

A TREASURY FOR TEACHERS

ORIGINAL SUNDAY SCHOOL STUDIES
AND PRACTICAL POINTS FOR BUSY WORKERS
AND BIBLE STUDENTS
SUGGESTIVE—SCRIPTURAL—SENSIBLE

EDITED BY
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"The Lord shall open unto thee His
good treasure" (Deut. 28. 12)

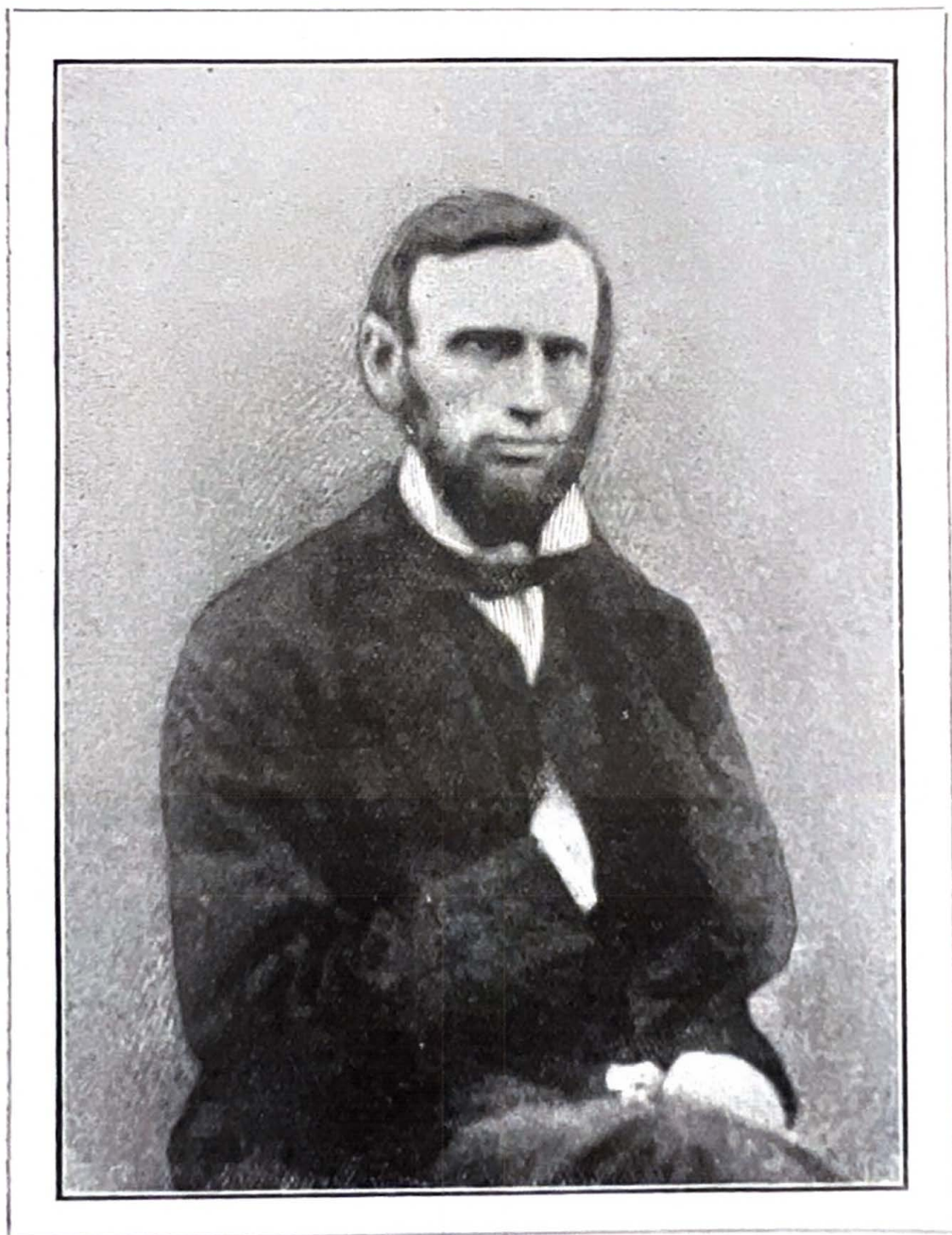
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BRIEF RECORDS,
SCRIPTURE STUDIES
AND —
PRACTICAL POINTS.



HENRY HEATH, of Woolpit.

HENRY HEATH, of Woolpit.

AFTER searching for years for a photo of HENRY HEATH, friend and colleague of R. C. CHAPMAN, of Barnstaple, we have pleasure, through the valued help of Mr. C. E. Franck, of Paignton, in now producing a striking likeness of this honoured early leader. Mr. Chapman wrote a record of his colleague, which was published under the title "Seventy Years of Pilgrimage."

Most brethren have heard frequent references to "the three Henry's," a trio of Bible students and expositors whose helpful ministry of the Word is gratefully remembered. They were, HENRY GROVES, of Kendal; HENRY DYER, of Bath; and HENRY HEATH, of Woolpit, Suffolk; all now gathered to "the recompense of the reward." Henry Heath was born at Teignmouth on 16th November, 1815. About the year 1839, in the village of Tawstock, Mr. Heath was engaged as the schoolmaster in the school connected to the Tawstock Church. During this time he was studying for holy orders, and whilst thus engaged he was introduced to the late Mr. R. C. Chapman, of Barnstaple, who gave him an invitation to the Bible readings held in No. 9 New Buildings every Thursday. To these readings Mr. Heath regularly came when his duties at the school were finished. He was greatly interested in the simple way of expounding the Word. The power of the Holy Spirit in unfolding the mind of Christ, through the Scriptures, so affected him that he became more and more exercised about his own position and purpose in life.

On one occasion Mr. Heath mentioned to a friend that the Scriptures had become a new power to his own soul, and he was learning that the Bible was a living Book, not only a theological work, fitting his mental powers for study in Hebrew and Greek, but that it was the inspired Word of God, given to the Church of God in all ages.

Then came the exercise of soul about obedience to the revealed will of God. After much waiting upon God in prayer he gave up his study for holy orders and obeyed the voice of God, following Abraham of old in the pathway of unreserved obedience to the Scriptures of Truth.

The frequent visits to Mr. Chapman's humble dwelling and the simple manner of life, with the deep, spiritual trust in the Scriptures, followed out day by day by this man of God, caused such deep searchings of heart in

Henry Heath, of Woolpit.

Henry Heath that he said his path was the only way of peace, "obedience to the revealed will of God given in the Scriptures of Truth." This was the beginning of a life-long friendship, and from that time (to quote Mr. Chapman's words) "there was always Henry Heath's room at our house ready for him when he came."

About 1848 he went to Hackney, where he was for twenty-one years, and from there to Woolpit, a remote village in the heart of Suffolk, six miles from a town and two from a railway station. Here this faithful servant of the Lord spent nearly thirty years of his life, putting into practice the text that came so forcibly to him many years previous: "Seekest thou great things for thyself? seek them not" (Jer. 45. 5).

Soon after his conversion he became very ill, and his life was despaired of. While in this weak state the Word came to him very strongly: "I shall not die, but live and declare the works of the Lord" (Psa. 118. 17). From this time he began to recover, and, as many could witness, carried out this purpose, and also that of the text already quoted, with marked humility.

Hidden away from the multitude, unseen and unheard by the many, yet through the power of the Holy Spirit being a great blessing to those with whom he came in contact. People from fifteen different villages (some of them six miles away) would come regularly to Woolpit room to have the privilege of sitting under his ministry, and go away refreshed and strengthened. In the year 1900 the call came for higher service in the presence of the Lord whom he had loved so long and served so devoutly. His name is revered still, not on account so much of the man who bore the name, but that blessed One of whom he spake. Surely it is of such that the Word speaks in Hebrews 13. 7: "Whose faith follow, considering the end of their manner of life—Jesus Christ, the same yesterday, to-day, and for ever." May the ascended Head, who has given gifts to men, raise up pastors with the Shepherd's heart, who will feed the flock of God with the Bread of Life. On the other hand, let those who are thus gifted, stir up the gift God has given them, and so minister God's Word that His people will be built up in their most holy faith.

C. J. H.

ONE DAY AT A TIME.

HERE is a simple rule: One day at a time. All life is a long day, and every day is a little life. Think how you and I wake up out of the unconsciousness of infancy, little by little, coming to the dawn of childhood, and into the morning of youth. Think how we pass to the shadows of the eventide, and how by and by we lie down and pass out into the mystery of the beyond. Every day I enter anew into the possession of my faculties, the world about me; every night in the hush and quiet I lie down in sleep, the twin-brother of death, and pass out into the darkness. The Heavenly Father gives us just as much as we can manage. A child may say, "Father, give me a sovereign." "Yes, I daresay; here's a penny for you." We give the children as much as they can take care of. That is what the Heavenly Father does with us. Here is a day for you. Come to-morrow, and you may have another. You cannot manage a year. The new year soon becomes the old year, and you forget all about it. But to-morrow you can turn to account. A day at a time.—*Mark Guy Pearse.*

POINTS FOR TEACHERS.

"God's Windows." Gospel preachers may be likened to God's windows—He lets His light shine through them. Therefore they should endeavour to be clean, and good reflectors, not reflecting themselves, but letting the clear light of God out in word and work with as little of man's dust and tradition as possible. Not desirous that people should look at the window, but look beyond at the light of the sun—the Lord Himself.

THROUGH THE BIBLE DAY BY DAY.

In Psalm 91 we may learn the secret of a "Happy New Year" (ver. 1). Psalm 93 tells us of God's power to carry His people safely through all the days of their pilgrimage. Looking back David could say, "I will sing of mercy and of judgment, and all that God had been in the past He would be in the future; the same yesterday, to-day, and for ever."

JANUARY READINGS IN THE PSALMS.

DATE.	Ch.	Verses.	DATE.	Ch.	Verses.	DATE.	Ch.	Verses.	DATE.	Ch.	Verses.
1 Tue.	91	1-16	9 Wed.	90	1-9	17 Thu.	104	10-24	25 Fri.	107	1-10
2 Wed.	92	1-15	10 Thu.	100	1-5	18 Fri.	104	25-35	26 Sat.	107	11-24
3 Thu.	93	1-6	11 Fri.	101	1-8	19 Sat.	105	1-18	27 Sun.	107	25-32
4 Fri.	94	1-23	12 Sat.	102	1-13	20 Sun.	105	10-28	28 Mon.	107	33-43
5 Sat.	95	1-11	13 Sun.	102	14-28	21 Mon.	105	20-45	29 Tue.	108	1-13
6 Sun.	96	1-13	14 Mon.	103	1-11	22 Tue.	106	1-12	30 Wed.	109	1-21
7 Mon.	97	1-12	15 Tue.	103	12-22	23 Wed.	106	13-27	31 Thu.	109	22-31
8 Tue.	98	1-9	16 Wed.	104	1-16	24 Thu.	106	28-48			

I.—THE SHEPHERD AND THE SHEEP

(Luke 15. 1-7).

LOST.
SOUGHT.
FOUND.

Lost! What was lost? The sheep How many were lost? One. Why was it lost? Because it turned from the shepherd, and, heeding not



his voice, went its own way. This is why sinners—men and women, boys and girls—are lost to-day.

When God in the beginning planted the Garden of Eden and placed Adam and Eve in it, He gave them everything to make them happy, but He forbade them to eat of the tree of the knowledge of good and evil. Satan came and asked, "Did God say they were not to eat of it?" And Eve replied they were not to eat of it lest they died. Then Satan said they would not die. She turned from what God had said, looked at the fruit, wanted it, took it, and ate of it, and gave some to Adam, who also ate. The Bible says, "All we like sheep have gone astray: we have turned every one to his own way" (Isa. 53. 6). Because our first parents, Adam and Eve, turned from God, we by nature and also by practice are away from Him and are lost. The little sheep was lost, and the Psalmist says: "I have gone astray like a lost sheep" (Psa. 119. 176). **LOST! LOST!** What a dreadful thing to be lost and not to know the way back to the fold!

Sought. He came to **SEEK**, for there was no desire on our part to go after Him; indeed the tendency was all the other way. Like the silly sheep the sinner uses his strength in straying from the fold and from the Shepherd; and so the Lord Jesus, the Good Shepherd, came all the way from Heaven's glory to the Cross of shame to find us. Have you been found of Him? He came not only to seek but to **SAVE**. Before He could save others He had to die, for "without the shedding of Blood there is no remission."

Found. The Shepherd by means of the Holy Spirit in His servants, is calling, and many are responding to the call and trusting the Saviour (Acts 16. 31). Whom He takes up the Good Shepherd never gives up, and He becomes responsible to carry His sheep on His shoulders of strength right to the Heavenly Home. Have you answered the call? Are you one of His sheep?

C. J. E.

STRANGERS SCATTERED ABROAD

PETER (1 Peter 1. 2), who at the call of Christ, forsook boat and nets; who said, "We have left all;" who Pentecost confessed, "Silver and gold have I none," writes to his kinsmen.

Forces Which Scattered (Acts 8. 1-4). The letter is addressed, not to the Jew, but to that remnant of the nation which had embraced Christ as Lord. The circumstances of their dispersal are briefly treated in these verses, God accomplishing a twofold purpose: that of scattering abroad the Gospel, and also of disciplining His people. Having willingly given up all for Jesus, for His Name's sake they were driven from all and persecuted unto strange cities (Acts 26. 11).

God's Sovereign Purpose (Eph. 1. 1-7; Rom. 11. 5, 6). Here we have one of the most striking contrasts possible. Seldom have poverty and riches been so remarkably united. Strangers scattered, yet elect. Like their Divine Master, despised and rejected, but all the while the objects of God's compassion and discriminating love; the remnant according to the election of grace. Chosen in Christ from before the foundation of the world for the purpose of showing forth the praise of His grace (John 15. 16).

The Trinity Operating (Rom. 8. 28-30; Titus 3. 5, 6). Man was created in the image of God. In "Let us make" (Gen. 1. 26) the Trinity are embraced, and as a Trinity man bears the Divine Image. Body, soul, and spirit he stands related to, and in direct responsibility to, Father, Son, and Spirit (Heb. 12. 9; Rom. 8. 11). Here the Triune God is active in man's salvation. Election is according to foreknowledge, and has for its purpose the conformity of those foreknown to the image of His Son. Made good through the Spirit and received by faith.

Obedience and Sprinkling (Rom. 16. 26; Heb. 9. 14-22). Note the Spirit's work has precedence here from that of the Son, for the theme is the making good to men the blessings resulting from the purpose of the Father and the redemption work of the Son (John 16. 8-11, John 3. 5). Obedience of faith accomplished, the believer passively becomes identified with the sacrifice, for blood sprinkled ever signifies death applied. The Spirit leads to the Master who has passed through death, and whose treasures clothe and adorn the elect of His choice (Rom. 1. 5). J. II.

DELIVERED FROM EGYPT.

READ Exodus 15. 22-27. LEARN Philipplans 4. 19. HINTS, Bitter, John 18. 11; sweet, Psa. 118. 13; healing, Rev. 22. 2; plentiful, Rev. 22. 17.

GOD brought the children of Israel into the wilderness in order that He might teach them to trust Him.

Israel's First Trial. "They found no water" (v. 22). God begins very early to train His people. The Israelites had just had a triumphant victory over Pharaoh and his host, and now God would teach them that just as He had vanquished their enemies they must continue to trust Him for their supplies. It is sometimes more easy to trust God for Heaven than it is for His people to trust Him to keep them on the way there (Psa. 37. 40).

Marah's Bitter Waters. "The waters were bitter" (v. 23). They expected satisfaction from Marah's waters, but were disappointed. Some times God embitters the ordinary experience of daily life in order that His people might be driven away from earthly pleasures to heavenly joys.. The heart of man is so made that only the Maker Himself can afford it complete satisfaction. "None but Christ can satisfy" are true words.

Murmuring Against God. "And the people murmured" (v. 24). Instead of taking their trouble to God, as Moses did, they murmured against God. Murmurers have bad memories. The Israelites evidently forgot what God had already done for them. Surely the God who had so completely delivered them from Egyptian bondage could supply them with refreshment in the wilderness. The human heart is prepared to trust anything and every one but God. The unconverted prefer to trust to their own good works rather than God's way of salvation (John 5. 40).

Sweetened Waters. "The Lord showed Him a tree" (v. 25). This tree is doubtless typical of the Cross of our Lord Jesus Christ. By His death He has turned our sorrow into joy, our death into life. Indeed every true blessing now or in prospect in a coming day is ours through the Cross-work of our blessed Saviour (Gal. 6. 14).

Illustration. One has likened the life of faith and the life of sense to two buckets; when one goes up the other goes down. The higher faith rises the lower sense and reason, the higher sense and reason the lower faith. God must honour faith, for faith gives Him His true place. We must trust God not only for salvation, but for everything.

SUSTAINED BY THE WAY.

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

GOD dealt with the Israelites as He deals with men to-day, not as they deserve, but in boundless grace.

Israel's Complaint. "Would to God we had died" (v. 3). The provisions they had brought with them from Egypt were now exhausted, and they immediately commenced to blame Moses and Aaron for bringing them into the wilderness to kill them. What a charge against the God who had done so much for them! At the first appearance of danger they distrusted God. Surely the love that had so gloriously freed them from the tyranny of Pharaoh would not forsake them now.

God's Grace. "I will rain bread from Heaven for you" (v. 4). Their sinful murmuring might have brought down God's righteous indignation upon them, but God in grace gave them angels' food. The manna is typical of the Lord Jesus Christ, the living Bread. If we are to receive the life of God, we must by faith partake of Him; and if we are to grow strong in the Christian life, we must feed upon Him as presented to us in the Scriptures. We must not neglect the study of the Word of God (John 6. 51).

Israel's Responsibility. "The people shall go out and gather" (v. 4). God brought the manna to them, but they must go out and *gather* it for themselves. God will not do for men what they can do for themselves. Salvation is brought within the reach of all, but if the sinner is to be saved he must put out the hand of faith and *take* it.

Divine Sufficiency. "This is the bread which the Lord hath given you to eat" (v. 15). The manna never failed them, it followed them through the wilderness, right to the promised land. God has made every and ample provision for His people passing through this scene. The Lord Jesus ever liveth for His people at God's right hand. His Word and His Spirit are *with* us and *in* us, so that we may triumphantly say, "The Lord is the strength of my life; of whom shall I be afraid?" (Psa. 27. 1).

Illustration. Whilst Moody, in one of his large meetings, was explaining the fullness and freeness of salvation a man in the audience, oblivious of his surroundings, rose to his feet and said, "I always thought I had something to do, but I now see I have something to TAKE." "The gift of God is eternal life" (Rom. 6. 23).

WATER FROM THE ROCK.

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

NOTWITHSTANDING Israel's sin, boundless supplies gush forth from the smitten rock; type of God's grace.

Israel's Anger. "The people did chide (strive or contend) with Moses" (v. 2). There was no water, and immediately the people became angry with Moses, and blamed him for intending to murder them in the wilderness. What a charge against Moses and God! They demanded water as if they had a right to it. God bequeaths all His gifts on the ground of grace, not of right.

Moses' Difficulty. "Moses cried unto the Lord" (v. 4). At his wits' end Moses cried, "What shall I do?" Instead of returning the people's wrath, Moses meekly told the Lord about the matter. Like the Lord Jesus, of whom he is a type, "when he was reviled he reviled not again." Moses in effect said that if the people's wants were to be met and their anger pacified then God must do everything, as he could do nothing. To Him alone we look for salvation and deliverance from every difficulty.

Horeb's Rock. "Thou shalt smite the rock" (v. 6). In 1 Corinthians 10. 4 we learn that "that Rock was Christ." Because of their sin and unbelief the righteousness of God demanded that the stroke of judgment should have fallen on the people, but the rock was smitten instead of them. In other words, the Lord Jesus Christ bore the judgment-stroke due to the sinner (1 Peter 3. 18).

Bounteous Supplies. "There shall come water out of it" (v. 6). We learn from Psalm 78. 20 that the waters *gushed* out. The Israelites were a great company, but there was an abundant supply for all. The stream accompanied them all the way to Canaan. The supply was not only sufficient, it was continuous. Only in Christ can full salvation and complete satisfaction be found (Psa. 94. 14).

Illustration. A Christian officer, riding over one of the battlefields in France during the late war with his servant, noticed a wounded enemy soldier. "Give the poor fellow a drink from the water-bottle," he said. As the servant stooped down the soldier fired and missed. Stepping back, he said, "What shall I do now, sir?" "Give him the water all the same," was the noble officer's reply. A faint picture of the grace of God (2 Cor. 8. 9)

THE LAMB OF GOD.

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

JOHN speaks of the Lord as the Lamb of God, a theme, which commencing in Genesis, can be traced through the Bible right to Revelation.

John's Testimony. "I am the voice of one crying in the wilderness" (v. 23). The Scriptures speak highly of John the Baptist; he was a great prophet and the forerunner of our Lord, but John had a very humble estimate of himself. His testimony was that he was a mere voice, just an insignificant echo in the wilderness. His business in the world was to draw attention to Another, the Lord Jesus Christ, the Saviour of men (1 Sam. 2. 30).

Christ's Pre-Existence. "He it is, who coming after me is preferred before me" (v. 27). John testified to the Deity of the Saviour. The Lord Jesus was before John (1) in existence, (2) in calling. Although by natural birth younger than John, yet He existed before him, for He was from all eternity. John was the Messiah's forerunner, but Christ was the Messiah Himself. John preached salvation, but Christ was the Bringer of salvation. He was the eternal Son of the eternal God (John 8. 58).

His Character. "Behold the Lamb of God which taketh away the sin of the world" (v. 29). John drew attention to the Person and the work of Christ. He was the holy Lamb of God, and was therefore qualified to become a Sacrifice; and His work on earth was to put away sin by His death on the Cross of Calvary. Salvation can be found in none other than the slain Lamb of Calvary.

Prompt Obedience. "The two disciples followed Jesus" (see v. 37). John and Andrew obeyed John's testimony and went over immediately to the New Teacher. If the Lord Jesus was the Messiah of Israel and the Saviour of men as John testified, then the quicker they took sides with Him the better. They acted wisely. Oh, that people to-day, on hearing the Gospel, would, like John and Andrew, obey the good news and trust the Saviour.

Illustration. Pierpont Morgan, the American millionaire, when dying in 1913, left a remarkable testimony. In his will he says: "I commit my soul into the hands of my Saviour, full of confidence that having redeemed it and washed it with His precious blood, He will present it faultless before the throne of my heavenly Father."

SINAI'S HOLY MOUNT.

READ Exodus 19. 1-16. LEARN Galatians 3. 10. HINTS, Come to deliver, Exodus 3. 8; to save, 1 Timothy 1. 15; to take up, 1 Thessalonians 4. 8.

GOD'S Word declares that without holiness no man shall see the Lord. At Mount Sinai God manifests this truth.

Sinai's Mount. "The same day came they into the wilderness of Sinai" (v. 1). God would teach His people the great moral distance that existed between Him and them. God dwelleth in unsullied light that no man can approach unto (1 Tim. 6. 16). It is impossible for sin to be in His holy presence, hence the need for the cleansing Blood of the Lord Jesus. The precious Blood is able to cleanse the vilest and fit them for Heaven.

Israel's Mediator. "Moses went up unto God" (v. 3). Moses was the mediator who stood between God and the children of Israel. The people approached God through Moses. Our Mediator to-day is the Lord Jesus Christ, and through Him alone can the sinner approach unto God. It is the greatest folly for men to attempt to reach God by any other way than by Jesus Christ, the Mediator of the New Covenant (Heb. 10. 19).

Heavenly Grace. "I bare you on eagles' wings" (v. 4). God reminds the people of all His goodness to them. By one stroke He had delivered them and destroyed their enemies. When they needed water He supplied it from the rock; when they required bread He sent it down from Heaven. In all His dealings with man God has ever his best interests at heart. True, He is a holy God, but He is also the God of all grace. When His holy law demanded a perfect sacrifice, His boundless grace provided the Lamb of God without blemish and without spot.

God's Covenant. "If ye will obey My voice indeed, and keep My covenant" (v. 5). God makes certain promises to the children of Israel, provided they fulfilled certain conditions. They were to obey His Word and keep His covenant. In the New Covenant of grace there are no conditions. God makes promises without conditions. He saves men on the ground of free grace. He offers eternal life to the sinner as a free gift (Rom. 6. 23).

