, 31).

- | | | | |
|---------|----------------|----------------------|-----------------|
| 1. Sin: \| | 2. Sympathy: \| | 3. Sufficiency: \| | 4. Service: |
| Fever. \| | They tell Him. \| | He came...lifted up. \| | She ministered. |
- W.R.

Which Way to Look.

1. If you wish to be distracted—look around, - Psa.73.1-15
2. If you wish to be miserable—look within, - Psa. 77. 1-9
3. If you wish to be happy—look up, - Psa.73.16-28 B.E.

Knowing the Lord Leads One to Know Oneself.

1. Mine eye seeth Thee. Wherefore I abhor myself, - - - - - Job 42. 5
2. Mine eyes have seen the King. Then said I, woe is me . . . the Lord of hosts, - Isa. 6. 1, 5
3. When Simon Peter saw it. . . . I am a sinful man, O Lord (a fuller revelation of Christ), Luke 5. 8
 In 1 repentance is prominent (Job 42. 6)
 In 2 cleansing is prominent (Isa. 6. 7)
 In 3 service is prominent (Luke 5. 10) H. P., Jr.

Christ's Seven Offices.

1. Saviour to deliver, Matt. 1. 21
2. Redeemer to restore, I Peter 1. 18, 19
3. Head to characterise, Col. 1 18
4. Mediator to reveal, I Tim. 2. 5
5. Priest to maintain, Heb. 4. 14
6. King to rule, Matt. 27. 11
7. Judge to award, Acts 17. 31
Jb. Fs.

Satan's Seven Offices.

1. The tempter, - - Gen. 3. 1
2. The deceiver, - John 8. 44
3. The persecutor, I Pet. 5. 8
4. The hinderer, - I Thes. 2. 18
5. The buffeter, - 2 Cor. 12. 7
6. The impersonator, 2 Cor. 11. 14
7. The accuser, - Rev. 12 10
Jb. Fs.

The Subject of Isaiah 53.

" He began at the same Scripture, and preached unto him Jesus "
 (Acts 8. 35.)

- | | | |
|--------------------------|------------------------------|-----------|
| 1. The Sensitive One, - | A tender plant, - | - verse 2 |
| 2. The Sorrowing One, - | A Man of Sorrows, - | „ 3 |
| 3. The Smitten One, - | Smitten of God, - | „ 4 |
| 4. The Suffering One, - | He was wounded, - | „ 5 |
| 5. The Sin-bearing One, | The Lord hath laid on Him, „ | 6 |
| 6. The Silent One, - | He opened not His mouth, „ | 7 |
| 7. The Stricken One, - | The stroke was upon Him, „ | 8 |
| 8. The Sincere One, - | No deceit in His mouth, „ | 9 |
| 9. The Submissive One, | It pleased the Lord, - | „ 10 |
| 10. The Satisfied One, - | He shall be satisfied, - | „ 11 |
| 11. The Successful One,- | He shall divide the spoil, „ | 12 |

H. K. D.

TALES WORTH TELLING.

Then and Now.—Jonathan Swift, as an old man, sorely failed, reading over one of his own books, said sorrowfully, “ Ah, what a genius I had when I wrote that ! ” Do we not sometimes bemoan better days of testimony and service? “ Let us go on unto perfection ” (Heb. 6. 1).

How Dr. Guyon Died.—During a great plague in Marseilles the doctors needed some one to dissect a body—and probably die. “ To-morrow morning I will dissect.” He made his will, went to hospital, carried out his task, wrote out the results, and died in twelve hours. A picture of self-sacrifice. A poor picture of the greater “ Sacrifice of Himself ” (Heb. 9. 26).

Maggie’s Testimony.—On a bed of suffering lies a young woman. The fair hair had all been cut away from the fevered brow, and her strength was fast failing. A friend bent over her and whispered, “ Maggie, do you know me ? ” No answer. “ Maggie, on what are you resting for eternity ? ” Slowly the heavy eyelids unclosed, her face lighted up, and in broken words she said, “ I’m resting in His love ” (Zeph. 3. 17).

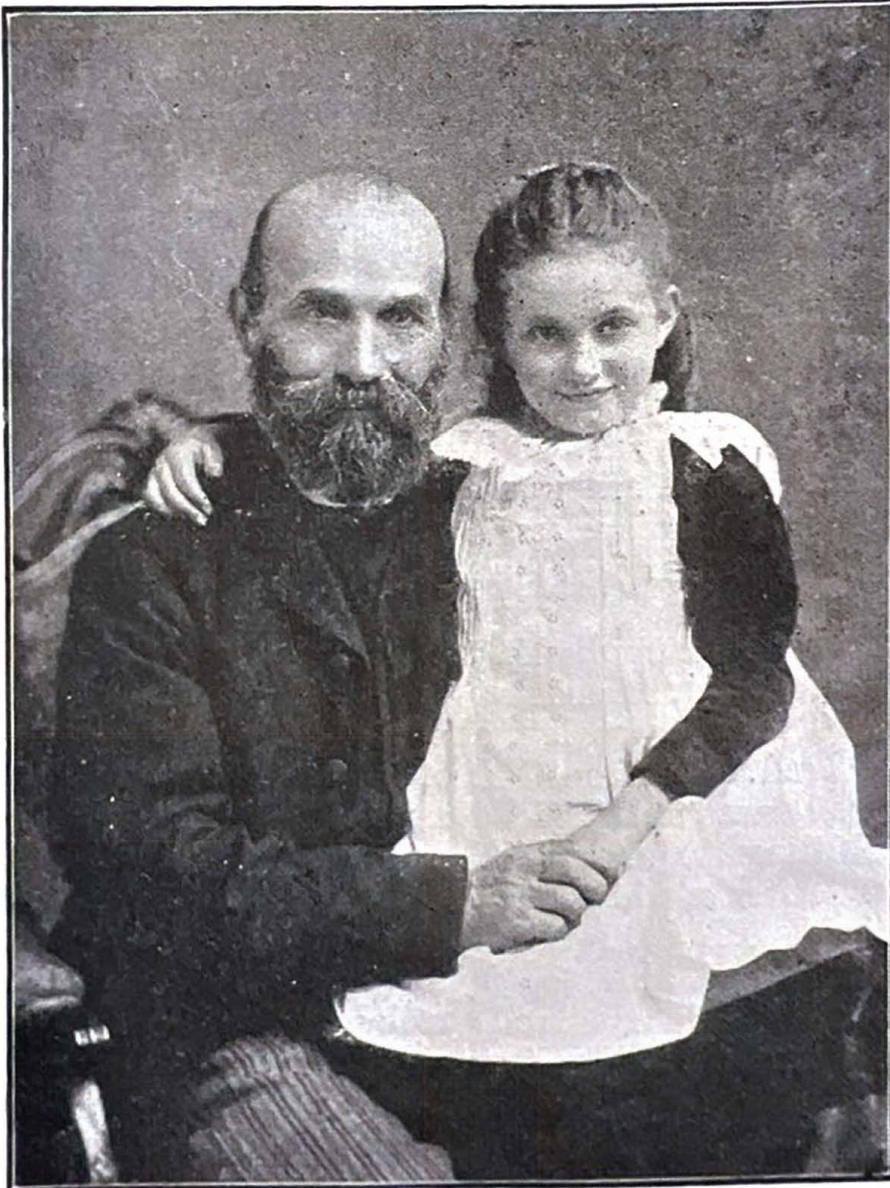
Down on Both Knees.—D. L. Moody used to tell how, after a revival meeting, a little lad who was used to Methodist ways went home to his mother, and said : “ Mother, John So-and-so is under conviction, and seeking for peace, but he will not find it to-night, mother.” “ Why, William ? ” said she. “ Because he is only down on one knee, mother ; and he will never get peace until he is down on *both* knees ! ” “ He that humbleth himself shall be exalted ” (Luke 14. 11).

£40 instead of £100.—An eminent physician had cured a little child of a dangerous illness. Full of gratitude the mother went to his house, and said to him : “ Doctor, there are some services which cannot be repaid. I really don’t know how to express my gratitude. I thought you would kindly accept this purse, embroidered by my own hands.” “ Madam,” said the doctor coldly, “ medicine is no trivial affair. Small presents serve to sustain friendship, but they do not sustain our families.” “ But, doctor,” said the lady, “ what is your fee ? ” “ Forty pounds, madam.” The lady opened the embroidered purse, took out five banknotes of £20 each, gave two to the doctor, put back the remaining three, bowed coldly, and took her leave. “ Covetousness ” (Col. 3. 5) has *cost* much and *lost* more.

MY CONFIDENCE.

It is God's will that I should cast
My care on Him each day (1 Peter 5).
He also asks me not to cast
My confidence away (Heb. 10),
But, oh, how stupidly I act
When taken unaware;
I cast away my confidence,
And carry all my care.

T. BAIRD.



DAVID CHRISTOPHER JOSEPH, of Palestine.

D. C. JOSEPH, OF PALESTINE.

“The miracle of history, and the history of miracle,” is the apt description of the Jew. Many of the noblest leaders in all ages and in all lands of earth have belonged to the Persecuted Nation. Hence the interest in the life and labours of one of the Chosen Seed, who, though not endowed with great gifts, used a long life in single-aim service to win his fellow-countrymen to the true Messiah.

DAVID CHRISTOPHER JOSEPH was born in Russian Poland. His parents were orthodox Jews. His mother took special pains to instruct him “in the Jews’ religion.” Great was her joy when informed by the teacher that her son was a promising child, and that he should be brought up for the Rabbinic office. One of his brothers was Chief Rabbi in a large town in Russia.

When quite young his mother died, and her death created quite an impression upon the youthful mind. On coming of age, and in order to avoid conscription, he was hid three days by his relatives whilst Cossacks hunted every hole and corner in the homes of all his friends. After three days he was attired in woman’s clothes and escaped to Prussia as his “sister’s maid.” Thence he took passage to America. The sea was so rough that on arriving in Hull he forfeited his passage money and remained in England. The Lord had evidently “a path” for him, as the sequel shows.

His father had supplied him with funds, so he soon found friends, but their friendship only lasted while the funds lasted. Then he was left alone, a penniless youth in a strange land. Yet the God of Jacob manifested that if homeless he was not “Friendless.” A gentleman lent him a few shillings to get a small stock of jewellery and act as pedlar. After a while he found his father had entrusted this friend with £20 for him, so he was fairly well set up in business and able to support himself. He travelled many counties in England, Ireland, and Scotland, and saved a good sum of money. During his wanderings he heard of the Isle of Man, so made for that place, partly on business and partly on holiday.

This proved an eventful visit. Calling one day at one of the larger houses with his wares, the lady who opened the door inquired, “Are you not a son of Abraham?” Thinking she used it in reproach, he replied, “I am proud

D. C. Joseph, of Palestine.

to be a Jew," believing in his heart that he was much better than his Gentile inquirer. The Christian lady, seeing his displeasure, said, "Oh, we love the Jews, for our Saviour was a Jew!" and invited him into the house, examined his wares, then with pitying eye on him, directed him to something better than his trinkets. Her last words to him were, "I will pray for you." Angry at first, the kindly words kept ringing in his ears, "I will pray for you." They caused him to reflect and contrast the kindness of this Christian lady with the austerity of Judaism. If her religion enables her to "bless them that curse you" it must be of the Divine Spirit.

Days passed, he felt stirred in a peculiar way, made up his mind to "search the Scriptures" and become a better Jew. In this unsettled and unsatisfactory state he spent the greater part of a year.

The Feast of the Passover drew near. It was necessary that he should join his Jewish brethren in Liverpool. "Weary and heavy laden," he was waiting in the commercial room of a hotel when his eye caught the word "Revival" in the columns of a newspaper. As the word was new to him he inquired its meaning from a fellow-traveller. Throwing back the paper with a contemptible gesture, he replied, "It means a lot of fanatics come together, make a tremendous noise, and say they are converted!" The gesture, the speech, and the mention of "CONVERSION" awoke a fervid curiosity to see the "Revival." It was in the Isle of Man, so he decided to recross the channel. Providing himself with Passover cakes for two days, his intention was to see the "Revival" and return to Liverpool to finish the Feast with his brethren. The Passover cakes ended, but he was enabled to join in a Feast which will never end.

Landing at Douglas he took coach to Peel. His first taste of the Revival was in the lodgings where he met an old warrior who was always exclaiming, "Praise the Lord." He expressed a desire to go to chapel and see the Revival. It was an old-fashioned place, with high-backed pews, filled with solemn men and women, quite different to the "fanatics" he had counted on seeing. One after another prayed, then the old warrior prayed, "Lord, convert the Jew," and many cried "Amen." As he was in

D. C. Joseph, of Palestine.

the centre of the chapel he could not get out, so waited on. Alone in his room that night he poured out his soul to Jehovah to "open his eyes." Psalm 19. 7 and Daniel 9 were helpful to him at this juncture.

Attending the service next evening a lady approached him, exclaiming, "Oh, I am so thankful to see you; surely you will stop to the prayer meeting?" He replied, "As a Jew I could not join in Christian worship!" Surprised, she replied, "What! Are you not converted yet? I have thanked the Lord for your salvation." Then she got Mr. Dilks, the leader of the meeting, to "speak with the Jew." The result was he was soon found kneeling at the Saviour's feet, beholding "the Lamb of God who taketh away the sin of the world" (John 1. 29). In his own words, "That self-same hour I was delivered, and found peace in the Saviour. I felt happy, and like the Eunuch went on my way rejoicing (Acts 8. 39), for 'I had beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness'" (Isa. 61. 3).

Some days after, in the house where he was staying at Ramsey, he came across a "retired brewer, a tottering, bowed-down old man near eighty, who used to lounge about the market-place, visit the public-houses, and live a careless, sinful life." After speaking to him a considerable time the old man broke down and wept. "Now, Mr. E——, you come to the prayer meeting," said Joseph. "How can I? I have not been to such a place for forty years," he answered. The young convert replied, "That is more reason why you should go, for you will not have other forty years—nay, you may not have forty days more—perhaps this is the last invitation!" It ended with the old man going to the chapel and the wonderful sight of a young converted Jew leading a hoary-headed old Gentile to the foot of the Cross of the despised Nazarene. What a welcome the former brewer got on his return home in his happy and saved condition!

After a time he resolved to give up the jewellery trade and move to London with the intention of entering some college with a view to improving his English. Ever active, he was not long before he was hunting out his fellow-countrymen. One of his first joys in the Metropolis was to bring a son of Abraham to the knowledge of the truth.

D. C. Joseph, of Palestine.

In 1862 he became assistant at the Hebrew Depot of the Bible Stand in the Great Exhibition. Here he met many Jews from all parts, and had the joy of showing them from the Old Testament that Jesus is the Messiah. On the closing of the Exhibition a gentleman gave him ten shillings a week to visit among the Jews. Many joys and more sorrows befell him at this time. In 1867 he was invited to work in the Paris Exhibition. This he did during the best part of the summer. Thousands of portions of the Word were given away in the Exhibition, in the streets, and he had the privilege of handing a Gospel to the Empress of the French, who received it with a "*Merci beaucoup*" ("much thanks").

When he had laboured for some years in London, where he was known in many Assemblies, his mind was directed to JERUSALEM. After being married to Miss Morgan in 1887, they set out for the City of the Great King. During the years of his sojourn here he was the means of helping spiritually many for whom the Saviour died. The trials and trials, home visits, and journeyings from 1888 to 1891 would fill a volume. In the latter year the work at HAIFA, Mount Carmel, was started. With varying success it was carried on till the outbreak of the war, when Mr. Joseph was imprisoned by the Turks. His sufferings were too much for his aged, frail body, and he never fully regained his health. Returning to Haifa in impaired health, and finding no prospect of a likely successor, with a view to continuing the work, he transferred the buildings (which had mostly been built by private donations outside Assemblies) to the British Jews' Society, who have appointed an active agent to continue the work.

At last, like Joseph of old, carried to a good old age by his God, respected by Gentile, beloved by his brethren, esteemed an honest Jew by all who knew him, on December 22, 1919, he "died" in sure hope that "God will surely visit His people."

HYP.

"As Good as Your Book."—A Brahmin is said to have written to a missionary: "We are finding you out. You are not as good as your Book. If your people were only as good as your Book you would conquer India for Christ in five years." How necessary the exhortation, Titus 2. 11. 14.

KEEP LOOKING UP.

“K.L.U.” was a naval signal between Christians in different vessels during the war. It may well be used by those engaged in a holier and a nobler conflict.

“**K**EEP looking up!” beyond the clouds and shadows,
Let faith’s clear vision view thy heart’s peace there;
Gazing on Him who leads us on to glory,
Our one bright Hope amid the darkness here.

Keep looking up! it cheers the drooping spirit,
When weary feet would falter by the way;
That blessed Man, whose glory fills all Heaven,
Gives cheer and comfort to sad hearts to-day.

Keep looking up! it holds our faith unshaken,
When Satan’s darts of doubt would cause despair;
Faith sees beyond, the *future* consummation
Of His wise plan we comprehend not here.

Keep looking up! fresh courage daily gather,
The Victor over every foe is near;
We’re “more than conquerors” through our mighty
Leader,
Gird on *His* armour through the conflict drear.

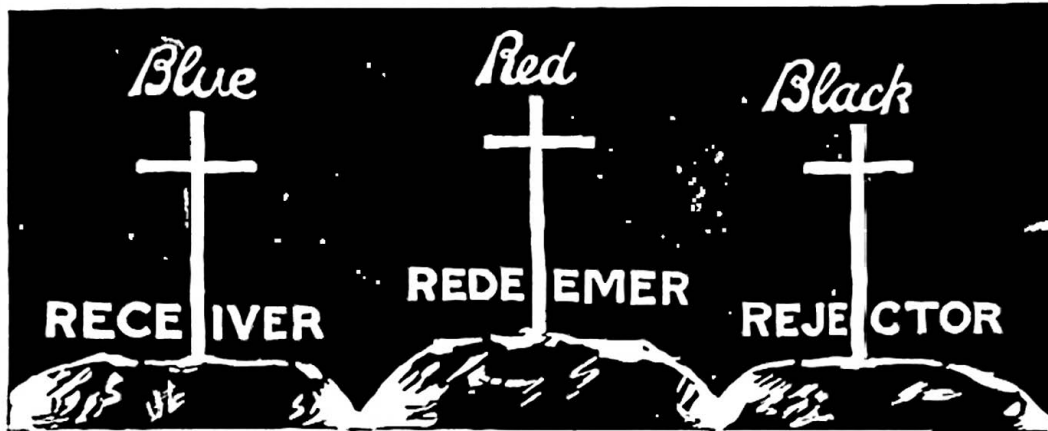
Keep looking up! see through the pain and sorrow,
Which folds us round in mists of grief to-day,
Infinite Power, holding in preparation
An endless peace where sin no more shall sway. v.R.

SPARE MINUTES WITH THE SAINTS.

A Minute on the Children:—To watch the spirit of children, to nurture them in Gospel love, and labour to help them against that which would mar the beauty of their minds is a debt we owe them.—*John Woolman*, 1768.

A Minute on the Lord.—O my God, I bless Thee with all the powers of my nature that I ever heard the Name of Jesus Thy Son and of His death, and would fain exert a more vigorous and thankful adoration than I am capable of, while I am extolling Thee for the riches of thy grace manifested in Him; for His instruction and His example, for His blood and His righteousness, and that I firmly believe them all, great and wonderful as they are, and am “waiting for the accomplishment of them through Jesus Christ.”—*Philip Doddridge*, 1740.

A NEW "THREE R" LESSON.



A Blackboard, a piece of white, red, and blue chalk, a number of boys and girls, and you have a simple salvation lesson. Would even be better on *paper* or *calico*, or could be used as a *card* lesson. Also makes an effective *model* lesson. Three squares of green cotton laid over a few hymn books make the hills; a small wooden cross, fixed in socket, coloured as noted, placed on the hill as lesson proceeds. Take care to avoid levity; let lesson be solemn and reverent.

DRAW a *red* cross erected on a *white* ground. Read Luke 23. 33 to 46. Tell how the Lord of Life and Glory died on the Cross of shame. Explain that you draw it *red* because it tells of the

REDEEMER. Quote Hebrews 9. 22. Explain what blood means, how it cleanses (1 John 1. 7), and will be the Song of Heaven (Rev. 5. 9). Make much of "the Precious Blood" (1 Peter 1. 19). As Christ was the *centre* in shame, and will well be the *centre* in Songland, so make Him ever the *centre* in your lessons to young folk, and to ALL. Next draw *blue* Cross, on *white* hill, to indicate the **R**ECEIVER. Tell how the dying *robber* owned Jesus "Lord." Quote Romans 10. 9, and explain what it means to "believe" and to "confess," also to "deny" Him (Matt. 10. 33). Urge all to confess *now*. Next draw a white outline, leaving a *black* Cross on a *white* hill. They will at once judge that this indicates the

REJECTER of Christ, the thief who died unrepentant, and for whom there was no PARADISE. Point out that God has given us one thief saved in order that none may *despair*, and one thief lost in order that none may *presume*. Don't forget there were two thieves! Which are *you* like now? Which will you be with in the coming Eternity. Urge to decision. A young life won for Christ—who can tell its true value here and hereafter! HYP.

MY BELOVED.

THE title of endearment used by the bride for the Heavenly Bridegroom, He who loved the Church and gave Himself for it, in whose perfection the Church finds her comeliness and grace.

Faith's Confidence (Cant. 1. 1-7). Here we have the language of perfect trust, the confidence which springs from love made perfect. The closest relationship and intimacy, yet free from the slightest suggestion of presumption or impurity. They are the words of one who can truly say, "I know whom I have believed," the response of the heart who loves Him because He first loved.

God's Assurance (John 17. 11-26). His attitude towards us and His work for us and in us is that to which our love will respond. The heights of divine joy are the wellsprings from which our love is fed, and that joy comes alone as a result of occupation with our matchless Lover. His love ever makes the paramount claim on our affections, and the growth of our love depends entirely on our receptivity to His love (John 17. 26).

Unchanging Care (1 John 1. 1-7). Note in the Scripture the frequently recurring descriptions of the nearness of the saved to the Saviour; the many similes under which our Beloved cares for His own. His promise, "I will not leave you comfortless." The apostle's "Nourish and cherish." The fellowship of His Son, and in this passage, "Fellowship with the Father and with His Son," He won us by His death. His life secures us to Himself.

Love's Response (Gal. 2. 16-21). "Who loved me, and gave Himself for me," will be the tie which binds us to Him throughout eternity, and shall that love fail to find in the soul of one who knows it the fullest response in affection and obedience? Shall we, who are the objects of His tender care, ever grieve Him by doubt or indifference?

Overflowing Gratitude (John 12. 1-8). In her description of her Beloved the bride enlarges on His beauty and His grace. He is the Rose of Sharon, the Chiefest among ten thousand, and altogether lovely. Was ever fuller expression of affection heard than the words of Mary beside the empty tomb? Thrice she mentions "Him," and to the rejected Saviour her whole soul went out. May it be ours in this our day to take up the strain and from overflowing hearts to say, "He is worthy." J.H.

SUBJECTS FOR SPEAKERS AND STUDENTS.

Three Phases of Acquaintance.

1. Christ's acquaintance with grief, - - Isa. 53. 3
2. Our acquaintance with God, - - Job 22. 21
3. God's acquaintance with our ways, - - Psa. 139. 3
T. B.

A Study in Opposites.

1. Great trial of affliction, - - - - 2 Cor. 8. 2
 2. Abundance of joy, - - - - "
 3. Deep poverty, - - - - "
 4. Rich liberality, - - - - "
- H. K. D.

"His Own."

1. His own will, - - - - Eph. 1. 11
2. His own Son, - - - - Rom. 8. 32
3. His own body, - - - - 1 Peter 2. 24
4. His own blood, - - - - Heb. 9. 12
5. His own sheep, - - - - John 10. 3
6. His own servants, - - - - Matt. 25. 14
7. His own power, - - - - 1 Cor. 6. 14
G. H.

Figures of the Word of God.

1. Compared to a hammer—to break, - - Jer. 23. 29
2. Compared to a fire—to melt, - - Jer. 23. 29
3. Compared to a lamp—to shine, - - Psa. 119. 105
4. Compared to a sword—to smite, - - Heb. 4. 12
5. Compared to a mirror—to reveal, - - 2 Cor. 3. 12
6. Compared to food—to sustain, - - 1 Peter 2. 2
7. Compared to water—to cleanse, - - Psa. 119. 9
Jas. Fs.

Threefold Power.

1. Of the Spirit, - - - - Luke 4. 14
2. Of the Word, - - - - Luke 4. 32
3. Of the Lord, - - - - Luke 4. 36
W. J. M.

A Threefold Doxology and Its Motives.

Blessed be the God and Father of our Lord Jesus Christ,
(1) 1 Peter 1. 3; (2) Ephesians 1. 3; (3) 2 Corinthians 1. 3,
R.V., who—

1. Hath begotten us, - - - - Regeneration
 2. Hath blessed us, - - - - Beautification
 3. Comforteth us, - - - - Consolation
1. Foundation, - - - - The Resurrection of Christ
 2. Source, - - - - Our Election in Christ
 3. Purpose, - - - - Sympathy with others, by
Christ (verse 5). W. E. V.

THE WIDOW'S SON RAISED.

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

SITUATED between Samaria and Carmel was the town of Shunem. In this little town there dwelt a good woman who was given to hospitality. She recognised by the godly bearing of Elisha as he passed through the town that he was a man of God. She was rewarded for her kindness.

A Kindly Welcome. "She constrained him to eat bread" (v. 8). This noble woman put her house and her substance at the disposal of the Lord's servant. Kindness shown to the Lord's people for His sake is as if it were done to the Lord Himself (Matt. 25. 40). We must show our faith in Christ by our good works towards men.

A Prophet's Reward. "What is to be done to thee?" (v. 13). God will be no man's debtor, anything given to or done for Him or His people will not pass unrewarded. She was rich and did not need money. Elisha therefore proposes to introduce her to royal society, but she wisely and humbly preferred to dwell amongst her own people. Elisha was able to inform her that God would graciously give her a son (Matt. 10. 40-42).

A Sore Trial. "The child died" (v. 20). Sorrow and death come the way of all. They enter the home of peasant and peer. The boy fell sick and died, but the Shunammite woman did not give up her faith in God. She put the body on the bed of the man of God, and set out to find him. This was true faith, for she knew that God who gave at first could even now restore. Faith in our Lord Jesus Christ brings life to the dead soul (John 6. 68).

A Happy Result. "The child opened his eyes" (v. 35). Elisha's contact with the dead boy conveys many lessons, and the final and happy result, as the mother clasped her darling to her breast and carried him away, is a bright outcome of her faith. Recall the truth that as Elisha came to the boy and contracted himself to the boy's stature, so Jesus came to man's condition, and contact with Him is life eternal (John 12. 42).

Illustration. George Moore entered in his diary that he did not wish to die a rich man. "The money," he said, "belongs to God; let me give it back to Him." He made a fortune, he gave away a fortune, and he left a fortune. As he used to say, "Whatever I give in good works it all comes back again."

SYRIAN LEPER CLEANSED.

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

LEPROSY is one of the Scriptural types of sin. No one but God could cure the leper; so none but Jesus Christ can cleanse the sinner.

The Syrian General. "Now Naaman, captain, . . . was a great man" (v. 1). Commander-in-Chief of the Syrian armies, Naaman was the friend and favourite of the king. He was rich, brave, successful, and honoured, but he was a leper. We may be clever, beautiful, and honoured, but all the while we are sinners, and if unforgiven there is nothing before us but eternal death (Rom. 6. 23).

The Hebrew Maid. "She waited on Naaman's wife" (v. 2). Cruelly stolen from her home by the Syrians, she became the slave of Naaman's wife. She was a true believer in Jehovah, and little did Naaman or his wife know what a treasure they had in the little nameless maid. Moved with compassion for her master, she told her mistress where healing could be got. The little maid is a picture of the true Christian whose business is to point sinners to the Lord Jesus Christ (Acts 13. 39).

The Mistaken Way. "He took with him ten talents of silver" (v. 5). Naaman made two mistakes. Armed with a letter of introduction from the king of Syria, he went to the king of Israel, but this was the wrong quarter for cleansing. Again, he wanted to purchase his cleansing, and so he took with him gold and silver. It was only when he went to the humble abode of the man of God that he was told what to do. No one but Christ can save; and salvation cannot be bought; it is the gift of God.

The Perfect Cure. "His flesh came again like that of a little child" (v. 14). To dip seven times in the river Jordan was not a pleasing ordeal to a proud man, but in the end he was persuaded to obey the word of the Lord. He came up out of Jordan the seventh time "a new man," his leprosy gone for ever. It is when the sinner obeys the Gospel that he becomes a "new man" in Christ Jesus.

Illustration. Mr. Worldly Wiseman persuaded Bunyan's Christian to turn aside from the narrow way and go to Mr. Legality, who lived in the respectable village of Morality. It was not there he could be saved from his burden of sin. He did not get rid of his burden until he came to the Cross (Col. 1. 20).

COVETOUS SERVANT JUDGED.

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

GRATITUDE is a divine virtue. Grateful for his cure, Naaman returned to the man of God to give thanks. Naaman would have given Elisha quite a fortune, but the man of God respectfully but firmly declined to accept. God's best gifts are free as the air we breathe (Rom. 3. 24).

Naaman's Testimony. "Behold, now I know that there is no God . . . but in Israel" (v. 15). This was a splendid testimony. Naaman acknowledged that it was God who cured him of his leprosy, and that no one else could. So Jesus Christ is the only One who can save the soul, and there is salvation in none other (Acts 4. 12).

Naaman's Conscience. "The Lord pardon thy servant" (v. 18). Rimmon's house had lost its charm for Naaman; he was now a worshipper of the true God. Yet he was the servant of the Syrian king, and his duty to the king might cause him to enter the idol's house. His conscience troubled him on this matter. The prophet did not bind a burden on the young convert, but sent him forward expecting that light would shine on his path as he grew in grace and knowledge (1 Cor. 3. 2).

Gehazi's Sin. "Gehazi followed after Naaman" (v. 21). Much associated with Elisha one would have expected better from Gehazi; but alas, the heart of man is deceitful. He allowed his heart to go after the wealth of Naaman, and in order to get it he told a lie. One sin leads to another, and the end is death (James 1. 15).

Gehazi's Judgment. "He went out . . . a leper as white as snow" (v. 27). Gehazi's dreadful sin was met with awful judgment. The Lord Jesus Christ is the only One who can satisfy the human heart. When the Lord Jesus Christ is given His proper place in the heart and life earthly things have little attraction. Poor Gehazi passes out of the scene a "leper for ever." What an end for one who had enjoyed such privileges!

Illustration. The story has often been told of the man aboard the sinking ship with two bags of gold. They were his all, the treasure for which he had spent the best part of his life. But he could not carry the gold with him if he would escape from the doomed vessel. He had to choose between the gold and safety. He chose the gold and went to the bottom with it in his arms (Luke 16. 13).

SYRIAN ARMY SMITTEN.

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

GOD is not only the Saviour, but the Protector of His people, and no weapon formed against them shall prosper.

The Enemy Plot. "The king of Syria warred against Israel" (v. 8). Benhadad's plan was to entrap Israel, and he thought no one knew of the plot. He did not, however, take God into account. By means of Elisha, counsel from God reached Jeroboam, king of Israel, with the result that the enemy's purpose was frustrated. The treachery of no enemy is hid from Him (Psa. 33. 13).

The Revealed Secret. "Elisha, the prophet, . . . telleth the king" (v. 12). Benhadad thought there was a traitor in the camp, but some one suggested that it was the man of God, Elisha, who was a "revealer of secrets." If it is Elisha, then, thought the king, it will be an easy matter to proceed against him. Foolish man, he did not know that God, the Almighty, was Elisha's protector. God is a Refuge to all who put their trust in Him.

The Servant's Fear. "Alas, my master, how shall we do?" (v. 15). When the morning light broke the sight of the Syrian host all round, with horses and chariots, filled Elisha's servant with terror. When his eyes were opened he saw an inner circle filling the mountain round about. This was God's army guarding "His own."

The Enemy Defeat. "He smote them with blindness" (v. 18). They became so blind that Elisha was able to lead them on a fool's errand. They were completely subdued, and stood prisoners at Samaria. Then the beautiful grace of God appears. When Israel's king would kill, God's man prevented, and actually fed his conquered enemies. Their enmity was slain, not by the sword of judgment, but by the grace of God. This is a true picture of the Gospel (Rom. 12. 20, 21).

Illustration. Dr. Paton, the great missionary, tells how he once wanted to take some provisions to missionaries at a great distance in the Hebrides. The natives being at war, it was unsafe to go overland in daylight, so he took a few friendly people with him by boat. The sea was rough, but they reached their friends in safety. Dr. Paton returned alone by night. The natives on his return said, "Surely any of us would have been killed, but your God protects you and brings you safely home."

THE IMPOTENT MAN CURED.

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

THE hope of those at the pool of Bethesda being cured lay in their ability to get down first into the pool. This is like the law which says "do" and "live." The Gospel, on the other hand, brings salvation to the helpless (Titus 2. 11).

A Helpless Case. "A certain man was there" (v. 5). This was a pitiable case. For thirty-eight years he had been a victim of his malady; doubtless long since given up by the doctors as being a hopeless case. He was not too bad for the Lord. The Lord saw and pitied him. The more dire the need the greater the pitying love. None has gone so far in sin but His grace can reach and His precious Blood can cleanse (Eph. 2. 4).

A Strange Question. "Wilt thou be made whole?" This was a strange question to ask. Surely his presence at the pool was an evidence of his desire to be healed. The Lord wanted to fix his attention on Himself. He wished to take his mind away from men and from the pool to the only Saviour and Healer. Yet the Lord would not heal the man against his will; neither can He save the soul unless the sinner is willing to be saved (Rev. 22. 17).

A Friendless Man. "Sir, I have no man" (v. 7). In effect the impotent man said, "There's no help for me. Others have friends; I have none." Little did he know that man's greatest and best Friend stood at his side willing to help and able to heal. So it is with the sinner in need of salvation. The Saviour is always at hand, able and willing to save (Acts 2. 21).