Illustration. Mr. Flockhart once said that when we are dealing with sinners we must put in the needle of the law first, for they are sleeping and need to be awakened. But when we have got the needle of the law fairly in we may draw as long a thread of Gospel grace as we can.

TABLES OF THE LAW.

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

MAN is so constituted that he must worship some one or something. When the Israelites lost sight of God they commenced to worship a calf.

Gross Idolatry. "This Moses, we wot not what is become of him" (v. 1). Their leader, Moses, was out of sight, and they must have something or some one to worship. They could not see God; Moses was absent, and so they decide to make a god, probably after the type of the gods of the Egyptians. Foolish people; what a poor substitute for the God who had delivered them! (John 5. 40).

Righteous Indignation. "As soon as he saw the calf, Moses' anger waxed hot" (v. 19). God's Word speaks of Moses as being the meekest man on earth, yet when he saw the dreadful wickedness of the people he was righteously indignant. They actually put a calf in the place of God, and gave it credit for bringing them out of Egypt. Truly, the heart of man is enmity against God.

Sin's Penalty. "He took the calf; ground it; and made the children of Israel drink of it" (v. 20). Moses broke the tables of the law, doubtless as an indication that the covenant had been broken by the wickedness of the people. Moses mixed the powder with their drink, and thus the sinner is filled with his own ways. Sin always brings its own punishment; whatever we sow we shall reap. There is only one effective remedy for sin, namely, the Blood of Jesus Christ, God's Son (1 John 1. 7).

No Neutrality. "Who is on the Lord's side?" (v. 26). The sin and reproach must be removed by the sword of justice; and each Israelite, for himself and herself, had to declare which side they were on—the Lord's side, or that of the idolaters. There are but two sides to-day—saved and lost. On which side are you?

Illustration. On a hill in a Western State is a house so situated that the raindrops that fall on one side of the roof descend into Lake Erie, and thence through the St. Lawrence into the Atlantic. Those on the other side trickle down from rivulet to river until they reach the Ohio and Mississippi and enter the ocean by the Gulf of Mexico. A breath of wind determines the destination of these raindrops for thousands of miles. Oftentimes a simple deciding act determines the eternal destiny of the soul.

TABERNACLE OF TESTIMONY.

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

GOD loves fellowship with His people, but as He is holy those who enter His presence must be cleansed from sin and defilement.

The New Year. "On the first day of the first month" (v. 2). God wanted to dwell in the midst of His people, and so the tabernacle was set up. It is only amongst the redeemed that God can dwell, and only such can truly worship Him. An unregenerate soul can neither worship nor serve God acceptably (John 3. 3).

God's Dwelling-Place. "Thou shalt set up the tabernacle" (v. 2). The tabernacle was to be set up according to God's pattern as given to Moses. God must be worshipped in the way appointed by Himself. So is it to-day. The only way of approach to God is by Jesus Christ and His atoning work. Since the day of Cain men have endeavoured to institute ways of their own in their approach to God, but these are all the ways of death (Prov. 14. 12). Jesus says: "I am *the* Way," and there is no other (John 14. 6).

The Free Gifts. "Whoever is of a willing heart, let him bring" (see Exod. 35. 5). The materials from which the tabernacle was built were the freewill offerings of the people. They gave back to God what they had already received from Him. God is the first and greatest Giver, and we can only give to Him of His bounty. He gave His Son for us; surely we in turn should render to Him the allegiance of our hearts and the loyalty of our lives.

The Anointing Oil. "Thou shalt take the anointing oil" (Exod. 40. 9). The vessels of the tabernacle were anointed with oil. The oil is typical of the Holy Spirit. In conversion and service the Holy Spirit plays an important part. When the soul trusts the Saviour the Holy Spirit imparts the new life. In service for the Lord Jesus the Holy Spirit supplies the needed power.

Illustration. A man once sued a railway company for a copper. He believed it to be his right, and he won his case. God, in His law, demands holiness from the sinner, but in His grace He provides it in Jesus Christ and His atoning work. The moment the sinner trusts the Saviour he is looked upon as righteous and holy in God's sight (John 1. 29).

THE REJECTED STONE.

READ Matthew 21. 33-45. LEARN Psalm 40. 2. HINTS, In plit, Genesis 37. 24; enthroned, Genesis 41. 41; cleft rock, Exodus 33. 22; high rock, Psalm 61. 2.

THE great privileges of the Jews correspondingly increased their responsibilities.

Increased Privilege. "There was a certain householder, which planted a vineyard" (v. 33). In using this parable the Lord Jesus had specially before Him the privileged nation of Israel. He had selected them as His special people, and had granted unto them many blessings and privileges. They were a highly favoured people, but privilege always increases responsibility. What a responsibility rests upon those who to-day listen to the Gospel regularly and reject the Saviour! (Prov. 29. 1).

Disappointing Return. "Last of all He sent unto them His Son" (v. 37). It was not only natural but reasonable that the Husbandman should look for a return from His labour and expense. He expected fruit from His vineyard. But they abused His servants and killed His Son. This is how man has treated the God of all grace. He sent His only Son into this world, and they put Him to death on a cross (Rom. 7. 18).

Sure Destruction. "They say, He will miserably destroy those wicked men" (v. 41). The judgment of God will be so righteous that the Christ rejecter himself will have to admit its justice. Some forty years after this the destruction of Jerusalem by the Romans took place, attended with dreadful slaughter. An awful doom awaits those who reject the Saviour in this day of grace.

Overtured Purposes. "The stone which the builders rejected is become head of the corner" (v. 42). The Stone was the Lord Jesus Christ, who was rejected by the Jewish nation, but chosen by God to be the Chief Corner Stone of God's building. If the Jews, as a nation, have refused Him, countless Gentiles have by faith accepted Him as their Saviour and Lord. In this way God's building is being raised. "Am I a stone in that building?"

Illustration. A rich landlord once cruelly oppressed a poor widow. Her son, a little boy of eight years, saw it. He afterwards became a painter and painted a life-likeness of the dark scene. He placed it where the man saw it; he became pale, and offered any sum to purchase the picture that he might destroy it. The sins of earth will meet us again unless blotted out by the precious Blood.

TALES WORTH TELLING.

Seeing Through Stone Walls.—Dr. Rosig, of the St. Petersburg Institute of Technology, announces his invention of an electroscopic apparatus which will give the user to see through stone walls, so that a person outside a building can observe what is being done inside, and vice versa. “Thou God seest me” (Gen. 16. 13) through and through, anywhere, everywhere.

Grace for the Guilty.—An English officer, riding over the battlefield with his servant, noticed a wounded enemy soldier. “Give the poor fellow a drink from the water bottle,” he said. As the servant stooped down, the soldier fired, and missed. Stepping back, he said, “What shall I do now, sir?” “Give him the water all the same,” was the noble officer’s reply. A faint picture of the Grace of 2 Corinthians 8. 9.

Who was the Other?—Robert Bruce, a saintly minister, drew many to hear him. One day an Earl drove a good distance to the Church. Getting impatient, he asked the beadle when the minister would appear. The officer went to the vestry, but hearing conversation within he refrained from knocking, and returned to the Earl. “He wanna come to-day, yer lordship, for I heard him say to Someone that he canna gae without Him, and though he kept on asking, I didna hear the Other answer him at a’!” A greater servant had done the same. “If Thy presence go not with me, carry us not up hence” (Exod. 33. 15).

“Because He Chose To.”—At the close of one of Brownlow North’s meetings in Ireland an impertinent young man said: “I have heard you preach three times, and I neither care for you nor your preaching unless you can tell me why did God permit sin?” “I will do that with pleasure,” was the immediate reply: “Because He chose to, and,” added he, “if you continue to question and cavil at God’s dealings I will tell you something more that God will do, He will some day cast you into Hell. There were such questioners in St. Paul’s time, and how did he answer? ‘Nay, but O man, who art thou that repliest against God?’ ” (Rom. 9. 20). Stunned, the young man inquired where the text was, went home, got his Bible, found it, and five days after came to Brownlow North a wiser and a happier man “saved by grace.” HYP.

HANDFULS OF HELP.

Keep Yourself in the Love of God (Jude 21).

1. Keep His Word, - - - - - John 14. 23
2. Keep your heart, - - - - - 2 Tim. 2. 22
3. Keep your mind, - - - - - 1 Peter 1. 13
4. Keep your conscience, - Heb. 10. 22 ; 2 Tim. 3. 9
5. Keep your spirit, - - - - - 1 Peter 3. 4
6. Keep your body, - - - - - 1 Cor. 9. 27
7. Keep your soul, - - - - - Deut. 4. 9
8. Keep yourself pure, unspotted from the world, hating even the garments spotted by the flesh, - 1 Tim. 5. 22 ; James 1. 27 ; Jude 23
9. Keep yourselves from idols, - - - - - 1 John 5. 21
 "He is able to keep you" (Jude 24).

Watch, Work, Wait, Win.

1. WATCH unto prayer—the end of all things is at hand, - - - - - 1 Peter. 4. 7
2. WORK . . . while it is day: the night cometh when no man can work, - - - - - John 9. 4
3. WAIT! The husbandmen waiteth . . . and hath long patience. Be ye also patient, - Jas. 5. 7, 8
4. WIN souls. He that winneth souls is wise, - Prov. 11. 30
 "They that turn many to righteousness shall shine as the stars for ever and ever" (Daniel 12. 3).

The Believer's Pathway.

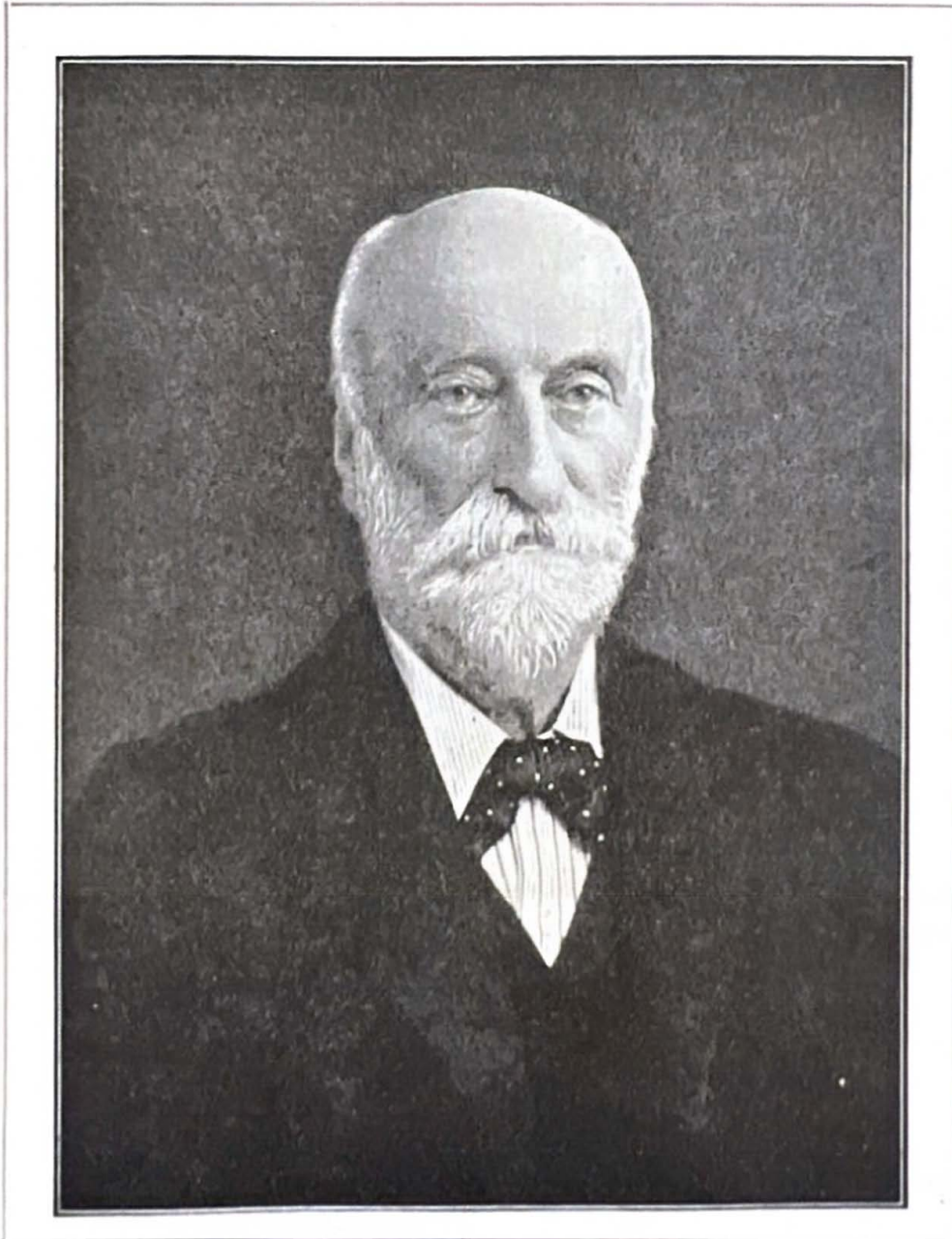
A PATHWAY OF

- | | | | | | | |
|--------------------------------------|---|---|---|---|---|-------------------------------|
| F AITH, | - | - | - | - | - | Heb. 11. 8 ; Phil. 4. 6 |
| F AVOUR, | - | - | - | - | - | Psa. 5. 12 ; 91. 1-16 |
| F ELLOWSHIP with Christ, | - | - | - | - | - | 1 John 1. 3 ; 1 Cor. 1. 9 |
| L IGHT, | - | - | - | - | - | Prov. 4. 18 ; 1 John 2. 9, 10 |
| L IFE, | - | - | - | - | - | Psa. 16. 11 ; 1 John 3. 14 |
| L OVE, | - | - | - | - | - | Eph. 5. 2 ; 1 John 2. 5, 6 |
| P EACE, | - | - | - | - | - | Luke 1. 79 ; Isa. 26. 3 |
| P ROGRESS, | - | - | - | - | - | Psa. 84. 7 ; Phil. 3. 13, 14 |
| P RIVILEGE, | - | - | - | - | - | John 14. 23 ; Eph. 2. 18 |
| T RIBULATION, | - | - | - | - | - | John 16. 33 |
| T RUST, | - | - | - | - | - | Isa. 50. 10 ; Psa. 37. 5 |
| T RIVUMPH, | - | - | - | - | - | Psa. 92. 4 ; 1 Chron. 19. 13 |
| I am the Lord which leadeth thee, | - | - | - | - | - | Isa. 48. 17 |
| I will lead thee in paths not known, | - | - | - | - | - | Isa. 42. 16 |

TRUST.

BUILD a little fence of trust around to-day;
Fill the space with loving work, and therein stay.
Look not through the sheltering bars upon to-morrow;
God will help thee bear what comes of joy or sorrow.

—MARY FRANCES BUTTS.



FREDERICK FREEMAN, London.

FREDERICK FREEMAN, London.

FREDERICK FREEMAN was born in Dersingham, Norfolk, in 1841. In the year 1852 his eldest sister, the only member of the family who at that time was converted, returned home from school in London, and her godly influence was felt in the village and home, especially by her younger brother Fred. It was not, however, until later, in Liverpool, where he was apprenticed to a business firm, that he was led to the Saviour. The circumstances attending his conversion were as follow: Seeing a notice one day that Mr. W. P. Lockhart, the well-known cricketer, would address young men, Fred Freeman went to the meeting, expecting to hear something about cricket, but he heard instead a Gospel address and an earnest appeal to decide for Christ. The message went home to young Fred's heart, and he had afterwards many interviews with his newly found friend, Mr. Lockhart, on the subject of his soul's salvation. Coming down the office stairs one day, his mind filled with anxiety as to his soul's welfare, the words "It is finished" came to him with power, the light of God shone into his soul, and he passed out of death into life. He saw as he had never done before that the Lord Jesus Christ had finished Redemption's work on the Cross over 1900 years before, and all that he had to do was to accept by faith the free gift of God (Rom. 6. 23). Filled with the joy of the Lord, he wrote home informing the family circle of the good news, and telling them that there was joy in the presence of the angels of God over another sinner who had repented.

It had always been the expressed desire of his relatives that he should become a clergyman, a request which up to the time of his conversion he firmly resisted. Now that he had decided for Christ, however, and being full of zeal for the Lord and His service, he went to Oxford with the view of entering the ministry of the Church of England.

While at Wadham College his chief friend was William (now Canon) Aitken, and when the uncle of the latter, Hay Macdonald Grant, of Arndilly, so much used in soulwinning among those whom he styled "the poor rich," came to visit his nephew, William Aitken, at Oxford, it was in Fred Freeman's room that a number of undergraduates were invited to meet him at breakfast. There Fred Freedman's brother John was brought into liberty through Mr. Grant's wise dealing.

Frederick Freeman, London.

Fred Freeman's Bible became to him a living Book. Studying its pages and loving its truths, he found he could not submit to the forms of the Church of England, and learning the truth of Believers' Baptism, he went to London and was baptised by the late C. H. Spurgeon. Finding also from the Scriptures that the early disciples met on the first day of the week to remember their Lord in the breaking of bread and drinking of wine in complete dependence upon the Holy Spirit, he became associated with the Assembly of Christians meeting in Clapton Hall, where he had much happy fellowship with the Lord's people. He also enjoyed and was helped in Clapton Hall by the ministry of, and fellowship with, our late and esteemed brother J. G. M'Vicker.

Our brother Freeman was instrumental with others in getting the Gospel Hall, Enfield Highway, built, and has continued to help the work there right up to the time of his departure to be with Christ. His presence and fellowship will be greatly missed by this Assembly.

He had a heart not only for the work of the Lord in the homeland, he thought of the clamant need of the great world-field, and took an active part in helping forward the missionary interests abroad. He was one of the few now left who were associated with the monthly Missionary Prayer Meeting at Devonshire House from its commencement some thirty years ago. As most know, it was from this prayer meeting the large Annual Missionary Gatherings held each October in Westminster Hall sprung, which have proved such a blessing not only to the thousands of Christians who gather there from far and near, but the influence of which is felt to the uttermost parts of the earth.

He corresponded with many of the labourers in the field, and sought to help them in many ways. When the late Mr. Torre went out from Clapton Hall to the Argentine Mr. Freeman, then a member of that meeting, helped him greatly in his setting forth by counsel and in other ways.

He felt more than most the need of constant prayer for those who have gone forth with the Gospel, and at the last October meeting at Central Hall, after Mr. Vine's address on "Intercession," he felt so burdened with this need that he remarked that we ought to have a weekly prayer meeting for those dear labourers instead of only once a month. M.J.L.

BAPTISM—WHY? WHO? WHEN? HOW?

THE Philippian jailer, in the agony of his soul, cried, "What must I do to be saved?" and the reply was: "Believe on the Lord Jesus Christ, and thou shalt be saved." The question asked by Saul of Tarsus on his murderous journey to Damascus and the reply are only for those who, like him, acknowledge God's beloved Son as their Lord. What was Saul's question, and what was the answer? "Lord, what wilt Thou have me to do?" This is the true heart-cry of every believer, and the answer given is most significant: "Arise, and go to the city, and it shall be told thee!" Saul arose and came to Ananias, and what was he told? "*Arise and be baptised.*"

We learn from this incident that Paul the apostle was commanded *not* by the Lord Himself, but by a servant of the Lord, to be baptised. You and I to-day are in the same position as Paul: to obey the voice of the Lord through His servants.

"Ah!" we say, "if only the Lord would tell *me* to be baptised I would gladly do so." Have you never noticed that there is no instance in Scripture of the Lord Himself directly commanding any disciple to be baptised? He always commands through His servants. Thus, Matthew 28. 18: "Go ye therefore, and teach all nations, baptising them in the Name;. . . teaching them to observe all things whatsoever I have *commanded* you."

"Yes," you say; "but *why* should we be baptised?" Acts 9 and Matthew 28. 18: "Go ye therefore, and teach all nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you," is sufficient to show us that it is the desire of our blessed Master that His people should be baptised. The desire of a loved friend who has passed away we always try to fulfil if we can. How much rather then this desire of the One who *loved me* and gave Himself for me? When I learn He desires me to be baptised, I ask *why* no longer, but gladly obey His will. Baptism is a public showing forth of my willingness to be identified with the death, burial, and resurrection of my Saviour. I accept the truth of Galatians 2. 20. I am crucified with Christ, and, therefore, being now a dead person, I must be buried. In the waters of baptism I am buried, and rising up again

Baptism—Why? Who? When? How?

out of the water say, "Nevertheless I live; yet, not I" (not that old I which has just been buried), "but Christ liveth in me." Wonderful truth! Glorious fact! I have gone, Christ is supreme henceforth and for ever.

Who Can be Baptised?

May I fulfil my Lord's desire, or are there special qualifications? The Word of God is our guide. Philip's answer to the Ethiopian eunuch was: "See, here is water; what doth hinder me to be baptised? If *thou believest* with all thine heart, thou mayest. I believe that Jesus Christ is the Son of God" (Acts 8. 36, 37).

"He that believeth and is baptised" (Mark 16. 15, 16). "Then they that gladly received His Word were baptised" (Acts 2. 41). "When they believed Philip . . . they were baptised" (Acts 2. 12). "And many of the Corinthians *hearing, believed,* and were baptised" (Acts 18. 8). We thus learn from these five Scriptures that *every believer* on the Lord Jesus Christ has the privilege of obeying their Lord in baptism, and *none* but believers have any right to this divine ordinance.

Should Infants be Baptised?

1. There is no instance recorded in Scripture.

2 We have learned that believers, and *only* believers, are fit subjects for this divine ordinance. This an infant cannot be. Children who have reached the age of discretion and have trusted the Saviour are, of course, included in this privilege.

(To be continued.)

G. E. V.

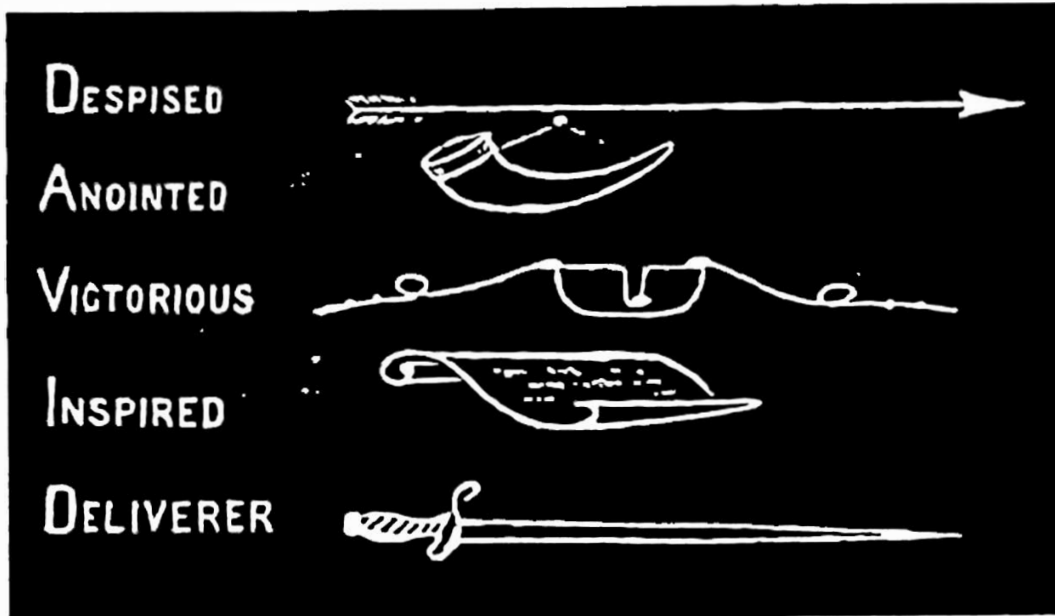
THROUGH THE BIBLE DAY BY DAY.

FEBRUARY READINGS IN THE PSALMS.

PSALM 110. 3 speaks of a "willing people," now-born children of the dawning day, and verse 4 of the King-Priest who goes to God on man's behalf. Only by atonement could He be the True Melchizedek, King of Righteousness. During this, the time of His rejection by man, our King-Priest desires that His own shall be a "willing people" with "hearts fixed" (Psa. 112. 7). The Psalmist speaks of a "loving heart" in Psalm 110. 1, a "praising heart" in Psalm 110. 7, and an "upright heart" in Psalm 110. 7. With the heart right the life will be right, and His power can flow through us in blessing to others.