A Powerful Word. "Rise, take up thy bed and walk" (v. 8). With the Word of the Lord there came into the man the physical power to enable him to carry out the Lord's command. When the sinner trusts the Saviour there comes into his soul the life of God that enables him to live and work for God (John 5. 24, 25).

Illustration. When Fisher, the Bishop of Rochester, came out of the Tower of London and saw the scaffold on which he was to be beheaded he took from his pocket a Greek Testament, and looking up, asked for a verse to comfort him through this awful scene. He opened the book at the words, "This is life eternal life, that they might know Thee." He closed the Book, and said, "Praise the Lord, this is sufficient for me and for eternity."

ACTS AND FACTS.

Adam Clarke, the famous commentator, when a draper's assistant, was asked by his employer to stretch the cloth to make the required number of yards. He refused, was dismissed, set to study the Bible, hence his monumental work. "Them that honour me, I will honour" (1 Sam. 2. 30).

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

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

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

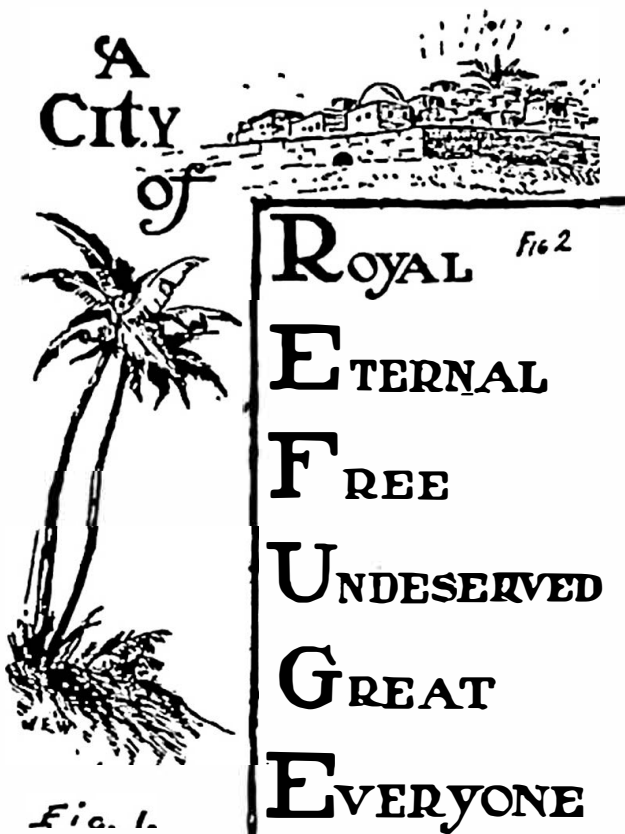
James Albery, a well-known comedy writer of the later Victorian time, came to be very dissatisfied with his career, for he wrote the following "epitaph" on himself:

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

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

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

A CITY OF REFUGE.



OUR outline lesson this time is on the subject—the well-known teaching of THE CITIES OF REFUGE provided by God in the land of Israel for the manslayer's safety (Num. 35, Joshua 20).

The first thing to do is to draw a rough outline on paper or blackboard of Fig. 1, taking up the story of an accidental slaying of a man by his companion. Point out that there would be need of haste on his part, and emphasise the danger of delay. Make the story as graphic as you can. Now speak of the Gospel, how God has provided a

city of refuge from judgment in Christ, who is the true and only refuge for sinners, and a sure refuge for all who trust Him.

Next commence the acrostic as given at Fig. 2. God's refuge is **ROYAL**, because it is provided by the King of kings. It can be shown at what a wonderful cost this place of safety has been provided, and the love which has placed it within reach of all, while the cities of refuge in the land were in some cases long distances apart. Take next letter, contrasting the earthly city of refuge with God's, which is **ETERNAL**. The sinner ever passing in, never going out. Then make much of the fact that the Gospel Refuge is **FREE**. It is also **UNDESERVED**. We cannot earn it or lay claim to it on any other ground than that of grace. All must enter it on the same terms. It is also **GREAT**, great enough to take in **EVERYONE**, however bad.

Note that in the old cities of refuge there was no room for the murderer; but when Christ came out of the grave and sent His disciples forth with the Gospel, He told them to begin at Jerusalem, at the very place where He had been cruelly crucified. This subject will prove more interesting if illustrated by suitable anecdotes as they may occur to the speaker, but always let such illustration point direct to the subject, and deal with man's ruin and God's remedy. W. K. W

PRACTICAL RELIGION.

You must not shut yourself up in your religion as if it were a prison. You must issue forth from it as the home in which you have found peace for your heart, and strength for your work, and inspiration for your duty. Christ must be your Door, by whom you go in to God and out to man.

HENRY VAN DYKE.



JOHN RAE, Canadian Pioneer Evangelist.

(Photo taken before he left for Canada.)

JOHN RAE, Pioneer Evangelist, Western Canada.

JOHN RAE was born on 20th May, 1838, in a country home in Aberdeenshire, Scotland. He, the eldest of a family of three boys, never very robust but "wiry," when but a young lad experienced the loss of a father. This caused added responsibility to fall upon him until the other two boys grew up. His mother being a very pious, prayerful woman, and always mindful that God should be acknowledged in the home, John, being the eldest, had to lead in the giving thanks at meal time and in prayer at family worship. Though only a moral, upright lad, and knowing nothing of the new birth, yet throughout those early years he was not without soul conviction, and had for a long time a desire to know more about eternal things. However, he went on for some years classed as a very exemplary young Christian, and at the age of twelve years gave an address on missionary work, for which he was commended by his friends. This, of course, pleased his saintly mother, whose one desire was to see her three boys engaged in religious work and becoming ministers, as many speak of it.

When in his "teens" he went to work as an apprentice at the watchmaking business, and succeeded well, until through failing health he had to leave and return to the little farm where his mother and the two brothers still lived, and he was put in full charge of the work. He remained there till he was a man of fully twenty-one years. About the year 1859, during the marvellous movement of the Spirit of God all over the British Isles, when hundreds were brought to Christ, the late Reginald Radcliffe, a Liverpool lawyer, visited his home town and preached the Gospel one Saturday night, and passed on elsewhere. The Word took effect, hearts were reached, and work done for eternity. How he yearned to have peace with God. His years of religion utterly failed to give this. He and a companion walking over the country road together that night talking freely about these all-important matters, and just after having parted from his friend the question came home to his mind, "How do I know that God is willing to save me?" I know that He is able. Right then that Scripture flashed into his mind, "Him that cometh to Me I will in nowise cast out" (John 6. 37). Seeing his welcome he simply came as he was, and, trusting Christ, was born of

John Rae, Pioneer Evangelist, Western Canada .

God. Upon reaching his home and finding his mother had retired for the night, he went to her room, and said, "Mother, I feel a supreme love to Christ to-night." There was joy in the home that night, for his godly mother's one prayer for her three boys was that they might all experience the great change. To say you were saved in those days was viewed as presumption, but he was truly saved, and now he began to tell the Gospel out to others as he came in contact with them.

His mother's ambitions were about to be realised, as she thought, now that John had decidedly confessed Christ and desired to preach, so she encouraged him to go in for being a "minister." He soon developed a decided gift in the Gospel, and was appointed as a Home Missionary in Greenock. Souls were saved, and many were blessed by his efforts at that time, but a change was soon to take place in the order of things. He became quite concerned about believers' baptism. He had been sprinkled as a babe, of course, but this he saw to be absolutely unscriptural; and as the Spirit of God wrought upon him he determined he must get baptised. He approached his minister, under whom he laboured as a city missionary, telling him boldly how God had been pressing this truth upon him. The old Presbyterian minister opposed strongly this step, but, nothing daunted, he must get baptised at any cost. Of course his minister would not carry this out for him, but said, "If you must get baptised say nothing about it."

The difficulty was how to get this ordinance carried out. He had begun to feel the galling effects of the ecclesiastical yoke, and would fain break away from it, but in requesting baptism from the Baptist minister of the district he learned that if he was to have the *privilege* of obeying the Lord as to this ordinance he must join that sect. This he ultimately did, but rather reluctantly, for he had begun to long just to be God's free man. He was baptised, and now joined this denomination, thinking that it was a little nearer God's order, and very soon became an active missionary among them. He was still mightily used of God in the salvation of sinners, shepherding the flock, and in building up the Baptist Church. This body of Christians soon learned his worth, and gave him much encouragement, and almost a free hand to push on the work, as he seemed to

John Rae, Pioneer Evangelist, Western Canada.

be quite capable of taking the initiative. Being full of zeal, and having a fervent love for souls, a tender and gentle spirit, he was exceedingly successful in his work. However, greater changes were yet to take place. The Lord was gently leading His servant on in the truth of God, and in that path of faith, and absolute dependence upon Himself, till at last he felt that he could no longer remain under any human yoke, but just to teach and preach the truth of God as directed by Himself alone. However, this meant something to him, being married, with a growing family, he freely confided in his wife, who was one of a sturdy class of early Christians, who seemed to have but one great purpose in life—to please God. Needless to say, her counsel was always good, ever encouraging him to put God and His claims first.

Where should he go, or what should he do? These became burning questions. He had learned of a little company of simple believers in the community, so dropped in to see for himself how things were done, and how they observed the Lord's Supper, and to his delight he was greeted warmly by them and welcomed to the Lord's Table. This simple way of carrying out God's precious truth impressed him much, and as soon as he felt free to give up his charge he took his place "outside the camp," out to the Lord Himself, as he always afterwards spoke of it. This was a big step, and one that brought down the disapproval of his relatives and friends, but the smile of God was more to him than human approval. His wife, upon seeing the truth of separation to the Lord, practically left the Baptist denomination before he cut the final link himself with it. One Scripture always kept coming before his mind, viz., "Buy the truth, and sell it not" (Prov. 23. 23). This he did, but was well repaid, for God faithfully cared for His servant, supplied his every need, and abundantly blessed his labours to the end. True, he was not without his trials and testings, as no real servant of God ever was nor is yet.

For a number of years he laboured in various parts of Scotland, residing in Greenock, Helensburgh, Elgin, Forres, and New Deer. At the latter place he resided for eight years previous to setting out for Canada, a desire long laid upon his heart to accomplish.

John Rae, Pioneer Evangelist, Western Canada.

In June, 1884, he landed in Canada, making his first home at High Bluff, Manitoba. There he farmed for two seasons, hoping to make farmers of his four sons. This, however, utterly failed, and God graciously squeezed him off the farm and back to his loved work as an evangelist. He removed to the town of Portage La Prairie, where he remained for about two years, and his testimony here was blessed. After this he moved to Brandon, Manitoba, where he laboured faithfully, and soon a little Assembly was planted, which grew in numbers and became known by many as a happy, godly Assembly. Brandon ultimately became a centre to which saints came for help. A Conference was held in the fall of the year, shortly after its inception as an experiment, at which the late Donald Ross gave the Word in power. For many years it was the custom to gather annually for a three days' meeting. Such men as Donald Munro, John Smith, and W. J. M'Clure ministered the Word on such occasions, and eternity alone will disclose the results. John Rae found many open doors throughout the province of Manitoba, Saskatchewan, and the State of North Dakota. For fully thirty-five years he laboured on these vast prairies. Souls were saved, and little Assemblies formed here and there, most of which continue to this day. He was truly the pioneer evangelist of Western Canada, and knew what it was to "endure" hardness as a "good soldier."

A great part of his time in his later years was spent in visiting various Assemblies, looking up isolated Christians, and caring for old and young who had in any way got discouraged or turned aside. He was in a special way a shepherd, and by his gentle manner and kindly counsel won many hearts, rendering them much help. He undertook many long journeys by rail in these later years, rendering valuable service along the Pacific Coast, from Nanaimo, B.C., where he had the honour of planting the little Assembly which still goes on happily, down to Oakland, California, and the various cities between, such as Portland, Seattle, Victoria, and Vancouver, B.C. His large heart and fervent love for all God's people kept him from in any way becoming a bigoted party man. His one aim being to help God's people everywhere and under all conditions, and though realising the steady trend of de-

John Rae, Pioneer Evangelist, Western Canada.

parture on the part of God's people from God's truth, yet he bore a happy, cheerful spirit at all times, and ever seemed to be able to look on the bright side of things, knowing that *God is over all*. His last long trip was taken in the fall of 1918, in which he encircled a large portion of the three provinces, Manitoba, Saskatchewan, and Alberta, calling upon the various companies of God's people, and to the sorrow of some frankly told them that he was paying his last visit. On his return home to Estevan, where he had made his home for the last twelve or thirteen years, he seemed to completely collapse, being worn out by the long journey. When speaking of this trip and the field of his activities, he said, "It's getting far too big for me now." He seemingly failed to realise that it was he who was becoming too feeble to continue his former activities and accomplish the work of former days.

During the year 1919 he rarely went any distance from home, but attended regularly the meetings in the little hall adjoining his home until about the early part of the winter, when in the extreme cold he felt unable to walk the few steps to the hall. The brethren, who loved to have him in their midst, on one or two occasions drew him by hand in a cutter, gently supporting him as he walked into the meeting room, where a large rocking chair sat in readiness for him. He gradually got weaker and weaker, but remained buoyant in spirit and exceedingly happy. Frequently in speaking to his friends he said he was just waiting for his new body. On 28th January, 1920, about 2.30 in the morning, still exceedingly weak, but his mind clear as ever, he suddenly took a turn, his breathing becoming faint and irregular, and he fell on sleep. The Lord thus graciously made it very easy for him, notwithstanding a trouble which he was developing which it was believed would entail intense physical suffering; but again we were caused to exclaim, "He hath done all things well." He was in his eighty-second year, "old, and full of days." His remains were taken to Vancouver, B.C., and laid in Mountain View Cemetery, there to await the glorious resurrection morning. A large number gathered to view the remains of this honoured servant of God, and many were the expressions of their joy in ever having known him.

WM. M. RAE.

THE NOVEL READER.

ALL the day long Marcia sat in the corner of the family room reading a novel. So absorbed was she it was hard to lay it down to take her meals even. Her mother was obliged to speak more than once if she wished her assistance in anything; and if at last she succeeded, by an exercise of authority, in making her do what she was at first requested to she went to the work with a sullen, tragic air, as if she was the fancied heroine of her story.

Aunt Annie, who was but a visitor to the house, took note of all this, but wisely said that it was useless to comment until the heroine was fairly brought out of all her tribulations and desirably settled in life; thus Marcia might be willing to hear something beside her story. It was ended at last, and with a dissatisfied air the young lady put it aside, and came down to everyday life again. Never did the stocking basket, with its overflowing contents, look so distasteful to her—after her just taking her departure fluttering with gossamer robes and bridal veils.

“Do you feel that your time has been profitably spent to-day?” asked practical Aunt Annie, “and **Does Novel Reading make you any happier, Marcia?**”

“I’m sure it makes me a great deal happier while I am reading it, Aunt Annie; and there are a great many lovely sentiments in this book, and real religious truth is inculcated at times. I think it is a real good book, and you would think so too if you would read it, I feel sure.”

“What would you think of a miller, Marcia, who would look over, handful by handful, a bushel of chaff for the few grains of wheat which might possibly be scattered among it, when there were golden granaries at his hand which were quite free to him? Where there is such a world of excellent literature what a waste it seems to spend your hours over what unfits you for all this—over-reading which weakens your mind, which, if long continued, will make you but a silly sentimentalist instead of a woman of culture and sound judgment.

“Above all, my dear girl, such reading hardens the heart. The more we weep over imaginary sorrows the less we shall sympathise with real ones. It deadens the soul too. The habitual novel reader cannot be also a Bible reader, cannot be a prayerful Christian. Is this enjoyment worth the loss of the soul, Marcia?”

L-W.

FOLLOW ME.

THE Christian in every phase of his life and service is a follower, a learner. The Lord is the forerunner, example, and rewarder of His own. He learned obedience in suffering, endured contradiction, and was perfected as a man in the way of humiliation and shame (Heb. 5. 7-9).

The Example (John 13. 31-34). He will ever be pre-eminent among His brethren, yet the perfect life of the Son of God is set before the Christian as his pattern. In nothing did the Saviour excel more than in His perfect love. If we would follow Him we must drink into His Spirit. His unwearied care, His never failing service, His forbearance, patience, gentleness, and kindness to men, as well as His unswerving faithfulness to God, were all the outcome of perfect love (Eph. 5. 1).

The Manner (Matt. 16. 24-28). "After Me" surely suggests to us the seeking out of the Master's footprints, the following of His movements with watchfulness and care. "Deny himself" warns us that progress is impossible apart from entire self-surrender. "Take up His Cross" the acceptance of God's judgment on the flesh. Reckoning with God that we are crucified with Christ, we live by faith of the Son of God. "Follow Me," the copying of Him in love, in character, and in service.

The Character (John 15. 1-10). "Ye are partakers of Christ's sufferings." It is given to you to suffer for His sake (Phil. 1. 29). The pathway He trod was the pathway of rejection and suffering as well as that of obedience, and the Cross shows that the character of the world is unchanged. Faithfulness to Him will bring reproach. They that will live godly in Christ Jesus will suffer persecution. Never, however, mistake the suffering which may result from our own failure or from our frailty as suffering for Christ. All have their part in disciplining our lives, but following Christ brings its own reproach.

The Test (John 8. 30-37). Loyalty to the Lord necessitates absolute fidelity to the Word He has spoken, as well as unfaltering obedience to His revealed will. However much we may speak of obedience or sanctification, unless there is on our part the desire to know the mind of the Lord concerning us, the earnest purpose to become acquainted with His will, and the readiness of mind to carry it out, we have no claim to be called disciples or followers.

GREAT THOUGHTS FOR LITTLE THINKERS.

**GOD IS A REWARDER
OF THEM THAT DILIGENTLY
SEEK HIM**

HERE is a great text, much needing to be impressed on little minds. Work as blackboard lesson, adding bars as you proceed, or use with cards. Illustrate with incidents in daily life.

GOD IS (Heb. 11. 6). What great words are these. (*Pull out watch.*) Who made this? A watchmaker. Then all the pieces did not accidentally come together. No. Look at the bright Sun, or the shining Stars. Who made them? GOD (Psa. 33. 6). The Great Creator is also

A. Should I write Judge, Punisher, Revenger, or **REWARDER.** Yes, that is sweet. All our thoughts, words, and actions are noted, and the Lord Jesus says, "I come quickly, and My *Reward* is with Me, to give every man according as his work shall be" (Rev. 22. 12). The first work is to "believe" (John 6. 29), then good works follow. Next comes

OF THEM THAT. Not every one will be rewarded for good works. Let us find out who will and who will not. I wonder if we are in it.

DILIGENTLY. Ah! there is earnestness, reality, in matters relating to God, Christ, the Soul, Heaven, and things eternal (Prov. 11. 27). Not idlers, scoffers, and careless ones, but those who

SEEK. This implies searching as for a treasure, and truly the treasure is found in His love (Luke 15. 8). Not *hard*, but earnestly seeking

HIM. There is the goal after all. "We have found *Him*" (John 1. 45). Not a doctrine, or a creed, or an ordinance, or even religion, but **CHRIST, CHRIST, CHRIST.** My Substitute, my Saviour, my Counsellor, my Friend, my Guide even *over* death (Psa. 48. 14, *m.*). Tell how you *found* Him. Ask how many have *found* Him. How many will *seek* and *find* Him now? HYF.

TALES WORTH TELLING.

Point in Prayer.—After a long prayer in public in which the person seemed to go all round the world and forget to begin at Jerusalem, a lady quietly added: "O Lord, grant me all that person did not ask." "Ye have not, because ye ask not" (James 4. 2).

Charlemagne's Tomb was opened 200 years ago. He sat upon a marble slab, clothed in kingly robes, a sceptre in his hand. On his knee lay a New Testament, and his dead finger pointed to the words, "What shall it profit a man?" (Mark 8. 36).

The Curative Standpoint.—A celebrated physician, who always entered the sick room with a smile upon his lips, was asked how he could live among so many terrible diseases and yet not be overwhelmed by them. He replied: "I always look upon disease from a curative standpoint." "Am I with you in spirit joying" (Col. 2. 5).

An Unsecure Nesting -Place.—During the great war a large number of railway wagons lay unmoved for weeks at Grangemouth. A mavis built her nest and reared three young ones on the top of one of the wheels. Surely a risky building-place, for had the wheels moved the nest would have been destroyed. Build for Eternity on a safe foundation (Matt. 7. 24; 1 Cor. 3. 11).

Shaftesbury's Pledge.—Lord Shaftesbury promised to meet a poor girl at a certain hour and place with financial help. Being very busy, he was tempted to send a substitute with the money, but resolved to go himself, saying, "Shaftesbury thinks too much of his word to break it to a beggar child." God is too great to break His promises (Heb. 6. 13). "The faithful God which keepeth covenant" (Deut. 7. 9).

The Missionary Models.—A Chinese girl often watched a missionary as he went about the village visiting the sick and cheering the sad. He always had a kind word for her. One day at a neighbouring village she heard a lady missionary tell of a Man who was always kind, who went about continually "doing good" (Acts 10. 38). Asked if she knew who He was, she replied, "Yes, he's the missionary at our village." The description of Jesus seemed just to fit him. A splendid tribute, "conformed to the image of His Son" (Rom. 8. 29). uyr.

SAMARIA'S GREAT FAMINE.

READ 2 Kings 6. 24-33. LEARN John 6. 35. HINTS, Another famine, Luke 15.14; a coming famine, Rev. 18. 8; no famine, Rev. 7. 16.

As God in earlier days used the Philistines to chastise His people, so He makes the Syrian army His scourge to punish unfaithful and backsliding Israel.

The Siege. "Benhadad . . . besieged Samaria" (v. 24). This was poor return for the kindness shown to the Syrians by the Israelites on a former occasion, when defeated they were led captives to the gates of Samaria. Instead of slaying them the Israelites had graciously fed them and sent them home unharmed. We are reminded of the Lord Jesus Christ, who was the best Friend man ever had, and yet they put Him to death (John 15. 25).

The Famine. "There was a great famine in Samaria" (v. 25). Samaria was the capital of Israel's ten tribes, the place where King Jehoram, the son of Ahab, had his court. Israel's sin and grievous departure from God were the true causes of the famine. God has sometimes to withhold His bounteous hand in order to teach men that without Him they cannot live. Being dependent upon Him for every earthly and heavenly good, surely we should gladly respond to His goodness by trusting His Gospel (Psa. 107. 8).

The Distress. "Help, my Lord, O king" (v. 26). Food became so scarce, mothers were actually eating their own children. In their distress they cried to the king for help, but he was powerless. God alone could help in such circumstances. Such is the case with the sinner lost and ruined by the fall. His only help is in God (Eph. 2. 5).

The Blame. "God do so and more also" (v. 31). There was no real penitence on the part of the king, indeed he blamed Elisha for the famine, and would have killed him. Doubtless Elisha had faithfully spoken out against the sin of the king and the people, and they hated him for it. The Lord Jesus told the people the truth, and they not only hated Him for it, but crucified Him (John 8. 40).

Illustration. The people of Martinique, threatened by the smouldering volcano Mount Pelee, refused to take warning. Nature took warning, and the reptiles crawled down from the mountain side, birds left their nests, and cattle and sheep took warning. Then the burning mountain belched forth, and about 40,000 people perished. If men neglect the voice of God in grace, they will hear it in judgment when it will be too late (Rev. 6. 16).

SAMARIA'S GLAD TIDINGS.

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

THE grace of God not only provides salvation, but brings it to the sinner. This was so in the case of the city of Samaria (Rom. 10. 8, 9).

The Good News. "Hear ye the Word of the Lord" (v. 1). In the midst of the darkness the Word of the Lord was heard, and to all who believed the message was one of life and hope. In twenty-four hours' time God promised a plentiful supply. Yet there was no outward evidence that the promise would be fulfilled. All that the people had to trust was the bare Word of the Lord (John 6. 36).

The Unbelieving Scoffer. "A lord on whose hand the king leaned" (v. 2). This unbeliever was one of the chief courtiers. Because he could not understand how such a thing was possible he refused to believe the good news. Foolish man, he did not realise that with God all things are possible. The punishment of this scoffer is a warning to all who remain in unbelief (Acts 13. 41).

The Dying Lepers. "There were four leprous men" (v. 3). They said one to another, "Why sit we here and die?" and their desperate need caused them to venture out to the place where God had, unknown to them, been working on their behalf and on the behalf of the poor starving inhabitants of Samaria. It is the poorest of sinners that find God's salvation first (Matt. 21. 31).

The Abundant Provision. "This day is a day of good tidings" (v. 9). The lepers found two things in the Syrian camp: (1) The enemy overthrown; (2) the abundant provision to meet their need. This is exactly what we find when we come to Christ—sin and Satan conquered, and abundant supplies for all the soul's need (2 Peter 1. 3). Having been satisfied themselves they immediately think of the starving people in Samaria. It is the high privilege and bounden duty of every Christian to tell the Gospel to starving sinners all around (1 Cor. 9. 17).

Illustration. When Alexander camped before a city he used to set up a light to give notice to those within that if they came forth to him while that light lasted they should have quarter; if otherwise, no mercy was to be expected. God has set up the Gospel light to-day, and is urgently inviting men to accept eternal life as the free gift of God. If they refuse there is nothing but eternal death.

ISRAEL'S HIDDEN KING.

READ 2 Kings 11. 1-16. LEARN 1 Tim. 6.15. HINTS, Another hidden King, Acts 3. 21 ; coming to reign, Matt. 25. 31, 34 ; to reign for ever, Rev. 11. 15.

THE purpose of the evil one has ever been to destroy the "Seed Royal," yet God's protecting care always frustrates his wicked designs and triumphs in the end.

The Wicked Design. "Athaliah . . . destroyed all the seed royal" (v. 1). Athaliah was the mother of King Ahaziah, and a daughter of Ahab and wicked Jezebel. Like her mother, Athaliah was a worshipper of Baal. Her purpose was to kill all the children of the house of David in order that they might not outlive hers. Herod attempted to do the same thing with the child Jesus.

The Protected Child. "Jehosheba . . . took Joash and hid him" (v. 2). Jehosheba was the aunt of the young child Joash, and the wife of the high priest Jehoiada. She hid him in the temple. God used this godly woman to protect His child. When Pharaoh would have drowned the child Moses, God preserved his life. He also protects His people to-day. We may be assured that "not a shaft can hit" until our Heavenly Father "sees fit" (Rom. 8. 28).

A Faithful Priest. "Jehoiada sent and fetched the rulers" (v. 4). Athaliah, the wicked usurper, reigned for six years, and little dreamed that the seed she fancied she had destroyed would soon be manifested to the people and would mean her destruction (2 Thess. 1. 9). At the right time Jehoiada the priest called the captains, declared to them the truth, and revealed the king's son to them. In the present day the Holy Spirit is gathering faithful ones round the Lord Jesus and binding them to Him.

The Coronation Day. "He brought forth the king's son, and put the crown upon him" (v. 12). As the young prince stepped forth to the gaze of the people every heart went out to him, and they rejoiced, shouting, "Let the king live!" It must have been a happy scene. A brighter and happier scene has yet to take place when our blessed Saviour will be acclaimed "King of kings" (Rev. 5. 9).

Illustration. After one of his great sea fights a French officer was brought into the presence of Lord Nelson. He went up to the great admiral and held out his hand. Nelson drew back. "Give me your sword," he said, "and then I will take your hand." If we are to take part in the great heavenly coronation scene on a coming day we must surrender to the Lord Jesus now (Psa. 2).

FIVE THOUSAND FED.

READ John 6. 1-21. LEARN John 6. 50. HINTS, Another multitude, Exod. 16. 35; better bread, Duett. 8. 3, Jer. 13. 16, John 6. 35.

WHEN the Lord performed a miracle He had in view not only the present relief of the bodily need or infirmity, but most of all the blessing of the people spiritually. Seeing His "works" (miracles) they would be more inclined to accept and believe His words.

A Difficult Problem. "Whence shall we buy bread that these may eat?" (v. 5). The Lord knew exactly what He would do, but He asked the question to test the disciples' faith. When Ezekiel was asked, "Can these bones live?" he answered, "O Lord God, Thou knowest;" but Philip missed the mark and thought of the "means" to be used, forgetting that he was in the presence of the great Giver. He exercised his reason instead of his faith.

A Limited Supply. "Two hundred pennyworth of bread is not sufficient" (v. 7). This appears to have been all they had, and they confessed it was utterly insufficient to meet the need of such a crowd. If help was to come, therefore, it must be outside of themselves. In the salvation of the soul He must do everything (John 17. 4).

A Despised Means. "There is a lad here" (v. 9). Andrew, with an apology, told the Lord of the lad with the five barley loaves and two small fishes. "What are they?" In the boy's hands they were only sufficient for himself, but in the hands of the Lord Jesus enough and to spare for all. Probably the lad was given what was left over, and if so he was amply repaid. Anything done for or given to the Lord by His people will be recompensed.

An Abundant Provision. "When they were filled" (v. 12). All were seated on the grass in an orderly way, without respect of persons, while the great Dispenser by means of His disciples distributed to every one present until they were filled to satisfaction. And there was more left over than before the supply began. This is like God's salvation. There is "enough and to spare" (Matt. 22. 4).

Illustration. When the beautiful Marie Antoinette was on her way to Paris to become Queen of the French orders were given that all sick and crippled persons should be kept away from the roads on which she should pass. No such commands were given when the Lord Jesus was to pass along any road. It is sin-sick souls Jesus came to save (Luke 19. 10).

TALES WORTH TELLING.

“Jesus is Alive.”—After many years of ministry Dr. Dale, of Birmingham, read the Bible with new light, and starting up from his study, exclaimed, “Jesus is alive,” and went forth to preach with new power. “I am He that liveth” (Rev. 1. 18; Heb. 7. 25).

“The Tides Did It.”—A man murdered another on the shores of Lake Michigan, threw his body into the water, and ran away. The third day the body was washed ashore just in front of the murderer’s cabin. The guilty man, troubled by conscience, confessed his crime and surrendered himself to the authorities, exclaiming: “Ah, yes, I know. The tides did it, the tides did it.” “No secret that they can hide” (Ezek. 13. 28).

“Can’t God Count?”—A little girl and her brother were carrying a basket of cakes to grandmother. Curious to see what was in the basket, they very carefully raised the cover and looked in. When their greedy eyes saw the tempting cakes their mouths fairly watered to taste them. After counting them over several times, they almost made up their minds they might eat just one of them. Nobody would know it, and it would taste so good. While they were gazing at the cakes, and just ready to take one, the little girl looked up in her brother’s face, and asked the question, “Can’t God count?” This settled the matter, the lid was shut down, and all the cakes were carried to grandmother. “Thou shalt find..the knowledge of God” (Prov. 2. 5; Psa. 44. 21).

Those Drops of Grief.—John Vassar had many remarkable escapades in his visitation work. In one village an Irish woman heard that he was distributing tracts and speaking with the people as opportunity came, and she said: “If he comes to my door I will not treat him kindly.” The next day he rang her door-bell, and on recognising him she slammed the door in his face. He then sat down on the door-step and sang:

“ But drops of grief can ne’er repay
The debt of love I owe;
Here, Lord, I give myself away,
‘Tis all that I can do.”

She afterwards confessed ‘twas those “drops of grief” that reached her heart and changed her life. “Surely He hath borne our griefs” (Isa. 53. 4). HYP.

NEVER DESPAIR.

IF you fall, be humbled; but do not despair. Pray afresh to God, who is able to raise you up, and to set you on your feet again. It has been justly observed, that "it is one thing to fall into the mire; another thing to lie in it."

TOPLADY.



CHARLES ASHTON, of Bournemouth.

CHARLES ASHTON, of Bournemouth.

CHARLES ASHTON, M.A. (Oxon), J.P., F.R.G.S., etc., was born at Woodhill, Prestwich, near Manchester, in 1838. His father, Samuel Ashton, owned large dye works in Bury, and was a considerable landowner in Lancashire. Woodhill, being a large mansion with lovely grounds and surroundings, was quite in the country in those days, although less than five miles from the Town Hall, Manchester.

Charles, the eldest son, being a delicate boy, had a tutor, and was privately educated at home till he went to Oxford, where he was very successful, taking his M.A. degree, and obtaining a commission in the 12th Lancers. After a couple of years in the army the death of his father led him to throw up his commission, marry, and buy himself a beautiful estate named Maplewell, near Melton Mowbray, for hunting, to which sport he was devoted, being a great lover of horses. He was a real man of the world, and, as men say, he went in for enjoying life.

God had His eye upon him, however, and took His own way of speaking to his soul.

Travelling in Italy with his wife and baby, both wife and child contracted Roman fever and died; they are buried together at Leghorn. Thus bereaved, like Job of old, he did not charge God foolishly (Job 1. 19-22), but turned to seek God. Realising the hollowness of a life of pleasure he commenced to see that he was living without God, without Christ, and without hope.

His love for and interest in Gospel work in Italy arose generally from his unique experience in his early married life in that country.

He returned to England and began trying to be religious, going to Church, etc., but that did not satisfy his aching empty heart. Some one gave him a copy of "Grace and Truth," by Dr. W. P. Mackay, which was by God's blessing the means of leading Him to rest his weary soul on the Lord Jesus Christ as his Saviour. He passed from death unto life, from bondage to liberty (John 5. 24).

For twelve months after his conversion he tried going on with his hunting and worldly pleasure, but he was not happy in it, and used to pray that a thunderstorm would hinder the meet. The world and Christ have ever been opposed to each other, and as yet he had not learned the

Charles Ashton, of Bournemouth.

truth that he who would follow the Lord fully can be no friend of the world, unless it be in the best sense of the word in taking the Gospel to it. At last he resolved to make a clean cut with the old life and put on the new. He sold Maplewood and bought Dilrow Estate, near Watford, then began work for God in the East End of London in connection with the London City Mission, where he supported five missionaries and two mission halls entirely at his own cost. After three years' work he became deeply exercised about the City Mission being largely supported by brewers, etc., whose public-houses at every corner were such a curse to the East End, and he decided to end his connection for conscience' sake.