DATE.	Ch. Verses.	DATE.	Ch. Verses.	DATE.	Ch. Verses.	DATE.	Ch. Verses.
1 Fri.	110 1-7	9 Sat.	110 10-10	16 Sat.	110 33-40	23 Sat.	110 80-90
2 Sat.	111 1-10	10 Sun.	118 1-14	17 Sun.	110 41-48	24 Sun.	110 97-104
3 Sun.	112 1-10	11 Mon.	118 15-20	18 Mon.	110 49-56	25 Mon.	110 105-112
4 Mon.	113 1-9	12 Tue.	110 1-8	19 Tue.	110 57-64	26 Tue.	110 113-120
5 Tue.	114 1-8	13 Wed.	110 9-16	20 Wed.	110 65-72	27 Wed.	110 121-128
6 Wed.	115 1-10	14 Thu.	110 17-24	21 Thu.	110 73-80	28 Thu.	110 129-136
7 Thu.	115 11-18	15 Fri.	110 25-32	22 Fri.	110 81-88	29 Fri.	110 137-144
8 Fri.	110 1-9						

FROM SHEEPFOLD TO THRONE.



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

WM. SN.

A NEW RELATIONSHIP.

THE Apostle's opening phrase (1 Peter 1. 3-8) is a doxology. The blessings of God and the principle on which they are bestowed are the themes thereof.

Begotten Again. Man's spiritual state is fully revealed in his antagonism to the Lord's words, "Ye must be born again" (John 3). Spiritual blessings can only be bestowed upon, and enjoyed by, those made alive in the Spirit. This life is bestowed of His own will, by the Word of Truth (James 1. 18; John 1. 13), and the renewing of the Holy Ghost (Titus 2. 5; Rom. 8. 14-17).

A Living Hope (v. 3). The Word of God distinguishes between faith and hope. If "hope that is seen is not hope" (Rom. 8. 24), no more is that vague expectancy which has not a present faith for its foundation. The resurrection of Christ is that which gives life to the hope of the believer, "If we believe that Jesus died and rose again, even so" (1 Thess. 4. 14), gives comfort in sorrow, energy in service, and strength in labour (2 Cor. 4. 18; Heb. 6. 19).

An Incorruptible Inheritance (v. 4). If God takes from the kingdom of darkness, it is to bring to the kingdom of His Son. When He chooses it is with an end in view. A place is in the course of preparation (1 John 14. 2). "We have a building of God" (2 Cor. 5. 1). Our inheritance is incorruptible because beyond the reach of death.

An Eternal Security (vv. 4, 5). "The spiritual blessings of God; all things that pertain to life and godliness" are the portion of the believer now, but the inheritance is reserved in Heaven. God has separated the two, but many failing to apprehend this, and hoping to get the most out of two worlds, endeavour to seize, Jacob-like, the blessing and the inheritance together, with disastrous spiritual results. God has secured the estate, and by the same abundant mercy guards the heirs (John 17. 12).

A Profitable Experience (vv. 6, 7). Here again two things are joined together which seem utterly opposed to each other. Yet "songs in the night," pleasure in the midst of pain, joy when bowed down with grief, are frequent experiences in the Christian life. The "needs be" of perfect love and wisdom explains much we cannot presently understand. "For a season" comforts us with the knowledge that when the purpose is accomplished the necessity will be removed.

J. H.

SUBJECTS FOR SPEAKERS AND STUDENTS.

We Must Have

1. Clean Heart, - - - Psa. 51. 10; 53. 1
2. Clean Hands, - - - Psa. 24. 4; Job 17. 9
3. Clean Feet, - - - John 13. 10 R.L.B.

The Heart's Haven

As revealed in Psalm 27. 4.

1. *Desired* of the Lord.
2. *Seek* after His presence.
3. *Dwell* in the house of the Lord.
4. *Behold* the beauty of the Lord.
5. *Inquire* in His Temple. HYP.

Don'ts for Doubters.

- Don't doubt—"Trust in the Lord," - Psa. 37. 3
Don't mope—"Delight thyself also in the
Lord, - - - - - Psa. 37. 4
Don't worry—Commit thy way unto the
Lord, - - - - - Psa. 37. 5
Don't fear—Rest in the Lord, Psa. 37. 7 HYP.

ACTS AND FACTS.

Making Character. Two friends met one day after several years' separation. The greetings over, one said: "Are you making progress?" "Well," said the other, with a smile, "I am making character." "Ye know what manner of men we were" (1 Thess. 1. 5).

Save Others. A gentleman once asked the late C. H. Spurgeon, "Do you think, Mr. Spurgeon, that the heathen will be saved without the Gospel?" To which Mr. Spurgeon replied: "That's not the question at all, my friend; it is a much more personal one, which is, Are you likely to be saved yourself if you are doing nothing to send the Gospel to them?" "Woe is unto me if I preach not the Gospel" (1 Cor. 9. 16).

True Wisdom. A Scotsman, who was dying, when spoken as to his preparedness for the great change, replied quaintly: "Friend, I thatched ma hoose in calm weather." Wise man! He waited not till life was spent and the storm of death was about to rage round his earthly house (Heb. 2. 3).

TALES WORTH TELLING.

Commerce or Christ?—The following words are displayed in an office known to us: "The sweetest words in the human language, Enclosed Find Cheque." The Christian knows that the three sweetest words in the human language are "Lord Jesus Christ" (Acts 16. 31).

In View of Eternity.—Dr. Alex. Whyte asked a friend who had been subject to unusual persecution how he was able to bear it. "Oh," he replied, "I always live *in facie Eternitatis*." Living in view of Eternity and "the judgment seat of Christ" (Rom. 14. 10) make all the difference.

The Bethesda Question.—An old lady, asked if she had settled "the Bethesda Question" (a controversy between parties at Bethesda and Plymouth), answered, "Yes, praise the Lord, forty-five years ago. He said, 'Wilt thou be made whole?' and I joyfully responded, 'Yes, Lord'" (John 5. 6).

The Unwelcome Visitor.—"What is your business?" "Oh, it is just to speak a little about the soul and its eternal interests. But I see you are busy." "Well, yes, I am, very." The preacher put out his hand to say "good-bye," and drawing close to the astonished man, whispered solemnly in his ear, "Suppose I had been death?" "In a moment shall they die" (Job 34. 20; Jer. 28. 16).

"Such a Child as That."—When Sir Richard Wallace's pictures were being exhibited at Bethnal Green, after people had said that the workers had no souls for art and would not appreciate its treasures, a story is told of a poor woman gazing intently at a picture of the Infant Jesus in the arms of His mother, and then exclaiming: "Who would not try to be a good woman who had such a Child as that?" "Thy Holy Child Jesus" (Acts 4. 30).

The Bible and the Bullet.—A captain of the Coldstream Guards was carried wounded to one of the dressing stations behind the firing line in France. The man who attended him found in his hip pocket a Bible given him by his father, who had written on the fly-leaf: "Thou, Lord, art my refuge. There shall no evil happen unto thee" (Psa. 91. 10). The shell had struck the Bible, cut through the leather cover, and gone through the pages as far as the 91st Psalm, and then cut off at a tangent. But for the Bible the man would have been killed. HYP.

GUIDED TO CANAAN.

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

AFTER remaining at Sinai for twelve months the cloudy pillar of God's presence lifted, leading the Israelites towards Paran.

Moses' Invitation. "Moses said unto Hobab, ... Come thou with us, and we will do thee good" (v. 29). Hobab was brother-in-law to Moses. So long as the children of Israel remained at Sinai, near his home, Hobab dwelt with them, but when they proposed to go farther into the desert Hobab's heart failed, and he refused to go farther. The invitation of Moses is beautiful, and reminds us of the Saviour's loving words, "Come unto Me" (Matt. 11. 28).

Hobab's Rejection. "I will depart to mine own land" (v. 30). It looks as if Hobab, like many others to-day, refused the gracious invitation of Moses. He was not at home in the company of God's people; no unconverted person is. Before we can enjoy the company of the Lord's people, either here or in Heaven, the new birth is necessary.

Moses' Mistake. "Leave us not; ... thou mayest be to us instead of eyes" (v. 31). Moses was going to use Hobab as a guide, because he knew the country. They had the pillar of cloud to direct them, and did not therefore require any human help. Still, it is easier for the heart of man to trust in one it can see than to have faith in God whom it cannot see. It was surely of more value to have God as Guide than Hobab (Acts 13. 38).

Israel's Hope. "We are journeying unto the place of which the Lord said, I will give it you" (v. 29). The Lord had promised Israel the land of Canaan, and toward that land they were journeying. Canaan was their hope. The believer to-day has the heavenly Canaan in view, and in comparison with that heavenly hope every earthly joy should be as nothing. Is this hope mine? is the question for each to answer (Heb. 11. 13).

Illustration. There was once a young lad who was considered to be a half-wit, but who in spiritual things had more wisdom than he was credited with. A Christian friend, wishing to know where he stood as to his soul, said to him one day, "It is hard work, is it not, to get to Heaven?" He was surprised to receive the answer, "No, it is easy. There are only three steps. *First*, out of self; *second*, into Christ; *third*, into Heaven."

FOOD FROM HEAVEN.

READ Numbers 11. 1-10, 31-35. LEARN Isalah 53. 3. HINTS, Danger, Hebrews 3. 12, 12. 16; blessing, Luke 10. 42, Colossians 3. 2.

UNGRATEFUL for God's goodness, the Israelites bitterly complained about their food.

Ungrateful People. "The people complained" (v. 1). God had done great things for the Israelites. He had delivered them from the lash of the taskmaster, and had fed them in the wilderness for eighteen months with bread from Heaven. They got tired of the manna, and commenced to complain. They remembered the leeks and onions of Egypt, but forgot the taskmaster's whip. The manna is typical of God's Word, which is the food for the soul. Men despise God's Word to their eternal hurt.

Bad Company. "The mixed multitude that was among them fell a lusting" (v. 4). God had put a difference between the Egyptians and the Israelites, and so long as they recognised this dividing line they were safe. Just as light and darkness have nothing in common, so the child of God should walk in separation from the unconverted and the world (2 Cor. 6. 17).

Moses' Burden. "I am not able to bear this people alone" (v. 14). Moses became discouraged with the murmuring of the people, and evidently thought the burden rested upon him. He forgot that God had made Himself responsible for the well-being of the people, and he should, as at other times, have cast the burden on the Lord. The Lord wants to be trusted by His people, and in the Gospel He offers salvation to the sinner who puts his trust in Jesus Christ and His atoning death.

Israel's Punishment. "The wrath of God was kindled against the people" (v. 33). The Israelites wanted flesh, and they got it, but it killed them (see Psa. 78, 30, 31). Sin, when it is conceived, bringeth forth death. Men to-day get their heart's wish, but the result is there is disappointment here and eternal loss hereafter. Salvation and eternal life are the only things to-day worth seeking for, and they can be had without price.

Illustration. A young Moslem, learning English from the Bible, came to Luke 23. 34, and read, "Father, forgive them, for they know not what they do." Hassan closed the Book, and said, "He was the Son of God. No one else would have prayed for his enemies." The Lord did more than pray for His enemies: He died for them (Rom. 5. 10).

REPORT OF THE SPIES.

READ Numbers 13. 26; 14. 4. LEARN Hebrews 13. 6. HINTS, A true report, 1 Kings 10. 6; good report, John 14. 2, 1 Corinthians 2. 9, 2 Corinthians 12. 4.

THE words of man are more readily believed than the Word of God. This is confirmed by the story of the spies.

A Distrustful People. We learn from Deuteronomy 1. 21, 22 that there was really no need for the spies to have been sent into the land if the people had acted on God's command to go up and possess it. The suggestion to send spies came from the people, and was due to their timidity and lack of faith in God. God sanctioned the proposal, but He sometimes gives men what they desire in order to teach them that His way and will are always best.

A Plentiful Land. "They showed them the fruit of the land" (v. 26). For forty days the spies searched the land of Canaan, and came back to testify that every word spoken by God was true to the letter. The specimen of the fruit was so good and great that it took two men to carry it. The fruit was only an earnest of what would be theirs when they entered the land. The blessings which the Christian enjoys here are but a foretaste of what will be his in the heavenly home (Eph. 1. 3).

An Unbelieving Report. "We saw the children of Anak there" (v. 28). The evil spies had seen the difficulties and magnified them. In all their report there is not one word about the ability of God to discomfit their enemies. Surely the God who had so gloriously delivered them from Pharaoh's host would not fail them now. Caleb, on the other hand, said, "We are able to overcome," because his trust was in the Lord.

A Discouraged People. "And all the congregation... wept that night" (chap. 14. 1). The people preferred to believe the report of the evil spies to that of Caleb and Joshua. They actually said, "Would God we had died in the wilderness." This actually came to pass, for with the exception of Caleb and Joshua they all died in the wilderness. Those who reject God's good news to-day will also perish, and that eternally (Psa. 116. 8).

Illustration. F. B. Meyer says that the ten spies with the evil report looked at God through the difficulties, as when you look at the sun through a reversed telescope, and it seems far away and shorn of its glory, while the two looked at the difficulties through God, and they appeared as nothing. If God be for us, we can face any difficulty.

JUDGMENT OF REBELS.

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

JEALOUSY is as cruel as the grave, and this is exemplified in the story before us.

Cruel Envy. "Now Korah, Dathan, and Abiram... rose up before Moses" (vv. 1, 2). Korah was related to Moses, and he was envious of the position held by Aaron and Moses. The others were affected by the same ambitious spirit. They blamed Moses for taking too much upon him, which charge was altogether unfounded. Envy and jealousy on the part of the Jews brought about the crucifixion of our Lord (Matt. 27. 18).

Ungrateful People. The character of these men is seen in verse 13. They falsely represented Egypt as a land flowing with milk and honey, and charged Moses with having brought them into the wilderness to kill them. What falsehood! What ungratefulness! They were possessed of the spirit of the Evil One. It was the same spirit that actuated the enemies of our Lord when they cried, "Away with Him. Crucify Him!" Yet His grace abounded towards these same people, and to them was offered through His death forgiveness and salvation.

True Wisdom. "Even to-morrow the Lord will show" (v. 5). Moses took the wise course. He did not plead for himself, he allowed the Lord to act for him. In this he is a fitting type of our Lord, who did not vindicate his own cause. He allowed His Father to do so; and when wicked men put Him to death God raised Him from the dead and seated Him at His own right hand (Rom. 1. 4).

Righteous Judgment. "The earth opened her mouth and swallowed them up" (v. 32). Vengeance belongeth to the Lord, and He will avenge any wrong done to His people when the right time comes. He is, however, the God of all grace, and Moses graciously gave the people the opportunity of escaping from judgment before the stroke fell. God is doing the same with men to-day; but ere long His righteous anger will break forth on the Christ-rejecter.

Illustration. Horace Greely was once accosted by a half-drunken congressman who staggered up and exclaimed, "I am a self-made man." Horace replied that he was glad to hear it, "for," said he, "that relieves God of a great responsibility." "That which is born of the flesh is flesh." The new birth is absolutely necessary.

HEAVEN'S STRAIT GATE.

READ Luke 13. 24-35. LEARN Isaiah. 32. 2. HINTS, A safe place, Psalm 57. 1, 32. 7; exposed, Revelation 6. 16, Jeremiah 23. 24.

THERE is nothing really of any moment when compared with the soul's salvation. The Jews despised this to their eternal loss, and so will all suffer who act likewise.

No Difference. "Except ye repent ye shall all likewise perish" (see vv. 3, 5). The Jews were a highly privileged people, but the Lord Jesus in this chapter points out that they were no better than the Gentiles. They were equally sinners with the Galilaeans, whose blood Pilate had mingled with their sacrifices (v. 1). "There was no difference" (Rom. 3. 22). There may be a difference in the *extent* of our sin or the *measure* of our guilt, but in the sight of God we are *all* guilty (Rom. 5. 8).

Stern Necessity. "Strive to enter in at the strait gate" (v. 24). This word "strive" is the word that is used about the Lord in the garden; it really means to "agonise." In regard to the soul's eternal welfare, we should be in great earnestness, but, alas, what characterises men to-day is indifference to the things of God.

Delayed Judgment. "When once the master of the house...hath shut the door" (v. 25). We are reminded here that the door of mercy which stands open to-day will one day ere long be closed for ever. The question for each to answer is, "On which side of the door am I—inside or outside?" This is the day of grace, and it is the privilege of each and all to enter now (Luke 4. 19).

Despised Mercy. "O Jerusalem, Jerusalem,...ye... would not" (v. 34). We learn from verse 31 that the Pharisees desired Jesus that He should depart, but He moved on to Jerusalem, where He should die. This was the great purpose for which He had come into the world. As the city comes into view, He yearns over it, and gives expression to His gracious lament: "I would,...but ye *would not*." The Lord was willing to embrace them in His grace and salvation, but they spurned His mercy and put Him to death on a cross. He was willing, but they were unwilling, and God saves no one against his will.

Illustration. "What is the value of this estate?" said a gentleman to another, as they passed a fine mansion surrounded by fair, fertile fields. "I don't know what it is valued at. I know what it cost its last possessor." "How much?" "His soul!" (Matt. 8. 37).

SUBJECTS FOR SPEAKERS AND STUDENTS.

Three Attitudes of the Soul.

1. Aspiration, - "My soul thirsteth," - Psa. 63. 1
2. Realisation, - "My soul satisfied," - Psa. 63. 5
3. Dedication, - "My soul followeth," - Psa. 63. 8 J.M.H.

Jacob's Two Pillars.

1. Bethel—Joy, - Gen. 35. 14
2. Bethlehem—Sorrow, 35.20
W. W. F.

A Threefold Death.

1. Dead *in* sin, - Eph. 2. 1
2. Dead *for* sin, - I Cor. 15.3
3. Dead *to* sin, Rom. 6.2 G.H.

"The Begotten of God" in John's Epistle.

I. NEGATIVELY.

1. Sinneth not, - I John 5. 18
2. Cannot sin, - I John 3.9
3. Evil one toucheth not,
I John 5. 18

2. POSITIVELY.

1. Overcometh the world,
I John 5. 14
2. Knoweth God, - I John 4.7
3. Loveth his brother,
I John 5.1 H.K.D.

Pentecostal Power Produced.

1. Conviction of sin, - - - - - Acts 2. 37
2. Conversion to God, - - - - - ,, 2. 38
3. Confession of faith in Christ, - - - - - ,, 2. 41
4. Continuance in the ways of God, - - - - - ,, 2. 42
5. Consecration to God, - - - - - ,, 2. 45
6. Continual joy in God, - - - - - Acts 2. 46, 47 G.H.

Points of Agreement.

1. In prayer, - Matt. 18.19
2. In offence, - Matt. 5.25
3. In communion, Amos 3. 3
4. Of Scripture, Acts 15.15
5. Of the Trinity, I John 5.7
6. In deceit, - - - Acts 5.9
7. Satanic, - - Rev. 17.17
T. B.

Gifts of Jesus.

1. His life, - - John 10. 11
2. Eternal life, - ,, 10.28
3. An example, - ,, 13.15
4. A new com-
mandment, - ,, 13.34
5. Peace, - - - ,, 14.27
6. God's Word, - ,, 17.14
7. Glory, - - - ,, 17.22
W. J. M.

Within and Without.

1. Within and without the garden, - - Gen. 3. 24
2. Within and without the ark, - - Gen. 7. 16
3. Within and without the sprinkled door, - Exod. 12.22
4. Within and without the scarlet cord, - Josh. 2. 19
5. Within and without the camp, - - Num. 12.14
6. Within and without the Church, - - I Cor. 5. 12
7. Within and without the city of gold, - Rev. 22. 15 J. P.

HANDFULS OF HELP.

On the Shortness of Life and Man's Frailty.

The PSALMIST says :

1. How short my time is, - - - - - Psa. 89. 47
2. It is soon cut off, and we flee away, - - - - - Psa. 90. 10
3. It is as a tale that is told, - - - - - Psa. 90. 9
4. Like a shadow that declineth, - - - - - Psa. 102. 11
5. My days are consumed like smoke, - - - - - Psa. 102. 3
6. A thousand years in Thy sight are but as
yesterday ; as a watch in the night ; as a
sleep ; like grass, - - - - - Psa. 90. 4-6

JOB says :

1. My life is wind, - - - - - Job 7. 7
2. Swifter than a weaver's shuttle, - - - - - Job 7. 6
3. Swifter than a post, - - - - - Job 9. 25
4. We are but of yesterday ; our days upon
earth are a shadow, - - - - - Job 8. 9
5. They are passed away as the swift ships ; as
the eagle that hasteth to the prey, - - - - - Job 9. 26
6. He [man] shall flee away as a dream . . . a
vision, - - - - - Job 20. 8

In SAMUEL we read that we are as water spilt on
the ground, which cannot be gathered up
again, - - - - - 2 Sam. 14. 14

In HEZEKIAH'S weakness he said : Mine . . . age
is removed from me as a shepherd's tent, - Isa. 38. 12

HOSEA says of the wicked : They are as a morning
cloud, and as the early dew that passeth
away ; as the chaff that is driven with the
whirlwind out of the floor, and as the
smoke out of the chimney, - - - - - Hos. 13. 3

PAUL says : Time is short, - - - - - 1 Cor. 7. 29

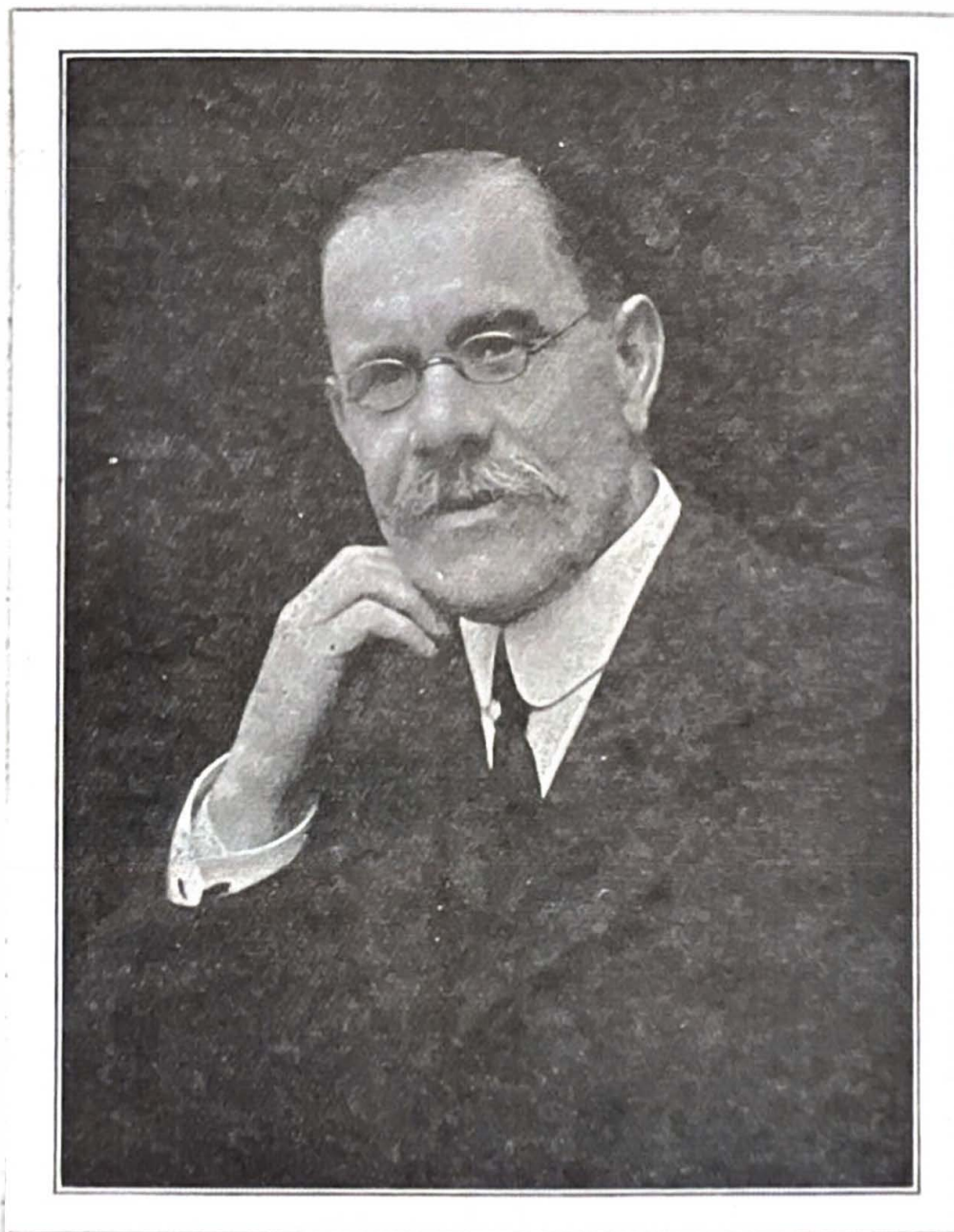
JOB also adds : When a few years are come, then
I shall go the way whence I shall not return, Job 16. 22

Therefore seeing how short our time is, let us join in the
prayer of the Psalmist : So teach us to number our days that
we may apply our hearts unto wisdom (Psa. 90. 12) ; that,
being weighed in the balances, we may not be found wanting
(Dan. 5. 27 ; Col. 4. 5).

PRAY LIKE DANIEL.

JESUS never taught his disciples how to preach, but he did teach them how to pray. I would rather be able to pray like Daniel than to preach like Gabriel. If men know how to pray they know how to work for God.

D. L. MOODY.



CHARLES TWITE, Leicester.

CHARLES TWITE, Leicester.

CHARLES TWITE was born in London on 19th July, 1853, and on leaving school for a commercial career he found himself at a very early age undertaking business journeys for the firm who employed him. His success as a commercial traveller was instantaneous. He possessed the ideal temperament for a "knight of the road," and was a great favourite with his customers and brother "commercial."

Those were the days when the commercial room was beset with temptations for the young traveller, many of which are to-day happily a thing of the past. Many a man was led astray by the convivial atmosphere of the wine-dinners, which were then universal, and at which the abstainer was forced by convention to pay his share of the intoxicants consumed at the table. Happily, Mr. Twite avoided these pitfalls, and at about the age of thirty-five, after a period of deep conviction, he was led to the Lord Jesus Christ by John Jackson, the secretary of the Mission to Lepers.

A man of courage and conviction, our brother commenced to witness for his Master in the commercial room and on the road, and had a long and honourable connection with the Commercial Travellers' Christian Association, being for some years President of the Leicester branch.

In October, 1890, the family removed from London to Leicester, and for a year or eighteen months brother Twite regularly attended the Stoneygate Congregational Chapel, but became deeply exercised as to his position on account of the lack of spiritual food to be gathered there. Further, his reading of the Bible, which after conversion became to him a new Book, led him to be dissatisfied with the order of things practised in the Congregational Chapel. He saw the priesthood of all true believers, which he recognised could not be practised under any system of clerisy. About that time his friend and spiritual father, Mr. John Jackson, came to pay him a week-end visit, and on the Sunday morning they both set out to discover the little meeting-room in Framland Street, where a few Christians met to remember the Lord in the breaking of bread. After some search they found the place. It was a loft over a carpenter's shop, meanly furnished, and lighted at night with candles stuck in bottles. In this

Charles Twite, Leicester.

humble room the little Assembly was wont to gather, only five in number—Mr. William Flick (so well known for his missionary zeal), his wife, and sister-in-law, and two others. These few believers had become discouraged by the lack of interest and support, and were fearing the necessity of closing down the testimony, but the advent of Mr. Twite instilled fresh hope in them, and Mr. Mudditt and others shortly joining them they moved into more suitable premises at Park Hall, Berners Street.

From that time the Assembly has grown steadily, until when our brother left Leicester two years ago for Droitwich there was a flourishing Assembly of 130, carrying on an aggressive Gospel testimony in York Street Hall, a commodious building in the centre of the city.

Brother Twite's removal to Droitwich was occasioned by the state of his health, but he continued to retain a fairly active interest in the business he had founded, and was up to the time of his home-call the senior partner in his firm.

He had always evinced great interest in missionary work, both at home and abroad. In late years he was instrumental with Mr. A. Garstin, of London, in establishing the Missionary Rest Fund, which provided so many missionaries returning from the field of furlough with the wherewithal for a good holiday before taking up work amongst the Assemblies. Our brother found great joy in this service.

Some five years ago Mr. Twite became greatly stirred by the need of evangelisation in our own land, especially in the Midland counties, and he found great happiness in acting as the Lord's steward in the disbursements of gifts sent for home missionary work, firstly in connection with *Home Witnessing* and latterly with *The Harvester*. He was always ready to visit Assemblies, however small, to voice the needs of this work. May God raise up another to carry on the work which he has laid down!

Our brother had been ailing for some time, and the doctor had ordered complete rest, but the end was quite unexpected, until three weeks ago, when he finally took to his bed. He passed to his rest and his reward quite peacefully in the early morning hours of 9th February at the age of seventy.

The funeral service, which was largely attended, was conducted by George Freer, of Birmingham, and Benjamin Mudditt, of Walthamstow.

T. A. JUDSON.

BAPTISM—WHY ? WHO ? WHEN ? HOW ?

(Continued).

Should Households be Baptised ?

DO we not read of such, and were there not infants in them? The Word of God is again our only resource.

1. (Paul) baptised also the *house* of Stephanas (1 Cor. 1. 16). The *house* of Stephanas have addicted themselves to the ministry of the saints. This household were thus all believers and all entitled to baptism (1 Cor. 16. 15).

2. And he (the Philippian jailer) was baptised, and ALL his straightway (Acts 16. 33). *But* read first Acts 16. 32, where we learn that they spake unto him and to ALL that were in his house. *Believing* in God with *all* his house (Acts 16. 34). *All* heard, all believed, what more Scriptural than that they should *all* be baptised?

3. Only one other case remains (Acts 16). And Lydia was baptised and her household. This is all we know about this household, and to intrude infants into it when God does not, and to build the practice of infant baptism, or unconverted household baptism on such a theory of supposition is too frail a foundation for us to accept it as God's Word.

To say there were infants here we have to suppose (1) Lydia was married; (2) Lydia had young children; (3) Lydia travelled from Thyatira to Philippi (300 miles) with young children. Scripture does not say so.

As there were no infants in Noah's household (eight souls), and many others, so here, as God has not specially told us, we have no right to presume. There could not have been infants in this household, said one of old, for was not the youngest eighteen years of age. "Where do you find that?" said another sharply. "In the same verse as where you read there were infants, I guessed it."

When Should I be Baptised ?

Two Scriptures will suffice. One just converted note. "See here is water, *what doth hinder* me to be baptised?" (Acts 8. 36). "If thou believest thou mayest." "Why tarriest thou?" (Acts 22. 16). Why tarriest *thou*? What doth hinder *thee*? If a child of God, and living a life in accordance with God's Word, there should be nothing whatever to hinder you from fulfilling your Lord's desire.

Baptism—Why? Who? When? How?

How Should I be Baptised?

Some tell me sprinkling, some immersion. Let me tell you how sprinkling arose. *Baptiso*, which occurs about eighty times in the Greek New Testament means "to dip." The translators of 1611 knew this, but King James had given instructions that in translating they should not upset any existing practice of the Church. To have rendered it "to dip" or "immerse" would have thus upset the Church practice.

To put sprinkle would not be true to their trust, so to get out of the difficulty they left the word untranslated, and merely changed the "o" to "e", and thus we have baptise. In 1643 the Westminster Assembly had to decide the mode of baptism. Twenty-four voted for sprinkling and twenty-four for immersion. The chairman, Dr. Lightfoot, gave his casting vote for sprinkling, and thus through one vote sprinkling continued.

But what does the Bible say? "John also was baptised in Aenon, because there was *much water* there" (John 3. 23). "And Jesus when He was baptised went up straight-way *out of the water*" (Matt. 3. 16). "And when they were come up *out of the water*" (Acts 8. 39). These Scriptures sufficiently prove that immersion is the divine mode of baptism. "To obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15. 22). Have you followed the Lord in obeying His commands, and if not, why not?

G. E. V.

THROUGH THE BIBLE DAY BY DAY.

MARCH READINGS IN THE PSALMS.

IN our readings this month we come to the songs of degrees, or "ascents." Psalm 120 to Psalm 134. These Psalms probably refer to those ascents of the tribes of Israel three times a year to the feasts at Jerusalem. There are many precious truths for us to learn in them. In Psalm 130 there is the penitent sinner's hope for mercy and forgiveness; Psalms 122 and 123, there is the joy of God's people and their *expecting* prayer; Psalm 124. 6-8, God's guardian care over His people. Does not Psalm 131 teach us the humble submission that should characterise the child of God?

DATE.	Ch. Verses.	DATE.	Ch. Verses.	DATE.	Ch. Verses.	DATE.	Ch. Verses.
1 Sat.	119 145-152	9 Sun.	124 1-8	17 Mon.	132 10-18	25 Tue.	139 1-12
2 Sun.	119 153-160	10 Mon.	125 1-5	18 Tue.	133-134	26 Wed.	139 13-24
3 Mon.	119 161-168	11 Tue.	126 1-6	19 Wed.	135 1-13	27 Thu.	140 1-13
4 Tue.	119 169-176	12 Wed.	127 1-5	20 Thu.	135 14-21	28 Fri.	141 1-10
5 Wed.	120 1-7	13 Thu.	128 1-6	21 Fri.	136 1-13	29 Sat.	142 1-7
6 Thu.	121 1-8	14 Fri.	129 1-8	22 Sat.	136 14-20	30 Sun.	143 1-12
7 Fri.	122 1-6	15 Sat.	130 1-8	23 Sun.	137 1-6	31 Mon.	144 1-16
8 Sat.	123 1-4	16 Sun.	131-132 1-6	24 Mon.	138 1-8		

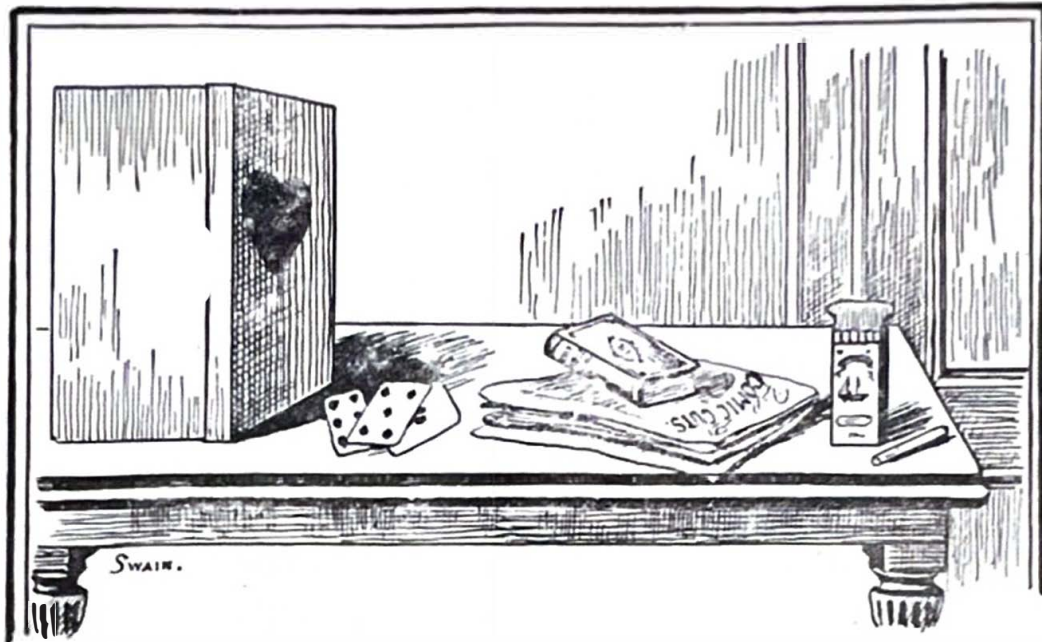
FELLOWSHIP IN THE WORK AMONGST THE YOUNG.

DURING Believers' Meetings held recently at Bath, the following subjects were considered: (1) How to foster the fellowship of the Assemblies; (2) How to combat in the children the spirit of lawlessness increasingly manifest.

It was pointed out in connection with the first topic how the S.S. touches an entirely different circle from that of the Gospel meeting, and in view of the possibilities of work amongst the young, it was suggested that those in the Assembly who were not engaged in the afternoon should be urged definitely to remember the S.S. in prayer at the time of its gathering. Since this had been done at Bath, very definite cases of blessing in the school had been marked. If there could be prayer-partners who would have the names of the class and a knowledge of their spiritual state, then we might look for blessing. It was emphasised that S.S. work was not an appendage to, but an integral part of, the work of the Assembly. Through the children the parents can be got hold of. To retain the old scholars Bible Classes are needed with separate classrooms, conducted by those who are young in heart and sympathy, who know how to get at the heart of the young people and win their confidence. Prayer should be made that such may be raised up of God, and then with the Word of God, which is all sufficient, would result.

In connection with the second item, it was pointed out that work among the children was becoming increasingly difficult in view of the spirit of lawlessness abroad in the land. It is vitally important in this connection to remember that conversion is the acknowledgment of Jesus Christ as Lord. The great hindrance to-day in the Gospel is the assertion of human will and the spirit of unbrokenness. Some teachers have not the power of controlling others. Let the superintendent watch for those who have this gift and give them the unruly. Others can teach but cannot exercise control. Let there be in the S.S. prayer made for kings and for those in authority, and occasional reference to the divine principles of government, to counteract what they are taught elsewhere. Wild natures can be cured by kindness. Go on teaching the things of God, and let us remember that it is perfectly useless to seek to control others if your own homes are out of hand.

BOYS AND THEIR JOYS.



HERE is a capital lesson for a class of boys, which can easily be made and utilised by any teacher of average ability.

MATERIALS REQUIRED. Get a large pasteboard box. On the lid, on the inside, draw a *heart* sufficiently large to admit small *Bible*. Cut out with a sharp knife. Paste over hole piece of black paper. Let me suggest a few articles to put in the box. (1) "*Queer Cuts*," or copy of any of the silly papers so popular with boys; (2) three *playing cards*; you can make them yourself; fasten at corner; (3) a packet of *cigarettes*; and (4) any other boy's idol. Place all in box unknown to class. Have a hole cut at back of box.

HOW TO USE. Begin by explaining the *black heart* as revealed by the Bible, taking your *Bible* in your hand. Explain conversion from texts, such as Romans 10. 8, 9, 1 Peter 1. 23, John 5. 24. Explain power of the Word from Hebrews 4. 12. You could cut paper with knife, explaining Revelation 3. 20 by passing in your Bible, and thus show how His Word is "hid in the heart," and giving light, it chases out what is in. Pull out "*Queer Cuts*," and show how new desires are begotten at conversion. "As newborn babes, desire the sincere milk of the Word" (1 Peter 2. 2). Pull out *cards*; dwell on bad games and gambling, for all of which "God will bring thee into judgment" (Eccles. 11. 9). Next hunt for *cigarettes*, remarking that this enemy sometimes keeps in a corner for a long while. Introduce other objects as desired.

WHAT TO AIM AT. You must indicate the heart wrong by sin, and show how it can only be put right by "God and the Word of His Grace" (Acts 20. 32).

WM. SN.

HE WHO HATH CALLED YOU (1 Peter 1. 9-17).

THE new relationship and the nature of its provisions, the confidence which springs therefrom, the fellowship ensuing even in the midst of temptations and heaviness are conditions from which a spring of joy must flow, which produce an affection which reveals itself in character.

The End of Faith (v. 9). Two things are actively operating: grace which brings salvation, and faith which receives it. Humbly but confidently dependent on the Lord, rejoicing with unspeakable joy, there will flow out from Him and into the believer the power which transforms. Salvation is much more than escape from penalty, it involves the sanctification of the entire life for the Lord who purchased it (Tit. 2. 11; Rom. 1. 16).

Sobriety and Hope (v. 13). Exhortation follows revelation. The ethic is founded on the new relationship and the daily salvation. Let us be what our resources and prospects suggest we should be. To gird up the loins is to prepare for pilgrimage, conflict, or service. Strangers here, elect yonder, the time of sojourning lies between. Thoughts and affections may not only drag in the mire of this world, but trip up the sojourner, consequently it is necessary to rope in the wandering thought and make captive the straying affection. Sobriety in Scripture means self-control (1 Thess. 5. 8; Tit. 2. 12).

Obedient Children (v. 14). Relationship determines character. Ye are the children of obedience (v. 2), and as such your character is to be conformed. For years we were being fashioned according to our desires (Eph. 2. 1, 2), now we are to be fashioned according to the Word and His will. To every believer the opportunity of victory and higher and fuller attainment is ever present (Rom. 6.16-18; Phil. 2. 12).

Walking in Holiness (vv. 15, 17). The true ideal of the godly life, its ultimate end, and its formative power is thus set before us. God's calling is His pledge. Our acceptance thereof is our obligation. What follows is a command which enshrines a promise. To walk before Him and be perfect requires an Almighty God, and His promise of all-sufficiency comes to us in this promise. Ye are the children, and if ye call on the Father, the filial fear of children will mould our relationships and character here. (2 Cor. 7. 1; 1 Thess. 4. 7).

J.H.

SUBJECTS FOR SPEAKERS AND STUDENTS.

Blessings of the Believer.

1. Engraven on the Lord's hands, - - Isa. 49. 16
2. Enrolled in His book, - - Heb. 12. 23
3. Encouraged in His service, - - 2 Chron. 35. 2
4. Encamped round by His angel, - - Psa. 34. 7
5. Enlightened by the Father, - - Eph. 1. 18
6. Endued with the power by His Spirit, Luke 24. 49

F.F.

Practical Truths.

1. PRAISE, - "Rejoice evermore," - 1 Thess. 5. 16
2. PRAYER, - "Pray without ceasing," - 1 Thess. 5. 17
3. PRACTICE, "In everything give thanks,
for this is the *will of God*
concerning you," - 1 Thess. 5. 18

Hyp.

The Saint's Feast of Tabernacles.

In Isaiah 12, sung at the Feast of Tabernacles we have

- | | | | |
|----------------------------|---------|------------------------|---------|
| 1. Behold, - - - - - | verse 2 | 4. Praise, - - - - - | verse 4 |
| 2. Trust, - - - - - | ,, 2 | 5. Proclaim, - - - - - | ,, 4m |
| 3. Draw, - - - - - | ,, 3 | 6. Sing, - - - - - | ,, 5 |
| 7. Cry out and shout, v. 6 | | | Hyp. |

ACTS AND FACTS.

A Worthy Epitaph. Lord Brooks was so charmed with the wise and accomplished Sir Philip Sydney that when he died he would have no other inscription upon his tomb than this: "Here lies the friend of Sir Philip Sydney;" and shall not we say, Oh, may my tomb but as truthfully declare, "Here lies a friend of Jesus." This will be infinitely more important than if it were adorned by the trophies of victory or the emblem of affection.

True Heroism. Little Ada Berridge, aged eleven, of Stow Road, Shepherd's Bush, was carrying her two-year-old sister across the road, when a motor car dashed down on them. Realising that she had no chance of escape herself, Ada's last thoughts were for her baby sister, whom she threw to safety on a street refuge, as the car struck and killed her. Her first concern was for the safety of her little sister. What a lesson for us who name the Name of Christ. We are our brother's keeper, and his safety and welfare should be our first and last consideration (Mark 15. 31).

TALES WORTH TELLING.

Something Different.—A Scotch girl, converted under Whitefield's ministry, said: "I don't know which has changed—the world or my heart—but one of them has, for everything seems different." Regeneration "makes all things new" (2 Cor. 5. 17).

Blondin's Star.—I used to wonder how Blondin, the tight-rope walker, crossed Niagara on a rope. Recently I read that he always had a golden star fixed at the opposite end, and kept his eye on the star. Our golden star is Christ (Rev. 21. 23 ; Titus 2. 13).

No Need to Give up the World.—A man said to D. L. Moody: "Now that I am converted, have I to give up the world?" "No," said Mr. Moody, "you haven't to give up the world. If you give a good, ringing testimony for the Son of God the world will give you up pretty quick—they won't want you." "Not of the world" (John 17. 14).

This is the Day the Lord Hath Made—One Sunday, while on his way to the Tabernacle in a downpour of rain, C. H. Spurgeon was accosted by a member of his congregation, who remarked in a doleful tone: "This is a dreadful day, Mr. Spurgeon!" "Nonsense, my good sir," was the cheery reply. "This is the day that the Lord hath made; we will rejoice and be glad in it" (Psa. 118. 24).

Very Practical.—The captains of some fishing smacks on the North Sea once met to pray God to help one of their companions in distress. One of them said, "I don't think we need trouble the Lord about this. I will give so much. What will you give?" In a few minutes all that was needed was contributed by those thus met together, and instead of prayer, they joined in praise. If we oftener acted on this principle, we might more often have a praise meeting. "He that giveth with liberality" (Rom. 12. 8, R.V.).

The Only Way.—A famous traveller said that he once tried with his party to climb one of the highest peaks of the Sierra Nevada, and "after infinite difficulty, exertion, and peril succeeded in surmounting the last precipice, and reached the summit, to find there the tracks of a wagon and the traces of a social feast." If he had only taken the other side of the mountain he would have found an easy travelled road all the way up. There were two ways up Sierra. There is only one way to Heaven. "No man . . . but by Me" (John 14. 6). Yet it is "easy" (Matt. 11. 30.) *hyp.*

THE SERPENT OF BRASS.

READ Numbers 21. 1-9. **LEARN** John 3. 14, 15. **HINTS**, The trouble, Romans 5. 12; the cry, Romans 7. 24; the cure, Isaiah 45. 22; faith's object, John 1. 29.

SIN brings its own punishment, which is death; and there is only one remedy for sin, namely, the atoning work of our Lord Jesus Christ.

Opposition to Israel. "King Arad fought against Israel" (v. 1). The Canaanite King Arad withstood the progress of the Israelites towards the promised land. This was to be expected. No soul ever yet attempted to do God's will but Satan opposed. Israel turned to the Lord, and He fought for them and delivered them. The best way to overcome our enemies is to get the Lord to fight for us (Rom. 8. 31).

Murmuring Against God. "The people were much discouraged" (v. 4). They were near Canaan, and yet they were not allowed to enter it. It was their unbelief that was responsible for their long sojourn in the wilderness. Man has always, however, sought to throw the blame of his sin back on God (Luke 15. 1).

Bitten by Serpents. "The Lord sent fiery serpents, ... and much people of Israel died" (v. 6). The root cause of their sin of murmuring unbelief was that old serpent the Devil. It was fitting, therefore, that the righteous judgment of God should take the form of fiery serpents, which bit them, bringing about death in a few hours. Sin, when it is finished, always bringeth forth death.

Saved from Judgment. "Make thee a fiery serpent, and set it upon a pole" (v. 8). The people who had blamed Moses now appeal to him to intercede with God for them. Moses, true type of our Lord, graciously becomes their intercessor. God's appointed remedy was a serpent of brass, a likeness of that which caused the sin and brought about its punishment. It was to be put upon a pole so that it could be seen by everybody, and those who looked were healed. The Lord Jesus, who was made sin for us, died on the Cross to put sin away, and now every sinner who looks by faith to the Lord Jesus Christ for salvation shall live (John 3. 14, 15).

Illustration. It is not the quantity of our faith that saves. A drop of water is as true water as the ocean. So a little faith is as true faith as the greatest. It is the Saviour our faith lays hold of who saves. The Israelite simply looked to the brazen serpent and he was healed.

SACRIFICE OF BALAK.

READ Numbers 23. 7-24. LEARN Romans 8. 31. HINTS, Blessed of God, Psalm 2. 12, 89. 15, Ephesians 1. 3; no curse, Romans 8. 1, Galatians 3. 13, Romans 8. 33.

BALAAAM'S life and death should be a warning to all who would live merely for the present scene.

Balak's Deceit. "King Balak saw all that Israel did to the Amorites" (see Num. 22. 2-4). This cunning king was afraid of the Israelites, but he recognised that the only way by which they could be robbed of their power was to put enmity between them and God. So long as God fought for them they would be victorious, and so he set about to drive a wedge between God and His people. This is what Satan is doing to-day.

Balaam's Wickedness. We learn from Numbers 22. 7 that Balak hired Balaam to curse the people of Israel. Balaam was a seer, or priest, but his name means "not of the people, or foreigner." He was a false prophet who, for the love of money, was willing to curse Israel and sell his own soul. He resembles Judas, who sold our Lord for thirty pieces of silver. For worldly gain many to-day are selling their souls (Mark 8. 36).