From the Word he learned the truth of Believers' Baptism, and obeyed, and decided to build an iron room on his estate at Dilrow, where the writer had the joy thirty-seven years ago of helping him to establish a little gathering which met in the Name of the Lord Jesus Christ, and carried out Scripture principles. He also built a hall at Acton and in Bethnal Green, bought an old chapel at Watford, and built a lovely hall at Blackley, where there is a nice gathering to-day. Having married Miss Henty, cousin of G. A. Henty, the well-known writer of boys' books, he moved to Redlands, Bournemouth, where he has been much used of God. He was a generous steward. Norwich Ave., Poole, Heatherlands, and Redhill Halls were all built by him. As long as he was able it was his great joy to preach the simple Gospel and visit among the saints.

Dear Charles Ashton was a true man of God, single hearted, humble, lived a most consistent Christian life, loved his Bible, and lived out its principles. He had a teacher's gift and a pastor's heart as many can testify.

He went home on his eighty-second birthday. He ended well. With his dying breath he joined in singing his favourite hymn:

"I do believe, I will believe, that Jesus died for me,
That on the Cross He shed His blood from sin to set me free."

We laid his house of clay to rest in Bournemouth Cemetery, not far from J. N. Darby's grave, till the glorious resurrection morn. Looking forward to the reunion we exclaim, "What a gathering of the ransomed that will be."

J. LOUDON STRAINE.

EFFECTUAL PRAYER.

“ELIAS was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not” (James 5. 17).

Days were dark in Israel, Ahab, a wicked king, had allied himself in marriage with a beautiful but a bad woman named Jezebel. Ahab was a mere tool in her cruel and crafty hands. She killed the prophets of God, and introduced the prophets of Baal into the land of Israel. Practically the whole of Israel became idolaters. It is quite true there were seven thousand people who never bowed the knee to Baal, but these were so quiet and still that Elijah did not know of their existence.

Away on the wilds of Gilead there dwelt a young man who lived in communion with the Lord, but whose great grief was the awful spiritual condition of the people of Israel. Instead of worshipping the only living and true God, the God of their forefathers, they were worshippers of the false god. For Elijah to have declared himself would have meant that he would have shared the same fate as the prophets of God. There was one thing he could do.

He Prayed.

He unburdened his soul to God, he laid hold upon the throne of God.

As we look out on the condition of the world to-day there is abundant cause for grief. Materialism has taken hold of men. They are worshippers of gold and self. They think of time, but have no concern about eternity. They do not realise that the soul is of more value than the body; that eternity is of more importance than time. In short, they live solely for the present. Alas, that the same materialistic spirit has got into the Church of God and is sapping the spirituality out of the lives of many Christians. The question may be asked, “What can we do?” The answer is, “We can pray.” We can take the matter to God. It has been said that men of eloquence touch the multitudes, but the man of prayer lays hold upon God, and this is more effective. We must not forget, however, that prayer consists not merely in words, it leads to work. If we speak to God about men it will not be long until we are talking to men about God.

It may be said that Elijah's prayer was a dreadful one.

Effectual Prayer and its Results.

He prayed that it might not rain. The whole land was dependent upon the rain and the sunshine. Baal was the god who was credited with giving rain and sunshine. Elijah reasoned thus: If the God of Israel withholds the rain, all the prophets of Baal and all the wealth of Ahab and Jezebel will not be able to produce a single shower. The people, seeing the utter inability of their god to do them any good, will turn from Baal to worship the only living and true God. In other words, they will be converted to God. And God

Answered His Prayer,

for it was in line with God's will. Many a time we pray, and perhaps very earnestly, for certain things, but our prayers are not answered, for we ask amiss. Generally speaking, our prayers are selfish, and not always in line with God's will. We have to remember that in God's dealings with men He has their *eternal* good in view. Our prayers frequently have to do with time instead of eternity, with the present instead of the future. If, however, our requests at the throne of grace have for their object the glory of God and the *eternal* good of men, God is bound to honour such prayers.

J.G.

SPARE MINUTES WITH THE SAINTS

FOR PERIODS OF MEDITATION FOR THE SOUL.

A Minute on Ourselves.—It is absolutely impossible to maintain the heart in a condition of real devoutness without a steady and frequent use of those means of grace ordained and provided for us by a higher wisdom than our own, and to neglect which is both presumption and folly. The first is prayer, then study of the Word, then contemplation, then the frequent receiving of the Lord's Supper.—*Anthony Thorold*, 1880.

A Minute on Gifts.—How blessed and wonderful, beloved, are the gifts of God! Life in immortality, splendour in righteousness, truth in perfect confidence, faith in assurance, self-control in holiness. The Father alone knows their amount and their beauty. Let us therefore earnestly strive to be found in the number of those that wait for Him in order that we may share in His promised gifts.—*Clement of Rome*, A.D. 60.

“THE CHILDREN FIRST.”

THE children need thee, and thy Master calleth :
Go, “feed My lambs!” His message is to thee.
Those little feet just starting on life’s highway,
With hands outstretched, its dangers fear to see.
They seek a guide in thee.

The children need thee, for the home-life training
Is often set where evil doth abound ;
How can they know the way that leads to Jesus
Where guile and godlessness is often found—
Their only training ground.

The children need thee, draw them closely round thee,
Tell them of Jesus—they will ne’er forget ;
Though some may miss the way through sin and pleasure,
And many prayers remain unanswered, yet
His reaping time is set.

The Master’s touch seek thou in His blest presence,
The *love* which drew them to Him long ago,
As they received His care and tender blessing,
He would that all their trust and faith might know,
And more like children grow.

The children love the precious Name of Jesus,
The mouth of babes doth oft His praise proclaim ;
And mighty things hid from the wise and prudent
Their simple faith doth grasp, and blessing claim,
They learn His love and fame.

The children need thee! Then go forth and labour.
On soil so fresh and rich the seed will grow ;
The future days shall yield a goodly harvest,
E’en now to reap the heart’s deep overflow
Of joy, to serve Him so. V.R.

PROFITABLE POINTS FOR WORKERS.

COLLECTED BY J.G.

ANXIETY and discontent are two sins which are common to the children of God. Anxiety is strictly prohibited. “Be careful (or anxious) for nothing” (Phil. 4. 6).

David said, “My heart and my flesh crieth out for the living God” (Psa. 84. 2). This is bad grammar, but it is good experience.

SUBJECTS FOR SPEAKERS AND STUDENTS.

The Foolish Virgins.

- A Bad Rebuff—The door was shut, - - Matt. 25. 10
 A Mad Request—Lord, open to us, - - ,, 11
 A Sad Reply—I know you not, - - ,, 12

Three Faithful Men.

W. J. M.

1. Abram the Pilgrim, - - - - Neh. 9. 8
 2. Daniel the President and Prophet, - - Dan. 6. 4
 3. Paul the Preacher, - - - - 1 Tim. 1. 12
 "Be thou faithful" (Rev. 2. 10). W. J. M.

The Forsaken Slave.

The Young Man—

1. Forsaken, - 1 Sam. 30. 13
 2. Famishing, ,, 12
 3. Found, - ,, 11
 4. Fed, - ,, 11
 5. Freed, - ,, 15

H.K.D.

Salvation.

- Its author, - - - - Jonah 2.9
 The way of, - - - - Rom. 10.8-13
 The knowledge of, 1 John 5.13
 The joy of, - - - - 1 Peter 1.8
 The season of, 2 Cor. 6.2
 The duration of, Heb. 5.9

F.F.

The Model Maid.

- She was little, - - - - 2 Kings 5. 2
 She was a captive, - - - - ,, 2
 She was an Israelite, - - - - ,, 2
 She confessed God, - - - - ,, 3
 She had sympathy, - - - - ,, 3
 She told of the prophet, - - - - ,, 3
 She was the means of Salvation, - - - - ,, 15

JS. FS.

Peace with God.

1. PEACE PROCURED. Having made peace through
 the blood of His Cross, - - - - Col. 1. 20
 2. PEACE PROCLAIMED. Christ came and preached
 peace to you which were afar off, and to
 them which were nigh, - - - - Eph. 2. 17
 3. PEACE POSSESSED. Therefore being justified
 by faith, we have peace with God through
 our Lord Jesus Christ, - - - - Rom. 5. 1
 4. PEACE PERSONIFIED. He is our peace, - - Eph. 2. 14

A.J.P.

Christ is All.

- In Christ, - - - - Standing, - - - - Life
 With Christ, - - - - Separated, - - - - Living
 For Christ, - - - - Serving, - - - - Labouring
 Like Christ, - - - - Satisfied, - - - - Likeness

2 Cor. 5. 17; Exod. 33. 16 and Acts 4. 13; 2 Cor. 4. 11;
 1 John 3. 2.

A.M.P.

MY SERVANT.

“**M**Y Servant whom I uphold, Mine Elect in whom My soul delighteth” (Isa. 42. 1), is the prophetic foreshadowing of the Son who took upon Him the form of a servant (Phil. 2. 7).

His Dependence (Isa. 50. 2-11). “The Lord God hath opened mine ear,” literally digged or bored, as was done in the case of the Hebrew bond-servant, who for love to master and wife took the place of perpetual servitude. In obedience and love to the Father, in love for the Church, the Eternal of Days, laid hold on the seed of Abraham, was clothed in human flesh, and became the Servant among men. The One whose delight was to do the Father’s will, and whose meat was to finish His work. Who truly said “The living Father hath sent Me, and I live by the Father” (John 6. 57).

His Suffering (Isa. 52. 9-15). His character and glory set Him apart as the perfect Servant, but it was His suffering which made Him pre-eminent as the willing Servant. “Behold the Man” (John 19. 5) separates Him from all others, as the One who was “obedient unto death,” whose sorrow no other has reached, and whose visage was so marred more than any man. Separated from all by His own holiness. Separated from all as the Sin-bearer for all.

His Obedience (John 12. 24-50). “I come to do Thy will, O God” (Psa. 40. 8), foretold His coming. “I have glorified Thee on the earth” (John 17. 4) proclaims the accomplishment of that great mission. His will required for our sanctification “the offering of the body of Christ,” and that offering was freely given. He became obedient unto the death of the cross, and in that death all that the holiness of God required was provided by the Son of His love. Now He hath perfected for ever them who are sanctified.

His Completed Work (John 19. 16-30). Mark, whose Gospel is pre-eminently that of “the servant,” alone records that Jesus sat on the right hand of God (Mark 16. 19). Hebrews, whose themes are the priest and sanctuary, twice states “He sat down” (Heb. 1. 3; 10. 12), thus confirming the last words of the Lord, “It is finished.” The law, the bonds, the sacrifice, were fulfilled in the Person of the perfect Servant, and in the rest of His completed work the burdened sinner finds release. On the basis thereof the saint is brought nigh to God.

J. II.

WHAT A WONDERFUL SAVIOUR !

**A ---
THE ---
MY ---
NO ---** **SAVIOUR**

WHO can give me a sweet word of seven letters beginning with S. **SAVED**, that has only five letters. **SAVIOUR**. Seven letters, right. (*Draw large as shown.*) Now let me bring home the meaning of this sweet word. Turn to Luke 2. 11, and we have "Unto us is born

A SAVIOUR which is Christ the Lord." Let me ask: Because *a* Saviour was born, was every man then living saved? Because *a* sun shines in the sky, does every man enjoy its genial heat? No, he must come under its rays. Because there is *a* Bank of England (*or other country*), does that make us all wealthy? No, we must first obtain therefrom. (*Make clear that talking and singing about A Saviour will never save the soul.*) Now turn to John 4. 42, where we get the words, "This is indeed the Christ,

THE SAVIOUR of the world." That is more definite, but not definite enough. If you tell me that is *the* bus which takes you to the Royal Academy, am I there? No, I need to step on board. To know that Jesus is "*the Way, the Truth, and the Life*" (John 14. 6) is not enough. I must have a personal connection with Him, and be able to say in the wonderful words of the blessed Virgin, who thus confessed her need and put in her claim, "My spirit hath rejoiced in GOD

MY SAVIOUR" (Luke 1. 47). Not Peter, not Matthew, nor any mere man, but **JEHOVAH-JESUS**. A personal sinner needs a personal Saviour. Hold up Bible, this is *mine*; or watch, this is *mine*; so Christ is *mine*, and I am His for ever and for ever. All who cannot say He is *my* Saviour in time will realise in eternity that there is **NO SAVIOUR** for ever and ever. Hear God's own Word, "I am the Lord, and beside Me there is *no Saviour*" (Isa. 43. 11). *No Saviour* in life means *no Saviour* in the grave (Eccles. 9. 10), and *no Saviour* in the Lake of Fire. Urge to "flee from the wrath to come" (Matt. 3. 7) and to have a Saviour **NOW**. HYP.

SUBJECTS FOR SPEAKERS AND STUDENTS.

Gifts in John.

1. Life—Salvation, - - John 10.11
 2. The Spirit—Consolation, „ 14. 16
 3. Glory—Consummation, „ 17. 22
- W.T.R.

Nehemiah.

1. Commissioned by the King, Neh. 2. 6
 2. Chided by the Enemy, - „ 2. 19
 3. Constrained by his God, , 2. 20
- W.J.M.

“That I may know Him.” (Phil. 3. 10).

1. We will run after Thee, - S. of S. 1. 4
2. We will rejoice in Thee, „ „
3. We will remember Thy love, „ „
4. I know whom I have believed, 2 Tim. 1. 12 W.J.M.

Remember! Remember!

1. The Believer in Christ, - Luke 22. 19
 2. The Backslider from Christ, Rev. 2. 5
 3. The Stranger to Christ, - Luke 17. 32
 4. The Banished from Christ, Luke 16. 25
- G.H.

Three Different Altars.

1. The Transgressor's Altar, - - - Exod. 20. 24
2. The Worshipper's Altar, - - - Exod. 27. 1
3. The Backslider's Altar, - - 1 Kings 18. 30 Js. Fs.

A Practical Study on Prayer.

(Acts 16. 25).

I.—PRAYER POSSIBLE AT ALL TIMES.

1. In time of prosperity, - - 1 Kings 8. 22 ; Acts 10. 1
2. In time of adversity, - - - - James 5. 13
3. In time of danger, - Luke 22. 42 ; Matt. 14. 28. 33
4. In time of dense darkness, - Jonah 2. 1 ; Luke 23. 42

II.—PRAYER PROFITABLE AT ALL TIMES.

1. It puts us into contact with God, - - Dan. 9. 23
2. It acquaints God with what we need, - Phil. 4. 4, 7
3. It makes it possible for God to help us,
1 Kings 18. 36, 39 ; Acts 4. 31
4. True prayer is always crowned with success,
Jonah 1. 13 ; James 1. 5, 6

III.—PRAYER POWERFUL AT ALL TIMES.

1. It starts God's machinery, - - - Dan. 10. 10, 21
2. It makes Satan tremble, - Eph. 6. 10. 20 ; James 4. 7
3. It frees man from sin, - - - Luke 22. 40
4. It enables God to move foundations, Matt. 17. 19, 21 L.D

THE TEMPLE REPAIRED.

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

THERE are certain men who when surrounded by good influences keep to the right path, but who do not possess sufficient strength of character to stand alone. Such a man was Jehoash.

The Temple. "The high places were not taken away" (v. 3). God's house was in ruins, having been neglected and abused. Instructed by Jehoiada, the young king Jehoash sought to put it right. Through sin and the Fall Adam's race have suffered a greater disaster. Men have forgotten God and ignored His claims, but the Lord Jesus has come to restore that which He took not away.

The Workers. "Jehoash said to the priests" (v. 4). Workers and wealth were required if the temple was to be repaired. First of all, the half shekel, or ransom money, was called for, a reminder of the atonement price paid by the Lord Jesus (Exod. 30. 12, 13 and 1 Peter. 1. 18). Next, there was the voluntary offering according to the heart of the offerer. There must be salvation before service (Prov. 21. 4).

The Idlers. "The priests had not repaired the breaches of the house" (v. 6). For twenty-three years the money was gathering in the hands of the priests, and they had done nothing to repair the temple. They were the men who should have shown a good example by pushing on the work. What a contrast to the Lord Jesus (John 5. 17). Our Blessed Master is worthy of our best (1 Cor. 3. 9).

The Faithful. "They dealt faithfully" (v. 15). We read that the workmen did the work faithfully and spent the money honestly, and in 2 Chronicles 24. 13, 14 we learn that they "set the house of God in His state," and "finished" it, and brought the balance of the money to the king. This is beautiful, and just as it should be. In the day of Christ's reckoning with His servants may we be found "approved" (2 Cor. 5. 9, 10).

Illustration. A little girl often asked her father this question, "Father, what can I do for you?" One day, feeling a little tired at her question, the father said, "Why, child, do you ask that question so much?" "Oh, father," she replied with tears streaming from her eyes, "because I can't help it." This is the true attitude toward the Lord Jesus and His service.

THE DEATH OF ELISHA.

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

THE passing home of a saint has been called the dying out of one world and being born into another much more pure and more glorious.

Elisha's Past. "Elisha was fallen sick; . . . he died" (v. 14). Elisha, who was now ninety years of age, had been prophet in Israel for fifty-five years. He was able to look back over all these years and see God's good hand upon him. His had been a life filled with the power and goodness of God. If we are to end life well we must begin it well, and the first step is to be "born again."

His Outlook. "The chariot of Israel, and the horsemen thereof" (v. 14). Joash the king recognising that Elisha's end was near, gave expression to the same words that Elisha had spoken when Elijah was translated. At that time Elisha had seen the heavens opened to receive his master, and to the same haven of rest he was going. He was going in a different way, but to the same place. To be without this hope makes the outlook dark indeed (Eph. 2. 12).

Elisha's Wrath. "The man of God was wroth with Joash" (v. 19). King Joash visited Elisha on his death-bed, and manifested considerable grief at the prospect of his death. Elisha's last message to the king was a revelation and a rebuke. Joash showed want of energy and diligence, a phase of his character which in after days was a cause of failure. Contrast with our Lord Jesus who being "faithful" destroyed him who had the power of death and delivered from the grasp of the enemy His believing people (Heb. 2. 15).

Quickening Power. "The man revived and stood up" (v. 21). We have here a figure of resurrection. In death God's quickening power through Elijah was manifested. This special miracle of resurrection power was a further seal to the prophet's word and work. We are reminded that the Lord Jesus was a corn of wheat falling into the ground, so becoming quickener of many (John 12. 24).

Illustration. Mrs. Cartwright, the famous preacher's wife, gave her testimony at a meeting with much feeling, concluding with the words, "The past three weeks have been the happiest of all my life, I am waiting for the chariot." When the meeting finished she did not rise with the rest, having passed away. "The chariot had arrived."

THE CAPTIVITY OF ISRAEL.

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

IT is a law in God's kingdom that whatsoever a man or a nation soweth that shall they reap. Israel had forgotten God, and had continued in a course of sin and idolatry. The result was they were transported to captivity.

Redemption Ground. "The children of Israel had sinned" (v. 7). Redemption from Egypt and its bondage formed the basis of God's dealings with Israel. God had done much for them, and it was their clear duty to obey His law and keep His ordinances. God expected nothing from the heathen nations, but He certainly had a right to expect obedience from His redeemed people. The redeemed, and they only, can acceptably serve and obey God (1 Peter 1. 18).

Evil Practices. "Israel did secretly those things that were not right" (v. 9). Instead of taking warning from the nations of the land whom God had judged and expelled because of their idolatry Israel actually adopted their evil practices. First they practised them secretly and then quite openly. When men start on the downward path they go faster and faster towards a lost eternity (Rom. 3. 14, 15).

Disregarded Entreaty. "Turn ye from your evil ways" (v. 13). God's prophets oft and again entreated with the people to turn from their evil ways to serve God, but these entreaties were disregarded. In Gospel days the voice of entreaty is even plainer. God commands men to repent (Acts 17. 30). And His servants beseech them to be saved (2 Cor. 5. 20).

Heathen Captivity. "The Lord removed Israel out of His sight" (v. 23). Threetimes is that expression used (vv. 18, 20, 23), and it doubtless means that God removed them out of the place of favour into the dark region of heathen captivity. There will yet be restoration for Israel, but the Christ rejecter will be expelled from the presence of the Lord for ever (Matt. 25. 46).

Illustration. In the days of slavery an old coloured woman was put up for auction at a slave market. She was distressed lest she should be sold to a cruel master. A Christian man bought her and set her free at once. She would not, however, leave the man who had bought her freedom, and insisted on entering his household and working for him. The Christian is the free servant of his worthy Master.

CHRIST, THE TRUE LIGHT.

READ JOHN 8. 1-16. LEARN Eph. 5. 13. HINTS, Light created, Gen. 1. 3; light rejected, John 3. 19; light communicated, 2 Cor. 4. 6.

WHEN here on earth the Lord Jesus always dealt graciously with the sinner who confessed His sin. On the other hand, He mercilessly exposed and condemned the hypocrite.

The Sinner. "The scribes and Pharisees brought unto Him a woman" (v. 3). She was a poor, guilty, detected sinner in the presence of the bright, shining presence of Him who was the "Light." She could have said, and doubtless did say, like Isaiah, "I am undone;" like Peter, "I am sinful." There is hope for the sinner when he acknowledges his guilt (Psa. 32. 5).

The Accusers. "This they said, tempting Him" (v. 6). It was not horror of sin, but hatred to Jesus that prompted these scribes and Pharisees. It is quite in order to judge sin, but the motive in judging should be pure and sincere. It is possible to be so busy finding fault with and accusing others that we fail to turn the light of truth on our own thoughts, ways, and actions. "Search ME, O God," is a healthy prayer (Psa. 139. 23).

The Question. "What sayest Thou?" It seemed as if they had at last caught the Lord Jesus in a trap from which there was no way of escape. The Saviour, however, graciously shields the guilty and mercilessly crushes the hypocrites. "He that is without sin, . . . let him first cast a stone at her," was the Saviour's reply. The light which shone on the sinning woman now shone on her accusers, and they vanished convicted under His word (Mal. 3. 2).

The Discharge. "Go, and sin no more" (v. 11). She was left alone with the only One on earth sinless enough to deal with her in judgment, but He dealt with her in marvellous grace. He came not to condemn, but to save. By this time she had doubtless trusted Him as Saviour, not merely from her enemies the Pharisees, but from her sins. And now the Saviour's word was, "Go, and sin no more."

Illustration. It is said that one of the greatest difficulties of missionary work in Japan is to make the people believe that they are sinners. They are quite ready to acknowledge that other nations may need a Saviour, but not Japan. The same difficulty exists nearer home. The old truth that "all have sinned" is hard, yet needful, to learn (Rom. 3. 23).

TRUE TESTIMONIES OF FAMOUS MEN.



THE SEVENTH EARL OF SHAFTESBURY.

UNTOLD thousands in mine and factory bless the name of Anthony Ashley-Cooper, Seventh **EARL OF SHAFTESBURY**, who wrought a peaceful social revolution in Britain. The source was a spiritual revolution wrought by a godly domestic in the aristocratic family. Before he was 7 years of age she grounded him in Bible truths, specially enforcing upon his young mind how the Saviour gave Himself "**the Just for the unjust, that He might bring us to God**"

(1 Peter 3. 18). Thus was the honoured friend and counsellor of Queen Victoria and the Prince Consort led into the light by Maria Mills, who bequeathed her gold watch to him, which he cherished as his dearest treasure, and carried till the day of his death,

A draper's apprentice in the town of Bridgwater, Somerset, at the age of 16, had a wonderful experience. Years afterwards, when he had become **Sir GEORGE WILLIAMS**, founder of the Y.M.C.A., and head of the firm of Hitchcock, Williams & Co., St. Paul's Churchyard, London, he related this experience: "I first learned in Bridgwater to love my dear Lord and Saviour for what He had done for me. I saw in this town two roads, the downward and the upward road. I said to myself, 'If I continue along this downward road, where is the end of it; what will become of me?' Thank God, I had kept in the clean path; nevertheless I was on the downward road. I saw that this road would certainly lead me to spend my Eternity with the Devil and his angels, and I said, 'Cannot I escape? Is there no escape?' I cannot describe to you the joy and peace which flowed into my soul when I saw that the Lord Jesus had **DIED FOR MY SINS, AND THAT THEY WERE ALL FORGIVEN.**"

No man has done more to relieve the pain of the universe than Sir JAMES SIMPSON, of Edinburgh, by his discovery of chloroform as an anaesthetic. This is his story of how he made his greatest discovery: "When I was a student at the University I saw a sight which I never can forget, a man brought out to die. His arms were pinioned, his face was already pale as death—thousands of eager eyes were upon him as he came up from the jail in sight. Did any man ask to die in his room? Did any friend come and loose the rope, and say, 'Put it round my neck; I die instead'? No; he underwent the sentence of the law. For *many* offences? No; for one offence. He had stolen a money parcel from a stage-coach. It was the last instance of capital punishment for that offence.

"I saw another sight—it matters not when—myself a sinner standing on the brink of ruin, deserving nothing but Hell. For *one* sin? No; for many, many sins committed against the unchanging law of God. But again I looked, and saw *Jesus, my Substitute*, scourged in my stead, and dying on the Cross for me. I looked, and believed, and was forgiven. 'And AS Moses lifted up the serpent in the wilderness, even SO must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life'" (John 3. 14, 15). And it seems to be my duty to tell you of that Saviour, to see if you will not also LOOK AND LIVE."

Walking along the Menai Straits, close to the tubular bridge, in 1855, is a young Liverpool merchant. His thoughts are not centred on buying and selling, but on the most momentous matter of his soul's salvation. He longs to obtain forgiveness. How can it be obtained? "It is finished!" (John 19. 30) was flashed into his mind "with as much force and distinctness as though he heard them spoken from Heaven." Then and there he saw what the work of Christ had accomplished, and by faith in Him W. P. LOCKHART obtained peace with God. He became "the prince of young men's preachers," and died saying, "The Bleeding Lamb; it's all the Bleeding Lamb!" Will you, resting in the "*finished* work" of Christ, join him and millions more in the heavenly chorus, "Thou art worthy, for Thou wast slain, and hast redeemed us to God by *Thy Blood*?"

HYP.

GOD'S PROMISES.

As I put trust in the King's money, and have never failed yet to buy what I want when I produce the cash, so put I trust in God's promises, and mean to do so till I find that He shall once tell me that they are base coin, and will not do to trade with in Heaven's market.

C. H. SPURGEON.



MARGARET LEDLEY CARSON, Hymn Writer and Christian Worker

MISS CARSON, OF PORTRUSH.

MARGARET LEDLEY CARSON, authoress of "My Chains are Snapt" (Believers' Hymn Book, 152), passed away at her late residence, Bath Terrace, Portrush, Co. Antrim, on 24th February, 1920, at the age of 87 years, after a devoted life of service for her Lord and Master of seventy years. She was the last representative of a family which has been connected with Coleraine for ninety years. She was the daughter of Dr. G. L. Carson, a medical practitioner of Coleraine, and granddaughter of Alexander Carson, LL.D., a noted writer and controversialist of his day, who died in 1844, and was author of a well-known volume on Believers' Baptism, unique in its clear, convincing, and unassailable handling of the subject.

Miss Carson was an active worker during the great 1859 Revival which swept Ulster at that time, and many are the trophies of grace won through her endeavours. She was a woman of very strong personality and convictions, and keen spiritual perception. Being an able writer, a clear thinker, and a close student of Scripture, she was a great help to believers, young and old, in teaching them the way of God more perfectly.

In the early part of her Christian life Miss Carson was in close touch with such "giants of the truth" as J. N. Darby, with whom she conversed, and also C. H. Mackintosh, who was a close friend. Many are the incidents she could relate of Mr. Mackintosh as they together went to conduct meetings through the country. It was as a young girl Miss Carson composed, amongst other hymns and poems, her now well-known hymn, which she designated "Victory," and on showing it to her friend C.H.M., for his criticism he said it only lacked one thing, and that was "His Coming," and to C.H.M. we are indebted for the last verse, "We long to see the Morning Star appearing," etc., it being his composition and contribution to the hymn.

Being in comfortable circumstances (though her father died early in life), she was able to devote a great deal of her time to aggressive work for God, and in schoolhouse, or mission hall, or soldiers' home, she was ever a busy worker. She was also an able worker in dealing with individuals, and there are many living to-day known to the writer who passed from death to life in her drawing-room. At her

Margaret Ledley Carson, Portrush.

own expense she built a little Gospel hall in Portrush for believers to meet to break bread, and many happy times were enjoyed there during the summer with saints from all over the kingdom. One incident comes to mind that Miss Carson told in this hall to illustrate the moral that giving to God was sending material on before, or "laying up treasure in Heaven." A lady dreamt that she was being escorted by an angel through the "many mansions," and passing each mansion she asked the angel, "Who is this one for?" and the angel would reply. She passed a very beautiful one, and asked for whom it was, and the reply was, "For your coachman." And then showing her a small one, the angel remarked, "This one is for you." The lady asked how this was, and the reply was, "The coachman sent on the material to make his, but all you sent would only make this small one." A Christian millionaire from U.S.A. hearing her relate this dream was so touched that he went back to America and built a beautiful Gospel hall which is in use to-day.

Miss Carson was so anxious to get people saved she used to meet them on the street, and if burdened about them would tactfully introduce herself and then her Lord whom she loved. On one occasion she related that one day in Coleraine she saw an aged man on the brink of eternity, and was led to speak to him. Her little poem explains the sequel:

"An old man tottering to the grave my heartfelt pity drew,
I wondered if that feeble one the Name of Jesus knew;
I watched him as I waited there, with faltering steps he came;
Oh, how I long to speak to him that precious, blessed Name.
'Do you know Christ?' But, oh, the words fell on a deadened ear,
For age had made the old man deaf—my words he did not hear.
'Do you know Christ?' I said again in voice both loud and clear.
He lifted up his head and smiled, 'Do I know Christ, my dear?
Do I know Christ? Yes, I know Christ as bunch of myrrh He rests,
Just like the Bride in Canticles, all night between my breasts.'
I turned my steps, but, oh, my heart with bubbling joy ran o'er,
I knew the dear old man was safe in Christ for evermore.'"

In her declining years she occupied herself mostly with instructing visitors who came to Portrush who were Christians, inviting them during the summer evenings into her home for conversational Bible readings; this she did up to and including September, 1919, where she emphasised the Deity of Christ, eternal punishment, eternal

Margaret Ledley Carson, Portrush.

salvation, and kindred truths, imparting knowledge calculated to strengthen young and old. She was very quick in giving a ready answer. She related a story to a well-known Christian recently, emphasising the true principle of giving to God. A man, professing to be a Christian, called on Miss Carson asking help, and she gave him five shillings. He then called upon another Christian whom Miss Carson knew, telling her that Miss Carson had helped him. Thinking that Miss Carson was hardly likely to be mistaken in her judgment of a Christian she gave him five shillings also. It happened, however, that the man turned out to be an impostor, and the lady on finding this out came round to Miss Carson to upbraid her for the loss of the five shillings. Her reply was, "I have my five shillings yet, as I gave it to the Lord; but you certainly have lost yours, as you gave it to the man."

Being tossed about in great pain before her death for some days, and coming near her end, she asked a dear friend and relation of hers who ministered to her to the last, "Was it God that came from Heaven to die?" The friend replied, "None other than the Son of the Living God." Miss Carson replied, "Before God I am resting on that; were it any other there could be no salvation." This question was just to ascertain how her friend stood, as this was one of the themes of her ministry with all and sundry, viz., putting them right as to the value of the sacrifice, as none could undertake but the Eternal Son, and His Person gave value to His work.

The cortege was not accompanied by the great ones of the earth. A few relations, residents, and believers followed the remains of one who was truly "a mother in Israel" to Dromore, Co. Derry, where lie the remains of her family, she being laid to rest in the same grave with her illustrious grandfather already mentioned. Brethren from Ballymena, Maghera, Tobbermore, and Belfast paid their last respects to one whose memory is blessed, whose example all should emulate. After a few words had been spoken, and well chosen Scriptures read, all joined in singing, in view of that solemn occasion, her noted hymn, emphasising her experience when contemplating death, "O death; O grave, I do not dread your power."

R. M'KEOWN.

HELPS FOR THE CHRISTIAN LIFE.

HAVING put your foot on the pathway of Christian life, here are a few helps and hints to encourage you and to show you how to walk:

1. Read Your Bible.

In it God shows you the way, with its dangers and blessings. Your life will be strong, pure, and noble just as you read and apply His Word to it. Try and read it, if it be only a verse every morning before you go out to your work, and let your mind dwell on that verse throughout the day. You may have more time at night to read, but let no day go past without reading some part of it.

2. Do Not Forget Prayer.

Morning and evening are the usual times for prayer. Be sure that you never let either of these seasons go past without having at least a short talk with God. Get into the habit, which is acquired only by practice, of telling God about everything, and asking His advice concerning, and His blessing on, everything.

3. Read Good Books.

You must read something. Don't let the newspapers take up all your time and attention. Read good biographies of missionaries and holy men—M'Cheyne, Bonar, Garfield, Spurgeon, etc. Read books that will lead your life heavenwards and make you ambitious after purity and Christian nobility.

4. Use the first opportunity you get of confessing Christ before others.

Many have found their feet in Christian life and been strengthened in faith and love when they have managed to stammer out a few words for Christ. Don't preach *at* others, but speak humbly and sincerely. Above all, LIVE out your confession before your associates. Do not fear the laugh or the word of ridicule.

5. Never forget that Satan, your great enemy, is continually on your track to lead you away from Christ, to turn you again into the ways of worldliness and godlessness, and to tempt you to give up a Christian life.

Remember he is a defeated foe through the death of Christ on Calvary. When he tempts, turn him to the

Helps for the Christian Life.

Cross. Tell him the precious Blood of the Son of God has vanquished him, and claim *your* share in that victory over him and all his wiles.

6. Then get into some kind of service for Christ and others.

Take an interest in the work of the Lord. Since God has saved you, try to lead some other one to Him. Take an interest in Foreign Missions; seek information about them. Bring whatever gift you have into the service of God.

“What about my Companions?”

Try to win them for Christ. Tell them how you have come to Him. If they will not join you, then for your own sake you must part from them; but continue to pray for them.

“What about Amusements?”

You must refer everything to God, wherever you go, whatever you do. The one question you must answer is, “Is it possible that my Master would lead me to such a place? Can I witness for Him there? Will my presence bring glory to Him, and make others wish to become Christians, or will it hinder them?”

Don't criticise other people.

Don't look down on others less gifted and less strong than yourself.

Don't rashly pass judgment upon any one.

Don't speak about others behind their backs.

Don't make complaints unless you are sure you are perfectly justified in making them, and then do so very quietly and humbly, remembering that others may have more serious complaints to make against you.

Don't publish the weak points of others from the rooftops. Mourn over them; pray for them; speak very kindly to them.

Don't become careless.

If you find yourself not so anxious as you once were to read your Bible, to pray, to confess Christ, to serve God, to go to the meeting, at once tell God the trouble—confess it, put the evil away from you, ask His forgiveness, and seek from Him the power to resist it, and to walk worthy of your holy calling. God help you till the day dawns and the shadows flee away!

GORDON WATT, M.A.

SUBJECTS FOR SPEAKERS AND STUDENTS.

The Result of Being Faithful.

- | | | |
|---------------------------|--|--------------|
| 1. Abraham was BLESSED, | .. .. | Gen. 24. 35 |
| | "A faithful man shall abound with blessings" (Prov. 28. 20). | |
| 2. Daniel was PRESERVED, | .. .. | Dan. 6. 22 |
| | "The Lord preserveth the faithful" (Psa. 31. 23). | |
| 3. Paul will be REWARDED, | .. .. | Matt. 25. 21 |
| | "There is laid up for me a crown" (2 Tim. 4. 8). | |
| | Be thou faithful (Rev. 2. 10). | W.J.M. |

Wonderful Openings.

- | | | |
|------------------|-------------------------------------|--------------|
| SURE PURPOSE— | "To open blind eyes," .. | Isa. 42. 7 |
| SWEET PROMISE— | "Open the windows of Heaven," | Mal. 3. 10 |
| SOLEMN PROSPECT— | "I will open your graves," | Ezek. 37. 12 |
| SAD PRAYER— | "Lord, Lord, open to us," | Matt. 25. 11 |
| | | W.T.R. |

Three Characters in Acts 12.

- | | | |
|-----------|-----------------------------|-------------|
| Herod | Stretched out his hand, .. | Acts 12. 1 |
| | Slew James, | Acts 12. 2 |
| | Sentenced the soldiers, .. | Acts 12. 19 |
| The Angel | Shined in the prison, | Acts 12. 7 |
| | Smote Peter, | Acts 12. 7 |
| | Spoke to Peter, | Acts 12. 8 |
| Peter was | Prisoner, | Acts 12. 4 |
| | Prayed for, | Acts 12. 5 |
| | Preserved, | Acts 12. 19 |
| | | Js.Fs. |

God's Great Love.

ANOTHER SETTING OF IMMORTAL JOHN 3. 16.

- | | | |
|-------------------------------|-------|--------------------------|
| 1. For God .. .. | .. .. | God is love. |
| 2. so loved .. .. | .. .. | Fact of His love. |
| 3. the world,.. .. | .. .. | Object of His love. |
| 4. that He gave .. .. | .. .. | Proof of His love. |
| 5. His only begotten Son, .. | .. .. | Son of His love. |
| 6. that whosoever .. .. | .. .. | Scope of His love. |
| 7. believeth in Him.. .. | .. .. | Simple term of His love. |
| 8. should not perish, .. | .. .. | Prevention of His love. |
| 9. but have everlasting life. | | Provision of His love. |

J.B.G.

BEHOLD THE BRIDEGROOM.

THE Church's history furnishes a striking parallel to the opening parable of Matthew 25. The echo of the "Amen. Even so, come, Lord Jesus," with which Revelation closes, had scarcely died away before she said, "My Lord delayeth His coming," and fell into the slumber of the Middle Ages. To-day the shout has gone forth, "Behold the Bridegroom."

The Church's Anticipation (Phil. 3. 15-21). For two thousand years the true believer has waited for this advent. His promise to His own, "I will come again," filled the earliest disciples at Pentecost, nerved the apostle Paul to serve and suffer for his Lord. The Gospel turned us to God to wait for His Son. Our citizenship is in Heaven, our inheritance is there, and from thence we look for the Saviour.

The Church's Hope (1 John 3. 1-3). To hear His voice speak from the air to those who have fallen asleep in Him and to those who are alive; to see Him, and to be like Him, is the hope of the Church and the individual believer. It is given for comfort in the hour of sorrow (1 Thess. 4), for encouragement in the day of labour (1 Cor. 15), and as an incentive to purity in a world of sin.

The Church's Portion (Eph. 5. 25-33). Never let us forget that while there is a waiting Church on earth there is also a waiting Lord in Heaven. A bride waiting for the day of espousal, and a bridegroom waiting for the moment when He shall present to Himself a Church glorious, made perfect through His passion, created for Him by His Spirit.

The Saint's Reward (2 Tim. 4. 4-8). "My reward is with Me" (Rev. 22. 12) is a definite promise associated with His coming. Every saint is a servant and a steward, and from His stewards our Lord will require an account of the talents He has entrusted to them. The service of every servant will be tried. Loyalty to Him, obedience to His will, devotion to Himself, and witness to His Name will all be acknowledged and rewarded with "a crown."

The Bridegroom's Joy (Psa. 45. 1-17). If the joy and bliss of the Church will be complete in that day, what will be true of our Lord, who will then see of the travail of His soul; who shall that day receive the purchase of His Blood—the Church for which He gave Himself. When all the pent up affection of His heart will be freely lavished on her, then He will receive her to Himself. J.H.

LOVE FOR THE UNLOVELY.

COMMENDED- MANIFESTED- REJECTED --- LOVE

TO-DAY we select for our lesson a subject of interest to female and male, old and young, angels, demons, men and God. Here it is—**LOVE**. I shall take three simple points from the Bible.

1. **COMMENDED LOVE**. A girl please read Romans 5. 8. "God commendeth His love toward us, in that, while we were yet *sinners*, Christ died for us." Verse 7 tells us that scarcely for a *good* man would one die, perhaps for a *righteous* man some one would die, but God loved us when we were *bad*. The holy Saviour died for ungodly sinners. The Lord Jesus Christ died for His enemies. The city outside the walls of which He was crucified was the first city in which His Gospel was preached, and the people who crucified Him were the first to listen to the soul-saving message:

"The very spear that pierced His side
Drew forth the blood to save."

2. **MANIFESTED LOVE**. A boy reads 1 John 4. 9. "In this was **manifested** the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him." Not only love commended, but *proved* in the giving of His own Son to die in our stead. His the death of shame, ours the life of endless bliss. God has *proved* His love; urge scholars to *prove* it for themselves by trusting Him.

3. **REJECTED LOVE**. Listen to teacher reading 2 Thessalonians 2. 10, 11. "Because they **received not** the love of the truth, God shall send them strong delusion." Nothing is more bitter than love rejected! What must it mean at last, after neglecting the love of God in life, rejecting it in death, to be "punished with everlasting destruction *from the presence of God*" (chap. 1.9). To be without father, mother, or friend for ever would be awful! To be without the hallowed presence of a Father God and a Saviour Jesus for ever and ever, oh, what must it mean! Haste to the Lord Jesus and be saved *now*, and share with Him the Glory eternal.

HYP.

A KING'S DOWNFALL.

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

It has been said that pride had her beginning among the angels that fell, her continuance in earth, and her end in hell. Pride is natural to man.

Goodly Counsel. "He sought God in the days of Zechariah" (v. 5). We are greatly influenced either for good or evil by the companionships we form. The young king Uzziah very wisely listened to the counsel of the godly priest Zechariah, and so long as Zechariah lived Uzziah walked in the ways of God. How true is the proverb, "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed" (Prov. 13. 20).

True Prosperity. "The Lord God made him to prosper" (v. 5). All true prosperity cometh from the Lord. Uzziah, because he sought the Lord, prospered in material things. Soul prosperity is of more value than earthly riches. It is not what a man *has*, but what a man *is* that determines the secret of his happiness. The Psalmist tells us that that man is blessed (or happy) "whose transgression is forgiven" (Psa. 32. 1).

Haughty Pride. "His heart was lifted up to his destruction" (v. 16). So long as Uzziah sought the Lord he was helped and became strong. When he got strength he became proud, and instead of recognising that "all things are of God" he acted as if he could do without God altogether. His pride was his ruin. Pride has ruined thousands for time and eternity (Prov. 16. 18).

Righteous Judgment. "Uzziah was a leper unto the day of his death" (v. 23). The work of king and priest were clearly defined by God, but so proud had Uzziah become that he evidently thought he could ignore God's law and do simply as he pleased. God's righteous judgment came down upon Uzziah, and his end was destruction. Pride and presumption keep many from the Saviour, and Heaven is shut against all such (Luke 18. 17).

Illustration. A proud, wealthy lady who was anxious was being dealt with faithfully about her soul, On being told that, being a sinner, she would require to be saved in the same way as every other sinner, replied, "Must I be saved the same way as my coachman?" On being answered in the affirmative, she said, in effect, that in that case she never would be saved. Her pride kept her out of the kingdom.

A GOOD KING.

READ 2 Chron. 29. 1-14. LEARN Matt. 6. 33. HINTS, Other good mothers, Heb. 11. 23, 1 Sam. 2. 19-26, 2 Tim. 1. 5; a bad mother, Mark 6. 24.

No man lives to himself. He is either an influence for good or evil. It therefore behoves every Christian to see that his actions are in sweet accord with his profession.

A Godly Mother. "His mother's name was Abijah, the daughter of Zechariah" (v. 1). "Hezekiah's mother was the daughter of godly Zechariah. By her he was doubtless brought up to fear and worship the Lord. It is a priceless blessing to have a godly mother, for mothers often stamp their impress specially upon their sons. On the other hand, it entails serious responsibility to be the child of a godly parent. (Prov. 1. 8).

A Straight Course. "He did that which was right" (v. 2). We learn from 2 Kings 18 that Hezekiah clave unto the Lord, and kept His commandments. Being guided by God's law he practised righteousness. In the sight of God "right is might," and Hezekiah became a powerful influence for God and good in the land. It is always so with those who trust in the Lord and do the right.

Prompt Action. "Sanctify yourselves and the house of the Lord" (v. 5). Being right before the Lord Himself, Hezekiah commenced to wield a powerful influence on others. The long-closed doors of the temple were opened and repaired. The deserted and defiled house was cleansed. It should be noted that only "sanctified persons" were used in the cleansing of God's house. The new birth must precede acceptable service (John 3).

True Devotion. "The Lord hath chosen you to serve Him" (v. 11). Hezekiah acknowledged the righteousness of God's judgment on the nation. At a throne of judgment the sinner will have to admit that God's judgment on him is just. Hezekiah also reminded these people of God's purpose concerning them, namely, that they should worship and serve Him. This is true of the redeemed of the Lord to-day. They are in the world to worship and serve Him.

Illustration. The Roman Censors took such an utter dislike to the wicked son of Africanus that they refused to let him wear a ring on which his father's likeness was engraved, alleging that he who was so unlike the father's person was unworthy to wear the father's picture. Hezekiah's life corresponded with his profession, and because of this he was a great influence for good with his people.

ISRAEL'S GREAT REVIVAL.

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

THE worship of the Lord is of first importance, and Hezekiah commenced to put the temple in order. "God first" is always a safe maxim; and if God is given His place in our hearts and lives He will look after our interests.

The Sin-Offering. "They brought . . . a sin-offering" (v. 21). They had thoroughly cleansed the temple, but mere scrubbing and sweeping could not take away sin. "Without shedding of blood is no remission" (Heb. 9. 22). Hezekiah knew this fundamental truth well, so seven bullocks, seven rams, seven lambs, and seven he-goats were brought for a sin-offering. The twenty-eight animals in their different virtues are shadows of the Lord Jesus, the perfect Sin-offering in His completeness (Isa. 53. 10).

The Complete Atonement. "To make an atonement for all Israel" (v. 24). It is worthy of note that the king and the congregation laid their hands on the heads of the goats, and thus ALL ISRAEL was represented. Two truths are apparent: (1) All needed a sacrifice—king and beggar, prince and peasant. (2) The sacrifice was sufficient to atone for ALL. As all have sinned, Christ died for all, but only they who trust in that Sacrifice will be saved.

The Lord's Offering. "Hezekiah commanded to offer the burnt-offering" (v. 27). The sin-offering was for the sins of the people, the burnt-offering was for the Lord. The sin-offering is a picture of Jesus suffering for sin, the burnt-offering is a type of Jesus accepted in His own worth. The believer can say, "As He is, so are we"—accepted in the Beloved (Eph. 5. 2).

The Heavenly Song. "When the burnt-offering began, the song of the Lord began" (v. 27). When the smoke of that offering commenced to ascend to God the song began and continued until the offering was finished. All the world's songs have an end, but we will sing the praises of the Lamb throughout a never-ending eternity (Rev. 1. 5).

Illustration. A native of South America who lay on his deathbed said one day to a colporteur who called, "I am an old man, sick and soon to die, but, thank God, I have the assurance from this precious Book, and the witness in my heart, that my spirit will go immediately into the presence of my blessed Saviour. My trust is in Jesus Christ and His atoning death" (2 Cor. 5. 1).

ISRAEL'S JOYFUL WORSHIP.

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

IT has been said that true revival makes Christians liberal in their giving. Money leaves the heart and gets to the hand, and the hand conveys it to the treasury of Christ.

Adoring Worship. "They bowed themselves and worshipped" (v. 29). Worship is the adoration of God in the heart because of what He is. We praise Him for what He has done; we worship Him because of His own worth. In Hezekiah's day it was sanctified people who worshipped God. It is the same to-day. The unconverted cannot worship God, although many of them try it. They are at enmity with God (Col. 1. 21).

Joyful Praise. "They sang praises with gladness" (v. 30). There is a joy in the worship and service of the Lord that can be found in nothing else. The only man on earth that can afford to be joyful is the Christian. His past is forgiven and forgotten, and he has no fear as to the future. The Psalmist said, "Happy is the man whose transgressions are forgiven." When Zacchaeus received the Lord in his heart and house he experienced a joy his riches never could afford (Luke 19. 6).

Loyal Service. "Ye have consecrated yourselves" (v. 31). They gave their service and their substance to the Lord in such abundance that we read the priests were too few to flay the burnt-offerings. Sacrifices and thank-offerings are an indication of a grateful response to God's bounty. When the hearts of the Lord's people are right, there is never any lack of means to carry on His work. He is worthy (2 Cor. 8. 9).

Divine Preparation. "God had prepared the people" (v. 36). The revival was not due to anything Hezekiah had done. God was the source of the whole matter. God had prepared the people. Every blessing, even the blessing of revival, comes from God, and is wrought in the hearts of men by the Holy Spirit. The Holy Spirit convicts the sinner of his guilt and imparts eternal life to the believer.

Illustration. Every year George Moore wrote these words in his pocket-book. They became engraved on his soul, and to an extent shaped his course:

"What I spent I had;
What I saved I lost;
What I gave I have" (Matt. 6. 20).

CHRIST RESTORES SIGHT.

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

MAN by nature is spiritually dead and in the dark. Christ is the Author of life and Giver of light.

The Blind Man. "A man which was blind from his birth" (v. 1). This man was born in darkness, and remained in that condition until the Lord met him. This is a true picture of each of us by nature, "born in sin," and we would have gone on in that condition to eternal darkness but the Lord Jesus by His Gospel has brought light and life to all who put their trust in Him (John 9. 39).

The Cause. "Master, who did sin?" (v. 2). In a general sense suffering is the result of sin. Had there been no sin on the earth there would have been no suffering. Yet the Lord taught the disciples that the blind man's affliction was not caused by any specific sin committed by him or his parents. The Lord got glory by giving the man his sight. The Lord's greatest glory here and in eternity will be that He has, by His death and resurrection, put away sin and made men and women fit to dwell in and enjoy the presence of a holy God (Col. 4. 12).

The Cure. "Go, wash in the pool of Siloam" (v. 7). Jesus made clay and smeared the man's blind eyes. The meanness of the material might teach that God hath chosen the weak and apparently foolish things that the power may be plainly known as God's. The man's obedience and faith were also seen in his going to Siloam. The obedience of faith is what the Gospel demands from the sinner to-day, and without which there can be no salvation (Rom. 16. 26).

The Result. "He washed, and came seeing" (v. 7). He went to the pool blind; he returned with his sight. How? He obeyed the Lord, and God effected the cure. How simple the action of the man; how great the benefit received, and all for nothing. How like the simple plan of salvation. We do the trusting, and He does the saving. The man made a good confession, first to his parents, and then to the Pharisees, "Once I was blind, now I see."

Illustration. An Englishman travelling in Italy purchased a guidebook, and found the chief directions were in Italian, which he could not read. It is much better to have a teacher who can in simplicity tell the way to Heaven than a profound scholar who cannot be understood. The Gospel is easily understood, and should be quickly obeyed.

TALES WORTH TELLING.

Pray or Praise.—“Do you pray for salvation, Johnnie?” said a lad to his companion. “No, Jim, I’ve got it; I *praise* God for it” (see specimen, Acts 3. 8).

Camel Lessons.—The camel kneels at the close of day to have its load lifted off for the night. It kneels again in the morning to receive its load for the day. We, too, should bend the knee to begin and end each day. “Evening and morning . . . will I pray” (Psa. 55. 17).

Done Already.—When the Iron Duke and Lord John Russell were discussing the steps to be taken for the safety of London in 1848, and Lord John suggested one measure after another, the invariable answer from the grim old soldier was, “Done already.” “Done” (John 19. 31).

Mother Earth.—Æsop was a gardener, and one day his master said, “How is it that in this garden the weeds grow so splendidly everywhere, but the herbs are so few and poor?” And Æsop thought, and replied, “I think it is this, master, the earth is mother to all the weeds, but she is only stepmother to the herbs.” Are we not all “of the earth, earthy?” (1 Cor. 15. 47).

The Man Between.—During the retreat of the Allied Forces after the Battle of Mons in August, 1914, a French officer fell wounded in front of the French trenches. The enemy’s shrapnel was bursting all round him where he lay entirely unprotected. Seeing his danger a private crawled out from the trench, dressed his wounds as best he could, and lying down behind him, whispered in his ear, “Do not fear. I am between you and the shells. They must touch me first.” “One between” (1 Tim. 2. 5).

A Strange Revenge.—A young Christian girl in South America was seized in a wood by a savage enemy of her father’s, who cut off both her hands. Many years passed before the poor girl recovered from her wounds. One day there came to her father’s door a poor man who asked for alms. The girl knew him as the man who had cut off her hands, and ordered the servant to take him bread and milk, and sat down and watched him. When he had done she dropped the coverings that had hid the handless wrists from view, and holding them up before him, uttered a sentence meaning, “I have had my revenge.” “If thine enemy hunger, feed him” (Rom. 12. 20). HYP.

FACTS ABOUT TRACTS.

A Mayor Converted by a Tract.—Dr. Newman Hall was announced at one time to take a service at a town on the eastern coast. On his arrival he received a letter from the Mayor expressing his regret that, owing to an accident, he would be unable to attend the service. The writer went on to explain his personal indebtedness to Dr. Hall, which increased his disappointment at missing the service. He said: "Through poverty I had to commence life's struggle for existence very early, and without education, as a fishing lad, in 1851. About two years later I was brought under the good influence of a pious shipmate, who gave me your little book, 'COME TO JESUS.' He encouraged and helped me to read it. I read it again and again. It was the first book I ever read through, and its influence upon my early life was great and good. How much I owe to it for the prosperity and joy of my life I cannot tell. I must now ask you kindly to accept the warmest thanks that words by this feeble method can convey." "I called to see the writer," says Dr. Hall, "the next morning. He added an interesting fact. He had laboured vainly to learn to read by puzzling over several other books, when the giver of the tract said, 'This one is so simple that a child can make it out.' 'So,' added my informant, 'I first read the booklet as a reading exercise. But by thus learning my letters I was led to learn and know the Gospel'."

Saved on the Way to the Office.—A well-known evangelist, writing on August 15th, 1905, says: "A young lady—a clerk—came to our meetings in the gospel hall on Sunday week. At the close of the meeting I found her deeply troubled. The tears ran down her face. She left unsaved. I gave her a copy of 'GOD'S WAY OF SALVATION.' As she went to her office she was reading the booklet, and found peace. When she came to the hall last Sunday Mr. Wilson asked her how she was. Her reply was:

'I came to Jesus as I was, weary and worn and sad;
I found in Him a resting-place, and He has made me glad'."

Two More Conversions.—R. W. W., writing from Bexley to Mrs. Geddes, the conversion and home-going of whose daughter is recorded in "A Bright Home-going," says: "I thought you would like to hear of two more conversions through the memoir—one is a silk printer and the other is a fireman on the South-Eastern Railway."

MY DAILY COUNSELLOR.

MAKE the Bible your daily counsellor. Are you in sorrow?—it will comfort you. Are you in perplexity?—it will enlighten you. Are you in journey?—it will lead you. Do you sleep?—it will keep you. When you awake, it will talk with you. In life it will protect you, and in death it will give you “an abundant entrance.”

E. W. MOORE, M.A.



HENRY J. LAMB, Missionary, China.

HENRY J. LAMB, of China.

HENRY J. LAMB was born in Sutton, Surrey, England, in the year 1876. At the age of sixteen, when employed in the telegraph office, he was invited to a meeting specially convened for telegraph boys, at which Miss Laura Barter (now Mrs. Snow) gave an address which brought him under conviction of sin. He gave me the following account a few days before he was taken home:

“This conviction lasted for three days, and I was seeking peace through feelings rather than by faith. On the third day, after rising from my knees, still miserable, I found a piece of paper on which was printed the hymn, ‘What a Friend we have in Jesus.’ There and then I saw all that was needed was to trust Jesus and leave all with Him; the burden rolled away, and I have never doubted since. At times Satan came to tell me that it could not be so, but I had the witness within, and he could not disturb my peace.

“At this time I joined a Young Men’s Bible Class and Open-air Band, led by Mr. H. Bawtree, an earnest gentleman, who kept us busy in the things of the Lord. Even before conversion I was always interested in foreign missions, and loved to hear missionary addresses. Under the new birth this interest was deepened. When I was nineteen years of age Mr. E. E. Clarke, who was sailing for China, visited Sutton, and I heard how the Lord had led him, and how Mr. A. J. Harland, of London, had been used of God to help him forward. Mr. Clarke told me that Mr. Harland had a great interest in China, and was seeking to raise up more labourers for N.W. Kiangsi. At Mr. Clarke’s farewell meeting three others besides myself were interested, one of whom was Miss Harding, who eventually became my wife. We had a few interviews with Mr. Harland, and he recommended us to meet together twice a week, to wait definitely on the Lord to obtain His mind about going forth.”

The way opened for the journey to China at the end of the year 1897. After a brief visit to Wucheng he joined Mr. Clarke at Teh-An, where he made good progress with the language. Upon my arrival in the end of 1898 Mr. Lamb went to Tukiapu, accompanied by Mr. J. Gordon.

Our brother was married to Miss Harding in October, 1899, and continued for a time at Tukiapu, after which they went to Kienchanghsien. Work was interrupted by

Henry J. Lamb, of China.

the Boxer troubles, which made it necessary to go to Shanghai. When these troubles abated Mr. and Mrs. Lamb returned to Kiangsi, and in the year 1903 took up residence at An-Yi, continuing in service there until the summer of 1919. A little company have been saved and baptised, and now meet to worship the Living God, and to wait for His Son from Heaven. Street chapel work, dispensary work, etc., have been carried on, and much faithful work done. Our brother lived and brought up his family of three daughters in Chinese premises mortgaged from a neighbour. He was able to build a nice hall for meetings, and before leaving this summer had almost completed a nice dwelling-place. The house is practically finished, and our brother had the pleasure of living in it about two months before he left, but his plans for finishing the building and of erecting a gate-house and dispensary have still to be carried out.

Mr. Lamb's disease first showed about three years ago in the form of a growth on the ankle, and gradually developed serious symptoms. Mr. Lamb cheerfully submitted to the will of God, and during his illness gave a good testimony. He much enjoyed singing the 23rd Psalm, for which he asked every night until Friday, 21st November. Once when repeating "Like a river glorious," he said, "'Every joy or trial cometh from above, traced upon our dial by the Sun of Love,' Ah, that's precious to me, all in love. The Lord gave me a nice thought, I am not an old piece of coloured glass, the lapidary does not spend much time on such; He sees the making of a gem in me, so He is spending all this time on me. 'He will be our guide even unto death'—not only unto death, He does not leave us there—He will take us over death. My name is graven on His hands, and He is to write His Name in my forehead." Once when dressing his wounds we remarked that there would be no scars in the glory, and he said, "Yes, there will be only one scarred body there, the Lamb as He had been slain."

On the 22nd of November he was not conscious of much, and fell gently to sleep in Jesus, passing away without the slightest tremor at 11.20 p.m.

We laid the body to rest in the beautiful cemetery on the hills of Kuling, in sure hope of a glorious resurrection. A.C.

ACTS AND FACTS

CONCERNING REMARKABLE PERSONS OF ALL PERIODS.

1. **Robert Murray M'Cheyne** once said, "It takes me half an hour to get an audience with God; half an hour to fight your way through" (Eph. 6. 12).

2. **Dr. James Alexander** lay a dying, 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!"

3. **Dr. Swift** was arguing one day with great calmness with a gentleman who had become exceedingly warm in the dispute when one of the company asked him how he could keep his temper so well. "The reason is," replied the dean, "I have Truth on my side." "Speaking the truth in love" (Eph. 4. 15).

4. **Hudson Taylor**, the founder of the China Inland Mission, said: "I used to ask God if He would come and help me; then I asked God if I might come and help Him; then I ended by asking God to do His own work through me." "He that believeth on Me, out of his inner man shall flow rivers of living water" (John 7. 38).

5. **C. H. Spurgeon** once told of a man who parried every appeal on behalf of Christian decision by quoting, "He that believeth shall not make haste" (Isa. 28. 16). "Since how long have you believed?" asked the great preacher. "*Ten years.*" "Then, my good friend," quoth the other, "if you decide now nobody can say you have been in a hurry." The like could be said concerning a good many people at present.

6. **Henry Broadhurst**, M.P., who died at Cromer, 11th October, 1911, at the age of seventy-one, worked in his early days as a stonemason, and helped to build the Houses of Parliament. He remembered being high up in the clock tower in cold weather with scarcely enough clothing to protect him, yet he afterwards sat in the House as Under Secretary for the Home Department. An interesting piece of furniture in his home was a cabinet with the mallet and chisels which he used as a mason, ever reminding him of what he was. Each spiritual builder would do well to remember his origin (Eph. 2. 3), and continually say, "but by the grace of God I am what I am" (1 Cor. 15. 10).

HYP.

THE DAY OF OPPORTUNITY.

“**B**EHOLD now is the accepted time; now is the day of salvation” (2 Cor. 6. 2). Before judgment comes God invariably leaves room for repentance. Grace always precedes judgment. Judgment is coming upon this world, but presently this day of grace gives the sinner an opportunity for repentance, at the same time furnishing His people with the glorious privilege of serving Him.

The duty of the Christian worker is to carry the Gospel to the unsaved, whilst the responsibility of the unsaved is to accept or reject the message. It may be said that the unconverted will not come to our halls, many of which are situated in out-of-the-way places. The Lord does not promise that sinners will come to us, but He does exhort us to go to them (Mark 16. 15).

The fisherman fishes in waters where there are fish. The story is told of a holidaymaker who arrived at a little country village to spend a short holiday. Being a keen fisher, it was not long till he set out with his rod and line to enjoy his favourite sport. Coming to a likely stream he commenced operations. A native of the place passing, he asked whether it was against the law to fish in this stream. “No,” replied the native, “it is not against the law, but it certainly is against common sense. I have lived all my days in this place,” said he, “and so far as I know there has never been known to be a fish in that stream.” Needless to say the man set out in quest of more hopeful waters. The Gospel preacher should go where the unconverted are. If the people will not come to our halls we would recommend that other halls more central and perhaps more inviting be taken, if by this means the unconverted may be reached. If this fails we have the open air. Satan never was busier than he is to-day. The socialist and his confederates never lose an opportunity, outside and inside, of propagating their views. One admires their persistent aggression, and in this respect the gospeller might well take a leaf out of their book. This is our day of opportunity, let us buy it up (Eph. 5. 16).

Angels might well envy the Christian worker of his glorious privilege. What an opportunity and what a message he has got! The Gospel not only saves the soul, but helps the body as well. Its reception by the sinner affords blessing in time and bliss throughout eternity. J.G.

SUBJECTS FOR SPEAKERS AND STUDENTS.

Our Divine Possessions.	Israel's First King.
Divine Forgiveness, Psa. 32. 1	His Display, 1 Sam. 9. 2
Divine Assurance, ,, 32. 5	His Disobedience, ,, 15. 11
Divine Protection, ,, 32. 7	His Dismay, ,, 17. 11
Divine Deliverance, ,, 32. 7	His Displeasure, ,, 18. 8
Divine Guidance, ,, 32. 8	His Desolation, ,, 18. 12
Divine Warning, ,, 32. 9	His Design, ,, 19. 10
Divine Joy, .. ,, 32. 11	His Despair, ,, 28. 4-6
W. J. M.	J. S. F. S.

The Lord's Negative.

HE CAME

- | | |
|--------------------------------------|--------------|
| 1. Not to destroy the Law, | Matt. 5. 17 |
| 2. Not to call the righteous, | Matt. 9. 13 |
| 3. Not to be ministered unto, | Matt. 20. 28 |
| 4. Not to destroy men's lives, | Luke 9. 56 |
| 5. Not to do His own will, | John 6. 39 |
| 6. Not to judge the world, | John 12. 47 |

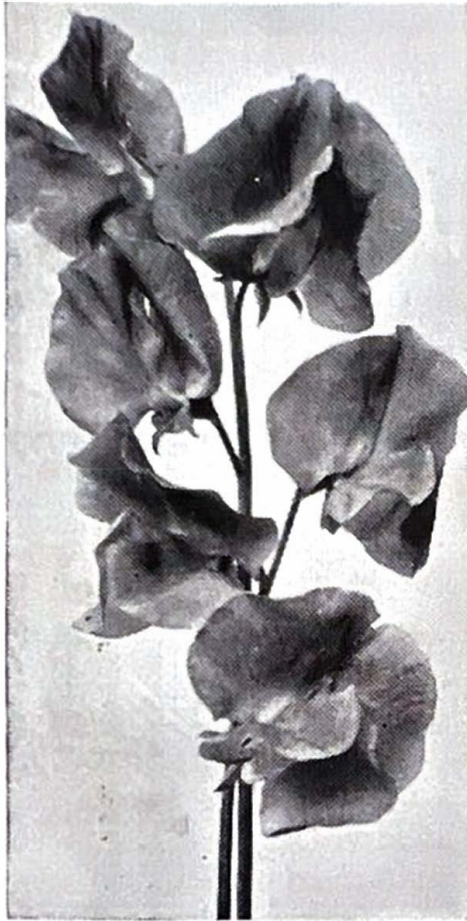
H. K. D.

Names of Our Lord.	A Remarkable Cure.
The Word of Life, 1 John 1. 1	CURE—Perfect and
The Eternal Life, ,, 1. 2	Patent, .. Acts 3. 7
The Advocate, .. ,, 2. 1	CONDUCT—Walking,
The Righteous One, ,, 2. 1	Leaping,
The Propitiation, ,, 2. 2	Praising, Acts 3. 8
The Saviour of the	CONDITION—
World, .. ,, 4. 14	Helpless and
The Son of God, ,, 5. 5	hopeless, .. Acts 3. 2
H. K. D.	G. H.

Wanted.

- | | |
|--|------------------|
| Fathers like Abraham, | Gen. 18. 19 |
| Mothers like Hannah, | 1 Sam. 1. 27, 28 |
| Boys like the Lord Jesus, | Luke 2. 51 |
| Girls like the little Maid, | 2 Kings 5. 1-4 |
| Brothers like Nehemiah and Hanani, | Neh. 7. 2 |
| Sisters like Mary and Martha, | Luke 10. 38-42 |
| Men in high places like Daniel, | Dan. 6. 5 |
| Preachers like Paul, | 1 Cor. 2. 1-5 |
| Servants of God like Barnabas, | Acts 11. 24 |
| Everybody like the Bereans, | Acts 17. 11 |

A BUNCH OF SWEET PEAS.



A LITTLE boy and girl were letting their imagination run on, and having heard of the birth of the Lord Jesus, wondered if He kept His birthday as they did, and began guessing what presents the angels would give Him. Then they thought of their young brother who had gone to Heaven, and one asked, "I wonder what Geoffrey gave Him?" "I know," said the other, "a nice bunch of sweet peas." Sweet peas were the child's favourite flower.

It was a childish idea, but it made me think of some sweet peas we may all *give the Lord*.

PRAISE. Children's songs are always sweet, and when sung to the Lord Jesus are sweetest of all.

PENCE. Pennies spent on sweets are not so sweet as pennies given to Him.

PERSONS. Without we give the Lord Jesus our persons, our praises, prayers, and pennies are as nothing.

PARDON. "I will pardon all their iniquities" (Jer. 33. 8). This is a *red* sweet pea, for we are only pardoned because of Christ's shed blood.

PURITY. This is a *white* sweet pea, for those He makes pure are "whiter than the snow" (Psa. 51. 7).

PEACE. After war, peace is very beautiful; but no peace is so beautiful as His. A *blue*, heavenly colour (1 John 14.27).

POWER. "Ye shall receive power" (Acts 1. 8). Power to resist evil, power to serve God, "all power" (Matt. 28. 18).

PROTECTION. The Lord protects by day and by night, from dangers seen and unseen.