God's Blessing. "How shall I curse, whom God hath not cursed?" (v. 8). Balaam knew that he could not speak but by the Spirit of the Lord and standing by the altar of sacrifice. The victim sacrificed on the altar, having borne away the curse of the sin of God's people, there was nothing left for them but God's blessing. Balaam was therefore obliged to pronounce blessing instead of a curse on Israel. All our blessings come from the Cross, and Satan cannot reverse the results of Christ's death.

Balaam's Wish. "Let me die the death of the righteous" (v. 10). Balaam had lived a life of deceit, how could he hope to die like the righteous? Our concern should be to live right, and we need have no fear about our death. The first and most important step in a righteous life is to accept Christ as our Saviour and serve Him as our Lord (Acts 9. 6).

Illustration. Truly the love of money is the root of all evil. A great man once told a youth to empty his purse into his head if he wished to keep it safely, meaning that a good education would be the best and surest investment for his little capital. The Christian should use money merely as a servant; his real treasures are in Heaven.

THE DEATH OF MOSES.

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

ALTHOUGH God's most honoured servant, Moses, because of a wrong act, was prevented entering the land of Canaan.

Death of Moses. "Moses, the servant of the Lord, died" (v. 5). If the Lord tarry death will come to us all; there is no escape. Rich and poor alike must obey His summons. Death is the great leveller. To the child of God death lifts the veil and reveals the glories of Heaven, but to the unconverted it is the entrance to eternal darkness. If death be so certain, surely it behoves us to make preparation. Prepare to meet God (Amos 4. 12).

His Burial. "God buried him" (v. 6). So great was Moses in the eyes of the Jews that there was the danger of the people making even his grave an object of worship, and so no human hand buried him and no human eye ever saw the place where his body was deposited. After all it matters little where the body is laid to rest, provided the soul is safe with the Lord. This should be our chief concern (1 Thess. 4. 16).

His Biography. "There arose not a prophet since in Israel like unto Moses" (v. 10). Moses made his mistakes, but God's testimony concerning His faithful servant was that there had been none like him. Better to have the commendation of God than the plaudits of men. Moses lived with eternity in view, and this regulated his life in time. Let us live for God and with eternity in view, and our present actions will be such that at the Judgment Seat of Christ we also will receive the "Well done."

His Successor. Joshua, the son of Nun, was full of the spirit of wisdom" (v. 9). Moses, who is the representative of the law, brought the children of Israel to the borders of Canaan only; it was left to Joshua (which means Jesus) to lead them into the promised land. The law cannot save; it only condemns. But what the law could not do Jesus Christ by His death and resurrection has accomplished. And all who put their trust in the Heavenly Joshua, the Lord Jesus Christ, receive life now and are assured of Heaven hereafter (Rom. 8. 3).

Illustration. W. Evans, a servant of Christ, when he lay dying, said: "My dependence is on the mercy of God in Christ. Here my salvation began and here it must end" (Acts 13. 38).

THE LOWLY SERVANT.

READ John 13. 1-17. LEARN Mark 10. 45. HINTS, Selected, Isaiah 43. 10; voluntary, Exodus 21. 5; prosperous, Isaiah 52. 13; exalted, Philipplans 2. 9.

THE human heart is filled with pride, and the Lord Jesus teaches the great lesson of humility.

Loving "His Own." "Having loved His own which were in the world" (v. 1). The words "His own" refer to His disciples. They were His as the gift of the Father, and in virtue of Redemption's price which He was about to pay on the Cross. Having set His love on them, and proved it by His death, He will never cease to love them.

Washing Their Feet. "He riseth from supper . . . and began to wash the disciples' feet" (vv. 4, 5). With the full knowledge that He was the Incarnate Son of God, co-equal with the Father, the Lord Jesus condescended to take the place of a menial slave and to wash the feet of His disciples. The disciples had been disputing as to who should be greatest, and the Lord would teach them that he who would be greatest must stoop lowest. This is what He Himself did, even to the death of the Cross.

Peter's Objection. "Thou shalt never wash my feet" (v. 8). Peter objected that One so lofty should wash the feet of an obscure person like him. The Lord pointed out that unless he were washed he could have no part with Him, and Peter went to the other extreme desiring to be washed all over. The Lord replied: "He that is *bathed* needeth not save to wash his feet, but is clean every whit" (v. 10). Two actions are referred to here: (1) the bath of regeneration, represented by new birth; (2) the daily cleansing of our walk and ways by the Word of God (Eph. 5. 26).

Christ's Example. "I have given you an example" (v. 15). If the Lord could wash the disciples feet, it was altogether out of place for them to dispute as to who should be greatest. Humility of heart is the first essential to salvation, and humility of life should characterise every child of God. Pride of heart has ruined many a soul and wasted many a Christian life (Matt. 27. 42).

Illustration. A lady who was successful in procuring help from a Christian gentleman for the maintenance of an orphan child, said to him: "As soon as he is old enough I will teach him to thank you." Said the good man, "We do not thank the clouds for rain; teach the child to look higher and thank Him who gives both clouds and rain."

HANDFULS OF HELP.

The Holy Ghost a Person.

I. HE SPEAKS—

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

II. HE TEACHES—

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

III. HE ACTS—

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

Love, Light, Life.

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

Receive the Life.

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

Walk in the Light.

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

Show the Love.

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

SUBJECTS FOR SPEAKERS AND STUDENTS.

Things Done Quickly.

- | | | | |
|----------------------------|---|---|----------------|
| 1. Turned aside quickly, | - | - | - Exod. 32. 8 |
| 2. Perish quickly, | - | - | - Deut. 28. 20 |
| 3. Go out quickly, | - | - | - Luke 14. 21 |
| 4. Behold, I come quickly, | - | - | - Rev. 22. 12 |

N.B.

Four Similes

- Blacker than coal, Lam 4.8
 Red as crimson, Isa. 1. 6
 White as wool, Isa. 1. 6
 Bright as gold, Rev. 21. 18

HYP.

The Rock.

- Reliable, - - Heb. 13. 8
 Old, - - - 1 Cor. 10. 4
 Cleft, - - - 1 Cor. 2. 2
 Keeps, - - - Jude 24

HYP.

The Holy Spirit of God.

He is called the Spirit of life, of truth, of grace, of adoption, of power, of comfort, and of holiness.

- | | | | |
|---------------------------------------|---|---|------------------|
| He strives with sinners, | - | - | - Gen. 6. 3 |
| He reproves (convicts) of sin, | - | - | - John 16. 3 |
| He helps our infirmities, | - | - | - Rom. 8. 24 |
| He comforts, | - | - | - Acts 9. 3 |
| He teaches, | - | - | - John 14. 26 |
| He guides, | - | - | - John 16. 13 |
| He sanctifies, | - | - | - Rom. 15. 16 |
| He testifies of Christ, | - | - | - John 15. 26 |
| He glorifies Christ, | - | - | - John 16. 14 |
| He searches all things, | - | - | - Rom. 11. 33-36 |
| He worketh according to His own will, | - | - | - 1 Cor. 13. 4 |
| He dwells in saints, | - | - | - John 14. 17 |
| He may be grieved, | - | - | - Eph. 4. 30 |
| He may be vexed, | - | - | - Isa. 63. 10 |
| He can be resisted, | - | - | - Acts 7. 51 |
| He can be tempted, | - | - | - Acts 5. 9 |
| He can be quenched, | - | - | - 1 Thess. 5. 19 |

D. WARD.

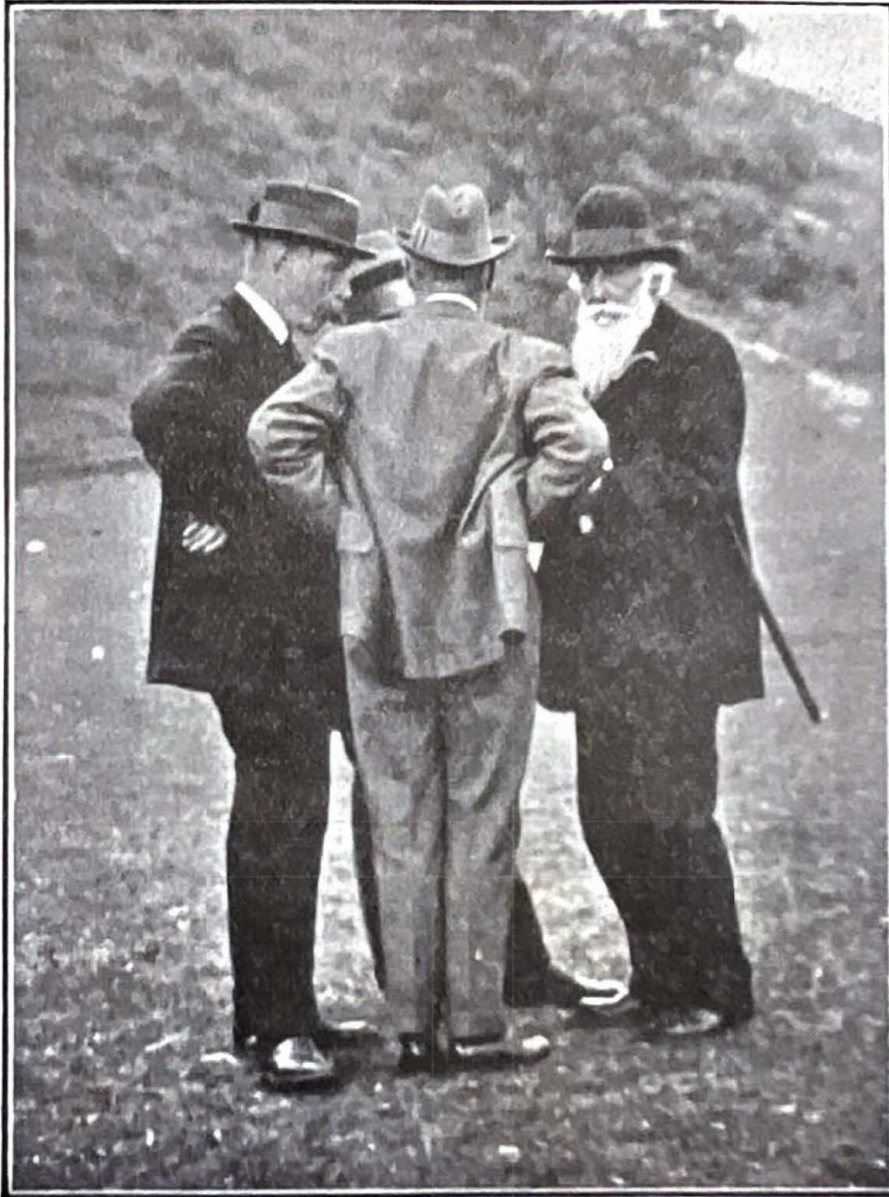
"Before God."

- | | | | |
|-------------------------------------|---|---|-----------------|
| 1. Sinner's Condition before God, | - | - | - Rom. 3. 19 |
| 2. Sinner's Plea before God, | - | - | - Lev. 4. 16 |
| 3. Believer's Sitting before God, | - | - | - 2 Sam. 8. 17 |
| 4. Believer's Standing before God, | - | - | - Gen. 18. 22 |
| 5. Believer's Walking before God, | - | - | - Gen. 17. 1 |
| 6. Believer's Speaking before God, | - | - | - Judges 11. 11 |
| 7. Believer's Appearing before God, | - | - | - Psa. 84. 7 |

NO TIME.

HE who cannot find time to consult his Bible, will one day find that he has time to be sick; he who has no time to pray must find time to die; he who can find no time to reflect, is most likely to find time to sin; he who cannot find time for repentance will find an eternity in which repentance will be of no avail.

—HANNAH MORE.



Special photo **RICHARD HOYLE, of Newcastle-on-Tyne** (Conversing with Fellow Workers).

RICHARD HOYLE, of Newcastle-on-Tyne.

ONE of the most notable of personalities amongst those who have sought to carry out New Testament principles in these last Days has just passed to his reward. A unique figure, linking workers of the present with early brethren, or, as one often thought when in his presence, with the Patriarchs of early Bible Days.

RICHARD OMEROD RASTRICK HOYLE, a member of one of the branches of this family, well known in the North of England, was born at Denton Hall, three miles west of Newcastle-on-Tyne, which was the family home for 100 years or more. Brought up in the Church of England, he was converted through reading the Word of God at the age of nineteen in 1861 or 1862, and at once took a definite stand for the Lord which he unflinchingly maintained for more than sixty years.

The new life manifested itself in arranging meetings in the National Schoolroom of his native village. These were most encouraging, and many were being reached, when the Vicar, not pleased at a layman having meetings in his parish, had the Schoolroom consecrated and the Room adapted for a Church, and thus prevented the unordained preacher from continuing.

At the same time Mr. Hoyle had meetings in John Knox Hall, Bewick Street, Newcastle, and erected an Iron Room for Gospel Services at Scotwood, the nearest mining and manufacturing place to his home. In this Room many passed "from death to life" (John 5. 24).

Later he had the use of Prudhoe Street Mission Hall, and about this time became one of the pioneers in using Theatres for Evangelistic Services. The Tyne Theatre, then the best known in the city, was the scene of the labours of such notables as Lord Radstock, the Earl of Kintore, Hay M'Dowall Grant, Brownlow North, and others. Large companies assembled, and it was no uncommon sight to see a number of carriages bringing members of the aristocracy to hear the "gentlemen evangelists."

Converts began to multiply from these various efforts, and the Joiners' Hall was taken for those who had "gladly received the Word to be baptised" (Acts 2. 41), and for the young "disciples to break bread upon the first day of the week" (Acts 20. 7).

Richard Hoyle, of Newcastle-on-Tyne.

About this time he had two cottages in the straggling hamlet of Slateyford, between Denton and Kenton, made into a Mission Room, which housed for many years a flourishing Sunday School, a small Assembly, and at times a Gospel effort to reach the countryside.

In 1869 Mr. Hoyle was brought into touch with an out-and-out evangelical clergyman in Gateshead—SHOLTO D. C. DOUGLAS, afterwards Lord Blythswood, of Blythswood Estate on the Clyde. He was holding services for the people in Barn Close Schoolroom, and Mr. Hoyle helped in these. His ministry on week nights was so enjoyed by many of the young converts that a number, wanting more of such teaching from the Word, found their way to the Joiners' Hall, and finally remained there.

In 1871 a move was made to the Music Hall (now sadly changed to the Gaiety Theatre), Nelson Street, where a good and great work was done for many years. Here, in addition to the spiritual ministry of Mr. Hoyle, such well-known servants as Donald Ross, Donald Munro, John Hambleton, Harry Moorhouse, Herbert R. Francis, Henry Dyer, A. A. Rees, and others gave help at a time when "able ministers of the Word," amongst the increasing numbers of young Christians, were anything but abundant. Some of us think of these as the "days of unleavened bread," when the soul longed for more of the knowledge of God and more personal fellowship "with the Father, and with His Son Jesus Christ."

In 1873 MOODY and SANKEY having landed in England, had meetings at York, then at Sunderland, and were anxious to visit Newcastle. None of the ministers seemed to favour the American preachers and their new methods. Richard Hoyle, joined by T. H. Bainbridge, a well-known Christian worker, head of the drapery firm of Bainbridge & Co., Market Street, invited Moody and Sankey to Newcastle.

One of our happiest recollections in connection with Mr. Hoyle was the attendance at the annual Conference, held in the grounds of the lovely, old-world, ivy-clad mansion—Denton Hall—on August 5, 1876. In a tent erected on the lawn we yet see the happy, round-faced HARRY MOORHOUSE, pouring forth an address on "That

Richard Hoyle, of Newcastle-on-Tyne.

Sweet Word, COME," with references Rev. 22. 17, Gen. 7. 1, Luke 19. 5, Matt. 11. 28, 2 Cor. 6. 17, John 21.12, Mark 6. 31, Rev. 22. 20. Henry Dyer, John Jameson, Thomas Arnott, and others used to give help. The fragrance of the ministry, and of Christian fellowship of that, and subsequent gatherings still abide.

A special year in the life of Mr. Hoyle was 1878, for then he built what is known as the New Building, Bath Lane. A rather uncommon, though a really first-class building, it was at first frequently alluded to as "Noah's Ark." With some 250 in fellowship at this time the work made great headway for some years. To detail the abundant labours from this point would take pages. The names of some who have helped in ministry will best indicate the loyalty to the Fundamentals and the brotherly love which marked the leader of the work. In addition to the twelve already named above, visits were paid by Sir Benjamin Browne, Hudson Taylor, R. C. Chapman, Henry Groves, W. D. Dunn, Benjamin Glasgow, Herbert W. Taylor, Frank H. White, F. S. Arnot, F. E. Marsh, Dr. Baedeker, T. B. Miller, John Connor, Aaron Matthews, D. E. Hoste, A. J. Holiday, C. T. Studd, J. M. Carnie, Alex. Marshall, Oscar Owers, James M'Gregor, John M'Gaw, a number of others, and missionaries almost without number.

The World-Field found in Mr. Hoyle a warm supporter, thousands of pounds yearly being given "with liberality" (Rom. 12. 8, R.V.) for the extension of the Saviour's Kingdom in lands both near and far. His brother, J. CECIL HOYLE, who was converted through Sholto Douglas, at his own charges went to Spain as a missionary in 1876. Miss JESSIE ROBERTSON also went from Bath Lane to work for God in China. Mr. Huddle (whose name appears on page 14 of "A Thousand Miles of Miracle," and who was martyred) went from Bath Lane; also Mr. Charles Aiston, now in Chokweland, C. Africa, was for many years in the Sunday School and Assembly.

Personal visitation and conversation was his forte. Poor and rich, irrespective of creed, or even without creed, over a large area of the city were regularly visited by him. Long hours were spent in some homes, menial work was even done, and help wisely but generously given. What

Richard Hoyle, of Newcastle-on-Tyne.

this servant accomplished in following the example of the Master who handled "basin and towel" will be known "hereafter."

During the railway strike, one Lord's Day, he only managed to reach the hall an hour late. A brother remarked, "We cannot blame you for being late Mr. Hoyle." He replied, "I have just been thinking this is the first time for fifty-seven years that I have been late for a meeting."

A sufferer for some years, he was more so for the last two years. Early in 1924 his life at one time was despaired of, but he turned up on a subsequent Lord's Day to the surprise and joy of many.

On one of his last visits to the New Building, after the Supper was over, he spoke on Phil. 3. 10, "That I may know Him." Sitting in a chair he pointed out how Paul began, continued, and ended; what he preached, he lived; how he had a lowly estimate of himself, and valued highly others. He concluded by urging all to avoid idleness and indolence in divine things.

On Sunday, February 24, he gave out the hymn "My God what cords of love are Thine," read and gave what proved to be his last message from 2 Peter 1. 1-18. At the close he intimated so pathetically the Home-call of a member of the Assembly, whom he had known from girlhood days, and finished with the words "Blessed are the dead, which die in the Lord."

He passed away peacefully at his home, The Croft, Ovingham-on-Tyne, on 6th of March, 1924, and was laid to rest in the quiet, little cemetery close at hand, where rests a sister, and others who "sleep in Jesus."

One who had known him for fifty years or more thus aptly sums up that life of persistent and devoted service:

"Sixty years of service is over. How many bedsides has he brightened? How many widows has he comforted? How many orphans has he fathered? How many Sunday scholars has he led to Christ? How many backsliders has he restored? How many lost sinners has he led to the Saviour? How many of 'His Own' has he been a helper by precept and practice? 'That Day' alone will declare it."

May grace be given to us who remain, and who reverence his name, to follow him even as he also followed Christ.

THE HOLY SCRIPTURES.

Read Psalm 1. 1-3.

IN prayer we speak to God, but in the Bible He speaks to us. We should

Read the Bible Daily,

solemnly, prayerfully, and in a teachable and obedient spirit. Read through one book at a time. Read it carefully. Read it methodically. Think not so much about the quantity, but read a little and think about it. The Bible should be read solemnly and thoughtfully. Learn to approach it with a feeling of reverence and fear, and treat it and its words and commands as something too precious to be trifled with. Read it prayerfully. A blind man might open a book, and turn its pages over, but all would be in vain; he would get nothing from it. We are blind—not in the sense as we once were—but still we only see dimly, and unless God says “Let there be light,” there will be none. Our first act when coming to the Word of God should be to

Lift Up Our Heart

to God for His blessing. Whenever we read the Bible we should pray for light upon it: “Open Thou mine eyes that I may behold wondrous things out of Thy law” (Psa. 119. 18). If we thus seek to approach the Scriptures, God will open our eyes to see beauties and wonders in the Word that we never dreamed of before. The moment we discover anything new we should act upon it, for it is only in this way that we can grow and make progress. “If any man will do His will, he shall know of the doctrine” (John 7. 17). The Psalmist speaks of this as the great secret of his growing in knowledge: “I understand more than the ancients, because I keep Thy precepts” (Psa. 119. 100). Whatever we see commanded in the Bible we should go and do it, whether it is pleasant or not.

It is a fault with most of us that we do not sufficiently meditate upon the Word of God. We should turn it over in our minds and

Meditate Upon It,

remembering that a blessing is promised to the man whose “Delight is in the law of the Lord, and in His law doth he meditate day and night” (Psa. 1. 2). K. D. MORRISON.

THREE SCRIPTURAL CUPS.



WE wish to-day to speak of something that we are all familiar with, namely, CUPS.

Cup of Wrath. The Psalmist says: "In the hand of the Lord there is a cup, and the wine is red; . . . but the dregs thereof, all the wicked of the earth shall wring them out, and drink them" (Psa. 75. 8). Who are "the wicked" spoken of who are to drink the dregs of the cup? The prophet Jeremiah informs us that "the heart of man is deceitful above all things and desperately wicked" (Jer. 17. 9). This is a sweeping statement which includes us all from the eldest to the youngest (Rom. 3. 19). Three times over the Lord prayed solemnly, "Abba, Father, all things are possible unto Thee; take away this CUP from Me: nevertheless not what I will, but what Thou wilt" (Mark 14. 36). The Lord Jesus went to the Cross, and so drunk of the cup of wrath to its dregs that He was able to utter the words, "It is finished."

David the Psalmist asks the question, "What shall I render unto the Lord for all His benefits towards me? I will take the

Cup of Salvation, and call upon the Name of the Lord" (Psa. 116. 12, 13). Because the Lord Jesus has drunk the cup of wrath, the cup of salvation is offered to whosoever will, by faith, receive it. In other words, the Lord Jesus Christ is offered as Saviour to all, and they who trust Him pass out of death into life (John 5. 24).

The Psalmist so proved the goodness of the Lord day by day that he praises God for the

Cup Overflowing. God's gracious favour saves our souls to begin with, and His untiring faithfulness keeps us day by day until we dwell in the house of the Lord for ever. Whom the Lord takes up, He never gives up. (John 10. 28). Such a Saviour is surely worthy of our trust (Acts 16. 31).

C. J. E.

FROM YOUR VAIN CONVERSATION (1 Peter 1. 18-25).

THESSE verses throw the light of God's character on our salvation, and, in doing so, make the most effective appeal for personal holiness.

Living in Vain (v. 18). Man's life apart from God is summed up in "vain conversation." The Gentile living according to the course of the world, fulfilling its desires, living to the flesh, descending to the deepest depths of depravity, and from the flesh reaps corruption. The Legalist, under the curse of a law he is unable to fulfil, is in bondage which effectually prevents escape. His zeal only widens the breach between himself and the God to whose righteousness he refuses to bow. Thus the world moves to the day of wrath (Rom. 10. 1-9; Gal. 4. 1-15).

The Redeemer (v. 19). The price paid and the person who pays it give value to what is purchased. If then the Redeemer is the Son of God, and the redemption His precious blood, what value has God put upon the soul, and what is the enormity of the sin under which it lay? If the Creator became the Kinsman, and in his own blood paid the price which freed us from sin, then God is not only love, He is light. His love gives the Son. His light causes to meet on Him the iniquity of us all.

Incorruptible Redemption (v. 19). Familiar with redemption, these Jews were witnessing the decay of their ritual and the overthrow of their institutions, but their redemption was incorruptible. It was impossible for it to perish, for, God had accomplished, and God had accepted it. In it they saw the measure of God's hatred of sin; that holiness which was purer, than to behold iniquity and pass it unpunished. Holiness which meant the garden, the cross, the desolation, the darkness for the Son of God, but by which a redemption has been accomplished which leaves "no more curse" (Rom. 3. 24; Heb. 9. 12).