PARADISE. Did He not say to the repenting thief: "To-day shalt thou be with Me in Paradise?" (Luke 23. 43).

What a lovely bunch of sweet P's the once crucified hand offers to us; and the hand that gives will also receive our tiny offering of sweet P's. W. LUFF.

REJOICE IN THE LORD.

THE intent of the Saviour in revealing Himself to and pouring out His blessings on the saved is "That your joy might be full" (John 15. 11), and the highest possible attainment of a Christian is to "Joy in God" (Rom. 5. 11).

The Secret of Joy (Psa. 16. 1-11). The pleasures of earth are transient, the joy of God is unchangeable. The first depends entirely on earthly and outward circumstances, the second upon the divine in filling by the Holy Spirit. It is therefore possible to be in heaviness through manifold temptations, and yet to "rejoice with joy unspeakable and full of glory" (1 Peter 1. 8). When the soul apprehends that the Lord is its portion there it rests, and whatever passing storms may ruffle the surface all is peace and joy in the secret of His presence.

Strength Through Joy (Psa. 84. 1-10). A satisfied Christian rarely ever strays from the pathway of obedience, and a joyful Christian has within him that which is the strength required for conflict and service. Joy is the outcome of a full appreciation of what God has done for us, and the full response of heart and mind to His love. A giving of ourselves to Him as fully as He has given Himself to us. As they that dwelt in His house were praising Him, so they that live in communion will know both the joy and the power of God (Phil. 4. 9).

The Song of the Saved (Psa. 98. 1-9). While Israel was in Egypt they groaned and cried, but never sang. It was when they saw the final overthrow of their enemies that they first sang. The psalmist found a new song put in his lips when his feet were placed upon the rock, and it is the experience of the believer that He who first touched and taught their hearts to sing "giveth songs in the night." Every fresh experience of His grace calls forth new songs of praise. While discovering our own weakness we can only say "My soul shall make her boast in the Lord."

Abiding Happiness. "Your heart shall rejoice, and your joy no man taketh from you" (John 16. 22). It is in a living person that the Christian finds his joy, and for this reason it is abiding. "To cast on Him every care;" "by prayer and supplication to make our requests known unto Him;" to obtain mercy, and find grace to help in time of need is our privilege, and when this is done, the peace of God shall garrison our hearts. J.H.

HANDFULS OF HELP

For the Unsaved.

1. No Prospect. The harvest is past, the summer is ended, and we are not saved, - Jer. 8. 20
2. No Peace. There is no peace, saith my God, to the wicked, - - - - Isa. 57. 21
3. No God. Without God in the world, - Eph. 2. 12
4. No Hope. A fearful looking for of judgment, Heb. 10. 27
5. No Life. Dead in trespasses and sins, - Eph. 2. 1
6. No faith. Children of no faith, - - - - Deut. 32. 20

Hearken! Behold.

1. Hearken! The soul that sinneth it shall die, Ezek. 18. 4
2. Hearken! Whosoever . . . believeth in Me shall *never* die, - - - - John 11. 26
3. Hearken! Christ Jesus came into the world to save sinners, - - - - 1 Tim. 1. 15
4. Hearken! The blood of Jesus Christ . . . cleanseth us from all sin, - - - - 1 John 1. 7
5. Hearken! Him that cometh to Me, I will in no wise cast out, - - - - John 6. 37
6. Hearken! God our Saviour . . . will have *all* men to be saved, - - - - 1 Tim. 2. 3-6
7. Behold, I come quickly, - - - - Rev. 22. 12
8. Behold, I stand at the door and knock, - Rev. 3. 20

Through Jesus Christ our Lord.

1. We have peace *with* God *through* our Lord Jesus Christ, - - - - Rom. 5. 1
2. We are alive unto God *through* Jesus Christ our Lord, - - - - Rom. 6. 11
I John 4. 9; John 14. 19
3. We have eternal life *through* Jesus Christ our Lord, - - - - Rom. 6. 23
4. We joy in God *through* our Lord Jesus Christ, Rom. 5. 11
5. We have the peace *of* God . . . *through* Christ Jesus, - - - - Phil. 4. 7
John 14. 27
6. We have access . . . unto the Father *through* Him, - - - - Eph. 2. 18
7. We are more than conquerors *through* Him, Rom. 8. 37; 1 Cor. 15. 55-57
8. To God only wise, be glory *through* Jesus Christ for ever. Amen, - - - - Rom. 16. 27

A DESPONDENT SERVANT.

“HE went a day’s journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die” (1 Kings 19. 4). The despondency of Elijah was natural enough. It was the reaction from the nervous tension of nearly four years of tremendous service; and the heart of the lesson may be found in the Lord’s attitude towards His overwrought servant.

It certainly is noteworthy that Jehovah did not say any of the things which so monotonously recur in commentaries and sermons. And when Elijah said that he had been very jealous for the Lord God of Hosts he said no more than the truth. When Paul writes at the end of his life, “I have fought a good fight, I have finished my course, I have kept the faith,” we do not accuse him of self-righteousness. And when Elijah said, “I, even I only, am left,” he said what appeared to be the truth. Mr. Moody used to say that he would rather have been Elijah’s little finger than all of the seven thousand secret disciples.

No, what Jehovah did was very tender and very beautiful. He first of all gave Elijah what a man suffering from nervous reaction most needs—sleep. “He giveth His beloved sleep;” and a beautiful gift it is. And then He sent an angel to cook Elijah’s breakfast. In verse 7 it is “the angel of the Lord,” and many understand that expression as always referring to the second Person of the Trinity. If so, then it means that Jehovah-Jesus Himself prepared food for His servant, as afterward by the lake in Galilee He laid bread and fish on the coals for another company of discouraged disciples.

And then He gave the prophet sleep again, and when he awoke once more gave him food. What tenderness fills the heart of God for His weary, over-wrought, disheartened servants on earth! Again and again, in the sense of their failure and weakness, they say: “It is enough; now, O Lord, take away my life; for I am not better than my fathers”—forgetting that the divine love and compassion will not respond by judgment, but by tenderest acts of restoration and of comfort. Elijah’s God had a better thing for him than death under a juniper tree in the wilderness. God knew, what Elijah did not, that one coming day He would lead His aged servant dry-shod across Jordan, and there meet him with “the chariot of the Lord.”

A ROYAL PROCLAMATION.

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

IN all true revival the Lord and His ordinances get their proper place. The Passover feast, the celebration of which Hezekiah demanded, was of first importance.

The Inclusive Call. "Hezekiah sent to all Israel and Judah" (v. 1). Hezekiah was king only over Judah (two tribes), yet we learn from chapter 29, verse 4, that the sin-offering which he made included the complete twelve tribes; it was made in the name of all Israel. Procuring the permission of King Hoshea, the reigning king of Israel (ten tribes), Hezekiah now issued a hearty invitation to ALL to join in ONE feast to the Lord. To-day God commands *all men everywhere* to repent (Acts 17. 30).

The Passover Feast. "Keep the Passover in the second month" (v. 2). The Passover feast ever kept fresh before the children of Israel their redemption out of Egypt. God never allowed them to forget that they were redeemed by the Blood of the Lamb. Christ our Passover has been sacrificed for us (1 Cor. 5. 7).

The Postmen's Message. "Turn again unto the Lord" (v. 6). The king's postmen delivered his letters throughout all Judah and Israel. The burden of Hezekiah's message to the people was that they should turn to the Lord. This is just God's message to men through His servants to-day. "Preach the Gospel to every creature" (Mark 16. 15). "Come unto Me" (Matt. 11. 28).

The Twofold Reception. "They laughed them to scorn" (v. 10). The message of the king had a variable reception; some treated it with scorn and mocking, while others humbled themselves and came to the feast (vv. 10, 11). The preaching and teaching of God's message to-day is generally attended with similar results. There are scorners to-day who mock at the Gospel message, but, thank God, there are those who believe and receive the good news to the salvation of their souls (Acts 17. 32).

Illustration. The captain of an ocean liner had just finished reading prayers when he was approached by a converted passenger, who inquired, "Captain, are you a son or an enemy?" "Well, I am not an *enemy*, but certainly I cannot say I am a *son*." "Captain, it must be one or the other," replied the passenger, and left. We are either for or against the Saviour, there is no neutral ground.

KEEPING THE PASSOVER.

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

SEPARATION from sin and the world is a necessary preparation to true revival. They who go in for the pleasures of the world are not the friends of God.

True Preparation. "They took away the altars, and all the altars for incense" (v. 14). These were altars of idolatry erected by the wicked King Ahaz. If the Lord was to be worshipped these altars must go. The Lord and idolatry could not dwell together. When the Lord Jesus is received into the heart the world should go out. The world and Christ are opposed to each other (Acts 19. 19).

Forbearing Grace. "There were many not sanctified, . . . but Hezekiah prayed for them" (vv. 17, 18). According to God's order the Passover should have been celebrated in the first month of the year, but many of the people were not ceremonially in a fit condition to eat the Passover. God in grace delayed its celebration until the second month, but even then many had not sanctified themselves. Again the grace of God rejoices over judgment, and Hezekiah interceded for the people. If the intercession of Hezekiah availed, how much more effective is the intercession of the Lord Jesus Christ (1 John 2. 2).

Joyful Worship. They "kept the feast seven days with great gladness" (v. 21). The happiest people on earth are the Lord's children, and His service is the most joyful. The children of Israel found this seven days' feast so enjoyable that they agreed to keep other seven days in the same way. The Gospel of Jesus Christ and that alone affords substantial and enduring joy (Phil. 3. 1).

Good Knowledge. "The Levites taught the good knowledge of the Lord" (v. 22). It was to be expected that at such a time of revival and blessing the Word of God would have its proper place. There can be no true revival without the Bible. It has been called a chart by which we sail to eternity, a map by which we walk, and a balance in which we weigh our actions. They are a happy people who steer their course according to its direction.

Illustration. "I tried to be a sceptic when I was a young man," said Cecil; "but my mother's life was too much for me." If the Christian's life is to be a pleasure to God or an example to men it must be lived separate from sin and the world.

A GREAT DEFEAT.

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

THE deliverances of God's ancient people Israel are but pictures of the glorious salvation accomplished by our blessed Saviour on our behalf.

The Powerful Enemy. Sennacherib sent "his servants and all his power" (v. 9). This was a tremendous opposition—the great Assyrian king with all the strength of his mighty empire against a small section of God's people Israel (two tribes). The case seemed desperate. Hezekiah had God on his side, however, and that fact outweighed all that was against him.

The Mighty Deliverer. "The Lord our God shall deliver us" (v. 11). It is clear from the defiant railing of King Sennacherib that the trust of Hezekiah and the people was on the Lord alone. Hezekiah taught the people not to put their trust in him or anything they could do. If they were to be delivered from the hands of a mighty enemy then the Lord must do it. If it be either salvation for the sinner or deliverance to the saint the Lord must perform the work. It is ours to trust Him (Psa. 118. 8).

The Boastful Threat. "Know ye not what I have done?" (v. 13). These were boastful words spoken by proud Sennacherib. Hitherto he had only challenged heathen kings and gods; now he was defying the Living God. There could only be one ending to such pride. The idol principle applies not only to images of wood and stone, but to everything which takes the place of God.

The Complete Deliverance. "The Lord cut off all the mighty men" (v. 21). The morning light broke and revealed 185,000 dead men—the best of Sennacherib's mighty army. The great power of God is seen here. Death and deliverance are both seen in this incident. On the one hand the enemy were destroyed, while on the other hand the people of God were delivered. At the Cross we see the destruction of Satan's power and salvation for all who trust in the Lord and His atoning sacrifice (Heb. 2. 14).

Illustration. Speaking of Pharaoh and Israel, Dr. Parker once said: "If we trust the Saviour and take God into our counsels we need not fear the power of man. The enemy said, 'I will pursue; I will overtake.' But the voice of God said, 'No, I will cast the enemy into the mighty waters.'"

THE BLIND MAN'S TESTIMONY.

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

WHEN men hate Christ there is no evil to which they will not descend to damage Him or His followers.

The Jew's Unbelief. "The Jews did not believe" (v. 18). Surely the man who had received his sight was in a position to speak positively about what had been done. The Jews, however, would not accept his testimony. Their hatred to the Lord Jesus was so great that they refused to believe even the testimony of the blind man. They virtually called him a liar. This was a great wrong to the man. A similar wrong is committed against God when His testimony about His Son is not believed (1 John 5. 10).

The Parents' Fear. "By what means he now seeth we know not" (v. 21). The parents knew quite well that Jesus had cured their son, but they were afraid of the Pharisees, and so when questioned they would not affirm it. They had a splendid opportunity of confessing the Lord Jesus, but because of the fear of man they shunned His reproach and missed the blessing. The fear of man is indeed a snare, and prevents many from deciding for the Saviour (Matt. 10. 32).

The Man's Testimony. "One thing I know" (v. 25). The Pharisees were very subtle, and wanted the man who had been blind on the one hand to give God the glory for giving him his sight; on the other they desired him to take sides against the Lord Jesus. The brave man stood his ground and would not retreat. Amid much opposition he confessed his Saviour (Acts 4. 19, 20).

The Saviour's Reception. "Jesus found him" (v. 35). Such was their hatred now to the man that the Jews excommunicated him from all the privileges of the synagogue. He was treated as deluded and perverse, his friends became estranged from him, and even his father and mother would be forbidden to acknowledge him as their son. But the Lord Jesus sought and found him. With the Son of God as his Friend he had no cause to fear either man or devil.

Illustration. "That man must have been in the army," Mr. Moody said to a friend once. "Yes," he said; "how do you know?" "By the way he walks." You can tell that some people have been with Jesus by their walk. The man who had been blind gave unmistakable evidence as to whose side he was on.

TALES WORTH TELLING.

Can Time Undo?—Write on your Bible the words of Francis Turner Palgrave: "Can time undo what once was true?" "Truth endureth to all generations" (Psa. 100. 5).

Rowland Hill Never Paid His Debts.—In the course of his preaching he would frequently urge the truth of the text, "Owe no man anything" (Rom. 13. 8), and would add, "I never pay my debts, and for the best of all reasons, because I never have any debts to pay."

What Money Cannot Do.—A paper offered a prize for the best definition of the value of money. The following was the successful answer: "Money is a universal provider for everything but happiness, and a passport everywhere but to Heaven." "Money answereth all things" (Eccles. 10. 19), but Heaven, that is "without money" (Isa. 55. 1).

John Newton and the Devil.—On John Newton descending the pulpit on one occasion a person who had felt the force of the sermon leaned over and said: "A most excellent discourse, sir." Mr. Newton, conscious of the temptation to self-approval, replied: "The Devil told me that, sir, before you." It is well to know "the depths of Satan" (Rev. 2. 24).

Gipsy Smith and the Publican.—Two saloon-keepers came into a train where Gipsy Smith, the evangelist, was sitting waiting for the train to start. Observing the Gipsy, one of the men said: "Mr. Smith, we know you, and we want to say to you that unless you evangelists and ministers stop your knocking at the liquor business we liquor men will have to go to the poorhouse." "All right," said the Gipsy, "when you go in all the rest of the inmates can come out." "Wine is the poison of dragons" (Deut. 32. 33).

Blondin and the Boy.—After one of his exploits the famous tight-rope walker noticed a lad gazing at him with amazement. Going up to the boy, he said, "You saw me carry that big man across; do you believe I could take you?" "Of course you could," replied the boy; "he was a big man, and I'm only a little chap." "Well, jump up, my lad," said Blondin, and suiting the action to the word, he bent down for the boy to climb up. "N—o—o, thank you," said the lad, and he was off as quickly as his feet could carry him. "Believe" occurs ninety-six times in John's Gospel. It is translated "commit" in 2. 24. hyp.

FOUR HEARTS;

OR, "MY SAVIOUR COULD AND WOULD."

~~~~~  
"He is able to save them to the uttermost that come unto God by Him" (Heb. vii. 25)  
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IF I could find the *oldest* heart,
That longest has withstood
The wooings of Almighty love,
My Saviour could and would
Forgive the awful life of sin,
And take the aged offender in,—
My Saviour could and would.

If I could find the *hardest* heart,
Receiving only good,
And yet returning only ill,
My Saviour could and would,
With one sweet glance of patient love,
The hardened rebel spirits move,—
My Saviour could and would.

If I could find the *coldest* heart,
And in its coldest mood,
A stone beneath the brooding wings,
My Saviour could and would
Put warmth into the icy thing,
And give it life and give it wing,—
My Saviour could and would.

If dark despair had sealed the tomb,
And like a sentry stood,
And cried, "Life is impossible!"
My Saviour could and would,—
He *could* give life for he has died;
He *would* give life, though all denied,—
My Saviour could and would.

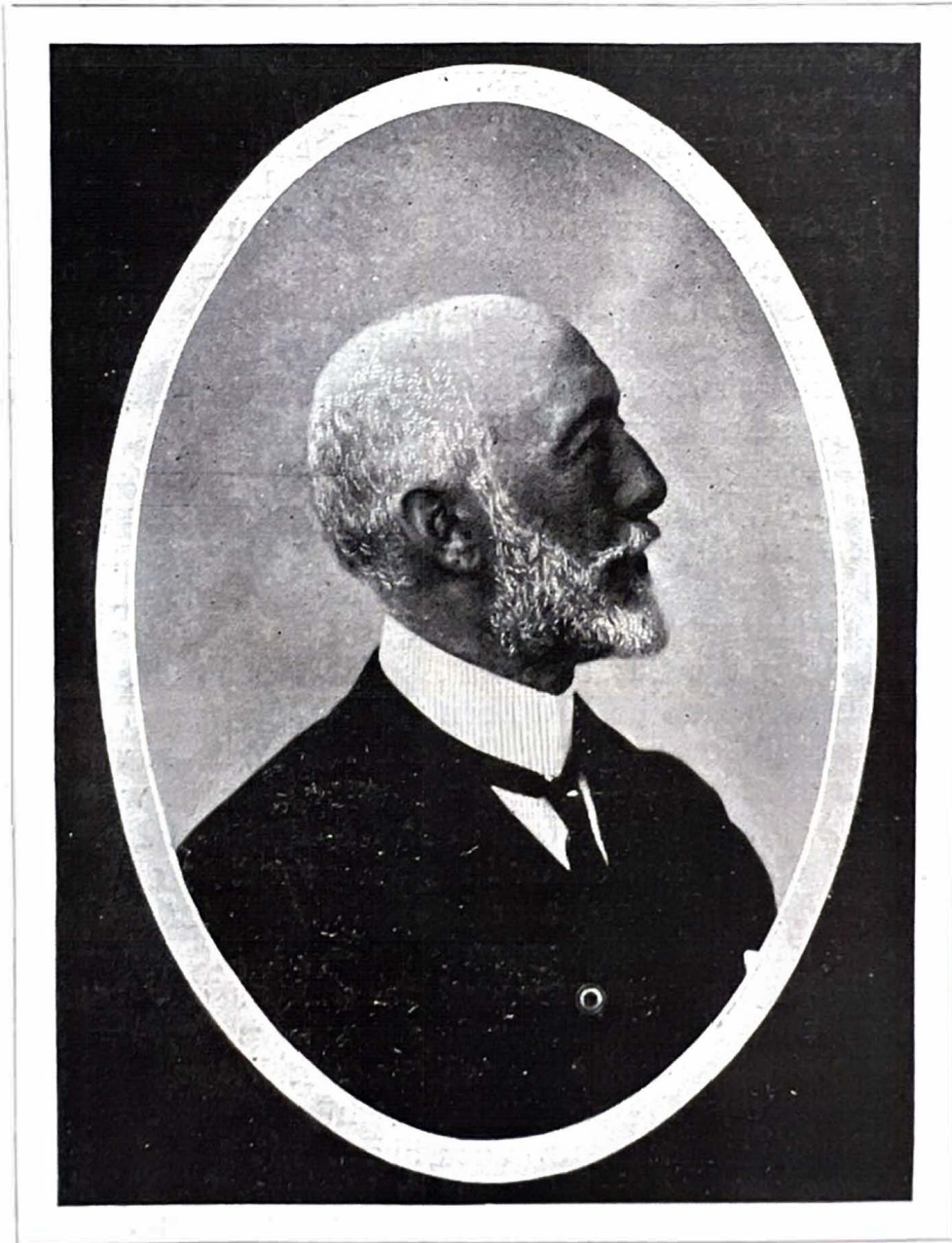
My heart is charmed to sing this song,
And if perchance it should
Prove music to a hopeless one,
My Saviour could and would
That hopeless one this hour forgive,
If but God's message he believe,—
My Saviour could and would.

W. L.

HATING SIN.

I HATE all sin, and desire to be made altogether like Thyself. It is the sweetest word in the Bible, "Sin shall not have dominion over you." Oh, then, that I might lie low in the dust—the lower the better—that Jesus' righteousness and Jesus' strength alone be admired!"

M'CHEYNE.



W. H. M'LAUGHLIN, of Belfast.

W. H. M'LAUGHLIN, Christian Business Gentleman.

WILLIAM HENRY M'LAUGHLIN, of Belfast, was called home on Lord's day morning, 18th July, in his seventieth year. Over a year ago Mr. M'Laughlin had a seizure, and since then has been in indifferent health. He had a genial disposition, and carried sunshine with him wherever he went. He lived a very active life, and a few items relating thereto may be of interest to many readers.

When his father died he was greatly crushed. Soon after the funeral, while walking in the garden one day, his sister took him by the arm and said, "William Henry, God is going to save you." After that he had talks with his sister regarding the way of salvation. He soon saw his own helplessness, and in distress cried out, "O God, I cannot do anything." It was then God stepped in and revealed His Son as the One who died for sinners, and thus the great change took place in his life. Forthwith he commenced to witness for Christ, and continued to do so throughout a very active life.

It is impossible to think of Mr. M'Laughlin apart from Victoria Hall, Belfast. For nearly fifty years he met with Christians in that city. He loved the simple mode of gathering after the apostolic example, and sought to impart these truths to others. He was ever ready to engage in service for his Saviour and Lord. Whilst adhering to those truths which he had been taught, he recognised the oneness of all God's children, and his large heart went out to the work of the Lord. He was a prominent worker in connection with the missions of Dr. Torrey and Dr. Chapman in Belfast, as well as in other branches of service. But Victoria Hall owed a great deal to the influence and ability of this beloved brother. Even during the months of his illness he often attended the Lord's day morning meeting, and though through physical infirmity compelled to remain seated continued to be helpful in the word which he spoke. He was at his best in giving a brief word on the Person and sufferings of Christ.

Few men were so well known in business in the city of Belfast as the deceased. He was head of the firm of M'Laughlin & Harvey, Ltd., Builders and Contractors. Early in life his father said to him, "My son, there are many people who advertise largely their goods up to

W. H. M'Laughlin, Christian Business Gentleman.

thousands of pounds a year. My advice to you is this: Use the money which might otherwise go in advertisements in extra quality of work and materials for the firm for which you happen to be working." At the end of his life Mr. M'Laughlin attributed his success in business to one thing, and that was prayer. In common with business men he had his trials, which involved heavy losses at times. Even in these circumstances he was enabled through grace to give thanks and in the end to praise God for His great deliverance.

A great lover of the Bible he was in the habit for nearly forty years of reading through the Word of God each year. God has promised honour to all those who honour Him, and our friend was a living example of the truth of this statement.

Through the inability of a preacher to speak on one occasion W. H. M'Laughlin was thrust into bearing public testimony. With his fine voice he was in his element preaching Christ in the open air, and in his early days he was much encouraged in this respect. On one occasion he was engaged in a large contract in a country town, and frequently was asked to help in an open-air testimony. This time the Market Square was being held by a man who was singing comic songs. With characteristic alertness Mr. M'Laughlin went up to the singer and offered him half a crown if he would let him speak to the crowd for twenty minutes. The bargain was accepted. After the crowd had listened to the old, old story some of them urged the singer to continue his performance, but the Gospel had gripped the man's heart so much that he refused to sing any more that night.

Being widely travelled Mr. M'Laughlin had many opportunities of testifying on board ship as well as in Canada, United States, South Africa, New Zealand, Australia, etc. He visited the Holy Land in company with Dr. A. T. Schofield.

When he took up residence in Macedon, near Belfast, he found an old farm-house and got part of this historic place (The Old Whitehouse) converted into a hall, and there commenced a Sunday evening service. The Lord has greatly blessed the work since carried on in this place.

As the Lord prospered him in temporal matters he was

W. H. M'Laughlin, Christian Business Gentleman.

faithful to his Master in this respect. The influence and teaching of George Muller with regard to systematic and proportionate giving caused him early in life to lay aside as the Lord enabled him. So that at the end of his life he was able to bear this testimony that he had never given away in any one year less than the preceding one. "There is that scattereth and yet increaseth" was verily true of this one, who was thereby enabled to help many a good cause and faithful servant.

It is not surprising to say that he had the happy knack of making friends, and in himself was an ideal host. Thus it came to pass that many of "the salt of the earth" enjoyed his hospitality.

It is worthy of note that three of his very oldest friends, viz., Rodger Luke, Jeremiah Meneely, and David Rea, each requested that he might speak at their funeral, and this he did. Now they are all at home with the Lord.

The remembrance of his cheery smile, tender sympathy, Christian character, will long remain with many of us, till with him, and countless more, we gather around the One who loved us, and gave Himself for us. J.S.

"DEEDS, NOT WORDS."

THE sun is silent ; it gives deeds, not words,
For blessing, and no voice of eloquence
Or song comes from it ; day by day it pours
Its mute vitality o'er earth ; and yet
That soundless sunbeam, in its gentleness,
Is the great power for motion and for life,
The strength of strength, resistless in its stillness,
Type of omnipotence, which silently
Rules heaven and earth. From that calm orb above
Comes down the fruitfulness of vale and hill ;
It clothes the mountains with their tranquil green ;
The rivers have in it their lustrous source ;
The sky drinks in its sapphire, and the sea
Smiles in its smile ; the forests own its touch ;
It weaves the rainbow with its cunning hand
A garland for the clouds ; out of the dark
Evoking light and beauty.

H. BONAR.

A LIFE-LONG WORKER.

BY the death of Lord Fisher, at the age of seventy-nine, the British Navy has lost one of its ablest admirals. His timely reorganisation and redistribution of the Navy are credited with having won the great war. His motto was, "Deeds, not words." We are afraid Lord Fisher was not always true to his motto, for sometimes he was blamed for speaking unadvisedly with his lips, but he was certainly a life-long worker. He was loyal to his king and country, and all his efforts were put forward for the protection of the nation of which he was a loyal subject.

As Christian workers we might well learn some helpful lessons from the lives of such men. Of this we are certain, talking is not always working. Unless we speak God's message with God's power we would be better not to speak at all. There are people born into the world with a remarkable fluency of expression, and they can without difficulty occupy the platform for thirty or forty minutes. But sometimes facility of speech, instead of being helpful, is very harmful. In short, what is wanted to-day are deeds, not words, less talk and more real work.

There are plenty of aspirants for the platform, but comparatively few who visit the widow and the fatherless, which by the Holy Spirit is designated as the purest religion (James 1. 27).

There is not the same rush to stand before a class of little children and tell them the story of Jesus and His love. We have no difficulty in knowing which service is more honouring to the Lord and will be most fruitful.

" Deeds of merit, as we thought them,
He will tell us were but sin;
Little acts we had forgotten
He will say were done for Him."

Lord Fisher did many great things, but he said with much melancholy not long before his death, "I meant to have done more." What a contrast to the greatest of all workers, the Lord Jesus Christ, who said, "I have finished the work which Thou gavest Me to do" (John 17. 4); or the great apostle of the Gentiles, who said, "I have fought a good fight; I have finished my course" (2 Tim. 4. 7).

God has given each of us "a work" to do and "a day" in which to do that work. It will be sad for us if "our day" ends and our night comes before our work for God is done. J.C.

ACTS AND FACTS.

6. **Dr. Guthrie** was pleading for his Ragged Schools when a man rose, and said, "You expect to make decent folks of those people? The very rags on which your feet step as you go along the street are better than they!" Filled with indignation the doctor waved a piece of note-paper before his audience, and said, "Is not this paper made out of those very rags? If the paper mill can make white paper out of cast-off rags, Jesus can transform the most unlovely into His blessed image, for 'Christ Jesus came into the world to save sinners'" (1 Tim. 1. 15).

7. **General M'Clellan**, America, when he had been appointed major-general of the Union-Army, wrote to his wife: "I do not feel any different from what I did yesterday. Indeed I have not yet donned my new uniform. I am sure that I am in command of the army, however, for the President's order to that effect now lies before me." It is exactly the same with us who are "justified by faith" (Rom. 5. 1). It is not a question of feeling but of fact.

8. **Edward Lloyd**, the famous tenor, once sang in a friend's house. At the conclusion of the song a clergyman, who was evidently unaware of the identity of the singer, approached him. "Really, sir," he remarked, "you should not waste your voice like this. We need another tenor in our choir, and I shall be happy to give you £30 a year. Think it over!" "The world knoweth us not" (1 John 3. 1).

9. **James Chalmers**, after long years of hardship and difficulty, said: "Recall the twenty-one years; give me back all its experience, give me its shipwrecks, give me its standings in the face of death, give it me surrounded with savages with spears and clubs, give it me back again with spears flying about me, with the club knocking me to the ground—give it me back, and I will still be your missionary!" "More than conquerors" (Rom. 8. 37).

10. **Herbert Spencer**, the great thinker, philosophised about himself, philosophised about this world, philosophised about everything; then in his dying moment asked that only one word might be cut on his tombstone, and that word, "*Infelicissimus*"—most unhappy. If our faith is not in a crucified, risen Christ, "then are we of all men most miserable" (1 Cor. 15. 19).

HANDFULS OF HELP.

Fervent.

1. Be . . . fervent in spirit, - - Rom. 12. 10, 11
2. Have fervent charity among yourselves, - 1 Peter 4. 8
3. Love one another . . . fervently, - - 1 Peter 1. 22
4. Always labouring fervently in prayer, Col. 4. 12; James 5. 16

One with the Father.

1. God gave His Son. Jesus gave Himself, John 3. 16; 10. 11
2. God so loved the world. Christ so loved the world, - - - 1 Tim. 2. 5, 6
3. I and My Father are One, - - - John 10. 30
4. I am in the Father, and the Father in Me, - John 14. 10
5. Thou, Father, art in Me, and I in Thee, - John 17. 21
6. As the Father knoweth Me, even so know I the Father, - - - - - John 10. 15
7. My Father worketh hitherto, and I work, - John 5. 17
8. As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will, - - - John 5. 21

At Home.

1. In My Father's house are many mansions, I go to prepare a place for you. I ascend unto My Father, and your Father. If I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also. And so shall we ever be with the Lord—
at home, - - - - - 1 Thess. 4. 17
2. Father, I will that they also . . . be with Me where I am, that they may behold My glory, - - - - - John 17. 24
3. We shall see Him as He is. For Christ . . . died for us, that . . . we should live together with Him—*at home,* - - - 1 Thess. 5. 9, 10

At home! ah, yes, at home!

How sweetly hang the words upon the lips of those
Who long to be for ever with the Lord *at home.*

At home to see His face;

At home to hear His voice;

At home in that transcendent blissfulness;

Feasting our eyes in glory, on Himself,

In the eternal rest of *home.*

I will see you again, and your heart shall rejoice (John 16 22).

MY LORD, AND MY GOD.

THIS adoring confession of the doubting disciple finds its counterpart in the language of the Psalmist, and will in the future be the exclamation with which the remnant people will greet their Messiah.

The Son Exalted (Psa. 2. 1-12). Made both Lord and Christ, the Man whom men despised and rejected; the Anointed concerning whom the people and the Gentiles said, "Break their bands in sunder." The Man whom they slew God hath highly exalted, thus giving testimony to His moral excellence, and to His Godhead. "Thou art My Son." "My Lord, sit Thou on My right hand."

The Highest Name (Psa. 110. 1-7). These words in which the mighty monarch, David, bows before his greater Son, reveal the majesty of the Lord. To that same Jesus the ransomed address themselves, and say, "Thy throne, O God, is for ever and ever." God has set Him over all principality and might and power; His is the name above every name, all things are under His feet (Eph. 1. 23).

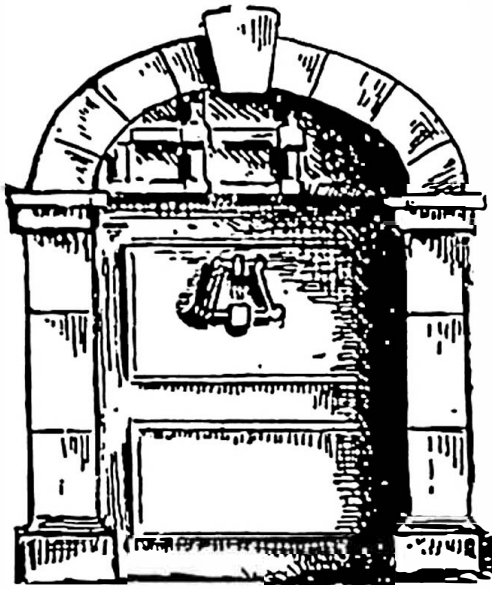
Lord of All (Phil. 2. 8-11). Joseph raised from the prison and seated on Pharaoh's throne exercised this authority. "Without thee shall not man lift up his hand" (Gen. 41. 42). And the Lord in ascended glory has been given this power. "To them every knee shall bow, and every tongue confess" that He is Lord. God by Him shall judge the world (Acts 17. 31). To Him shall every man be made manifest. In Him all things shall be headed up (Eph. 1.10).

The Saint's Attitude (Phil. 3. 1-11). The honour He bears, He bears for us. We are His purchased possession (1 Cor. 6. 20), bought with His precious blood. We are His bride for whom He gave Himself (Eph. 5. 15). We are His captives, led in triumph in Christ (2 Cor. 2. 14), of whom He says, "I and the children whom God has given Me" (Heb. 2. 13). Every band broken, every earthly distinction destroyed, Christ all in all. Surely the language of our hearts shall be, "He must increase."

The Saint's Response (John 20. 24-31). The evidence of our senses is far too frequently made the test of our faith. To touch and see then believe is the tendency of the human heart. Let it not be so with the Christian. He is in Christ, and Christ is revealed in him, a revelation which should, in the continual exercise of faith, keep him ever in the same attitude as Thomas before the Lord.

J. II.

THREE REMARKABLE KNOCKS.



A MODEL KNOCKER fixed on a piece of wood or on a small door. *Knock* for silence, then ask to count *knocks*, three times will indicate a lesson on three *knocks* of the Bible.

I. A Knock that is Never in Vain. Boy reads Matthew 7. 7. “*Ask*, and it shall be given you; *seek*, and ye shall find; *knock*, and it shall be opened unto you.” Some doors we have seen have a notice, “NO HAWKERS, NO CIRCULARS.” No use knocking

at that door. Some homes we know have a welcome for almost every one who knocks. But to all who humbly knock at this great Door of Salvation the promise is, “it *shall* be opened.” Note salvation is in the entering, not in the knocking. Many remain “not far” from the door, but do not step inside.

II. A Knock that is Often in Vain. Girl reads Revelation 3. 20. “Behold, I stand at the door, and *knock*; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.” Holman Hunt’s famous picture depicts the Lord of Glory outside the door knocking and waiting for admission. The door has no handle, for as the painter explained *the latch is inside*. The one inside “hears” and “opens.” The One outside “comes in” and “supps” with the opener. (*Make a definite appeal to all to say, “Come into MY heart, Lord Jesus, there is room in MY heart for Thee.”*)

III. A Knock that is Always in Vain. Listen while I read about that sad knock. Luke 13. 25. “When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to *knock* at the door, saying, Lord, Lord, open to us; and He shall answer and say unto you, I know you not.” To-day the door of mercy is open wide, and “whosoever will may come” (Rev. 22. 17). To-morrow that door may be closed, and closed for ever. Instead the response will be, “TOO LATE, TOO LATE, ye cannot enter now.” Close with a clear note, “COME NOW.”

HYP.

HEZEKIAH'S GRAVE MISTAKE.

READ 2 Chron. 32. 24-33. LEARN 1 Cor. 4. 7. HINTS, Warning words, Dent. 8. 10-18; examples: Nebuchadnezzar, Dan. 4. 30-33; Uzziah, 2 Chron. 26. 16; promise, Isaiah 66. 2, James 4. 6.

MAN at his best is only man, and the history of good King Hezekiah is proof that human nature is liable to fail.

Hezekiah's Prosperity. "He was magnified in the sight of all nations" (v. 23). God had so signally prospered King Hezekiah that the nations around recognised his prosperity. It takes a steady hand to carry a full cup, and when men have wealth they think they can do without God. He is foolish who trusts in gold instead of God.

God's Corrective. "In those days Hezekiah was sick" (v. 24). God is so interested in the welfare of His people that He frequently prevents and corrects their waywardness by sending affliction. Hezekiah had attributed his success to his own efforts, whereas his prosperity was due solely to the power of God. He was not prepared to die, and in answer to his prayer God graciously granted him extension of life. There are many to-day like Hezekiah who are not prepared to die. The word to all such is, "Prepare to meet God" (Amos 4. 12).

Hezekiah's Unbelief. "The Lord gave him a sign" (v. 24). Hezekiah was unprepared to trust the bare Word of the Lord alone, and so he asked for a sign. God granted his request. The dial came back by ten degrees. It is difficult to get men to trust the Word of God and the work of Christ alone for salvation. Nothing else will save; nothing more is required (Acts 13. 38).

Hezekiah's Failure. "Howbeit . . . God left him to try him" (v. 31). The King of Babylon, hearing of Hezekiah's sickness and recovery, sent ambassadors with complimentary letters and presents. Hezekiah was evidently flattered, and returned the compliments of the heathen king by showing the ambassadors all the treasures of the house of the Lord, and spoke of them as "my house" and "my treasures." He glorified himself instead of the Lord. In Hezekiah we see the depravity of the human heart, and yet throughout the grace of God is magnified.

Illustration. George Whitfield preached so many times from the text, "Ye must be born again," that one of his congregation said to him, "Why do ye preach so often from that text?" He quickly replied, "Because ye must be born again." Hezekiah's failure proves that every man needs to be born from above (John 3. 7).

AN EVIL KING.

READ 2 Chron. 33. 1-17. LEARN Isaiah 55. 7. HINTS, examples: Thief, Luke 23. 43; Saul, 1 Tim. 1-15; jailer, Acts 16. 34; promise, Isaiah 1. 18.

GRACE does not run in the blood, and the fact that a father is godly is no guarantee that his son will be loyal to the claims of God. Manasseh was the bad son of a good father.

A Great Sinner. "Manasseh did that which was evil" (v. 2). Only twelve years of age when he began to reign Manasseh early came under the influence of ungodly men. He soon developed a decidedly evil character. All that good Hezekiah did Manasseh undid. The ruined altars of Baal he reared again, the groves of Ahab he restored, and all the host of Heaven he worshipped. He actually set up a carved idol in God's temple. He was a sinner of the deepest dye, and yet on such God had mercy (Rom. 5. 20).

A Timely Warning. "The Lord spake to Manasseh" (v. 10). He would not listen to the warning words of the Lord. If he had hearkened God would have pardoned. The word of grace having failed, the sword of justice fell on the people. The Assyrian host descended and captured Manasseh, who was bound in fetters and carried to prison in Babylon. There are many to-day refusing to listen to the winning and warning note of the Gospel, and upon whom the sword of justice must fall.

A Humble Repentance. "In affliction he besought the Lord" (v. 12). What the Word of God did not effect the justice of God accomplished. Manasseh repented and turned to the Lord. God's power was seen in humbling Manasseh, and His grace was manifested in answering his prayer. It is a law in God's kingdom that the man who humbles himself God exalts, and so God brought Manasseh again to Jerusalem (Luke 15. 7, 10).

A Real Conversion. "He took away the strange gods" (v. 15). Manasseh proved the reality of his conversion by at once commencing to undo the evil he had done. He put away the idols and the altars; he repaired God's altar, and offered peace and thankofferings to the true God, who had been so gracious to him. The Christian's action, as well as his words, should testify as to whose side he is on.

Illustration. A poor, wretched woman heard Whitfield say that Jesus Christ would receive the "devil's cast-aways," and feeling that she was one of them, accepted Christ as her Saviour, and proved the reality of her conversion by living a faithful life.

GOOD KING JOSIAH.

READ 2 Chron. 34. 1-13. LEARN Eccles. 12. 1. HINTS, Early piety; Samuel, 1 Sam. 3; Timothy, 2 Tim. 3. 15; Jesus, Luke 2. 49.

JOSIAH seems very early to have come under godly influence. Josiah was doubtless raised by God to deliver His people from their idolatry. In this he is a type of our Saviour.

An Early Conversion. "While he was yet young he began to seek after God" (v. 3). The most of God's spiritual giants were converted in youth. The majority of conversions take place before the age of sixteen. What an encouragement to parents and Sunday school teachers! On the other hand, what a warning to all who are putting off the question of their salvation to advanced life.

A Straight Course. "He declined neither to the right hand nor to the left" (v. 2). As a young man he had doubtless many temptations, but he resolutely refused to be turned aside from the great purpose of his life. Josiah is an apt type of the Lord Jesus, who came into the world to do His Father's will. With the cross full in view He said, "Not My will, but Thine be done." It is blessed to remember that the doing of the Father's will brought salvation to man (John 17. 4).

A Destructive Work. "They brake down the altars of Baalim" (v. 4). By a strong arm and set purpose the altars, the images, and the groves were attacked and destroyed. The Lord Jesus came into the world to destroy the works of the devil, and having vanquished Satan on the Cross, He saves those who trust Him not only from sin's penalty, but from Satan's power (2 Cor. 1. 10).

A Restored House. "He sent . . . to repair the house of the Lord" (v. 8). The Lord's house was in a grievous state. It had not only been neglected, but "destroyed," and that by those who should have honoured and preserved it (v. 11). There can be no true prosperity where the worship of the Lord has not its proper place. "God first" is the divine order, which if followed will bring satisfaction here and glory hereafter (Luke 12. 31).

Illustration. A little boy once asked his unconverted father, "Father, why don't you do as Uncle Hugh does?" "How does he do, my son?" "He prays in his family," was the reply. The remark went to the father's heart, and he did not rest until he found peace through trusting the Saviour.

GOD'S BOOK RECOVERED.

READ 2 Chron. 34. 14-28. LEARN John 5. 39. HINTS, A saving Book, 2 Tim. 3.15; sweet, Psa. 119. 103; illuminating, Psa. 119. 105; everlasting, Luke 21. 33.

It has been said that if a copy of the Scriptures could be put into and read in every family a mightier change would take place than could be effected by all the diplomacy of statesmen or the projected revolutions of patriots.

The Neglected Book "Hilkiah found a book of the law" (v. 14). The oracles of God were entrusted to Israel as a precious heritage. They had been the joy and glory of their fathers, but evil ways and God's law cannot exist together, so the Book of Law was unread and forgotten. It may be so in the present day; the Bible may be in the house and yet lost in the truest sense of the word. To neglect the Bible will mean eternal loss.

The Reading of the Law. "When the king heard the words . . . he rent his clothes" (v. 19). Hilkiah, the priest, found the precious roll of the law long ago lost, and Shaphan, the king's secretary, read it to the king. The effect on Josiah's conscience was striking. The reading of God's law convinced the king that their case was desperate. God's law has a similar effect on the soul to-day, for "by the law is the knowledge of sin." His righteous law condemns, but His boundless grace saves to the uttermost (Rom. 3. 20).

The Convicted King. "Go, inquire of the Lord for me" (v. 21). Recognising that judgment must inevitably follow sin, Josiah seeks unto the Lord for mercy on a guilty people. Josiah knew full well that all help and pardon must come from God. So it is with the salvation of the soul. Christ must save, and Him alone (Luke 18. 13, 14).

A Pardoning God. "I have even heard thee also, saith the Lord" (v. 27). A woman named Huldah, in humble rank, had the Word of the Lord for them, which was in keeping with the dispensation. Sin must be judged, God's Word must be justified and would be fulfilled, yet in the midst of this Josiah finds his penitence acknowledged and mercy extended. God's righteous claims having been satisfied in the death of His Son, God can be just and yet save the sinner (Rom. 3. 26).

Illustration. During Mr. Moody's work in Chicago, in 1876, he had the words, "God is Love," put into gas jets over the platform. One evening a drunken man came in, and seeing the words of truth in fire, he was led to Christ.

JESUS, THE TRUE FRIEND.

READ John 11. 1-17. LEARN John 11. 4. HINTS, A friend indeed, Prov. 18. 24; greatest friendship, John 15. 13; evil friendship, James 4. 4.

THE Christian has in the Lord Jesus a Friend who is with him at all times; not only when circumstances are bright, but when troubles come He is a Friend that sticketh closer than a brother.

An Afflicted Family. "A certain man was sick, named Lazarus" (v. 1). The godly home at Bethany was one which the Lord loved to visit. The home consisted of Lazarus and his two sisters, Martha and Mary. There is no home, however godly, exempt from trouble, and sickness entered this family. Sometimes afflictions prove our greatest blessings, and so it was in this case (2 Cor. 4. 17).

An Urgent Message. "He whom Thou lovest is sick" (v. 3). This is the highest form of prayer. These sisters did not dictate to the Saviour; they merely told Him their need. Their faith in Him was such that they believed if He knew their need He would meet it. They had had many expressions of His love, but none so great as we have had in the Cross work of our Saviour (John 15. 15).

The Delayed Answer. "When Jesus heard . . . He abode two days still" (v. 6). Although Jesus loved Martha and Mary He abode two days after receiving the message. God's delays are not denials. True love always seeks the highest good of the loved, although it may sometimes seem to act contrary to this. Who would have thought that the Father loved the Son when fasting in the wilderness, when weary at the well, when in Gethsemane, or at Pilate's bar, and on the Cross? Yet we know that God's love to Jesus and to us planned that path (John 3. 35).

The Father's Will. "Let us go into Judea again" (v. 7). The Lord would return to the place where He had so shortly escaped the fury of the Jews. The disciples remonstrated, pointing out that it meant death to go there. Jesus knew the danger, but it was His Father's will, and He came into the world to do it. He also knew that resurrection could only be at the cost of His own death.

Illustration. A Christian girl who was dying said, "I have little to relate as to my experience. I have been much tried and tempted, but in my hour of weakness this is my sheet anchor—Christ has said, 'Him that cometh to Me I will in no wise cast out' (John 6. 37). I know I came to Him by faith, and He is as good as His Word."

TALES WORTH TELLING.

Too Well Dressed.—A worldly woman was objecting to a godly mother on the way she had brought up her children. "Your children will never be able to take their place in the world." "No," was the reply, "they are too well dressed for that." "I cannot come down" (Neh. 6. 3). "Bring them up in the nurture . . . of the Lord."

Where God Is.—An infidel orator in Hyde Park was shouting out to the people around him, "There is no God! I can prove there is no God!" Two wounded soldiers from the trenches listened to him for a time, then one said loudly, "We can believe there is no God in London; but we know there is a God in the trenches." "The carnal mind is enmity against God" (Rom. 8. 7; 9. 20).

Restricted to the Ocean.—"Are you still giving them the Bible?" inquired one servant of Christ of another, as he sympathetically asked how the work of the Lord was prospering in his hands. "Yes," was the prompt reply, "I have nothing else to give." Whereupon another friend chimed in, "Ah, that reminds me of the parable of the old mother herring saying to a young one, 'Remember, child, you are restricted to the ocean.'" "I will show thee what is noted in the Scriptures of Truth" (Dan. 10. 21). "All Scripture is profitable" (2 Tim. 3. 16).

Being Carried.—Henry Moorhouse, when engaged in a work that seemed to call upon him for a more than usual exercise of faith, received what seems like a most tender answer from God. His little daughter, who was a paralytic, was sitting in her chair as he entered the house with a package in his hand for his wife. Going up to her and kissing her, he asked, "Where is mother?" "Mother is upstairs." "Well, I have a package for her." "Let me carry the package to mother." "Why, Minnie, dear, how can you carry the package? You cannot carry yourself." With a smile on her face, Minnie said, "Oh, no, papa; but you give me the package, and I will carry the package, and you will carry me." Taking her up in his arms, he carried her upstairs—little Minnie and the package too. And then it came to him that this was just his position in the work in which he was engaged. He was carrying his burden, but was not God carrying him? "Cost" (Psa. 55. 21). "Carry" (Isa. 46. 4).

ACTS AND FACTS.

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

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

13. **Lord Lister**.—When King Edward VII. shook hands with the great surgeon after the operation of 1902, he said, "Lord Lister, I know well that if it had not been for you and your work I should not have been here to-day." How many rescued from "so great a death" (2 Cor. 1. 10) and planted on the golden strand will say the same of our Lord Jesus Christ.

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

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

AN INDIAN'S PRAYER.

“O GOD, let not the good words we have this day heard be like the fine clothes we have been wearing, soon to be taken off, folded up, and hidden in a box till another Sabbath comes round. Rather let Thy truth be like the tattoo on our bodies, ineffaceable until death.”



Miss EMILY TROTTER, Author and Christian Worker.

WOMEN'S WORK FOR WOMEN.

IT is now some time since the Lord took to Himself one loved of many, Miss EMILY TROTTER, after long years of faithful service and God-honouring testimony, and we feel that some details of her life and work may inspire others to live and labour for Christ. We quote from Miss Lilius Trotter.

My sister was the sixth child of Alexander Trotter, of Dreghorn, Edinburgh, and cousin of the well-known Captain Trotter of High Barnet.

Her early years were not of the most joyous. Her first recollection was that of being lifted, a tiny child, upon the bed when the young mother lay dying, to receive her last kiss, and then the group of brothers and sisters, the eldest only ten, were left without her shelter.

Their education was undertaken by a stern Scotch governess, a strong Calvinist, who brought them up on the highest standard of morality, the terrors of judgment hanging over them if they failed.

The grace of God soon began striving, she was deeply convicted of sin and danger, and at nine years of age she came to Christ Jesus as her Refuge. In her early days she began to take Bible classes at a neighbouring Charity School and the Cripples' Home, later amongst the rough boys of the Shoeblocks' Brigade.

When the old home was given up new work opened amongst the business girls of the neighbourhood. "At Homes" were started for the "first hands" and others in upper-class establishments who were not easily got to attend institutes. These were followed by drawing-room meetings, and in more than one west end house a real breath of God's Spirit came, and one after another of these girls yielded to Christ's claim on spirit, soul, and body.

It was in "the seventies" that the fuller revelation of Jesus Christ in His matchless beauty came to His servant. It was this personal glowing love to a personal Christ that became the keynote of her life and its ministry, a keynote which carries power as none other in setting souls around vibrating. Not only in London, but out in the dark places of the earth there are those whose inspiration of love to the Crucified had its first kindling through the flame that radiated her heart.

Gradually the drawing power that had laid hold of her

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being found its counterpart in a new detachment for God's service. The links with home and its comforts loosened; first week-ends, and soon the intervening days and nights were passed in small rooms in Kilburn, thus being able to give time and strength to classes in Maida Vale and to the women and girls in connection with Kilburn Hall. The expanding work soon called for houseroom where she would be accessible to the many who turned to her for counsel and help, while to the close of her long life the family links held sweet and strong as ever.

About this time came God's gift of a fellow-worker in Miss Clara Martin. Years of unbroken "labouring together" followed, striving over the winning and the building up of souls from the Sunday Bible Class, the Mothers' Meeting, and all others from far and near with whom she came in touch.

With reference to other friendships, Miss Selina Saunders writes: It was through Miss Inez Cookson, Miss Trotter's fellow-worker, who asked me to spend a week-end with them that I first knew Miss Trotter, and that meeting I have never forgotten. Her sweet face, so full of peace, made me think of the verse, "A lily among thorns," for here she and her friend lived and laboured for the women and girls of Cambridge Hall. They were wonderful women in their unswerving devotion and loyalty to their LORD. They had no thought of ever doing anything but His will. That dominated their lives. In 1883 her friend, Miss Martin, came to live with her, and for over thirty years loved her, watched over, and shielded her in a way past telling. A call to Blackburn for Miss Trotter and Miss Martin filled up seven years there with busy work. They held classes and cottage meetings almost daily with much of God's blessing; while in Kilburn, Miss Cookson, with her fellow-worker, Miss Lamb, watched over the growing work there.

I knew these four dear friends well, their home was a "lodge in the wilderness," a place of refreshment for soul and body, a retreat for holy and wise counsel in times of difficulty, where unfailing sympathy and love were always found. Miss Trotter, so strong and wise, and yet so tender; Miss Martin, with an unselfish sympathy rarely met with; Miss Cookson, with her one purpose to do her

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Lord's will and work; and Miss Lamb, ready at all times to do any thing for anyone "for Jesus' sake," without one thought of self. They are all gone now, but their example and love have been an inspiration to many and a revelation of "what manner of persons we ought to be."

One of Miss Trotter's works was the bringing out of a new year's message which for many years was greatly valued by Christians at home and abroad. Several of these messages, such as "Watchers' Eyes," "The Spirit Lamp," were printed in booklet form. Several papers from her pen cheered many readers of *The Witness*.

In loneliness and weakness were her last years spent, yet in spite of failing health she loved still to convene her various meetings for women in her home, though rarely able to speak herself. Her bright cheerfulness was ever present for the increase of suffering meant only the perfecting of patience.

All that earthly care and love could do was lavished on her by her little household, but in 1919 it became evident that her strength was giving out; what remained still went in the effort to be present with her beloved people, and after two or three days of semi-consciousness, 14th December, 1919, brought her glad awakening in Christ's presence at the age of 76

Many women mourn her loss. May all sisters who read this record be stirred up to "imitate" her unselfish love and wholehearted devotion to her Lord.

M. DENHAM SMITH.

SPEAK WELL OF ANOTHER.

RESIST the temptation of circulating ill reports. Spread them not at all.

If you cannot speak well of another, at least do not speak ill of him.

Never speak ill of another behind his back. Why should you consider his character of less value than your own?

Speak of others as you would were they present. Speak as a friend of him who is absent, and cannot speak for himself.

Consider yourself the guardian of the character of those

Speak Well of Another.

who may be absent, as you would wish others to guard your character in your absence.

Whenever it may be needful to mention anything to the disadvantage of another, let it be done with truthfulness, tenderness, humility, and with the recollection of how much has been forgiven thee.

Live as in God's sight, mindful of thy position as a child of God, and as a servant of Jesus. Meditate on His Word; pray always. Then we shall know when to close and when to open the lips; when to listen; and how to behave if wrongfully accused.

"I am resolved," writes Bishop Beveridge, "by the grace of God, to speak of other men's sins only before their faces, and of their virtues only behind their backs."

FACE YOUR TROUBLE.

"I HAD ploughed around a rock in one of my fields for five years," said a farmer, "and I had broken a mowing machine knife against it, besides losing the use of the ground in which it lay, all because I supposed it was such a large rock that it would take too much time and labour to remove it. But to-day, when I began to plough for corn, I thought that by and by I might break my cultivator against that rock; so I took a crowbar intending to poke round it and find out its size once for all. And it was one of the surprises of my life to find that it was little more than two feet long. It was standing on its edge, and so light that I could lift it into the wagon without help."

"The first time you really faced your trouble you conquered it," I replied aloud, but continued to enlarge upon the subject all to myself; for I do believe that before we pray, or, better, while we pray, we should look our troubles straight in the face.