Incorruptible Seed (v. 23). Purity is ever the outcome of identification with the sacrifice (Isa. 6. 7). This purity comes in the way of obedience to the truth, *i.e.*, that revelation given us in Him who was "The Truth" and finds expression, as His purity did, in love, which is the fulfilling of the law. The agent by which life was first begun, and by which through all its graduated processes it will come to fruition at last, is His Word. The seed which remaineth (John 11. 13; Col. 1. 5).

ACTS AND FACTS.

Value of Youth. "Every nation," says a Cambridge historian, "is judged at the bar of history by its care of its cradles and its graves—its graves, because in them lies the record of its past; its cradles, because in them lies the hope of the future" (Deut. 4. 10).

The Best Friend. A Christian received a one-pound note with these words written on the back of it: "This is the best friend I ever had." So that poor unknown soul had to part with his best friend. Not so with those who have the living, unchanging Christ as their Friend.

Not for Reward. A little Newport boy, Jackie Liles, fell into deep water whilst playing on the Lighthouse Beach. When he had gone down for the second time a badly-crippled man dived in and brought him to the shore. After seeing that the lad was all right, the rescuer made off quietly through the crowd. It is refreshing to meet such a noble exception, as the unknown crippled man, to the general rule. The believer should do good and communicate not for what he may get, but because of his love to Christ" (Heb. 13. 16).

True Heroism. Ada Berridge was carrying her two-year-old sister across the road, when a motor car dashed down on them. Realising that she had no chance of escape herself, Ada's last thoughts were for her baby sister, whom she threw to safety on a street refuge as the car struck and killed her. Her first concern was for the safety of her little sister. What a lesson for us who name the Name of Christ! We are our brother's keeper, and his safety and welfare should be our first and last consideration (Mark 15. 31).

THROUGH THE BIBLE DAY BY DAY.

APRIL READINGS IN THE PSALMS AND PROVERBS.

MOST of our Psalms this month are Psalms of praise. God is honoured by a praising people. He is worthy to be praised because of His "majesty," "graciousness," "compassion." Psalm 150 is a doxology for the whole book. Surely to fear and reverence such a God is the beginning of wisdom (Prov. 1. 7), and shall we not also hate the things which He hates? (Prov. 6. 17, 18, 19) and take heed to the verses in chapter 4. 23, 24, 25. 20. 27).

DATE.	Ch. Verses.	DATE.	Ch. Verses.	DATE.	Ch. Verses.	DATE.	Ch. Verses.
1 Tue.	145 1-9	PROVERBS.		10 Wed.	3 25-35	24 Thu.	8 14-22
2 Wed.	145 10-21	9 Wed.	1 1-10	17 Thu.	4 1-11	25 Fri.	8 23-26
3 Thu.	146 1-10	10 Thu.	1 11-22	18 Fri.	4 11-24	26 Sat.	9 1-10
4 Fri.	147 1-11	11 Fri.	1 23-33	19 Sat.	5 1-13	27 Sun.	9 11-18
5 Sat.	147 12-20	12 Sat.	2 1-11	20 Sun.	5 14-23	28 Mon.	10 1-9
6 Sun.	148 1-14	13 Sun.	2 12-22	21 Mon.	6 1-14	29 Tue.	10 10-20
7 Mon.	149 1-9	14 Mon.	3 1-10	22 Tue.	6 15-23	30 Wed.	10 21-32
8 Tue.	150 1-6	15 Tue.	3 11-24	23 Wed.	8 1-13		

SUBJECTS FOR SPEAKERS AND STUDENTS.

Naaman's Mistakes.

NAAMAN WENT TO

1. Wrong person	- in the	Right way, -	2 Kings 5. 6
2. Wrong spirit	- to the	Right person,	,, 9
3. Word given	- wasn't	Received, -	,, 10
4. Wanted show	- outward	Religion, -	,, 11
5. Wanted to wash	in wrong	Rivers, -	,, 12
6. Went away -	- in a	Rage, -	,, 12

CURE CAME AS THE RESULT OF

1. Wise (His servant's advice)	Reasoning, -	2 Kings 5. 13
2. Without (dipped seven times)	Reserve, -	,, 14
3. Wonderful (clean as a little child)	- - - Result, -	,, 14

W.R.

Be Likeminded (Rom. 15. 5).

1. A Right Mind, - - - -	- Luke 8. 35
2. A Sound Mind, - - - -	2 Tim. 1. 7
3. A Pure Mind, - - - -	2 Peter 3. 1
4. A Spiritual Mind, - - - -	Rom. 8. 6
5. A Girded Mind, - - - -	1 Peter 1. 13
6. A Garrisoned Mind, - - - -	Phil. 4. 7
7. A Renewed Mind, - - - -	Rom. 12. 2

J.S. FS.

The Manifestation of Faith (Hebrews 11).

1. Faith's Worship—	"A more excellent sacrifice,"	- - - v. 4
2. Faith's Witness—	"Enoch pleased God" (translated),	- - v. 5
3. Faith's Work—	"Noah prepared an ark,"	- 2 Peter 2. 5; v. 7
4. Faith's Walk—	"Abraham went out,"	- - - v. 8
5. Faith's Waiting—	"He looked for a city,"	- - - v. 10
6. Faith's Willingness—	"Sarah received strength,"	- - vv. 11, 12
7. Faith's Welcome—	These all "were persuaded"—confessed	
	... a better country,	- - - vv. 13-16

DR. GRIFFITH THOMAS.

THE NEW LEADER.

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

MOSES having died, Joshua, who is a type of our Lord, led the children of Israel into the promised land.

Canaan Blessings. "Moses my servant is dead; . . . arise, go over this Jordan" (v. 2). In God's purpose Moses could not lead the children of Israel into the promised land, this must be done by Joshua (which means Jesus). Moses represents the dispensation of law which is unable to conduct the sinner into peace; it is the Gospel, and that alone which leads the sinner into rest.

Constant Conflict. "Every place that the sole of your foot shall tread upon, that have I given you" (v. 3). Just as Canaan could not be entered until Moses (type of our Lord) died, so the blessings of salvation could never be ours to enjoy until the death of our Lord Jesus Christ on the Cross of Calvary. If the land of Canaan was to be theirs, the Israelites must conquer their enemies, but they had God to fight for them. The Christian has the world, the flesh, and the devil against him, but with the Lord Jesus as his Captain, he may be more than a conqueror through Him (Rom. 8. 37).

True Guide. "This book of the law shall not depart out of thy mouth" (v. 8). Joshua was to be guided by the law of the Lord. This necessitated that he should be a student of God's Word. True success follows those who make the Scriptures the guide of their lives. The Lord Jesus overcame Satan in the wilderness by a shaft taken from God's Word (see Matt. 4. 1-11).

Israel's Loyalty. "All that thou commandest us we will do" (v. 16). The people promised implicit obedience to Joshua their new leader. As subjects they would obey him, and as soldiers they would fight under his leadership. In the Lord Jesus Christ we have not only the Saviour of our souls but the Master of our lives. To trust and obey Him brings salvation to the sinner and blessing to the saint. To reject Him will mean eternal death to the unrepentant soul (2 Cor. 2. 15, 16).

Illustration. We used to wonder how Blondin, the tight-rope walker, crossed Niagara on a rope. It is said he always had a golden star fixed at the opposite end, and kept his eye on the star. Our golden star is Christ. Our salvation and safety rests in Him (Titus 2. 13).

JORDAN'S WATERS DIVIDED.

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

ONLY one thing stood between Israel and Canaan, namely, Jordan, which is a type of death.

The Opened Way. "Take the ark of the covenant, and pass over before the people" (v. 6). God divided the Red Sea when they left Egypt, and now He repeats the miracle and divides Jordan to allow His people to pass over into the promised land. He who commences the salvation of His people will finish it. Before the Ark of the Lord, with its blood sprinkled Mercy Seat, the waters parted and a way was opened up. True figure of the Lord Jesus Christ, who has opened up the way back to God.

The Lonely Saviour. "There shall be a space between you and it" (v. 4). In passing through the Jordan the ark was to be separated from the people two thousand cubits, about three quarters of a mile. The Lord Jesus went down into the waters of death *alone*. At the Cross friend and lover forsook him, and a holy God turned from Him, because He was bearing our sin. But now, because of His lonely death and glorious resurrection, He is bringing many sons to glory (Heb. 2. 10).

The Complete Salvation. "All the Israelites passed over on dry ground" (v. 17). Not a single mishap took place on the way across Jordan, every Israelite reached the other side. When the Lord Jesus saves us He makes Himself responsible to see us to the other side. His words are: "I give unto my sheep eternal life, and they shall never perish" His salvation is perfect and complete.

The Exalted One. "This day will I begin to magnify thee" (see chapters 3. 7; 4. 15). God magnified Joshua in the eyes of the people. He is a type of the Lord Jesus, who, because of His work on the Cross, has been exalted to the right hand of the Majesty on high. There are millions in heaven and on earth who, in their hearts and lives, crown Him Lord of all. Are you one of this number? (Phil. 2. 9).

Illustration. A gentleman at a dinner table heard Margaret Bottorne speak of her faith in the Bible. Haughtily he said to her, "You don't mean to tell me that you believe in the Bible?" "Oh, yes," said Mrs. Bottorne, "You know I am acquainted with the Author." To know Him is eternal life (John 17. 3).

THE SCARLET THREAD.

READ Joshua 2. 1-21; 6. 25. LEARN Hebrews 11. 31. HINTS, Marked for salvation, Exod. 12. 13, Ezek. 9. 4; marked for judgment, Luke 3. 9.

THE salvation of Rahab, the harlot, is a splendid illustration of how the sinner is saved from judgment.

Faith and Works. "Joshua sent two men to spy" (v. 1). The former suggestion to send spies throughout the land of Canaan was begotten of unbelief, but in this case it seems to have been done by divine instructions. In Joshua we see exemplified both faith and works. On the one hand he trusted God for deliverance from every enemy; on the other he was prepared to carry out the human means and send the spies as directed by God. Faith without works is dead. We are saved by faith in Christ alone, without works; but we work for Christ because we are saved (James 2. 20).

Mercy to the Guilty. "They went, and came into an harlot's house named Rahab" (v. 1). Divinely directed, the spies came to Rahab's house in Jericho, which was about seven miles beyond Jordan. She told a lie to screen God's servants, but the end did not justify the means. God could have saved his servants another way. Yet this woman's sin was no bar to God's pardoning mercy, which saves to the uttermost (Heb. 7. 25).

Confession of Faith. "The Lord your God, He is God" (v. 11). Rahab had heard of the miracles wrought by the God of the Israelites, and while this report stirred up enmity in the hearts of the Canaanites, it inspired faith in the heart of Rahab. She believed that the God of the Israelites was the living and true God, and she confessed her faith in Him. She virtually confessed by lip and act that the God of Israel would henceforth be her God. Hers was a true confession (Rom. 10. 9).

Salvation's Token. "Give me a true token" (v. 12). The token was to be the scarlet cord by which the spies would be let down from the window of her house. This was to be the sign by which her house would be known, and no violence would be offered against it. The scarlet cord is a type of the precious Blood of Christ which saves the soul from judgment, and the Word of God assures of salvation (Exod. 12. 13).

Illustration. Just as there is a red thread runs throughout all cords in the British Navy; so the thread of sacrifice can be traced from Genesis to Revelation (1 John 1. 7).

THE TRUE HELPER.

READ John 5. 1-16. LEARN Romans 5. 6. HINTS, No help, Psalm 49. 7; vain help, Mark 5. 38; effectual help, Hebrews 7. 25; "my Helper," Hebrews 13. 6.

THE healing of the poor cripple at Bethesda's pool illustrates how the Lord Jesus heals and saves the soul.

Pool of Mercy. "There is at Jerusalem . . . a pool" (v. 2). The meaning of Bethesda is "house of mercy." In the midst of much misery God had graciously provided this pool of mercy. The people's responsibility was to take advantage of it at the right time. The same may be said of God's mercy in the Gospel. He has provided salvation, and the responsibility of sinners is to take advantage of it NOW. Bethesda's pool had its limitation: the salvation of God is for all that believe (Rom. 3. 22).

Christ's Compassion. "When Jesus saw him lie" (v. 6). There were many poor people at the pool, but the Lord set His eyes on one man who had had an infirmity for thirty-eight long years. Perhaps he was the worst case of the lot. Year after year he had gone to that pool for healing, but had always come away disappointed. What the pool could not do the Saviour accomplished. We are reminded that only Christ can save: all earthly pools are unavailing (Luke 19. 10).

Man's Will. "Wilt thou be made whole?" (v. 6). The Lord could not and would not heal the man against his will. It is so with the salvation of the soul. The infirm man's reply was, "I have no man." His eye was on a man and a pool, whereas the Lord would direct him to Himself (Prov. 18. 24).

Christ's Word. "Rise, take up thy bed, and walk" (v. 8). This was a strange command to give to an impotent man, but the Word of the Lord conveyed the strength to carry out the command. The helpless man, having faith in Christ and His Word, made the effort to obey, and immediately there came healing and strength to his disabled limbs. The cure was perfect and immediate. So is it with the helpless sinner who trusts alone to the Word and Work of Christ: that moment he receives freedom from sin's disease and power to live the Christian life (2 Cor. 5. 17).

Illustration. Henry Hicks said, when dying, that Christ is the grand resource; Christ is the beginning, Christ is the end. To Him alone we look for salvation, and for everything that is worth having.

TALES WORTH TELLING.

Too Many Ghosts.—Coleridge was once asked if he believed in ghosts. "No," said he, "I have seen too many of them." So say those who have seen the ghosts of objections of Higher Criticism. "Thou hast kept My Word, and hast not denied My Name" (Rev. 3. 8).

It Cost His Soul.—"What is the value of this estate?" said a gentleman to another, as they passed a fine mansion surrounded by fair, fertile fields. "I don't know what it is valued at; I know what it cost its late possessor." "How much?" "His soul!" "What shall it profit a man?" (Matt. 8. 37).

Christiana Best.—After a family reading of Bunyan's "Pilgrim's Progress," a bright boy asked his mother which of the characters she liked best. She replied, "Christian, of course; he is the hero of the story." But the lad replied, "I like Christiana best, because when Christian set out on his pilgrimage he went alone; but when Christiana started she took the children with her." "Let the children come" (Mark 10. 14).

Proved—and Proved Wrong.—Several decades ago a learned professor delivered a course of lectures, in one of which he proved that under the peculiar conditions of the heaving waves, raging storms, rolling tides, and so forth, you could never cross the Atlantic by steam. The book in which that lecture was published was on the first steamer that crossed the Atlantic. When you hear of things which can't be done, remember "with God all things are possible" (Matt. 19. 26; Mark 9. 36).

"Thou Art Worthy."—King Phillippe-Auguste, of France, conquered at Bouvines, in A.D. 1214, the Flemish and English armies. Before the battle he caused an altar to be erected in the middle of his camp, and on it he deposited his crown with this inscription: "Au plus digne" (To the worthiest), and said to his lords and knights, "He who fights the best and wins the day shall be king; I waive all rights, and will have none but those you give me to-night." He fought like a lion, and when evening came, all that was left of his nobles gathered round the altar, and shouted: "Thou, O King, art the most worthy," and gave him back his crown. So we say to our King: "Thou art worthy, for Thou wast slain" (Rev. 4. 9, 12). ИТР.

HANDFULS OF HELP.

Two Masters.

Adonai—Lord, Master, Owner. Baal—Lord, Master, Owner.

No man can serve two masters (Luke 16. 13).

1. Choose ye this day whom ye will serve, - Josh. 24. 15
2. As for me and my house, *we* will serve the Lord, - - - - - Josh. 24. 15
3. The Lord is with you while ye be with Him . . . If ye forsake Him, He will forsake you, 2 Chron. 15. 2
4. They forsook the Lord and served Baal, - Judges 2. 13

The Lowly Jesus.

PROPHECY SAYS :

1. Thy King cometh unto thee, . . . having salvation; lowly, and riding upon an ass, Zech. 9. 9
2. He was oppressed, and He was afflicted, yet He opened not His mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth, - - - - - Isa. 53. 7

HISTORY SAYS :

1. She (Mary) brought forth her firstborn Son, . . . and laid Him in a manger, - - - Luke 2. 7
2. He . . . laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded, - - - - - John 13. 4, 5

OF HIMSELF HE SAYS :

1. I am meek and lowly in heart, - - - Matt. 11. 29
2. I am among you as He that serveth, - - - Luke 22. 27
3. Foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay His head, - - - - - Luke 9. 58

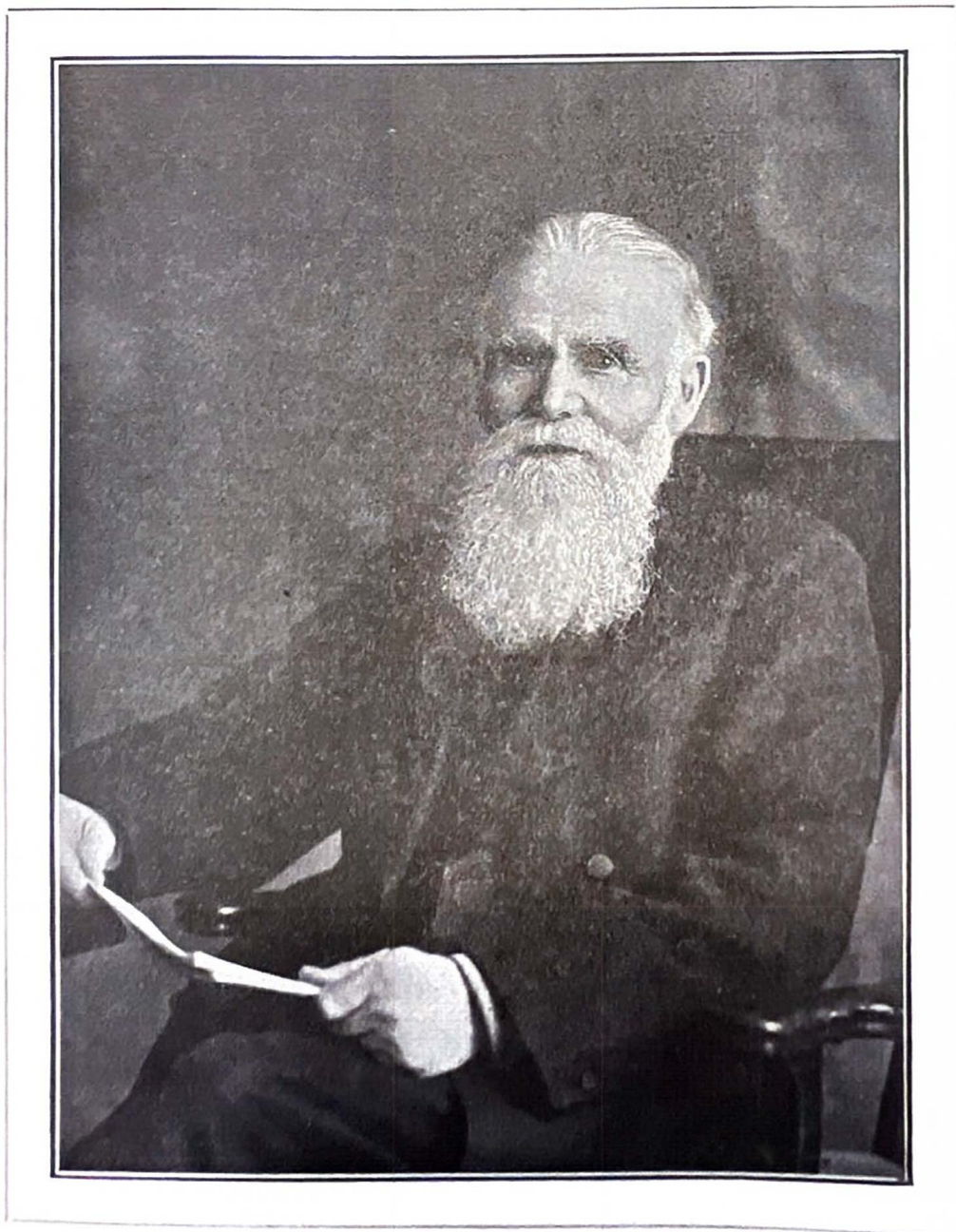
TESTIMONY SAYS :

1. Who (Jesus) . . . made Himself of no reputation, and took upon Him the form of a servant, and . . . being found in fashion as a Man, He humbled Himself, and became obedient unto death, - - - Phil. 2. 6 8
2. Who, when He was reviled, reviled not again; when He suffered, He threatened not, - - - - - 1 Peter 2. 23

DIVINE DISCONTENT.

A GREAT employer of labour once described two classes of discontented workers. The man who was discontented with his work "we can do without him," he said; and the man who was discontented with himself and his way of doing his work, "and he is priceless, we want to hold on to him." And that is the divine discontent we need to develop.

NORTHCOTE DECK.



CHARLES EDWARD FAITHFULL.

CHARLES EDWARD FAITHFULL.

CHARLES E. FAITHFULL was born on 30th January, 1847, in the city of Winchester. He was converted to the Lord when sixteen years of age, and immediately commenced to testify for His Lord and Master in his native city. When nineteen years of age he removed to take up a situation in London, and there in the great city he remained true to his profession, taking advantage of every opportunity of testifying by lip and life whose he was and whom he served. The Scriptures assure us that those who live godly will suffer persecution, and because of the loyal stand he took young Mr. Faithfull had to endure considerable persecution from his fellow-clerks.

Physically, not being robust, he was obliged in 1868, after the revolution in Spain, to go to that country in search of health and strength. He remained in the sunny peninsula for six months, but had no thought of mission work at all. His stay in Spain revealed this fact, however, that he had the natural gift for acquiring with ease foreign languages. Greatly impressed with the spiritual darkness that lay like a pall all over popish ridden Spain, and the clamant need there was for the preaching of the Gospel of Jesus Christ, he offered himself for Gospel work as the Lord might open the way.

He married Miss Sarah Clapton on 26th October, 1869, and shortly thereafter returned to Spain for mission work. His first station was Cordova, where he laboured in the Gospel until 1871, when he removed to Madrid to succeed Mr. Gould. He also made frequent itinerating Gospel tours in different parts of the land. After labouring for some years in Madrid he removed to Marseilles, where for many years he conducted the mission in connection with the Sailors' Rest. In October, 1895, on the failure of Mr. Fenn's health, Mr. Faithfull returned to his loved work in Madrid.

The following extracts taken from some old reports indicate the substantial nature of the work done by our late esteemed brother:

Marseilles. "A most suspicious Swede came to lodge; he declared that all who had to do with sailors were 'thieves and robbers.' The kind and gentle influence exercised by the matron acted like a charm, and the first evening all his savings were deposited with her. A few

Charles Edward Faithfull.

days after, he said to her in broken English, 'Why you here, and so kind to us? Sailors bad men.' She replied, 'Oh! because I like to; I love them.' He said nothing then, but the following day he beckoned to her and whispered in her ear, 'Do you love God?' On receiving an affirmative reply his whole face shone, and from that moment all want of confidence in any one in the 'Rest' disappeared. They frequently saw this man sitting in his comfortable room reading his large family Bible."

"To-day a man was pushed in with the words, 'There, go in and have a glass of brandy,' but he found what he least expected, the Saviour. His history is most interesting. For ten years he was a professed atheist, and was continually drunk. Now all is changed. To God alone be the glory!"

Like the most of the Lord's servants our brother had his faith in God tested and tried, as the following entry demonstrates: "It pleases God to try our faith in the matter of means; several times lately a few pence was our only *visible* fortune, but on every occasion help came in time to meet all claims. 'Jehovah-jireh!'"

Madrid. "I was accosted by a man who with much feeling asked, 'You remember Teresa?' 'Yes, perfectly,' I said, 'and I was very sorry to hear of her death.' 'Precisely so,' he added, 'and this is why I have come to see you; she was my wife, and I want you to give me a certificate of my wife's *salvation!*' I suggested that possibly he meant one of death; in which case he had come to the wrong place; but, no, he was not to be put off, his longing desire was to know that she was safe. Needless to say, the opportunity was improved, for, telling him a little of the true security to be found alone in Christ, of whom he, with so many others, alas! in this so-called Christian country, know so little."

In 1876 Mr. Faithfull issued a Gospel hymn book in Spanish which proved a real help in his work in Spain.