We shiver and shake and shrink, and sometimes do not dare to pray about a trouble because it makes it seem so real, not even knowing what we wish the Lord to do about it, when if we would face the trouble and call it by its name, one-half of its terror would be gone.

The trouble that lies down with us at night, and confronts us on first waking in the morning, is not the trouble that we have faced, but the trouble we do not know.

SUNSET ON CARRICK SHORE.

THE sea was calm, the setting sun
In splendour all untold
Had thrown a bridge across the deep
That shone like burnished gold.

“Oh, this,” I said, “must be the path
That angel feet have trod;
Oh, this must be the shining way
That leadeth up to God!”

Thus soared my childhood’s fancy
Above the silent sea;
’Twas long ago, as you must know,
When Time was young with me.

But now once more, from Arran shore,
There gleams that shaft of light
Which met my gaze in bygone days,
And held my raptured sight.

And when my latest sun goes down
Beyond life’s fitful sea,
May mine, through grace abounding,
A golden sunset be.

Then, oh, how near shall be the path
That angel feet have trod,
And bright as day the shining way
That leadeth up to God.

WILLIAM SHAW.

CAPTAIN HAMMOND—THE BRAVE BOY.

THREE little English boys were once amusing themselves together in a wood-lodge one summer afternoon. Suddenly one of them looked grave, and left off playing. “I have forgotten something,” he said. “I forgot to say my prayers this morning; you must wait for me.” He went quietly into a corner of the place they were in, knelt down, and reverently repeated his morning prayer. Then he returned to the others. This brave boy grew up to be a brave man. He was the noted Captain Hammond. He was a faithful servant to his earthly sovereign, but, better still, a good soldier of Jesus Christ; never ashamed of His service.—B-V.

ACTS AND FACTS.

16. **Mrs. Pearsall Smith**, the author of "The Christian's Secret of a Happy Life," was once approached by a lady who had an only child, who said, "I do not care to pray 'Thy will be done,' because I am afraid God will take away my little boy, or will send me some other heavy trial." To which Mrs. Smith replied, "Supposing your child should come to you some morning, saying, 'I want to be and do just what you desire to-day,' would you say to yourself, 'Now is my opportunity to make this child do all the disagreeable duties I want done. I will just take advantage of his willingness to please me by cutting off his pleasures to-day and keeping him at hard discipline?'" "No, no," said the mother, "I would give him the best day I could possibly plan." "And can you think," said Mrs. Smith, "that God is less just and loving than you?" (Matt. 6. 32).

17. **Charles Garrett** said: "I was at a railway station with a friend, and looking at a couple of engines. As we were talking the engine-driver came up, and I remarked, 'We have just been admiring the engines; very splendid ones they are. I should think they are just alike.' The man looked at me significantly. 'Yes, they are much alike outside; but that one there has no fire burning, and it cannot even move itself; but this one here has the fire burning and the steam up, and I am just going to jump upon it, and you will see it run away with the whole train behind it.' Well, I thought, there is just that difference between the formalist and the true Christian" (Matt. 25. 10).

18. **Sir Robert Ball** says the microscope teaches us that there are animals so wonderfully minute that if a thousand of them were ranked abreast they could easily swim, without being thrown out of order, through the eye of the finest cambric needle ever made. "Yet each of the minute creatures is a highly organised number of particles, capable of moving about, of finding and devouring food, and of behaving in all respects as becomes an animal as distinguished from a fragment of unorganised matter." The human mind is utterly incapable of realising the structure of these little creatures, and of fully appreciating their marvellous adaptation to the life they are destined to lead. "Who hath created these things?" (Isa. 40. 26).

HANDFULS OF HELP.

Points About Prayer.

1. Men ought always to pray. Always, with all prayer and supplication . . . watching thereunto with all perseverance and supplication, - - - - - Luke 18. 1
Eph. 6. 18
2. Always labouring fervently . . . in prayer, - Col. 4. 12
3. Continuing instant in prayer; night and day praying exceedingly, - - - Col. 4. 2; 1 Thess. 3. 10
4. The eyes of the Lord are over the righteous; and His ears are open unto their prayers, 1 Peter 3. 12

Able and Faithful.

1. God is able to do exceeding abundantly, above all that we ask or think, - - Eph. 3. 20
2. Faithful is He . . . who also will do it, - 1 Thess. 5. 24

Walk Worthy.

1. Walk worthy of the vocation wherewith ye are called, - - - - - Eph. 4. 1
2. Walk worthy of the Lord unto all pleasing, - Col. 1. 10
3. Walk worthy of God, who hath called you unto His kingdom and to glory, - - 1 Thess. 2. 12

Fitly Framed Together (Ephes. 2. 21).

1. The whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part; maketh increase . . . unto the edifying of itself in love. Holding the *Head* from which all the body by joints and bands, having nourishment ministered; and knit together, increaseth with the increase of God, - - - - - Eph. 4. 16
Col. 2. 19
2. Being knit together in love, - - - - - Col. 2. 2
3. Having fervent love one toward another, - 1 Peter 1. 22
4. Being of one accord; of one mind; each esteeming the other better than themselves, - - - - - Phil. 2. 2, 3
5. Keeping the unity of the Spirit in the bond of peace, - - - - - Eph. 4. 3
6. Putting on charity, which is the bond of perfectness. Complete in Him, - - - - - Col. 3. 14
Col. 2. 10

ALPHA AND OMEGA.

THIS title of our Lord is confined to the Revelation, but it is four times mentioned in that book, and is accompanied with one or other of the following phrases, "The beginning and the ending." "The first and the last" (Rev. 1. 8-11; 21. 6; and 22. 13).

From the beginning (Col. 1. 13-19). The emphasis on the title is towards the future, but it also declares His eternal Godhead. The Master on whose bosom John had leant; the Servant who had said in his hearing "I came not to do Mine own will," was none other than He whose going forth had been of old from everlasting. By whom and for whom all things were created.

To Everlasting (Rev. 1. 4-8). God's eternal purposes of grace and love centred in Him from before the foundation of the world. The purposes of God concerning this universe, and worlds which yet shall be still centred in Him. Into His hands the sealed book of government and judgment is about to be given. His name declares not only that He began, but it is also the surety that He will complete the work of mercy, justice, and judgment.

The Author of Salvation (Heb. 5. 1-14). The Ancient of Days is also the "Man of Sorrows," and as such He stands in relationship to the believer as the "Author and Finisher of his faith." The Lion of the tribe of Judah is "A Lamb as it had been slain, and the Saviour in whom we trust is "Jesus Christ, the same yesterday, to-day, and for ever." (Heb. 13. 10). The Cross is the boundary line between two eternities. It is on account of the work accomplished there; myriads in Heaven and on earth proclaim "He is worthy."

The Kinsman Redeemer (Heb. 2. 6-18). If the Cross provided a way by which many sons might be brought to glory it also proclaimed the Lord as the Kinsman Redeemer. Not only has that death paid the redemption price of the believer, but through it the Lord will yet make glorious the inheritance for which He died. The groaning creation shall yet enjoy the liberty of the sons of God. Eden shall be restored, and the tree of life shall give its leaves for the healing of the nation. He shall avenge as well as redeem, and the Revelation is the unfolding of the final overthrow of the enemies of God and His Christ, for He shall not fail until He can say "It is done."

THE POINT WHICH PUZZLED PILATE.

A BLACKBOARD OR CARD ACROSTIC LESSON.

**PUZZLE
INTENTION
LOVE
ATTEMPT
TRIAL
END - - -**

PILATE is a Bible character seldom taken up, yet his life has lessons for us all. Read Matthew 27. 13-26. Point out **Pilate's Puzzle** or Problem, which *is* or will be the great question for each one of us. "What shall I do then with Jesus, who is called Christ?" (v. 22). Explain how it is not a question of character, creed, or other *thing* but of a *person*—What shall I do with **HIM**?

Pilate's Intention. Read Acts 3. 13. "When he was *determined* to let Him go." He never meant to crucify Christ, but he did it. Good intentions only pave the way to a lost Eternity.

Pilate's Love had to be centred on Caesar or Christ. "If thou let this Man go, thou art not Caesar's friend" (John 19. 12). At all costs he must show his love to his Superior, so "When Pilate heard *that saying* he brought Jesus forth" (v. 13). Do you *love* Christ or Satan, this life, or the life to come?

Pilate's Attempt to get out of the difficulty. He offered them "whomsoever *they* desired" (Mark 15. 6). But that did not release him from his responsibility. Blaming others does not clear us. "Every one of us must give account of *himself* to God" (Rom. 14. 12).

Pilate's Trial. "What evil hath He done?" (v. 23). The judge was on *his* trial. Would he stand for good or evil? Alas, pomp, power, and peace conquered, and "he released *Barabbas* unto them" (v. 26). Each of us is on trial to-day! Is it B or C—Barabbas or Christ—Satan or Saviour—this world or the next?

Pilate's End. In the solemn words of John 19. 22, "What I have written, *I have written*," he declared his doom. **DECISION—DEFINITENESS—DOOM** mark the end of one so near Christ then, so far off to-day and for ever.

JOSIAH KEEPS THE PASSOVER.

READ 2 Chronicles 35. 1-19. LEARN Isaiah 8. 20. HINTS, Instituted, Exodus 12; observed, Joshua 5. 10, 2 Chron. 30. 15, Ezra 6. 19, Luke 22; fulfilled, 1 Cor. 5. 7.

THE Bible always leads in the right direction. The finding and reading of God's law in Josiah's day brought about much good.

A Foundation Truth. "Josiah kept the passover" (v. 1). The reading of the law led Josiah and the people to celebrate the Passover Feast. This was a foundation truth. God's law spoke of His righteous anger against sin; it also told how God had only one means of deliverance from the penalty of sin, namely, the blood of the paschal lamb (1 John 1. 7).

A Prompt Obedience. "In the eighteenth year . . . was this passover kept" (v. 19). In the same year as he learned from God's law about the passover he kept it. There was no delay; he promptly obeyed the command of the Lord. Delays are dangerous, and especially when the soul's salvation is in question. God's time is NOW.

An Abundant Provision. "Josiah gave to the people of the flock" (v. 7). Multitudes of the people were poor and had to be provided with the means for the commemoration of the passover. The king and his princes gave lambs, kids, and bullocks by the thousand, so that there was ample for all. Just as in Josiah's day provision was made for the poorest, so in the sacrifice of Christ salvation has been brought within the reach of all.

A Unique Passover. "There was no passover like to that" (v. 18). Loyalty of heart and strict adherence to the order contained in God's law made this passover unique in its celebration. When the heart is right with God there will be no difficulty in obeying His Word. Faith in Christ's sacrifice brings peace to the soul; whilst obedience to God's Word makes a godly walk (v. 26).

Illustration. An Indian Christian recently converted asked Bishop Whipple to give him two single one-dollar bills for a two-dollar note. "Why?" asked the Bishop. He said, "One dollar for me to give to Jesus, and one dollar for my wife to give." Being all the Indian possessed the Bishop was about to suggest it was too much, when another Indian Christian close by said, "It might be too much for a white man to give, but not too much for an Indian who has heard this year for the first time of the love of Jesus."

BURNING THE BIBLE.

READ Jeremiah 36. 9-24. LEARN John 8. 47. HINTS, Bible haters, 1 Kings 22, John 17. 14; reason, John 3. 20.

WICKED men in all ages have tried to get rid of the Bible. They are against God's Word because it condemns their sin.

The Lord's Warning. "Take thee a roll of a book" (v. 2). Jehoiakim was the son of Josiah. He was the bad son of a good father, and "did evil in the sight of the Lord." God's righteous judgment must punish sin, but before the stroke of judgment falls He graciously warns the people. Jeremiah was to write in a book all the evil that would happen to them if they repented not. Unless sinners listen to God's Gospel to-day they will perish.

The Word Read. "Read the words . . . in the ears of the people" (v. 6). Baruch read the words to the people on a fast day proclaimed by Jeremiah. It is worthy of notice that King Jehoiakim was not there. If he would not listen, the people would have the opportunity of hearing the Word of the Lord. In our Lord's day it was the "common people" who heard Him gladly (Luke 4. 18).

The King's Folly. "Jehudi read it in the ears of the king" (v. 21). The king's princes had the words read to them. They were afraid, and told the king, who sent for the book, and had the words read to him. The king on hearing took a penknife and cut up the roll and cast it into the fire. Foolish man, he could burn the Bible, but he could not remove the wrath of God (Rev. 22. 18, 19).

The Lord's Protection. "The king commanded to take Baruch and Jeremiah" (v. 26). Jehoiakim not only hated God's Word, he was angry against God's servants, and would have put them to death, but "the Lord hid them." With the Word of God burned, and God's servants out of the way, Jehoiakim probably thought he would have enjoyed peace of mind. He forgot that God remained, and He has said "Vengeance is Mine, I will repay" (Rom. 12. 9).

Illustration. An infidel became so angry at the Bible that he tore up his copy and burned it in the fireplace. A part of a leaf blew out of the fire and fell near his feet. He picked it up to throw it back into the fire when these words met his eye, "Heaven and earth shall pass away, but My Word shall not pass away." They impressed him so much that he ultimately accepted Christ as his Saviour.

CAPTIVES IN BABYLON.

READ 2 Chron 36. 11-21. LEARN 1 Peter 5. 8, 9. HINTS, True witnesses: Jesus Rev. 1. 5; Stephen, Acts 7; James, Acts 12. 2; Antipas, Rev. 2. 13.

PERSISTENT disregard of God's warnings will in the end bring sore punishment. God's prophets had for long entreated the people, but they would not hearken. They were carried off in their rebellion into captivity.

Shameful Pride. "Zedekiah humbled not himself" (v. 12). All that happened in the history of his nation, as well as what had been predicted about the course he was pursuing, seemed to have no lesson for the infatuated king. He humbled not himself before God and His Word, and rashly rebelled against King Nebuchadnezzar, stiffening his neck, and hardening his heart against God. All this is the sure precursor of a fall (Prov. 16. 18).

Evil Example. "The priests and the people transgressed" (v. 14). No man lives to himself. "Like king, like people," is a true saying. The whole community followed King Zedekiah's bad example and polluted God's holy house, until, as it was in Noah's day, corruption was universal, and the whole nation was in a state of revolt.

Abused Mercy. "God had compassion on His people" (v. 15). It was in these circumstances of provocation that God is described as "rising betimes and sending," seeking if by any means His mercy could avert the calamity that must befall them unless they repented and turned to Him, but in vain. We are here reminded of the saying of the Lord "How oft would I, but ye would not?"

Dire Judgment. "They mocked . . . until the wrath of God arose" (v. 16). Mockery and abuse were all that God's messengers met with. The details of God's judgment are recorded in 2 Kings 23. The siege of Jerusalem lasted eighteen months. The king's sons were put to death before his eyes; his eyes were put out, and he was put in fetters and carried away to Babylon, where he remained a prisoner till he died. The city was destroyed, and the people also carried away captive for seventy years, in order that they might be taught that it was a bitter thing to depart from the Living God (Gal. 6. 7).

Illustration. Peter Waldo, a prosperous merchant of Lyons, was sitting at a banquet as thoughtless as any of the revellers, when suddenly one at the table bowed his head and died. Waldo was startled into thought and went home to seek God. He became a Christian worker.

JESUS, THE RESURRECTION.

READ John 11. 18-46. LEARN John 5. 25. HINTS, Blessed dead, Rev. 14. 13; blessed resurrection, Rev. 20. 6; final resurrection, Rev. 20. 12, 13.

MAN can take life; he cannot give it. God alone can give life and raise from the dead. In the raising of Lazarus from the dead the Lord Jesus proved that He was divine.

The Dead Brother. "He had lain in the grave four days" (v. 17). Jairus' daughter was but newly deceased (Luke 8. 49); the widow's son was dead, and dressed, and being carried to the burying-place (Luke 7. 12), but Lazarus was beyond these in death and corruption, a fit subject to show the power and glory of God's Son (verse 39).

The Bereaved Sisters. "I am the resurrection and the life" (v. 25). The Lord used and uses all events for the education of His loved ones and the revelation of Himself. Martha linked resurrection with a day. Jesus called her to see that it was a Person, present and now, and believing in Him brings resurrection life. The resurrection of the body is but the manifestation of life already possessed (Col. 3. 3, 4). Martha, in reply to Jesus' question, confessed her belief that Jesus was Christ, the Son of God.

The Sympathising Saviour. "Jesus wept" (v. 35). The Lord fully entered into the grief of the two sisters and shared their sorrow. His weeping showed His human sympathy; His power at the grave manifested His divinity. With a loud cry the command is given, "Lazarus, come forth," and the dead body received the departed spirit and resurrection was accomplished. The incident is a beautiful type of what will take place when the Lord returns to mid-air. All the sleeping saints will be raised in resurrection at the shout of the Lord.

The Twofold Effect. "Many believed; . . . some went their ways" (vv. 45, 46). "Believing" and "not believing" make all the difference. All who saw did not believe. It is strange that any should refuse such evidence, yet such is man's unbelieving heart. The same results follow the preaching and teaching the Gospel—some accept and some reject (Luke 16. 31).

Illustration. A French deist was once arguing against the immortality of the soul. His Christian friend heard him through in silence, then replied, "Probably you are right. Probably you are not immortal, but I am." There is no death to them who believe in Jesus (John 5. 12).

TALES WORTH TELLING.

Catch-my-Pal.—A robin which had been fed by a peasant during a severe winter returned the following year to his kind friend bringing a mate. "Andrew brought Peter" (John 1. 42).

When God Shook the World.—"Are you not afraid, mother?" asked the kindred of an old body who during the progress of an earthquake remained calm and peaceful. "No," was her answer, "I rejoice to know that I have a God who can shake the world" (Psa. 18. 7; Heb. 12. 26).

The Text Always Good.—Two Christians who had heard a very dry sermon met afterwards. One remarked, "How lean and starving the ministry." The other replied, "Never mind, brother, there was not much in the sermon, but the text was a feast in itself." "The words of the Lord are pure words" (Psa. 12. 6; Acts 20. 35).

The Conquering Spirit.—When Alexander the Great was told that there were hundreds of thousands of Persians, "Yet," he said, "one butcher fears not myriads of sheep." "Ah," said another, "when the Persians draw their bows their arrows are so numerous that they darken the sun." "It will be fine to fight in the shade," cried the hero. We know "whom we have believed" (2 Tim. 1. 12).

Prayers Like Promissory Notes.—Peter Mackenzie, the famous Methodist preacher, was noted for the replies he often made to those who favoured him with remarks on spiritual matters. "My prayers are not answered," complained a Christian to him one day. "Oh," replied Peter, "possibly that's because your prayers are like some promissory notes—presented before they are due." "Do not cease to pray" (Col. 1. 29).

More Secure Than St. Pierre.—When Mount Pelee began erupting in May, 1902, the editor of a local newspaper sought to reassure the terrified people by stating in his columns that it would probably be but a small affair, and that St. Pierre would be a safer place than ever for human habitation after the volcano had relieved itself a little. He concluded his reasoning thus: "Where, then, can we be more secure than in St. Pierre?" Yet within two days both the writer and his readers were in Eternity, and the whole town lay a heap of smouldering ruins. "Because there is wrath, beware" (Job 36. 18; Luke 3. 7).

ACTS AND FACTS.

19. **Epictetus**, the famous Stoic philosopher, sought to explain the nature of the Divine Being. When his hearers replied, "We cannot understand what He is," his reply was, "Were I able fully to set forth God, I would either be a god myself or God would cease to be what He is. "He that cometh must believe that He is" (Heb. 11. 6).

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

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

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

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

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

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

THIS thing too hard for thee,
This pressing need of thine,
Is just the channel I require
To show My grace divine.
Then patiently abide,
And on My heart be still;
The way which seems to thee so dark
My purpose shall fulfil. RUTH THOMAS.



CHARLES M. ALEXANDER. Song Evangelist.

CHARLES M. ALEXANDER, Song Evangelist.

CHARLES M. ALEXANDER was born in a humble but godly home among the hills of Tennessee. His father and mother were God-fearing people. Charles received his education at a little country school near his home at Knoxville, kept by the widow of a Presbyterian minister. His education, although not extensive, was thorough, and the good teacher was careful to instil into the youthful minds of her scholars the teaching of the New Testament and the shorter catechism.

Charles Alexander came into the world with marked musical ability, doubtless inherited from his talented father, who commenced very early to teach him the rudiments of music. School days having ended, young Alexander commenced to maintain himself by teaching music. He was busy at his profession at North Carolina when the sad news reached him of the serious illness of his respected father. He hastened home to Atlanta, Georgia, where he remained with his mother and the family until his father died. During that week of crisis he passed through deep exercise of soul which culminated in him accepting Jesus Christ as his Saviour and consecrating his future life to His service.

With a view to better equipping himself for the Lord's service he underwent a course of training in the Moody Institute, Chicago, and it was while there he met for the first time Dr. Torrey and Mr. Moody.

His remarkable gift as a leader of song soon made room for itself, and he was appointed to lead the singing in a big tent pitched in a low district of Chicago. It was here, and later in a large Sunday school connected with the Moody Church, where he also became leader of praise, and in which there were many restless spirits difficult to manage that he received such training as fitted him for future service in the great world field.

He associated first of all with Mr. W. B. Williams, with whom he laboured for eight years, holding missions in many parts of America. He joined Dr. Torrey later, and these two devoted and much-used servants of the Lord carried the Gospel in word and song to Australia, England, Scotland, and Ireland, filling to their utmost capacity the largest halls; and many, many souls will bless God throughout eternity for the ministry of the

Charles M. Alexander, Song Evangelist.

Gospel brought to them by these servants of the Most High.

Chiefly owing to Mrs. Alexander's health, Mr. Alexander was obliged to sever his partnership with Dr. Torrey. God graciously granted Mrs. Alexander restoration, and in 1908 he joined Dr. Chapman, and together they conducted missions in the large cities of America, Canada, Australia, and later in Great Britain. They also visited China, Japan, and Korea with most blessed results.

When the great world war broke out Mr. Alexander did much good work among the British soldiers, and later, when America was drawn into the awful struggle, he went to his own country and worked hard among the American soldiers, and thousands of young soldiers from Britain and America went to the battlefields of France, Flanders, and elsewhere with the grace of God in their hearts and Alexander's Gospel hymns and choruses on their lips.

Our brother was pre-eminently a man of prayer. He believed and proved by experience that by prayer difficulties are overcome and prejudices broken down. He impressed upon his choirs to pray as they sang that the words they sung might become messages from on high.

He had a deep passion for souls, and wherever he travelled, at home or afar, by land or sea, he was ever on the outlook for souls for his worthy Master.

He was a great believer in the power of the Word of God in the conversion of men and women, and together with his worthy helpmeet, Mrs. Alexander, they inaugurated the Pocket Testament League, and by lavish gifts of energy and money fostered the movement in this and other lands.

Mr. and Mrs. Alexander returned from America at the end of August, hoping to spend a year in the work of the Lord in this country, but God had decreed higher service for His faithful servant. He was suddenly called into the presence of the King at the comparatively early age of 53 years on the 13th October at his home at Tennessee, Birmingham. May it be ours to follow him, in so far as he was an imitator of our Lord and Master Jesus Christ.

J.G.

HOW TO TEACH AN INFANT CLASS.

THIS subject may be divided under two heads:

1. How to get their attention.

Let us imagine a room with, say, eighty or ninety little children, aged four or five years, fidgety and restless, though with one great feature as a help for the teacher, namely, a room apart from the large school. This is almost a necessity with a large infant class.

After removing any coats or hats that are troubling the little ones, and seeking to make each comfortable, we begin:

“Now, little ones, teacher wants to see if you remember what she told you last Sunday.” “Eyes on the floor” (one little boy apparently does not know where the floor is). “Willie, yes, that’s right” “Eyes on the ceiling; that’s the way.” “Eyes on teacher; that’s good.” Once more: “Eyes on the ceiling.” “Eyes on the floor.” “Eyes on teacher.” “Now, keep eyes on teacher while she tells you a little story.” All children like stories.

2. How to keep it.

We now tell a story in very simple words, such as: “One day ten men—hold up hands—yes, as many men as fingers—we’ll call thumbs fingers to-day—yes, ten men; now look at teacher. These ten men were very sick, and they knew that there was no doctor could make them well. When we are sick it’s the doctor we go to; but no doctor could make them well. But one day they came to Jesus. Jesus can make sick people well. Jesus told them to go and see a man called the priest, What was his name? ‘Priest,’ yes, that was it. As they went along the road they were made well. How many did teacher say were sick? Ten—that’s right. Now how many do you think came back to say ‘thank you’ to Jesus? Only one; just one. Now Jesus died to make us well from sin and its curse. The Bible tells us we all have sinned (Rom. 3. 23).

How Many of us have Thanked Him?”

A little hand is raised. “Yes, Willie?” “I should like to thank Jesus now, teacher.” “What for? Willie.” “For dying for me.” And so little Willie in little words thanked Jesus, and we believe was saved that afternoon.

The lesson is ended, and joy fills the teacher’s heart,

How to Teach an Infant Class.

for the children listened, and one seemed to grasp the truth. A little chorus, a brief word of prayer, coats and hats are on, and they are off home.

Something like the foregoing happened some years ago in a Sunday school in London with a teacher who still labours for the Lord among the children in the same Sunday school.

C. J. EVANS, WINNIPEG.

BE CAREFUL.

IN speaking of a person's faults,
Pray don't forget your own;
Remember, those in homes of glass
Should never throw a stone.
If we have nothing else to do
But talk of those who sin,
'Tis better we commence at home,
And from that point begin.

We have no right to judge a man
Until he's fairly tried;
Should we not like his company
We know the world is wide.
Some may have faults, and who have not?
The old as well as young;
Perhaps we may, for all we know,
Have fifty to their one.

I'll tell you of a better plan,
And find it works full well:
To try our own defects to cure,
Before of others tell.
And though I sometimes hope to be
Not worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all, when we commence
To slander friend or foe,
Think of the harm one word may be
To those who little know.
Remember, curses frequently,
Like chickens, roost at home;
Don't speak of other's faults until
You've tried to see your own.

SUBJECTS FOR SPEAKERS AND STUDENTS.

The Lord as a "Stone."

Stumbling Stone to Israel (Isa. 8. 14 ; Rom. 9. 33 ; 1 Peter 2. 8).
 Corner Stone to the Church (1 Peter 2. 6 ; Eph. 2. 20).
 Smiting Stone to the Gentile Kingdom (Dan. 2. 45). W.W.F.

Three Things About Noah.

Sweet Invitation—"Come into the Ark," .. Gen. 7. 1
 Wise Acceptation—"And Noah went in," .. ,, 7
 Grand Consolation—"Jehovah shut him in," .. ,, 16
W.T.R.

The Grace of our Lord <small>(2 Cor. 8. 9).</small>	We are
The Fact—He became poor.	1. Called, .. 1 Cor. 1. 24
The Purpose — That ye might be rich.	2. Saved, .. ,, 18
The Knowledge—Ye know.	3. Sanctified, .. ,, 2
	4. Enriched, .. ,, 5
	5. Despised, .. ,, 28

H.K.D.

The Master and the Servants.

1. Where He found them—"out of the world" (John 17. 6).
2. What He gave them—Life (v. 2), the words (v. 8), the Glory (v. 22).
3. Where He sends them—"into the world" (v. 18).
4. What He does for them—"I pray for them" (v. 9).
5. Where He brings them—"Behold My glory" (v. 29). A. H.

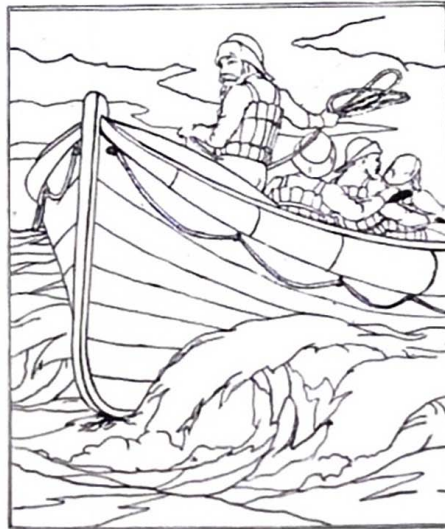
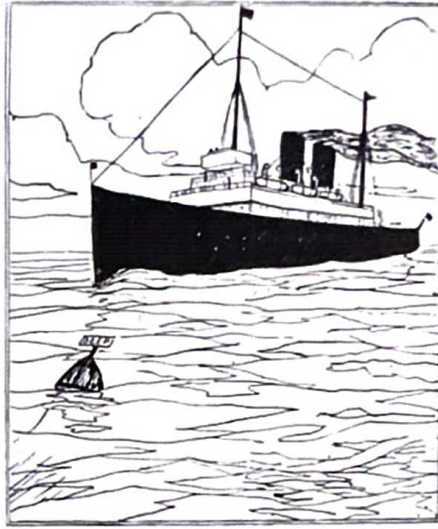
The Love of God.	What the Spirit Does.
1. Unmerited, 1 John 4. 10	1. Liberates, .. Rom. 8. 2
2. Universal, John 3. 16	2. Indwells, .. ,, 8. 9
3. Unbounded, Eph. 2. 4	3. Quickens, .. ,, 8. 11
4. Unsought, Rom. 5. 8	4. Leads, .. ,, 8. 14
5. Unknown, Eph. 3. 19	5. Witnesses, .. ,, 8. 16
6. Unbroken, Rom. 8. 39	6. Helps, .. ,, 8. 26
7. Unending, Jer. 31. 3	7. Intercedes, .. 8. 26, 27

F. F. W.J.M.

Our Confidence:

1. As to temporal needs—"Ye are better than fowls" (Matt. 6. 26 ; Luke 12. 24).
2. As to personal safety—"Ye are of more value than many sparrows" (Matt. 10. 31).
3. As to joy—"Thy love is better than wine" (S. of S. 1. 2).
4. As to life—"Thy loving kindness is better than life" (Psa. 63. 3).
5. As to death—"The Lord's presence is very far better than earth" (Phil. 1. 23). G.H.M.

SAILING ON THE SEA OF LIFE.



THIS Lesson can be roughly sketched on **blackboard**, used as a set of four **cards**, or illustrated by **objects** purchased in any toy store. A piece of **green baize** or canvas will do for sea in each picture. A small **lighthouse** for picture I., a small steamer or other **boat** for II., the same boat on its side, with the base crumpled, would make III., and a model lifeboat IV.. Thus equipped, you have a delightful lesson for any children, near the sea or far from it.

BEGIN by comparing life to a voyage. Each one is like a ship sailing on the **Sea of Life**. There are *storms* of temptation to combat, *rocks of sin* to avoid, and *currents* for good and evil to meet. Look first at

SKETCH I. THE LIGHTHOUSE. Specially built to *guide* sailors to steer aright and to *warn* them of danger. Notice God's lighthouse for Adam in Genesis 2. 17, "In the day thou eatest thereof thou shalt surely die." Many passages of Scripture are lighthouses to us, such as "The

Sailing on the Sea of Life.

soul that sinneth it shall die" (Ezek. 18. 20); "The wages of sin is death" (Rom. 6. 23). *Illustrations* are found in Lot's wife, Judas, etc. Urge the need of heeding God's warnings. Speak plainly of sin and judgment. Now comes

SKETCH II. **THE TRIAL TRIP.** Each ship when ready for sea has a trial trip to test its powers, speed, etc. Describe Adam in the Garden of Eden in a state of innocency. He had everything in his favour yet failed. Emphasise *man's ruin*. The verdict is "found wanting." Various types of ships might now be introduced to illustrate different states of sin, *i.e.*, (1) **merchant ship** brings goods like those who try by good works to merit God's favour; (2) **racing yacht** represents those who try to win fame or material gain; (3) **pleasure boat** indicates those who go in for worldly pleasure and sin; (4) **warship**, those living in open sin, fighting against God and the right. Then we have

SKETCH III. **THE WRECK.** This represents mankind, wrecked and ruined by sin in need of salvation. Enlarge on *need* of being saved. If no help comes nothing but death awaits. Compare trying to work for salvation or to hide behind self-righteousness to pumping vainly or painting the wreck, neither of which can help. Last, we have

SKETCH IV. **THE LIFEBOAT.** The lifeboat is a picture of Christ who came to seek and save. The lifeboatmen *risk* their lives in order to save, but Christ willingly *gave* His life to save poor wretched humanity. Describe as vividly as possible the work of rescue of a shipwrecked crew. Point out the sailors in order to be saved must *step into* the lifeboat. Show how foolish it would be for a man to remain on the wreck refusing to step into the lifeboat. Urge all to trust themselves to Christ. Never a soul trusts this Lifeboat and is lost. "They shall never perish" (John 10. 28). Notice the lifeline round lifeboat is for drowning man to lay hold. Urge to grip the promises, John 3. 16; John 5. 24; Romans 10. 9, etc. Lay hold on Eternal Life.

T. M'VICAR.

"**THE LILY LIBRARY.**" A new library of *pure* stories, as indicated by the title, suitable for Sunday schools, colporteurs, and very general distribution. A striking story for young folks very suitable for New Year distribution. It is **The Way to Heaven for a Sixpence**, and clearly points the way there. The second number is **Wee Davie**, the Little Peacemaker, a charming tale by Dr. Norman Macleod, of Scottish fame. 2d. net (2/6 doz., post free).

WELL DONE.

THE present acceptance and the final approval of the Lord are the two things on which every true child of God sets his heart. It is not enough that he is "accepted in the beloved" judicially. He labours that he may be approved, and if this attitude of spirit is maintained the final commendation will be sure.

Promise for To-day (Col. 3. 23-25). "Occupy till I come" is the message our Master left with His servants. In whatever sphere we have been placed, that sphere is to be laid hold of for Him. Ourselves and our resources of time, talent, or means are His, and should be continually at His disposal to be used in His service as He may direct. Salvation is of the Lord, but the very freeness of our salvation emphasises our responsibility to do all to His glory.

Power for Labour (Heb. 6. 9-20). The motive and the impetus for service must come from God. He supplies the first in His love to us (2. Cor. 5. 14), and the second in His promises regarding the future. If the incorruptible crown fills our vision it will be easy to surrender the corruptible glories of this world. It was the prize of the high calling which enabled the apostle to suffer the loss of all things; the desire for approval of the Master which caused him to "keep his body under."

Portion of the Faithful (1 Cor. 3. 10-16). Every saint shall be made manifest at the judgment-seat of Christ, and at that day the service of every one shall be revealed. His faithfulness will be made known, and he shall have praise of God. Throughout the Churches the voice of the Lord is heard with its promise to the over-comer until He finally says, "I will grant him to sit with Me in My throne (Rev. 3. 21).

The Disciple's Resolve (1 Cor. 9. 19-27). "I press toward the mark for the prize." Affection for the Lord had its outcome in the apostle's life. He willingly surrendered the things which most men count dear, and was also willing to suffer the loss of all in order to win Christ. For the sake of winning some for Christ he was ready to become all things to all men, and finally, forgetting everything achieved and secured, he still pressed on never forgetting that while he was in the race he was liable to fall. By the armour of righteousness he sought to live with his ear strained for the last "Well done." J. H.

HANDFULS OF HELP.

"Himself" our Crowning Blessing.

- | | | |
|-----|---|----------------------------------|
| 1. | Blessed with all spiritual blessings in Christ, | Eph. 1. 3 |
| 2. | In whom we are accepted, - - - - | Eph. 1. 6 |
| 3. | In whom we have redemption, - - - - | Eph. 1. 7 |
| 4. | In whom we have forgiveness, - - - - | Col. 1. 14 |
| 5. | Through whom we have peace with God, - | Rom. 5. 1 |
| 6. | Through whom we have eternal life, - - | 1 Tim. 6. 12 |
| 7. | Through whom we have . . . access unto the
Father, - - - - - | Eph. 2. 18 |
| 8. | By whom we are called unto eternal glory, - | 1 Peter 5. 10 |
| 9. | Our crowning <i>joy</i> will be when we shall see
Him as He is, - - - - - | 1 John 3. 2 |
| 10. | <i>His</i> crowning <i>day</i> will be the day of the
gladness of his heart. When He shall
present unto Himself a glorious Church
not having spot, or wrinkle, or any such
thing, - - - - - | S. of S. 3. 11

Eph. 5. 27 |

The Mark of Discipleship.

THE LORD JESUS SAYS—

- | | | |
|----|--|-----------------------------|
| 1. | Whosoever doth not bear his cross, and
come after Me, cannot be My disciple.
He that taketh not his cross, and fol-
loweth after Me, is not worthy of Me, - | Luke 14. 27
Matt. 10. 38 |
| 2. | If any man will come after Me, let him deny
himself, and take up his cross, and follow
Me. Whosoever will come after Me, let
him deny himself, - - - - - | Matt. 16. 24
Luke 9. 23 |
| 3. | Whosoever will come after Me, let him deny
himself, and take up his cross, and follow
Me, - - - - - | Mark 8. 34 |

PAUL SAYS—

- | | | |
|----|---|------------------|
| 1. | God forbid that I should glory, save in the
cross of our Lord Jesus Christ, by whom
[whereby, marg.] the world is crucified
unto me, and I unto the world, - - - | Gal. 6. 14 |
| 2. | From henceforth . . . I bear in my body the
marks of the Lord Jesus, - - - - | Gal. 6. 17 |
| 3. | We are . . . always bearing about in the body
the dying of the Lord Jesus, that the life
also of Jesus might be made manifest in
our mortal flesh, - - - - - | 2 Cor. 4. 10, 11 |

IN THE FIERY FURNACE.

READ Dan. 3. 8-25. LEARN Proverbs 11. 8. HINTS, Fiery trial, Peter 5. 12; burning, not consumed, Exodus 3. 2; God's presence, 2 Tim 4. 17.

CHRISTIANITY not only survives persecution, but spreads as the result of opposition. God delivered His three faithful servants in Babylon and completely discomfited their enemies.

The Great Image. "All the people worshipped the golden image" (v. 7). Nebuchadnezzar had returned from victorious campaigns against his enemies, and would celebrate his return by the erection of a colossal image and the holding of a religious festival. To this feast he invited all the great ones of his kingdom. There are many idolaters in this so-called Christian land. Anything that takes the place of the Lord in the heart is an idol (Matt. 4. 10).

The Three Heroes: "There are certain Jews" (v. 12). Shadrach, Meshach, and Abed-nego remained true to their God, and refused to bow to the golden image. God's Word was plain, "Thou shalt not bow down to them," and these young men (probably about thirty years old) were prepared to part with their lives rather than disobey God's Word. The Word of God was their guide (Acts 5. 29).

The King's Threat. "Ye shall be cast into a burning fiery furnace" (v. 15). The proud king thought no living man would attempt to disobey his command. He would therefore give these Jews another opportunity of carrying out his imperial decree, failing which there was nothing for them but the fiery furnace. They did not even consider the matter. Their clear duty was to do God's will, whether He delivered them or not. Their faith was in the living God, and they feared not the face of man (Acts 27. 23-25).

The Son of God. "Lo, I see four men loose" (v. 25). The heat of the furnace was so intense that it consumed the executioners, but the three Hebrew children were untouched by the fire: The king recognised another, like the Son of God, walking with them in the furnace. The Lord does not promise His people immunity from trial, but He does promise to be with them in it. Paul in a later day said, "The Lord stood with me."

Illustration. When Latimer was bound to the stake he said to Bishop Ridley, "We shall light such a candle by God's grace in England this day as I trust shall never be put out again" (Acts 4. 39).

BELSHAZZAR'S FEAST.

READ Dan. 5. 1-6, 6. 25-31. LEARN Matt. 24. 38. HINTS, Rich fool, Luke 12. 20; vain king, Acts 12. 20-23; sudden doom, 1 Thess. 5. 3.

BELSHAZZAR was grandson of Nebuchadnezzar, and although he doubtless knew all about his grandfather's life, yet he appears not to have profited by his grandfather's experience. It is difficult to teach wisdom to a proud man.

The Proud King. "The king made a great feast to a thousand of his lords" (v. 1). Although but a youth in years, Belshazzar was flushed with the excitement of uncontrolled power. While Cyrus was approaching Babylon with his victorious army the young king and his nobles were engaged in drunken revelry. The king of terrors stood unseen behind his throne. God has determined to humble the proud and boastful (Matt. 13. 12).

The Unholy Command. "He commanded to bring the vessels of the temple" (v. 2). In the heat of intoxication the king ordered these sacred vessels of the temple to be brought and filled with wine as an act of defiance against the living God. There are many to-day who, instead of serving God with their time and talents which, like the vessels of the temple, should be holy unto the Lord, are spending them in the service of Satan.

The Warning Note. "In the same hour came forth fingers of a man's hand" (v. 5). In the midst of the carousal fingers of a man's hand were seen writing upon the wall, probably lit up by the golden candlestick taken from the temple. The man's soul was filled with terror, and no wonder, for his conscience told him that the mystic words boded him ill. God has spoken plainly about the doom of the Christ rejecter (Psa. 9. 17).

The Dreadful End. "Thou art weighed in the balances" (v. 27). The writing on the wall could not be interpreted by the wise men. Daniel, the man of God, who had been forgotten for something like thirty-five years, was sent for. Courageously Daniel gave the interpretation, which were words of doom telling out God's judgment. "Weighed and found wanting"—on the brink of disaster and death. What must be the end of the pleasure-loving and God-forgetting sinner to-day!

Illustration. Paine cried to the woman who waited on him, "Stay with me, for I cannot bear to be left alone, for it is hell to be alone." How different with Tholuck, whose last words were, "I am not afraid; Christ died for me."

DANIEL IN THE LIONS' DEN.

READ Dan. 6. 10-24. LEARN 2 Cor. 1. 10. HINTS, Promise, Isaiah 43. 2; Psalm 50. 15; example, 1 Sam. 17. 37; 2 Tim. 4. 17.

DANIEL was an old man of eighty or ninety years of age. Although an exile in a foreign land he had by his integrity risen to power and prosperity.

Cruel Envy. "The presidents sought to find occasion against this Daniel" (v. 5). His enemies wished to get him out of the way. They watched Daniel to find occasion against his character but failed. We are reminded of the Lord Jesus. His enemies tried to find occasion against Him, but the verdict was, "No fault in this Man." He died for sins, but not for His own. (Rom. 4. 25).

Evil Conspiracy. "We shall not find any occasion against this man except concerning the law of His God" (v. 5). Having failed to find any wrong-doing in Daniel they made up a conspiracy. They blinded the king by feeding his pride. No one was to ask a favour of God or man except of the king himself for a month upon penalty of being thrown into the den of lions. Again we think of the Saviour, against whom the Pharisees conspired, and, because of envy, put Him to death. Truly the heart of man is deceitful above all things. The "new birth" is an absolute necessity (John 3. 3).

True Fidelity. "He kneeled three times a day and prayed" (v. 10). The king's decree made no change in the habits of Daniel. He was a worshipper of the true God, and he simply refused to obey any edict which countered God's commands. Although a busy man, Daniel always found time to pray.

Complete Victory. "My God hath shut the lions' mouths" (v. 22). The king saw when it was too late that he had been deceived, for he loved Daniel. Seeming disaster was turned into a glorious triumph. The lions' den and the tomb of Jesus could not keep their prey, for Daniel, like the Saviour, stepped forth to be honoured. Judgment swift and sure fell on Daniel's enemies, and so will perish all the enemies of our Lord and King.

Illustration. An interesting story of the persecution of early days is that of the burning of Tindale's Bible by the Lord Mayor of London, who bought up every copy he could find and burned them at St. Paul's Cross. But the money paid for them enabled Tindale to go on perfecting his translation and get out a fresh edition.

THE HEAVENLY JERUSALEM.

READ Rev. 21. 10-27. LEARN Rev. 21. 27. HINTS, Foretold, Isaiah 65. 17; foreseen, Heb. 11. 16; enjoyed by faith, 1 Cor. 2. 9, 10.

THE heavenly city is one not built with hands, nor will it ever become hoary with the years of time. In that city there will neither be "griels nor graves."

The Glorious Home. "There shall be no more sea" (v. 1). The sea would speak of separation. We make friends on earth, and these friends either leave us or we have to leave them. Death parts us from our nearest and dearest; but death and disease will never reach the new Heaven and the new earth. There will be an entire absence of sin, and its attendant evils.

The Lamb's Wife "I will show thee the bride, the Lamb's wife" (v. 9). The "Lamb" reminds us of the sacrificial work of Christ which, having removed sin, has become the basis of all this magnificence. The figure used is a city with walls, gates, foundations, streets. The city is of pure gold, radiant with the glory of God; clear as crystal. Only they who are washed in the Blood of the Lamb will enter there.

The City's Light. "The Lord God Almighty and the Lamb are the temple of it" (v. 22). There will be no night there. The presence of God and the Lamb will make the city one great temple. There will be no need for types and shadows in the presence of the substance. The glory of God will light up the whole city with effulgent glory. Indeed, the brilliance of that light will enlighten the whole new earth, and the saved of the Lord will walk in it.

The Open Gates. "There shall in no wise enter into it anything that defileth" (v. 27). These gates are always open, and yet no defilement, no evil or falsehood can ever enter. If we are to reach that city bright, then we must get cleansed from all our sin, and have our names written in the Lamb's Book of Life. They are happy who have their portion in that glorious home; but unhappy are those who live and die neglecting God's great salvation.

Illustration. A man in Edinburgh lay dying. His brother, living at some distance, lost a day's pay, took a tram to the city, and stood by his bedside and earnestly said, "I've taken a day off just to ask you one question. 'On what do you build your hopes for Eternity?'" The dying brother looked up with a smile, and replied, "Jim, I'm depending on the Blood" (1 Peter 1. 18, 19).

TALES WORTH TELLING.

How the Shepherd Knows.—A missionary, meeting a shepherd on one of the wildest parts of Lebanon, asked him if he knew all the sheep. He replied: "Master, if you were to put a cloth over my eyes, and bring me any sheep, and only let me put my hands on its face, I could tell in a moment if it was mine or not." "I know My sheep" (John 10. 14). "Your Father knoweth" (Luke 12. 30).

Grown from Smith's Seeds.—There is an acre of lovely green turf on the outskirts of a busy town, and close by the railway track. The grass is as fine and close as the turf in the quadrangle of an old university. And this explanation is given to the passing traveller: "Grown from Smith's seeds." No other explanation is needed. "Ye shall know them by their fruits" (Matt. 7. 16).

The Last Test.—Extract from the letter of a British prisoner in Germany: "We should always be prepared to meet our Maker, and I am glad to say that ever since we first mobilised in August last I have been prepared; so should everyone be, especially those who have come through this campaign and seen hundreds of soldiers dying on every side of them, *their last words being a prayer to God to save them.*" Vain infidelity flees in the presence of Eternity. "Whosoever shall call upon the Name of the Lord shall be saved" (Acts 2. 21).

Effect of Grace before Meat.—A professor of mathematics in Italy, who has been greatly used by God in Gospel work, was led to partake of a simple meal in the humble dwelling of an earnest Christian. Before serving the food, his host, raising his hands, according to his custom, gave thanks, and invoked the blessing of his Heavenly Father upon it. The young man, who remained standing, was invited to be seated, and to commence eating. "No," said he, "I want first to hear more about God." "Sit down then, please, and while we are eating we will talk about Him." For the first time this learned young man heard the simple truths of the Gospel explained to him. Before he left the house he was led by the Holy Spirit to receive the truth into his heart, and has since found his delight in making it known to others. "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving" (1 Tim. 4. 4, 5).

ACTS AND FACTS.

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

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

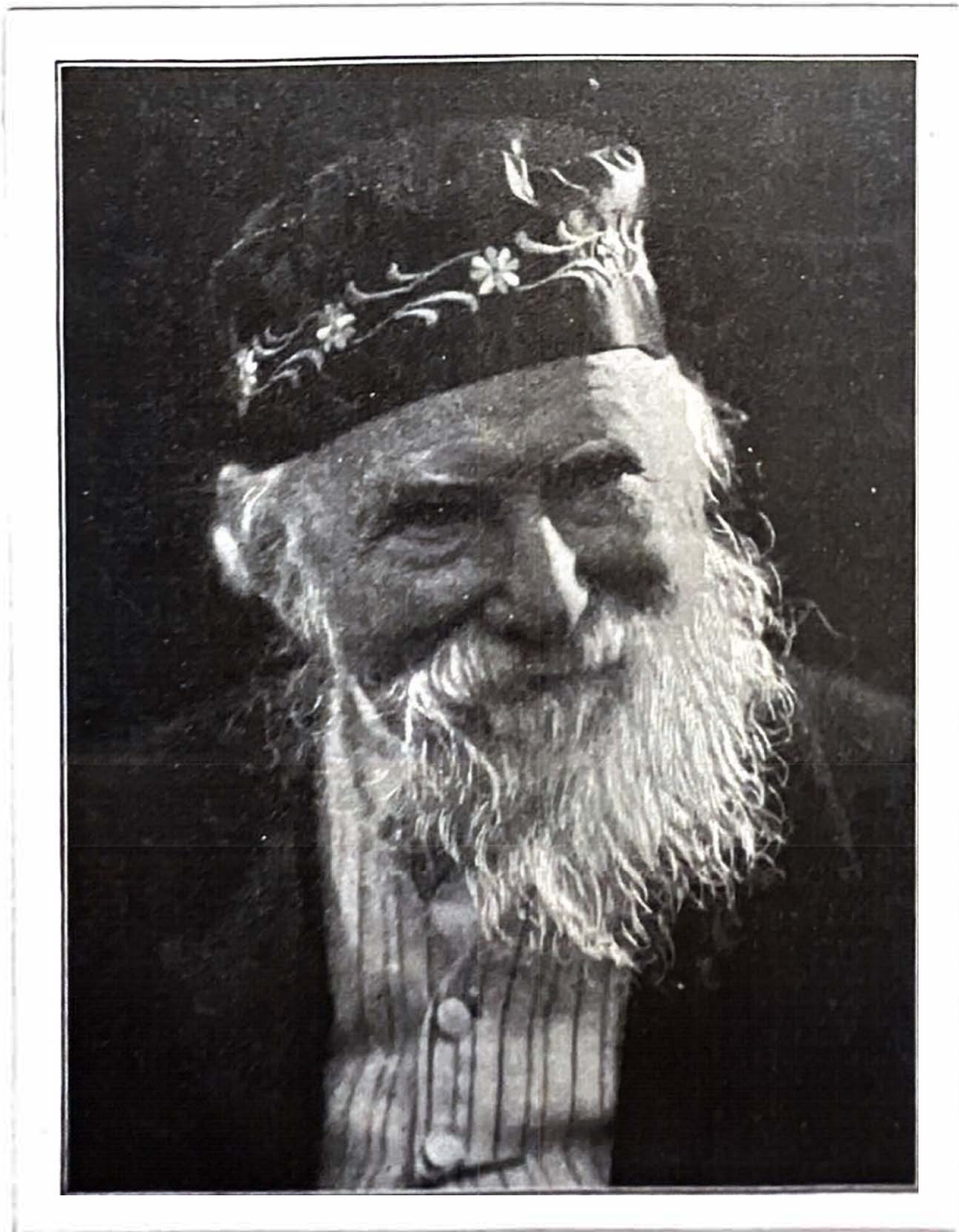
28. **Dr. Doddridge**, when in Northampton, was greatly interested in an Irishman who was convicted of sheep-stealing, and condemned to death, according to the law of that day. Doddridge did everything he could to save him, but in vain. When the man was being driven in the death-cart to the place of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

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

HYP.

OUR CITIZENSHIP.

PAUL said, "Our citizenship (conversation) is in Heaven." A man pays taxes where his citizenship is. Why do missions go begging and Church members have such vast sums to expend on worldly amusements and frivolities? Because the Church is paying taxes to worldliness—is content with an earthly citizenship when her Lord purchased her for a heavenly.—*Word and Work*.



THEODORE JONES, Harrogate. Aged 93 years.

THEODORE B. JONES, Harrogate.

IT is seldom in these days that we have the privilege of reviewing the life of such a patriarchal saint as that of our beloved brother, Mr. Theodore Brooke Jones, who passed into the presence of his Lord on 21st October, 1920, at the ripe old age of 93 years. He had outlived the majority of his old friends, but some, like our esteemed brother, Mr. Alexander Stewart, after an acquaintance of over 40 years, bear trustworthy testimony to his admirable life. We know few details of his early days, but of this we have assurance that he was saved by the grace of God among the Wesleyan's in his boyhood. Among the treasured possessions of his old age was a copy of the following lines, written with his own hand, when a mere child:

“ I am a little soldier,
And only five years old;
I mean to fight for Jesus,
And wear a crown of gold.”

He could remember the days when London was lighted with oil lamps, and when the omnibuses began to run in that city. His business as a chartered accountant took him into the society of many a wealthy and noble family, but he never failed to own His Master. In the origination of the Y.M.C.A. movement in London, under Sir George Williams, Mr. Jones was a member of the first committee, and it was the perception by him of the possibility of the Lord's people meeting in such an undenominational way that led him to seek the fellowship of saints gathered in His name alone. But it would be impossible for us to note all the connections which he had with great men of God during the middle years of last century. Of these we may note that the renowned and saintly Dr. Andrew A. Bonar married Mr. Jones in March, 1860, and he treasured a letter which that noted servant of the Lord sent to him immediately after the event. On removing to the Clapton district Mr. Jones came into touch with Mr. John Morley (brother of Sir Samuel Morley, M.P.) and with the Christians meeting in the Iron Room, from which they moved at a later date to Clapton Hall, built by Mr. Morley. A remarkable incident regarding the beginning of this fellowship is told in "Footsteps of Truth" (March, 1896). One evening at a meeting of Christians in Mr. Morley's house the latter, addressing Mr. Jones as a

Theodore B. Jones, Harrogate.

welcomed newcomer, begged leave to remind him that it was understood among them that no one would enter on the controversial subject of believers' baptism. To this Mr. Jones, in his quiet but forceful way, answered, as he held his Bible in one hand and struck it with the other, "Well, Mr. Morley, if there is any subject within the covers of this Book which is to be systematically ignored by {us I can have no fellowship with you." So impressed was Mr. Morley that with candour he immediately replied, "Jones, you are right." Soon afterwards Mr. and Mrs. Morley followed the Lord in the waters of baptism, and a baptistry was put into the new hall at their expressed wish.

Some fifty years ago Mr. Jones resolved to go to Harrogate to live, where there was no meeting. Before long his shining light drew several Christians to him, and these he induced to meet on the first day of the week at his home to remember the Lord in the breaking of bread. From that nucleus arose the Assembly in that place. It was not long till the Standard of the Cross was also unfurled there through his instrumentality, and till his later years, when physical disability forbade it, his heart and soul were in the active work of the Lord. Mr. Jones was neither a preacher nor a teacher, but the patient, unobtrusive labour which he undertook, the gracious comfort which he imparted, the permeating godly influence which all felt, and personal and financial burdens which he quietly and ungrudgingly bore for the Lord's sake are known only in full to Him for whom his all was laid upon the altar. He could remember, with lively interest, intercourse with the world's great men, including Mr. W. E. Gladstone, but it never affected him for ill. He was a man filled and clothed with humility and grace. To the castle of a great client he was invited that he might tell of his confident trust in God and his sure hope for the world to come. In business, as one of his business friends wrote, his glowing characteristic was his contempt for filthy lucre.

Joyfully the writer bears testimony to the experience of his beautiful, even ever cheerful, personality and his walk with God. The children used to run to him when he was walking in his last days to hear the kindly welcome and his words of love, and on every one with whom he came in contact, of all classes and creeds, he left one impression,

Theodore B. Jones, Harrogate.

“He was a true man of God.” When his faithful daughter, who tended him lovingly to the end, comfortingly asked whether “he minded being old,” he answered beautifully and characteristically, “Why mind, my dear, my steps are ordered by the Lord.” Here is the secret of the Christ-like life; he lived in the consciousness of the Father’s loving smile and presence. God help us, who are young, similarly to live our lives in the will of God. W. HERON.

FEEL AS WELL AS WORK.

How many there are whose whole service only includes what they can “do and not feel it.” A little idle time, a little money they hardly know how to find a way for, crusts they cannot eat, clothes that they will not wear, going to meeting when it is perfectly convenient, and a few such trifling things make up the total of their service for Him who poured out His own life-blood to save His foes, and whose name they have professedly assumed.

“Most of the members of this Church,” said a pastor, “were honorary members. They neither prayed, laboured, nor made sacrifices to do good as Christians might be expected to do. They did what they could ‘do and not feel it.’” But how little such persons know of Christ and of His grace, and of His sympathy for a perishing world.

“Fasted a meal to give a meal” was the word that accompanied a shilling sent to aid some suffering Israelites in London, who had been led to partake the blessings of the Gospel of the Lord Jesus Christ. This seems more like loving grace. And when we come to know Christ in all the glory of His grace, and self in all its worthlessness and shame, we shall not desire to render to the Lord our trifles and our poorest things, but we shall gladly offer Him *ourselves*, and all that we have. Whether in peace or in tears; whether comforted by His smile, or chastened by His rod, we shall feel that all is His for service or for suffering, for life or for death, for time and for eternity.

“Yes, I can give five dollars and not feel it,” was the response of a man to a request for a contribution for some benevolent purpose. “Better give ten dollars and *feel it*—Christ *felt* what He did for *you*,” was the quick reply.

DOING THE WILL OF GOD.

ARE you converted? Have you really and honestly accepted the Lord Jesus Christ as your personal Saviour? Then what have you gained? Here are but a few of the blessings God has bestowed upon you: You are now a child of God (John 1. 12); You have eternal life (John 6. 47); Pardon (Eph. 1. 7); Peace (Eph. 2. 14); the Holy Spirit (John 14. 16, 17); Access to God (Eph. 11. 18); and Judgment, for sin is for ever passed (John 5. 24; Rom. 8. 1).

Remember that the ground of your salvation is the precious Blood of God's Son (Col. 1. 14; Exod. 12. 13), and the ground of your assurance is the pledged and unbreakable Word of the living God (John 10. 28, 29).

Every morning surrender yourself and your work very definitely to God that He may keep you, and remember that when you do so He at once accepts you, and becomes responsible for you.

You have but to trust and obey Him moment by moment. Just as you received the Saviour at your conversion, so every day and for every service throughout the day receive the Holy Spirit, and believe that, as you receive, He comes into you to give you power to live for God and to overcome temptation.

Cling fast to the fact that through His death the Lord Jesus has won the fight for you; and learn by the deliberate act of your will to refuse every suggestion of the enemy. Constantly yield yourself, your will, and desires to the Holy Spirit that He may keep in the place of death everything about you that the devil could use.

Make this your consecration as often as you feel the temptations of the evil one: "Only what is God's will for me I accept. Whatever comes to me from the devil I refuse; and I claim that the power of the precious Blood shall now work in my life."

G. B. WATT, M.A.

We are servants of God by appointment; I hope we are servants of God by practice (1 Cor. 3. 9).

God's work can only be done by God Himself. It needs the power of God to do the work of God (1 Cor. 15. 10).

We sometimes hear of a minister retiring from the ministry. It will be a good day when we retire; for when we retire God begins to come forward (Jer. 17. 5-7).

SUBJECTS FOR SPEAKERS AND STUDENTS.

Seven Aspects of God's Grace.

- | | |
|---------------------------------------|---------------|
| 1. Preaching the Grace of God, | Acts 20. 24 |
| 2. Seeing the Grace of God, | Acts 11. 23 |
| 3. Receiving the Grace of God, | 2 Cor. 6. 8 |
| 4. Labouring by the Grace of God, .. | 1 Cor. 15. 10 |
| 5. Continuing by the Grace of God, .. | Acts 13. 43 |
| 6. Giving by the Grace of God, | 2 Cor. 8. 1 |
| 7. Failing of the Grace of God, | Heb. 12. 15 |

J.s. Fs.

A Divine Command

As given in Joshua 1. 8.

This Book. . shall not depart out of thy mouth—*Speak of it.*
 But thou shalt meditate therein—*Study it.*
 Observe to do according to all that is written—*Submit to it.*

W.J.M.

The Soul.

1. A sinking soul, Matt, 14.30
2. A seeking soul, John 6. 24
3. A satisfied soul, Psa. 62. 5
- will be
4. A singing soul, Psa. 62. 5
5. A soaring soul, Isa. 40. 31
6. Soaring up to be for ever
with the Lord, 1 Thess. 4.7
- then
7. Satisfied perfectly,
Psa. 17. 15. F.B.

Justification.

1. God, the Author,
Rom. 3. 26
2. Grace, the source, ,, 3. 24
3. Blood, the ground, ,, 5. 9
4. Resurrection, the
acknowledgment, ,, 4. 25
5. Faith, the channel,
Rom. 5. 1
6. Works, the fruit,
James 2. 24. W.W.F

The Saviour and the Sinner.

Matthew 14. 29-31.

1. The Saviour's Invitation—"Come," v. 29
2. The Sinner's Acceptation—Peter came out of
the ship to Jesus, v. 29
3. The Sinner's Prayer—"Lord, save me," .. v. 30
4. The Sinner's Immediate Salvation, v. 31
5. The Sinner's Faith—Little Faith, v. 31

F.D.

Things Accomplished in Psalm 30.

1. Thou hast lifted me up, v. 1
2. Thou hast healed me, v. 2
3. Thou hast brought up my soul, v. 3
4. Thou hast kept me alive, v. 3
5. Thou hast made my mountain to stand, .. v. 7
6. Thou hast turned my mourning, v. 11
7. Thou hast girded me with gladness, .. v. 11

F. F.

THE WORD FOR ALL TIMES.

**READY PERISH
PARDON
PUNISH**

USED 1st as **Blackboard** lesson; 2nd, as **Card** lesson with bold "READY" and cards attached underneath—Perish, etc.; 3rd, **Finger** lesson, R-E-A-D-Y, then points. God is ready—What? To **RECONCILE**; Who? **EVERYONE**; Why? **ACCEPTS** Christ; When? **DELAY** Not! Who is it for? **YOU**. Its beauty lies in its simplicity, sobriety, and sprightliness.

READY, *Aye Ready*, is the motto of a Scottish Regiment, should be the motto of us all, and is one of the remarkable words connected with the Gospel. As sinners we are

READY TO PERISH (Deut. 26. 5). If Israel felt inclined to boast when they got into the Promised Land, this was to be their confession, "A Syrian *ready to perish* was my father." So the best man on earth to-day, in himself, is only a brand fit for the burnings (Zech. 3. 2), a sinner ready to perish. (*Dwell on the sinnership of all*, Rom. 3. 23). But if I am ready to perish there is a God

READY TO PARDON (another boy read Nehemiah 9. 17, "Thou art a God *ready to pardon*"). Most children think that God is a hard Master, instead He is "*not willing* that any should perish" (2 Peter 3. 9). The Saviour's picture of God is a Father waiting to pardon the erring repentant boy (Luke 15). An old saint said he dreamed he was in Heaven and saw the Saviour. When asked what He was doing he replied, "Handing out pardons as fast as ever He could." (*Urge the children to accept a pardon NOW.*) Delay or neglect, they will meet a God who is

READY TO PUNISH (another boy read 1 Peter 4. 5, "Him that is *ready to judge* the living and the dead"), Those who refuse a *pardon* from the pierced hand of Christ now will receive their *punishment* from His hand of justice when all "that are in their graves shall hear His voice and shall come forth" (John 5. 26-29). Tell how *you* got pardoned and know your sins forgiven. Nothing like a living example, especially if it is a bright specimen.

THE SAVIOUR OF ALL MEN.

THIS 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.

TALES WORTH TELLING.

A Noble Cripple.—Throwing down his crutches, Private Jesse White, 2nd Welsh Regiment, who has undergone seven operations and had his left leg amputated, jumped into the pond at Radnor Park, Folkestone, and rescued a three year old boy. “Provoke to emulation, my brethren” (Rom. 11. 14).

The No-Prayer Millionaire.—At the dinner table of one of the well-known millionaires who had done much for the public good, discussion turned upon the value of prayer, when the millionaire said he did not believe in it. Why should *he* believe in prayer? He had got everything he wished for; why, he could buy a kingdom; there was no limit to his wealth. The Principal of a Scottish University, who was present, said: “Ah, there is one thing that you *might* pray for.” “What is that?” “You might pray for humility.” “Before honour is humility” (Prov. 15. 33; 18. 12; 1 Peter 5. 5).

“My Favourite Text.”—Some one asked the late Robert Burdette for his favourite text. He replied: “When I think of a favourite text half a dozen dear ones leap to my lips. Stormy days I want a cloak; cold days I want the sunny side of the wall; hot days I want a shady path; now I want a shower of manna; now I want a drink of cool living water; now I want an arbour to rest in; now I want a pilgrim staff; now I want a sword, a right Jerusalem blade. I might as well try to tell which is my favourite eye. The one I might lose is the one I might want.” “I esteem all Thy precepts” (Psa. 119. 128). “All Scripture is given by inspiration, . . . and profitable” (2 Tim. 3. 16).

A True Token.—An old Christian, passing a gentleman’s mansion as a near road to his meeting place, was accosted by the laird. “What right have you on this path?” “None at all, sir,” he meekly replied; “but I thought you would not mind an old man, who has lived many years on your estate, going this way to the meeting, especially as the other road is so far around.” “Give me your stick,” said the laird, sternly. Then handing him a gold-mounted stick with his crest, said, “If anyone asks you what right you have this way, show him this, and tell him I gave it you.” Grace gives the right into God’s presence. “Come boldly to the throne” (Heb. 4. 16).

BIRTH OF OUR LORD.

READ Luke 2. 1-16. LEARN Isaiah 9. 6. HINTS, Foretold, Micah 5. 2; foreseen, John 8. 56; purpose, Hebrews 2. 14, Luke 19. 10, 1 Timothy 1. 15.

MEN make much of the birth of the Saviour, but they say little of His death. If He were to die the Saviour must be born, but we must never forget that all our blessings in time and eternity flow to us from His death.

Fulfilled Scripture. "There went out a decree" (v. 1). God in His Word had decreed that the Messiah should be born in Bethlehem. Mary and Joseph, however, dwelt in Nazareth and it seemed that Jesus would be born there; but the edict of an ungodly Roman king brought about the fulfillment of Scripture. With a view to taxation every person was to be enrolled in his and her own native city. Mary and Joseph belonging to Bethlehem went there to register their names, and whilst there the Child Jesus was born. God's Word will be carried out not only in spite of but sometimes by His enemies.

Crowded Out. "There was no room for them" (v. 7). Owing to the enrolment Bethlehem was very busy, and Mary and Joseph were crowded out. They had to find a lodging in the stable. The heart of man was made by Christ and for Him, but, alas, He is oftentimes crushed out. When we do so we keep out our best Friend (Rev. 3. 20).

Angelic Song. "The angel of the Lord came upon them" (v. 9). If there is joy in the presence of the angels of God over one sinner that repenteth, we are not surprised that the heavenly host should manifest intensest interest in the birth of the Redeemer. The angels announce the fact of His birth to a few humble and devout shepherds on the Bethlehem plains. This is always God's way: to the poor and humble is the Gospel preached (Matt. 5. 11).

Glad Tidings. "I bring you good tidings of great joy" (v. 10). The angel announced the best news the world had ever heard. Any true joy in the world has been brought into it by the good news of salvation. The glad tidings were not merely for the shepherds, but for "all people." Salvation is for all, but only they who believe the Gospel are saved (Rom. 3. 22).

Illustration. "I would give the world to have your experience," said a wealthy man to a devoted Christian lady. "That's just what it cost me," she replied, "I gave the world for it." Choose Christ and His salvation; He is worth a thousand worlds (Matt. 6. 24).

PROPHECY OF SIMEON AND ANNA.

READ Luke 2. 22-39. LEARN Isaiah 49. 6. HINTS, God's salvation, Acts 4. 12; God's light, Isaiah 42. 6, 7; Israel's glory, Isaiah 60. 2-19.

EARTH'S great ones saw no beauty in the Child Jesus, indeed they took no notice of Him whatever; but there have always been those to whom He is the fairest among ten thousand.

The Saviour Presented. "They present Him to the Lord" (v. 23). The Lord Jesus conformed to all the requirements of the law of Moses. On the eighth day He was circumcised (Gen. 17. 9-14). When He was forty days old He was *presented* to the Lord in the Temple. After the Passover night in Egypt God claimed every first-born male child as His own. He was Mary's First-born; He was also Jehovah's only begotten Son, and He was presented to the Lord in the Temple (Exodus 22. 29).

The Sacrifice Offered. "To offer a sacrifice" (v. 24). Mary, the mother of our Lord, also conformed to the requirements of the law, for she offered a burnt-offering and a sin-offering (Lev. 12. 6-8). In this she acknowledged that she was a sinful creature and had need of cleansing, and yet she held in her arms God's Lamb who would put away sin by the sacrifice of Himself (Heb. 9. 26).

The Godly Attracted. "There was a man Simeon" (v. 25). Three beautiful things are said of this old saint which should be true of every Christian: (1) He was *just*—toward man; (2) he was *devout*—toward God; and (3) his hope was the Coming of the Messiah. Guided by the Spirit he entered the Temple at the right time, and recognising in the little Babe the Messiah of Israel he blessed God. To the many He is "a root out of a dry ground," but to the believer He is both "Lord and Christ."

The Saviour Revealed. "A light to lighten the Gentiles" (v. 32). By His redemptive work He would bring salvation to all men. He would be a light to the Gentile heathen who sat in darkness, without Christ and without hope. He will also be the glory of Israel. In a coming day He will sit on His throne, and His people will be the centre of earth's blessing.

Illustration. "What do you do without a mother to tell all your troubles to?" asked a child who had a mother of one who had none. "Mother told me whom to go to before she died," answered the little orphan. "I go to the Lord Jesus; He was mother's Friend and He's mine"

WISE MEN FROM THE EAST.

READ Matt. 2. 1-12. LEARN Psalm 72. 15. HINTS, Other Seekers, John 12. 21, Luke 19. 3, John 20. 13; Joyful finders, John 1. 41-45, Acts 8. 8.

THE Lord Jesus has done so much for us that He is not only worthy of our best, He deserves our all.

Earnest Seekers. "There came wise men from the East" (v. 1). These men are believed to have been of rank and learning. A conviction obtained in the East that before long a powerful ruler would arise in Judea. This expectation was doubtless due to the Jews who were scattered everywhere with their Scriptures. When the wise men saw the star they at once set out to seek the Lord. It is true wisdom to seek the Lord (Prov. 8. 17).

Guilty Fear. "When Herod heard he was afraid" (v. 3). On arrival at Jerusalem the wise men asked, "Where is He," but no one could give the necessary information. On Herod the King being advised of the arrival of great men from the East and the object of their mission he became troubled. He was afraid he was going to lose his throne. He was a wicked old man, and had gained his kingdom by crime and the shedding of blood. He evidently thought his sin was finding him out.

Blind Leaders. "Herod gathered all the chief priests" (v. 7). In great alarm Herod called the chief priests and scribes and demanded of them where Christ should be born. They informed him that the Messiah should be born in Bethlehem. They could point the right way but were not willing to walk therein themselves. They were not expecting a little Babe, but a mighty earthly ruler who would relieve them from the Roman yoke. They "despised and rejected" the true Messiah and Saviour.

Devout Worshippers. "They fell down and worshipped Him" (v. 11). The star guided the wise men to Bethlehem and stood over where the young child was. They rejoiced and worshipped. In this little Babe, in a small village in humble circumstances, they recognised the King of kings. Though He was rich for our sakes He became poor. They laid at His feet gifts of gold, frankincense and myrrh, the wealth of their country. The Lord Jesus is worthy not only of our trust but our all.

Illustration. "I would not part with my Saviour for ten thousand worlds." Thus spoke a young woman who had once trod the path of sin, but was now rejoicing in Christ. He is a precious Saviour and worthy of our trust.

JESUS WITH THE DOCTORS.

READ Luke 2. 41-52. LEARN Psalm 40. 7, 8. HINTS, The learner, Isaiah 50. 4
Psalm 119. 98, 99, Psalm 27. 4; the servant, John 5. 38, John 14. 31.

THERE is a beautiful fitness in all that our Saviour did. When a boy of twelve He was subject to His earthly parents, yet He ever did the will of His Heavenly Father.

His First Passover. "When He was twelve years old they went up to Jerusalem" (v. 42). This was the age when a Jewish boy became a "child of the law" and joined with his elders in religious duties. God's law demanded that the males should appear before the Lord three times a year, namely, at the Passover, Pentecost, and Feast of Tabernacles. This is the first recorded visit of Jesus to the Temple since His presentation twelve years before. He celebrated the Passover which spoke of redemption through the blood of the Lamb (John 1. 29).

Among the Doctors. "They found Him in the midst of the doctors" (v. 46). After the celebration of the Passover Joseph and Mary returned home with others, and thought Jesus was in the company. On missing Him they returned to Jerusalem, and found Him in the Temple among the doctors. He was not attempting to teach these men; He was *hearing* and *asking* questions. He is seen here as the Learner. He is now the Great Teacher; and blessed are they who sit at His feet (Matt. 11. 29).

With His Parents. "Son, why hast Thou thus dealt with us?" (v. 48). Jesus reminds His earthly parents that He had a Heavenly Father whose business had a prior claim on Him. He would not allow even natural relationships to come between Him and obedience to His Heavenly Father. On the other hand, He was obedient to His earthly parents—a truth which should be emphasised to the young of to-day (2 Tim. 3. 2).

His Father's Business. "I must be about My Father's business" (v. 49). This was the purpose of His whole life; it was to do His Father's will. He never considered Himself or His own interests. He was in the world to do the work the Father gave Him to do. Even on the Cross, in dying agony, we hear Him say, "I delight to do Thy will, O My God" (Psalm 40. 8).

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 (Num. 23. 10).

MAN'S SHAMEFUL FALL.

READ Gen. 3. 1-15. LEARN Romans 5. 19. HINTS, Adam-death, 1 Cor. 15. 22
Romans 6. 23; Christ-life, John 10. 10, 1 John 5. 11.

MEN oftimes pride themselves in their ancestors, but if they would go far enough back in their history they would find there is not much to be proud of. We all had our beginning in Eden.

The Tempter. "Hath God said, Ye shall not eat?" (v. 1). God placed man in a beautiful garden surrounded with everything he required for life, health, and happiness. There was only one tree in that garden, the fruit of which he was forbidden to eat. What was forbidden he did not need; the temptation had to come from without. The tempter's voice was heard through the lips of the serpent. Satan appears in many attractive forms to-day, and his oily words ruin many (Rom. 16. 18).

His Falsehood. "Ye shall not surely die" (v. 4). Satan did in the garden what he is doing to-day; he cast doubts on the Word of God. The serpent virtually said, "Ye shall not die, but ye shall be as gods, knowing good and evil." All this was a mixture of truth and error which should have been resisted by Eve. Alas, for Eve and all her family, she believed the lie of the enemy (John 8. 44).

Eve's Fall. "When the woman saw... she took" (v. 6). She first gave her ear to the enemy, and the result was disaster. The ear and the eye are avenues to the mind which controls the whole man. Knowing this, Satan does his best to get ear and eye, in the hope that he may capture the soul (Prov. 17. 4).

Divine Grace. "Where art thou?" (v. 9). When Adam and Eve fell they got to know "EVIL" for the first time. Conscience-stricken they fled from the presence of the Lord. In richest grace God came out in search of His fallen creatures. He brought their sin and nakedness before them; He clothed them with garments, and made the Gospel promise that the seed of the woman would bruise the head of the serpent. Even in Eden's garden the Cross of our Saviour comes fully in view.

Illustration. Napoleon said to some of his officers who were freely expressing sceptical opinions: "It seems to me that you make amends for not believing the Bible by believing everything else." Our first parents disbelieved God and believed the lie of Satan.

HANDFULS OF HELP.

Three Features in God's Love.

1. Pity, - - - - - Isa. 63. 5, 8, 9; Ps. 103. 13
2. Kindness, - Isa. 54. 8; Hosea. 11. 4; Matt. 5. 45; 7. 11
3. Satisfaction, - - - - - Zeph. 3. 17; Isa. 62. 4, 5

Thoughts on Daniel 3. 19-30.

IN Isaiah 43. 2 we read: "When thou passest through the waters, I will be with thee; . . . when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." This precious promise was fully realised by the three Hebrew children, Shadrach, Meshach, and Abednego, when they found themselves ruthlessly thrust, bound hand and foot, into the seven-times heated fiery furnace. The One for whose honour they were willing to perish, and for whose sake they counted not their lives dear unto themselves (Acts 20. 24), came to deliver them. He loosed their bonds, and remained in close companionship with them until they were restored to life and liberty. They came forth unscathed. They were tried by fire, and their faithfulness stood the test. They not only brought glory to the name of God, but, with prolonged life, they received promotion and liberty such as they never enjoyed before. That "One like unto the Son of God" is our Deliverer in a far deeper sense. He took our nature upon Him (Heb. 2. 14). A man of sorrows; acquainted with grief (Isaiah 53. 3); and tempted in all points like as we are (Heb. 4. 15); having Himself suffered, He is able to succour them that are tempted (Heb. 2. 18), and so deliver them from the power of death (Heb. 2. 15). In the person of the Holy Spirit, He is our ever faithful and close Companion and Deliverer. In the burning fiery furnace of affliction and trial He will be with us; for He has chosen His people in the furnace of affliction (Isaiah 48. 10), and has said: In the world ye shall have tribulation (John 16. 33). He will be with them all the days (Matt. 11. 28, R.V.); He will never leave them, nor forsake them (Heb. 13. 5) until all sorrow and suffering are over, and they have passed into the more abundant life (John 10. 10) of eternity; into the fulness of the joy of His presence, where there are pleasures at His right hand for evermore. Not alone, then, will a Nebuchadnezzar be heard giving glory to God as Deliverer, but the voices of ten thousand times ten thousand and thousands of thousands will be heard saying: Blessing and honour and glory and power to Him who has delivered us from the power of death (Rev. 5. 11-13).

E. A. H.

SUBJECTS FOR SPEAKERS AND STUDENTS.

"Conditions of Blessing."

"Who shall abide" (Psalm 15).

1. A godly personal life, - - - - - Psa. 24. 4
2. Walking with God, - - - - - 1 John 3. 18
3. Unity amongst brethren, - - - - - Psa. 133. 1 R.M.

The New Covenant.

1. The covenant maker, God, - - - - - Titus 1. 2
2. The covenant head, Christ, - - - - - Eph. 1. 3
3. The covenant victim, Christ, - - - - - 1 Peter 1. 20
4. The covenant seal, Jesus' blood, - - - - - Heb. 13. 20
5. The covenant blessing, eternal life, - - - - - Titus 1. 2
6. The covenant people, the saved, - - - - - 2 Tim. 1. 9
7. The covenant duration, everlasting, - Heb. 13. 20 W.W.F.

Beyond Expression.

1. Mercies innumerable,
 Psa. 68. 19
2. Peace incomprehensible,
 Phil. 4. 7
3. Joy unspeakable, 1 Pet. 1. 8
 G.H.

I am the Resurrection.

- (John 11. 25.)
1. The dead hear His voice,
 Luke 7. 14, 15; 8. 54, 55;
 John 11. 43, 44
 2. The dead shall hear,
 1 Thess. 4. 16, 17 E.A.H

Mistakes of God's Famous Men.

1. Moses smote the rock twice, - - - - - Num. 20. 11, 12
2. Joshua believed the Gibeonites, - - - - - Joshua 9. 15
3. David believed Ziba, - - - - - 2 Sam. 16. 4
4. Hezekiah received ambassadors, - - - - - 2 Chron. 32. 31
5. Peter separated from the Gentiles, - - - - - Gal. 2. 12
6. Barnabas dissembled, - - - - - Gal. 2. 13
7. John wanted fire from heaven, - - - - - Luke 9. 54 JS. FS.

A Model Church.

The Church of the Thessalonians was a Model, as shown in Chapter 1.

1. Election. "Your election of God," - - - - - verse 4
2. Conversion. "Turned to God from idols," not
 from God to idols, - - - - - verse 6
3. Assurance. "Our Gospel came unto you . . . in
 much assurance," - - - - - verse 5
4. Dwelling place. "In God the Father and in the
 Lord Jesus Christ," - - - - - verse 1
5. Character. "Ye were ensamples unto all that
 believe," - - - - - verse 7
6. Testimony. "From you sounded out the Word
 of the Lord," - - - - - verse 8
7. Hope. "Turned . . . to wait for His Son from
 heaven," - - - - - verse 10 T.B.