In March, 1906, our brother returned to England for rest and treatment, his voice having failed.

After a long illness patiently borne, he passed to be with the Lord, March 25, 1924, at Boscombe, leaving a widow and three sons to mourn his loss, one son having been killed in the late war.

THE BREAKING OF BREAD.

WHY? WHO? WHEN?

FOR the sake of simplicity we will ask three questions concerning our subject:

1. WHY do we keep the Lord's Supper?
2. WHO may keep the Lord's Supper?
3. WHEN should we keep the Lord's Supper?

Shall we remind ourselves first that for the child of God there are two deaths. His death *with Christ* set forth in baptism, and Christ's death *for him* set forth in the breaking of bread. In hundreds of places of worship throughout the world on each Lord's Day companies of believers gather together around a table spread with a loaf and wine, and without minister or man ordained priest they keep the Lord's Supper and worship God. What mean ye by this service is the consequent question that arises in our minds, and to which a threefold answer is provided in the Scriptures:

(a) The direct command of the Lord Jesus Himself is the first reply. "*This do* in remembrance of Me" (1 Cor. 11. 24). Few have yet grasped the magnitude of this. Should the reader command the man in the street to appear at a certain place at a fixed hour it would doubtless be resented. If, however, one of the King's officers thus commanded it, it would be readily obeyed. Further, suppose by to-night's post the King himself sent you an invitation to attend at court to-morrow at 11 a.m., there is little doubt but that you would be found there and in good time. Tell me; why would the King's command be so readily obeyed and yours or mine ignored? Well, you say, *see who the King is!* The person commanding makes all the difference. That's just it, and can we not stand amazed as we go one further and grasp the tremendous truth that not a King's servant, nor even a King, but none other than the King of kings and Lord of lords; the Creator of Heaven and earth invites me, a redeemed sinner, to His table to feast with Him. Oh, beloved, when we as saints grasp a little of the majesty of our Lord our thoughts of the Lord's Day morning meeting will be greatly increased, whilst our hearts will be bowed in adoring worship in His presence. There will be less of the 11.15 a.m. arrivals for the 11 a.m. meeting, and when gathered around the Person of our Lord less rush to give out another hymn or a verse

The Breaking of Bread.

of Scripture, and more holy quietness and reverence in each one of our hearts.

(b) *Our second reason* WHY we remember the Lord's death is one of a totally different character. We love Him because He first loved us, and the Lord Jesus Christ when here said, "If ye love Me, keep my commandments." We thus *prove our affection* to our Lord if we gather thus with those who remember His death in this way, for the Scripture saith, "To obey is better than sacrifice," and "His commandments are not grievous."

(c) *Thirdly, It is the last request of a dying Saviour.* "Remember Me." Thus the dignity of the Person, the proof of my affection, and obedience to my Lord's last request place upon me a responsibility and honour of being found gathered at His table each Lord's Day morning.

Realising a little of the privilege of being invited to such a banquet, we next of necessity ask:

Who are the Guests ?

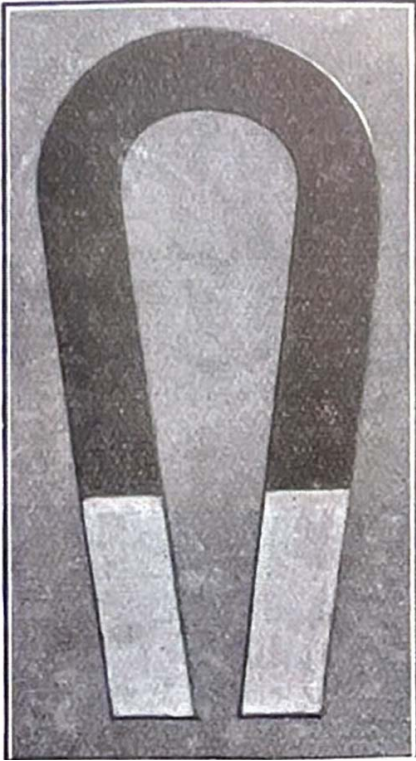
Am I a fit subject, and what are the qualifications necessary? This is verily important, for only those who are fitted should be there, and all who are ought to be. In John 13 we find Jesus gathered with the twelve, and in verse 30 Judas having received the sop went immediately out, and it was night.

The eleven then being alone with the Lord, He instituted this feast, which tells me that no unbeliever has a place there, but all believers have. There was a place for John the beloved, who leaned on the Saviour's bosom; yes, and a place for Thomas, too, who after said, "I will not believe except I thrust my finger into the nailprints;" and, blessed truth, there was a place for Peter, who was so soon to deny His Lord. Truly, this is like our God, for when we were yet sinners, ungodly and vile, He loved us; and now although poor failing children of God, yet in His infinite grace there is a place at His table for me, and unless my life is not in accordance with God's Word, or I hold false doctrine (1 Cor. 5. 11; John 9. 10, 11), no one has any right to forbid me a place there, and I should not stay away from His table unless I have a justifiable cause.

G. F. V.

(To be continued.)

THE MAGNET AND THE NEEDLES.



HAVE you ever sprinkled some pins and needles on the table, and held a strong magnet over them? What has happened?

Needles Up. The needles quiver and tremble, and gradually they fly up to the magnet, which securely holds them. What do the pins do? *They never stir.*

When I hold a magnet over pins and needles, or see others do it, I always think of the wonderful day which is coming, when the Lord Jesus comes again. "We shall be caught up" (1 Thess. 4. 17). You may ask how do we know that He is coming again. Well, for quite a simple reason. He has promised to come, and He never breaks His word. Just before He went away He said, "I will come again." And the purpose of His return is so wonderful. He wants to have us with Him for ever. He says, "I will come again, and receive you unto Myself, that where I am, there ye may be also" (John 14. 3).

When the Lord Jesus comes; the first thing which will happen will be that "the dead in Christ shall rise." "Their corruptible bodies will put on incorruption" (1 Cor. 15. 54). Then those who are alive upon the earth shall change their mortal bodies for immortal ones.

"In a moment, in the twinkling of an eye, ... we shall be changed; we shall be like Him" (1 John 3. 2; Phil. 3. 21). That is not all. "Then we which are alive and remain shall be caught up together with them... to meet the Lord in the air, and so shall we ever be with the Lord" (1 Thess. 4. 17).

Pins Down. No matter how long you held the magnet over the pins they would never stir. The material that pins are made of is not attracted by a magnet. In order that we may be quite sure of being taken away by the Lord Jesus, when He comes, we must have a new nature, we must be "born again" (John 3. 7).

The Magnet and the Needles.

How can we be Changed? It is quite certain that we cannot change ourselves. I daresay you have often tried to be different. You have been overcome by some fault, and you have quite determined never to do so again, and yet it has conquered you more than once. You *cannot* change your nature, or give yourself a new heart. *But the Lord Jesus Christ can do it for you.* By His death upon the Cross, and by the shedding of His precious Blood, He has the right and the power to save your spirit, soul, and body.

And if you will come to Him, and commit yourself wholly to Him, He will receive you and impart to you the new nature. We only need to come to the Lord Jesus quite simply. *He* will know that you have come.

Remember no matter how beautiful those pins were of which I was telling you, or how useful, they would never rise to the magnet unless the material they were made of was changed. And it is sadly possible to lead even what others may call a beautiful or useful life, and yet to have the heart unchanged towards the Lord Jesus. It is how we act about Him that decides everything.

Are you trusting Him or neglecting Him? *He wants you*, so come to Him without delay. S.E.S.

ACTS AND FACTS.

We Pursue Shadows. When in the Bristol Parliamentary Election his competitor died, Burke said, "What shadows we are, and what shadows we pursue"

The Best Morals. Benjamin Franklin once said, "Young man, my advice to you is that you cultivate an acquaintance with and firm belief in the Holy Scriptures. I think Christ's system of morals and religion, as He left them to us, the best the world ever saw or is likely to see" (Psa. 19. 12).

The Best Book. John Adams, the second President of the United States, said, in a letter to Thomas Jefferson, "I have examined all literature as well as my narrow sphere, my straitened means, and my busy life would allow me, and the result is that the Bible is the best Book in the world. It contains more of my little philosophy than all the libraries I have seen, and such parts of it as I cannot reconcile with my little philosophy I postpone for future investigation" (Psa. 130. 5).

SUBJECTS FOR SPEAKERS AND STUDENTS

Peter on the Water.

- | | | |
|------------------|----------------------|----------------|
| 1. The Person, - | - It is I, - | - Matt. 14. 27 |
| 2. The Word, - | - Come, - | - ,, 29 |
| 3. The Power, - | - He walked to go, - | - ,, 29 |

S.E.D.

"As For Me."

- | | | |
|-------------------------------|-------|----------------|
| 1. Personal Resolution, - | - - - | - Josh. 24. 15 |
| 2. Childlike Dependence, - | - - - | - Psa. 55. 16 |
| 3. Individual Temptation, - | - - - | - Psa. 73. 2 |
| 4. Earnest Intercession, - | - - - | - 1 Sam. 12.33 |
| 5. Self-forgetfulness, - | - - - | - Dan. 2. 30 |
| 6. Rendering Good for Evil, - | - - - | - Psa. 35. 13 |
| 7. Eternal Satisfaction, - | - - - | - Psa. 17. 15 |

G.H.

Bible Alarms,

AND THEIR LESSONS FOR US.

- | | | |
|-----------------|--------------|----------------|
| 1. Babel, - | - Against, - | - Gen. 11. 8 |
| 2. Sodom, - | - Loss, - | - Gen. 19. 24 |
| 3. Egypt, - | - Attend, - | - Exod. 12.29 |
| 4. Jerusalem, - | - Rebels, - | - Ezek. 9. 5 |
| 5. Capernaum, - | - Must, - | - Matt. 11. 23 |
| 6. World, - | - Suffer, - | - Rev. 20. 11 |

JS.FS.

"Conversation" in Peter.

AS A MODEL FOR THE SAINTS TO-DAY.

- | | | |
|-----------------------------|-------|-----------------|
| 1. Vain Conversation, - | - - - | - 1 Peter 1. 18 |
| 2. Holy Conversation, - | - - - | - ,, 1. 15 |
| 3. Honest Conversation, - | - - - | - ,, 2. 12 |
| 4. Chaste Conversation, - | - - - | - ,, 3. 2 |
| 5. Good Conversation, - | - - - | - ,, 3. 16 |
| 6. Heavenly Conversation, - | - - - | - 2 Peter 3. 11 |

G.H.

The Peril of Drifting.

- | | | |
|---------------------|--------------------------|-----------|
| Need of the appeal, | "The more earnest need," | Heb. 2. 1 |
| Basis | "Therefore," | ,, 1 |
| Urgency, | "We ought," | ,, 1 |
| Solemnity | "Lest haply we drift," | ,, 1 |
| Reason | "Through the Lord," | ,, 3 |
| Justification, | "If we neglect," | ,, 3 |
| Conclusion | "How shall we escape," | ,, 3 |

"Escape is impossible."

DR. GRIFFITH THOMAS

AS NEW-BORN BABES (1 Peter 2. 1-3).

THE inflow of new life (chap. 1. 23) creates new needs.

Its nourishment and growth are conditioned by:

Laying Aside (v. 1). "That being dead in which we were held." Being made free from sin (Rom. 6. 18-22), it becomes us to mortify our members, to put off the former things of the old man (Col. 3. 5-9), to lay aside the secret things of the heart which are after the flesh, the things which tolerated and encouraged would strangle the new life and put an end to all spiritual growth. The flesh, the evil principle God hath judged. The fruits (Gal. 5. 19), we are asked to judge and put away.

Desire and Growth (v. 2). Helpless and clinging in its weakness, the babe's desire is limited to the supply of life from its parents, and from this source it is fed and grows. Childlikeness is the secret of spiritual attainment. The soul which knows only Christ crucified has ears closed alike to the sophistry of the world and the claims of the flesh. The desire to grow in grace (2 Peter 3. 18) and unto His likeness is paramount. The will to be is accepted by the Father (James 1. 21).

The Sincere Milk (v. 2). Here the contrast is between man's polluted springs and the purity of God's supply. Every word of God is pure, as well as profitable. Its character is such that to the babe and the unskilled it is milk; while to the young men and fathers it is strong meat. In it God suits the communication of His grace to the need and condition of the recipient.

Taste and Experience (v. 3). On this spiritual experience all the reasoning is founded (Psa. 34. 8). To know the Christ is to lower the value of all other knowledge. To taste of His fruit (Cant. 2. 3) is to spoil the spiritual palate for the pleasures of sin. To see the vision of His Cross is to blind the eyes to the glory of the world. To experience His graciousness is to make us love mercy. To love Him is to love all who are His (1 John 5. 1).

Coming to the Saviour (v. 4). Those units scattered abroad, separately born, individually reached and blessed, were ultimately to form one flock, an eternal spiritual unity, the vast fellowship of the Church. This was to be accomplished by bringing together in one (John 11. 52) Heb. 12. 22-24) the children of God. It is to Him we come, and in Him, the Son of God, this fellowship is completed.

JERICHO'S JUDGMENT.

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

THE fall of Jericho is a fitting illustration of how the sinner is saved from judgment. God did the fighting, and the people believed in God's ability to accomplish all.

Foolish Opposition. "Jericho was straitly shut up" (v. 1). The people of Jericho had determined they would not be subservient to the Israelites nor come under the rule of Jehovah, and so they fortified themselves against God and His people. It was utter folly for them to resist the God of Israel. Men to-day commit a similar blunder when they refuse to accept Christ as their Saviour.

God's Battle. "The armed men went before them, but the reward came after the ark of the Lord" (v. 13). The men of war took a front place in the attack, but they had to maintain silence. There was nothing vainglorious in the victory for the Israelites, for the battle was the Lord's and His the victory. He must have all the glory, while we receive all the blessing (Gal. 6. 14).

Jericho's Days of Grace. "They compassed the city...six days" (v. 14). God always gives an opportunity for repentance. Grace invariably precedes judgment. Jericho had seven days wherein to repent and submit to God, but they refused, and their destruction was complete. Now is the day of God's grace, and the Gospel message is sounding clearly to all. When God's judgment falls on the Christ-rejecter he will be without excuse.

Jericho's Judgment. "The wall fell down flat,... and they took the city" (v. 20). At the end of the seven days' grace God's righteous judgment fell on the wicked city. The great walls fell flat, and the destruction of both man and beast was complete. Only Rahab and her household were saved as God had promised. Just as truly as God has promised eternal life to all who trust the Saviour, so surely will His righteous judgment fall mercilessly on the unrepentant. "Flee from the wrath to come."

Illustration. Two young men spent Lord's Day on Coney Island. Returning after their carousal one of them was caught under the wheels. Calling his comrade, he said, "John, this is bad business—bad business. Tell the boys that rum and pleasure did this for me. And, John, while you are telling them my soul will be in hell." "Beware lest He take thee away with His stroke."

ACHAN'S SIN AND PENALTY.

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

THERE is one thing we need have no doubt about, our sin will find us out (Num. 32. 23).

Achan's Sin. "The children of Israel committed a trespass" (v. 1). There was only one man had sinned in the camp, and yet his sin brought defeat to the whole nation of Israel. None of us live to ourselves. By our life and example we are leading others either in an upward or a downward direction (Rom. 14. 7).

Joshua's Mistake. "Joshua sent men from Jericho to Ai" (v. 2). We do not read that Joshua consulted the Lord before he sent out the men. Again, Ai being so much smaller than Jericho, it was thought that it might be taken by fewer men than were needed in the taking of Jericho. As if they had anything to do with the victory at Jericho! It was the Lord, and He alone, who fought the battle and gained the victory. To trust in any one apart from Him is to court disaster (Psa. 118. 8).

Unexpected Defeat. "And Joshua said, Alas, O Lord God" (v. 7). In view of God's promise to drive all their enemies before them (see chap. 3. 10), Joshua and the people stood aghast at the defeat of Israel by the inhabitants of Ai. Had God broken His Word of promise? No, the cause lay in the sin of Israel. God could not bless until that sin was confessed and put away by judgment. It is because Jesus Christ has borne the judgment due to our sin that salvation is offered freely to all (Isa. 53. 5).

Sin's Judgment. "Achan, the son of Carmi, was taken" (v. 18). Achan might hide the sin from his fellows, but he could not hide it from the eye of a holy God. The test became closer and closer, until Achan was found out. He confessed when it was too late, and for him there was no mercy. If the sinner refuses mercy and elects to meet God in his sins he will have to bear sin's punishment in eternal darkness (Acts 17. 31).

Illustration. Many a tree as it stands in the forest looks fair and fine, but when cut down reveals rottenness at the core. There are men who move among society who, to judge by their appearance, are all that could be desired, but when death has cut them down and judgment has examined them they are found to be totally unfit for the heavenly home.

THE CRAFTY GIBEONITES.

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

THE Gibeonites are to be commended for their wisdom, but condemned for their deception.

Grave Anxiety. "When the inhabitants of Gibeon heard what Joshua had done" (v. 3). Alarmed by the news of the downfall of Jericho and Ai, the Gibeonites wisely acknowledged that God was with the Israelites. They knew that God had decreed that the inhabitants of the land of Canaan were to be cut off, and their great concern was, how could they be saved? Oh, that men were as anxious about the salvation of their souls as those Gibeonites were about the safety of their lives (Heb. 2. 3).

Crafty Tactics. "Now, therefore, make ye a league with us" (v. 6). They represented themselves as coming from a foreign land, and sued for peace in clouted shoes and old garments. They were a disreputable looking lot. This is like the sinner when he comes to the Lord Jesus Christ in his sin. Even his righteousness is filthy rags. Joshua gave them his word of assurance which they rested upon. The believer does the same for his salvation to-day; he trusts God's Word about His Son (1 John 5. 13).

Divine Protection. Hearing of their league with God's people, the neighbouring kings combined to smite Gibeon (see chap. 10. 3, 4). The world hates Christ to-day, and all who take sides with Him share the same fate. True to his promise, Joshua and his people protected Gibeon against their enemies. They were rescued from their enemies, and so are all who put their trust in the Saviour.

Easily Misled. "The men... asked not counsel at the mouth of the Lord" (v. 14). Guided entirely by outward appearances, the Israelites were easily deceived. They believed the story of the Gibeonites without taking counsel of the Lord. The Lord is the true Guide of His people, and, following Him, we shall not walk in darkness. On the other hand, the lie of the Gibeonites was in the end discovered, as every secret sin will yet be brought to light.

Illustration. There is a machine in the Bank of England which receives sovereigns for the purpose of determining whether all are of full weight. By unerring laws all that are light are thrown on one side, and those that are full weight on the other. All sin and deception will be revealed to the sinner at the great White Throne.

ISRAEL'S VICTORY.

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

THE enemies of Israel, as was to be expected, offered determined opposition to Israel and their allies.

Combined Opposition. "Come up...that we may smite Gibeon" (v. 4). Because Gibeon had taken sides with Israel, five Amorite kings combined to smite the Gibeonites. Sometimes a common enemy brings about an unlikely combine. It was so in this case. Herod and Pilate were made friends over the Lord Jesus Christ. The combined hatred of men and devils against God or His people is in the end quite unavailing (Rom. 8. 38, 39).

True Loyalty. "The men of Gibeon sent unto Joshua" (v. 6). In their extremity the Gibeonites appealed to Joshua, who had promised them protection, and they did not appeal in vain. The Lord fought for Joshua, causing great hailstones to fall upon a flying enemy (Psa. 76. 7-9). Joshua proved to be their saviour, and they trusted in his word. Our Joshua, the Lord Jesus Christ, has gained the victory over sin and Satan, and our salvation depends upon our trust in Him and His Word (Rom. 8. 37).

Complete Judgment. "Then spake Joshua...Sun, stand thou still" (v. 12). God's judgment of the wicked kings by the hand of Joshua was perfect and complete, and the Lord answered Joshua's prayer in lengthening the day to accomplish their destruction. We are reminded that God's day of grace is lengthened out in order that salvation may come to the many before judgment.

Defeated Enemies. "Pursue after your enemies" (v. 19). The enemy kings hid themselves in a cave, but the eye of God sees everywhere and everything. Joshua brought them out and put them to death before the people. The day is fast approaching when every enemy of Christ will be put under His feet. If you are not a friend of Christ you are an enemy (Psa. 2. 12).

Illustration. Alexander the Great in besieging a city hoisted a *white* flag, signifying that if the garrison yielded at once they would be kindly treated. After a time he put up a *red* flag, meaning people spared, city doomed. Last of all a *black* flag, to signify war to the death. The *white* flag of grace flies now (Rom. 5. 15), with the *red* flag of danger in the distance (John 8. 21); soon the *black* flag may be unfurled—no hope (Matt. 25. 46).

THE ANOINTED OF GOD.

READ Luke 4. 14-30. LEARN Isaiah 61. 1. HINTS, Sent to, Matthew 9. 13; sent for, Luke 19. 10, John 3. 17; sent with, Luke 2. 30, Hebrews 5. 9.

HAVING overcome Satan in the wilderness by the Word of God and the power of the Spirit, the Lord Jesus set out publicly to destroy the works of the Devil.

The Lord in Nazareth. "He came to Nazareth" (v. 16). It was surely the true order of things that the Lord should begin to tell the good news of the Gospel in His native village. One can conceive of it being easier to preach the Gospel in Central Africa than at our own doors. The people of Nazareth knew the Lord. He had lived amongst them, and believing in the reality of His life they were prepared up to a point to listen to Him.

His Gracious Message. "He hath anointed Me to preach the Gospel" (v. 18). If the Lord Jesus had not come into the world there would have been no Gospel to preach. The Gospel is (1) for the poor, those who know their need; (2) the broken-hearted, on account of sin; (3) the captives of the Devil, to whom the Gospel brings deliverance; (4) the blind, or those in the dark, brought into His marvellous light by means of the Gospel (1 Peter 2. 9); (5) the bruised or crushed, to whom the Gospel brings liberty, life, and salvation (Psa. 103. 3).

His Year of Grace. "To preach the acceptable year of the Lord" (v. 19). The acceptable year had reference to the jubilee year, when all debts were cancelled and slaves were set free. It was a year of great rejoicing. To-day is God's acceptable year of boundless grace, when the glorious Gospel is being preached world wide.

His Cruel Reception. "When they heard these things they were filled with wrath" (v. 28). They listened to His message and wondered at His gracious words, but, alas, they only saw in Him the son of Joseph, the carpenter of Nazareth. He did not pander to their national pride, with the result that they would have done that day what they did three years later when they put Him to death on a Roman gibbet.

Illustration. A little girl came home one day from Sunday school vexed to her mother, and told her that the teacher had said that Jesus was a Jew, whereas she thought He was a Presbyterian. The Lord Jesus is larger and greater than our denominations. It is true He is the Messiah of Israel, but He is also the Saviour of the world.

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.

SUBJECTS FOR SPEAKERS AND STUDENTS.

Resting Places.

As seen in Deut. 33. 3.

1. In God's Heart, - - - "He loved the people."
2. In His Hand, - - - "His saints are in Thy hand."
3. At His Feet, "They sat down at Thy feet." J.N.C.

Trial and Trust.

As seen in Psalm 3.

1. TRIAL, - 2 verses, - "Lord" once, ends Selah.
2. TRUST, - 2 verses, - "Lord" twice, ends Selah.
3. TRIUMPH, - 4 verses, - "Lord" thrice, ends Selah
HyP.

"God our Rock."

1. Salvation, - - - - 2 Sam. 22. 47
2. Stability, - - - - Matt. 7. 24, 25; 16. 18
3. Security, - - - - Psa. 94. 22
4. Shelter, - - - - Psa. 62. 27
5. Satisfaction, - - - - 1 Cor. 10. 4
6. Strength, - - - - Psa. 31. 2 (*margin*).
7. Shadow, - - - - Isa. 32. 2 R.L.B.

"Unto Him."

- Live, - - 2 Cor. 5. 15
 Go forth, - Heb. 13. 13
 Glory, - - Eph. 3. 21
 The gathering, Gen. 69. 10
 Our gathering, 2 Thess. 2. 1
 Drawn, John 12. 32 R.L.B.

"Lay Up."

1. Lay up God's Commandments, - Prov. 7. 1
2. Lay up Knowledge, Prov. 10. 14
3. Lay up Treasure in Heaven, Matt. 6. 20
T.B.

Three Stages in My History.

- Humble Past*—"So foolish was I, and ignorant, I was as a beast," - - - - Psa. 73. 22
Holden Present—"I am continually with Thee, Thou hast holden my right hand," - Psa. 73. 23
Hopeful Future—"Thou shalt...receive me to glory," - - - - Psa. 73. 24 HyP.

Past—Present—Perfect.

1. A PREVIOUS PURPOSE—"Chosen *before* the foundation of the world," - Eph. 1. 4
2. A PRESENT INTENTION—"To the intent that *now* unto principalities, etc.," - Eph. 3. 10
3. A FUTURE DISPLAY—"That in the Ages to *come* He might show," - Eph. 2. 7 T.B.

GOD'S WORD.

"THE Word of God is not to be used as a lottery, nor is it designed to instruct us by shreds and scraps, which, detached from their proper places, have no determined import, but it is to furnish us with just principles, right apprehensions, to regulate our judgments and affections, and thereby to direct our conduct." JOHN NEWTON.



Mr. and Mrs. JOHN LAING, Carlisle.

MR. AND MRS. JOHN LAING, CARLISLE.

THE Assembly meeting in Hebron Hall, Carlisle, has suffered a double loss in the Home-call, within a month, of Mr. and Mrs. John Laing, who for fifty years had jointly laboured there. They were lovely and pleasant in their lives, and in death they were not divided.

Born in the year 1842 at Sebergham, a hamlet in the beautiful Vale of Caldew on the edge of the Cumberland mountains, John Laing developed into youth with a temperament fiery, adventurous, fond of manly sport, humorous, keenly sympathetic and ready to forgive. His was a character that would scorn to do that which was mean or untruthful, reverent towards the things of God, but, Cornelius-like, needing God's messenger to point him to the Saviour.

Caldew Vale, where all nature vied in magnifying the Creator's skill and love, was Satan's seat, in that the enemy used formal, dead religion to bind men's souls and blind their eyes to the glories of the Gospel, and gave instead soul-darkness and doubt. The messenger of God to John Laing was a godly policeman named Lamb, who day after day and week after week reasoned with him from the Scriptures, and gradually, like darkness at the dawn of day, superstition and doubt were dispelled and at the age of about twenty-five Jesus Christ was accepted as Saviour and Lord, and from that time onwards for fifty-seven years the course was run until, at 3.40 p.m. on 17th March, 1924, the now aged disciple found rest.

Soon after conversion he found his life-partner in Miss Sarah Wood, and he always recognised that all that was good and truly successful in his life was, under God, greatly helped by the thought, care, and spiritual strength which he received from his wife.

Sarah Wood was one of a large family having strict Church of England traditions. The death of a brother, when she was about sixteen years of age, aroused deep anxiety about eternity, and for several years this anxiety was unsatisfied. She never knew that it was possible for any one during life to have the assurance of sins forgiven and enjoy peace with God. But He who says, "If any man will do His will he shall know of the doctrine," who sent Philip into the desert because a dark eunuch was seeking Him, knew of the anxious heart. His

Mr. and Mrs. John Laing, Carlisle.

messenger this time was a tract, a copy of the "British Evangelist." Through reading this one daughter of that family was converted. She ordered the magazine to be posted to them monthly, and soon four daughters, including Sarah, were born again. What this meant to girls who had never met a person who knew what it was to have the assurance of sins forgiven can hardly be realised.

Almost at once they refused to attend longer the church which had hidden these precious things from them for so long. Upon this the angry father threatened that they would have to leave their home. The only person from whom they could seek advice was the editor of the "British Evangelist," and he arranged to send a preacher to their village. There was much opposition, especially from the bigoted father; also much prayer from the converted girls.

And God's power was manifested in the conversion in that household of the father, mother, two sons, and two servant men—ten souls as the result of one tract. But the work did not end then; one became the first missionary to lay down his life for the Gospel on the Congo, another became a missionary to Spain, six have now passed into the presence of their Lord, the other four still praise Him for his grace in sending the Gospel message to their house.

The memory of those years of anxious waiting for the knowledge of God burned itself into the character of Sarah Laing. In visiting the sick, in the young women's class, in tract distribution, and amidst the general duties of life she diligently sought opportunities of exalting the Lord Jesus and proclaiming His Gospel, and many as a result were won to Him.

She practised careful economy, not that she might amass an earthly store, but to use it for the Lord, laying up treasure in Heaven.

On 16th April, 1924, within a month of her husband's Home-call, she too heard the call, "Enter thou into the joy of thy Lord."

At marriage the young Christian couple moved to Carlisle, where John Laing founded the business of contractors, which is still carried on in his name. At the same time they joined the newly-formed Assembly,

Mr. and Mrs. John Laing, Carlisle.

which at that time met in a small room in Bank Street.

The Lord's work in many fields, but especially in the loved Assembly and the meetings around where they served unceasingly, together with the care of their children, occupied the first place in their lives.

John Laing was not a brilliant speaker, but his Gospel preaching and, even more, his ministry of God's work to saints was very precious, and was presented in a simple, straightforward manner. His prayers drew the saints near to God by the simplicity of his approach and his faith. For many years he was superintendent of the Sunday school.

In Assembly gatherings, all of which embraced the wellbeing and spiritual welfare of his fellow-Christians, his wise counsel, consistency, and loyalty to the principles of gathering to the Name of the Lord—from which he never swerved—made him an object of esteem and respect, and his judgment—freely given—was always sought on matters of concern.

His "Home-call" marks the departure of almost the last of the "Old Brigade," who, as pillars of the Church, have left an heritage to those who remain, a noble example by which we can exhort all to "remember them who have the rule over you, whose faith follow" (Heb. 13. 7).

Amid the beautiful sunshine of a lovely March day he was laid to rest in Carlisle cemetery, borne with affection by men who had known his spiritual care for a long lifetime. Tenderly he was laid to rest, all hearts responding: "With a sure and perfect Hope of his resurrection at the Coming of our Lord Jesus Christ." Thus for a little time his friends part from him, "Until the day dawn and the shadows flee away."

The theme of the funeral service was glorious triumph, expressed by the lines of the opening hymn:

"My chains are snapt, the bonds of sin are broken,
And I am free,
O let the triumph of His grace be spoken
Who died for me."

All might take to heart and practise the advice given to his son, slowly, when every word required great effort in his time of last weakness, speaking of the Assembly which was so dear to him: "The unity is lovely; do much for it, suffer for it, be willing to be nothing for it."

THE BREAKING OF BREAD.

WHY? WHO? WHEN?

(Continued).

When Should we Keep the Lord's Supper?

Acts 20. 7, "And upon *the first day of the week* when the disciples came together to *break bread*." They came for this express purpose on the *first day of the week*.

1 Corinthians 11. 26, "*For as often as ye eat this bread*." This cannot mean yearly, quarterly, or even monthly; but at least once a week, and that the first day. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."

This brings us to 1 Corinthians 11. 23-34, where the apostle begins his discourse of our subject with these words, "For I have received of the Lord," similar words as when writing of the Gospel and the Lord's Coming (1 Cor. 15. 3; 1 Thess. 4. 15), showing its importance

What had he received? That the Lord Jesus the same night in which *He was betrayed*. Have you ever paused and asked why this is put so? Not the night before the crucifixion, but the same night in which He was betrayed. Is it not because of the comparison he is about to draw of the Saviour's divine love and mere human affection. The very night this love-feast was instituted was the night our Lord was betrayed. As though He would say human love betrays and forsakes and denies, but My love gives its all for you; and whilst one of you shall betray Me, this is My body which is given for you. Pause, my soul, as the love of Christ here shines forth; and viewing your Lord on that memorable night, hear the Scriptures say, "He took bread, and when He had given thanks." That loaf was in the hands of Him who had said, "I am the Bread of Life." The Bread of God is He who cometh down from Heaven; and full knowing what it foretold, all the ignomy and shame, yet it says "*He gave thanks*."

Within the next twenty-four hours He would be denied by Peter, forsaken by all, despised and rejected of men, set at naught and scourged. Spat upon, crowned with the cruel crowns of thorns, yea, crucified, and above all, forsaken of God; yet the Scripture is, "*He gave thanks*." If there ever was a time when any one needed to ask the Father in prayer for anything, surely our Lord did on this occasion, yet in spite of all "*He gave thanks*." What a

The Breaking of Bread.

pattern for you and I, as we gather to remember Him. Our express purpose should be to give thanks, not for needs supplied or blessings given, but for Christ, His death, resurrection, and ascension glory. This is worship, giving thanks! Alas, how often we hear a prayer meeting, where thanksgiving and worship should abound. The morning meeting is not a time of asking, but whether silently or audibly, we all, as priests unto God, have the great privilege to draw near and worship. Having given thanks for the loaf, *He brake it*. We shall never know what passed through our Lord's mind as He brake, for it told of a middle wall of partition between Jew and Gentile broken down, of the veil of the temple being rent from top to bottom, of a heart broken by reproach, of a side pierced and hands and feet nailed to a rugged tree, and of a brow crowned with thorns. All in the loaf He brake! "Take, eat." *This is My body*, which is given for you. In my home I have a photo which I proudly say is my mother. It is not, of course, my mother, but an exact likeness of her. In a similar manner the Lord said of the bread, "This is My body." Roman Catholics err in taking too literally these words, but, alas, in avoiding their pitfall we oft-times equally err the other side, and say, "*only* bread and *only* wine;" but the Lord Himself said, "This is My body." Its sacredness should never be lost, our safeguard being to keep to the words of Scripture.

In conclusion, we note there is a threefold aspect of the Lord's Supper.

The Lord has His portion: "This do, remember Me."

The World has a part: "Ye do show the Lord's death." The finest Gospel sermon ever preached.

The Believer has his portion: "Till He come." No longer the emblems, but then the Lord Himself. Faith gives place to sight, and:

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

Let each take full advantage of the privilege and honour of regularly proclaiming the Lord's Death till He come.

"Till He come we break the bread, and take the cup in memory, Lord, of Thee."

G. F. V.

BETTING AMONGST CHILDREN.

THE Presbytery and Education Authority of one of our large cities is impressed with the growth of the evil of betting among school children. In one school fifty pupils have been engaged in the evil practice, and this is recognised to be an alarming state of matters. The testimony of school teachers is that school children are carrying on betting to a degree that calls for action. The school authorities are doing what they can to expose the cloven hoof of the enemy of souls.

A suggestion has been made to get school children to sign an Anti-Betting Pledge. The Authority are also seeking to enlist the co-operation of parents, because it is rightly pointed out that a proper atmosphere would do more to get rid of betting and other evils among children than any number of homilies by teachers or reams of pledges.

The most effective remedy we know is to get both parents and children converted, and this is the object of the Gospel preacher and Sunday school teacher. Satan is wide awake and is using every means within his power to lure the young and old down to a lost eternity. May God stir up Christian parents, Sunday school teachers, and Gospel preachers to a sense of their responsibility to do their utmost by means of the Gospel to win young and old to the Saviour who delivers not only from the penalty of sin, but from the power of the evil one (2 Cor. 1. 10). J.G.

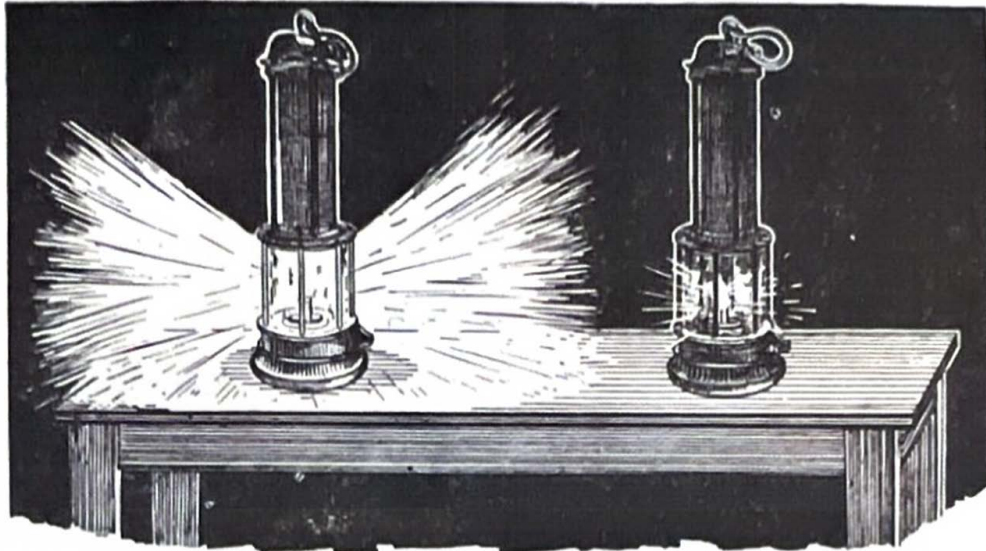
ACTS AND FACTS.

Against the World. When Luther was told that all the world was against him, his answer was, "Then I am against the whole world."

Where is God? A little child eight years of age was asked by a clergyman where God was, with the offer of an orange. "Tell me," replied the boy, "where He is not, and I will give you two."

A Worthy Epitaph. Lord Brooks was so charmed with the wise and accomplished Sir Philip Sydney that when he died he would have no other inscription upon his tomb than this: "Here lies the friend of Sir Philip Sydney;" and shall not we say, Oh, may my tomb but as truthfully declare, "Here lies a friend of Jesus." This will be infinitely more important than if it were adorned by the trophies of victory or the emblem of affection.

THE LAMP LESSON.



PROCURE a couple of oil lamps—miners' lamps, as above, paraffin lamps, bicycle lamps, or any kind—fill one full of oil, the other only a small quantity of oil.

LIGHT BOTH lamps and commence to read Bible story in Matthew 25. 1-23. Picture the Eastern story. Say lamps are like virgins—no apparent difference! Just as two boys or two girls start out under same favoured circumstances. But lo, one lamp begins to get dim.

THE FADING LAMP tells us of those who have no real "life" in their souls (1 John 5. 12). The size, colour, appearance, and external are the same, but the internal, the vital, is different—*the oil is wanting*. Such is the boy or girl who has religion externally, but has not been regenerated in the power of the Holy Ghost. What about

THE SHINING LAMP. It burns on quietly and steadily. Why? because of the oil within. Like the boy who has received "the Light of the world" (John 8. 12) and been "born again" (John 3. 3); he has been made a "partaker of the divine nature" (2 Peter 1. 4), and will shine throughout eternity. Here illustrate by the "enduring" of the covenanters, martyrs, missionaries, and others, tested yet true.

Alas! the fading light has gone out. All eyes are centred there. Now, thrust home the moral. **VITAL UNION** with Christ means life (John 5. 24) and liberty now, and glory hereafter. No contact with the Saviour means a burden now (Matt. 11. 28), and eternal gloom hereafter. Urge the point, "Now is the accepted time" (2 Cor. 6. 2) to get illuminated. A local accident or disaster will illustrate danger of delay. Such a lesson must have a lasting impression on the memory of children of any age. Try it, and you will find it so. 117p.

SUBJECTS FOR SPEAKERS AND STUDENTS.

David's Threefold Attitude.

- Lying before the Lord as a Penitent, - 2 Sam. 12. 16
Sitting before the Lord as a Worshipper, - 2 Sam. 7. 18
Standing before the Lord as a Servant, - 1 Chron. 28.2

N.B.

Seven of God's Superlatives.

- | | |
|-------------------------------------|--|
| 1. Unfeigned Faith,
2 Tim. 1. 5 | 5. Incomprehensible
Peace, - Phil. 4. 7 |
| 2. Abundant Life, John 10.10 | 6. Incomprehensible
Love, - Eph. 3. 19 |
| 3. Unspeakable Joy,
1 Peter 1. 8 | 7. Excellent Glory,
2 Peter 1. 17 |
| 4. Manifold Grace 1 Pet.4.10 | |

H.K.D.

Great Truths in Isaiah 43.

- | | | | | |
|---|---|---|---|-------|
| 1. Divine love set upon His own, | - | - | - | v. 4 |
| 2. Redeemed by His grace and love, | - | - | - | v. 1 |
| 3. His knowledge of His own, | - | - | - | v. 1 |
| 4. His assuring grace to all such, | - | - | - | v. 25 |
| 5. His covenant relationship with them, | - | - | - | v. 3 |
| 6. His abiding presence with them, | - | - | - | v. 2 |
| 7. The Bright Hope set before them, | - | - | - | v. 5 |

G. H.

The Lord's Coming.

SOME OF THE GREAT FACTS CONNECTED THEREWITH.

- | | | | | |
|-------------------------------|---|---|---|--------------------|
| 1. Sure as to its occurrence, | - | - | - | Rev. 22. 20 |
| 2. Select as to individuals, | - | - | - | 1 Cor. 15. 23 |
| 3. Secret as to its method, | - | - | - | Acts 1. 11 |
| 4. Sudden in its operation, | - | - | - | 1 Cor. 15. 52 |
| 5. Saving in its results, | - | - | - | Phil. 1. 3; 20, 21 |

H.K.D.

Little Things with Great Uses.

1. "He that offendeth in one *point*" (Jas. 2. 10). Illustrate by one link in chain, a black spot on white garment, etc.
2. "A Needle's *Eye*" (Matt. 19. 24). Explain meaning small door in city gate.
3. "A *Grain* of Mustard Seed" (Matt. 17. 20). Yet it becomes a great tree. Little sins, great results.
4. "The Very Last *Mile*" (Luke 12. 59). Equal to a farthing or a cent. Get saved now and keep out of Pit. *Objects* could be used for each. hyp.

THE LIVING STONE AND STONES.

INSTRUCTED and nourished, the new-born babe grows up into Him. He finds in Christ the bond which unites all the people of God; the beginning and the end of every enduring structure.

A Chief Corner Stone (Isa. 28. 16; Matt. 16. 13-20). I will build my Church; an Holy Temple in the Lord. For this Christ died and rose again. For this the Spirit operates, sealing, baptising, building. Christ is the Rock on which the fabric rests, the Corner-stone which holds the structure together. Laid in Zion; set at nought; the Head of the corner. Those fundamental truths which gather round the facts of His rejection by man and His upraising by God gladly accepted, secure that he that believeth shall not be confounded.

A Holy Priesthood (Rev. 1. 6; Eph. 2. 18-22). Redeemed by blood, begotten to a living hope. New privileges follow, of the household of God; the office of a spiritual priesthood is ours; entrance and access by the faith of Him. The veil is rent. The opened way; the mercy seat; the High Priest invite the pardoned sinner near to offer that true spiritual sacrifice, a broken and a contrite heart.

A Stone of Stumbling (Rom. 9. 32, 33; 1 Cor. 1. 23). For judgment He came (John 9). He is either the preciousness or the stumbling stone. Christ the power of God, or foolishness. The source of every blessing, the centre of life, or despised and rejected, the Minister of judgment. The savour of life, or the savour of death. No one can be neutral in His presence. Obedience unto life or disobedience and death are the alternatives which face all who come before Him.

A Royal Priesthood (Eph. 4. 1-12; 1 Tim. 2. 1, 2). An elect people separated from the world by the grace of God, holy in life and character, peculiar because of His purposes on us. A royal priesthood, exercising with Christ the privileges of children of the King, in that ministry of intercession for all men. Coming forth from His presence to speak in the Name of God, and for God to men. To extol His excellencies and His glories because of what we once were, and of what we now are. To this we are called. Let us walk worthy of our calling.

J.H.

CALEB'S WISE CHOICE.

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

FOR many years Caleb trusted that God would fulfil His promise, and he was not disappointed.

Moses' Promise. "Surely the land whereon thy feet have trodden shall be thine inheritance" (v. 9). Forty-five years before this Moses had promised Hebron to Caleb, because of his faithful report when he spied the land. Now when the land is being divided Caleb reminds Joshua of the promise. Such was Caleb's faith in God; he believed that even at the end of forty-five years God would make good His promise, and so He did. All God's promises are performances (2 Cor. 1. 20).

God's Faithfulness. "The Lord hath kept me alive these forty and five years" (v. 10). The old veteran, Caleb, was not merely alive at eighty-five, he was full of strength and vigour. Such was his physical condition that, instead of looking for a retiring allowance, he was prepared, with the help of God, to do more hard fighting. There was no thought with Caleb of "being too old at forty." A clean, godly, active life not only prolongs the present life, but it ensures an eternity of bliss hereafter.

Caleb's Choice. "Give me this mountain" (v. 12). The meaning of Hebron is "communion," so that Caleb's choice was a wise one. But there were difficulties to be overcome if he was to possess Hebron. Caleb, however, had made up his mind that by the help of God he would overcome every difficulty and secure God's promise. Oh, that men were as eager as Caleb for the spiritual and eternal blessings offered in the Gospel! (Luke 13. 24).

Joshua's Blessing. "Joshua blessed him, and gave unto Caleb . . . Hebron for an inheritance" (v. 13). Caleb was amply rewarded for his service. He got the desire of his heart and the blessing of Joshua. Anything done for or given to the Lord will be repaid with Heaven's compound interest. But it must ever be made clear that sonship precedes service. We do not serve to be saved; we serve the Lord because we have been saved (John 3. 7).

Illustration. The late Dr. Alexander Whyte, of Edinburgh, asked a friend, who had been the subject of unusual persecution, how he was able to bear it. He replied that he always lived in view of eternity and the judgment seat of Christ (Rom. 14. 10).

THE CITIES OF REFUGE.

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

GOD is just and gracious, and His twofold character is seen in the provision of the six cities of refuge for the man who unwittingly had killed his fellow.

Divine Justice. "Whoso sheddest man's blood, by man shall his blood be shed" (Gen. 9. 6). God's law, which knows no mercy, demanded an eye for an eye and a tooth for a tooth. In the case of murder it was the duty of the next of kin to demand satisfaction for the death of his relative. The same law has said: "The soul that sinneth, it shall die;" and there is no escape.

Heavenly Grace. "Appoint out for you cities of refuge" (v. 2). If God's law condemns the sinner, His grace always provides a way of escape. Six cities of refuge were appointed, three on either side of Jordan, about equal distance from each other. The roads were made easy and they could be reached from any point by the manslayer in about half a day. Everything was done to help the unfortunate man. God has made the Way of Salvation so simple and easy that a little child without difficulty can accept the Saviour (Matt. 18. 3).

Perfect Safety. "They shall take him (the slayer) into the city unto them" (v. 4). The gates of the Cities of Refuge were constantly open to receive the manslayer, who was made perfectly secure. Once inside the avenger could not reach him. Our Refuge to-day is the Lord Jesus Christ. In Him we have life; out of Christ we are exposed to the righteous judgments of the law. If the manslayer refused to avail himself of one of the Cities of Refuge he was constantly in danger of death. If the sinner rejects the Saviour he will perish eternally.

Restored Freedom. "He shall dwell in that city . . . until the death of the high priest" (v. 6). Only one thing set the manslayer free, namely, the death of the high priest. Nothing but the death of our High Priest, the Lord Jesus Christ, could bring liberty to sin-bound captives (Gal. 4. 5).

Illustration. Our salvation is IN Christ, but not apart from Him. When a banknote or a gold coin is put into my hands, my money is *in* that, not apart from it. *In* Christ my debt is cancelled, and my Heavenly inheritance made secure.

JOSHUA'S TESTIMONY.

READ Joshua 24. 14-25. LEARN Josh. 24. 15. HINTS, Jacob's, Gen. 48. 21; Joseph's, Gen. 50. 24; Moses', Deut. 31. 1-8; the risen Saviour's, Matt. 28. 18-20.

BEFORE his death Joshua gives the children of Israel good advice.

Wise Counsel. "Now, therefore, fear the Lord, and serve Him" (v. 14). Joshua, at Shechem, recounts all the way by which God had led them, from the time He chose Abraham until He brought them into the promised land. He had fought their battles and subdued their enemies. The God who had done so much for them was surely worthy of their reverence, fear, and worship. As for Joshua, his mind was made up; his decision was, "As for me and my house, we will serve the Lord" (v. 15).

Personal Decision. "Choose you this day whom ye will serve" (v. 15). Joshua called upon Israel that day to make a definite choice as between the gods of the Amorites and the true God. It was personal and immediate. Each soul, in time, must make his and her choice for eternity. An eternity of weal or woe depends upon that choice. Let it be, "Christ for me."

Self-Sufficiency. "The Lord our God will we serve" (v. 24). They were quite sincere in their intentions, but, alas! the promise was made in their own strength, as their after history proved. They miserably failed in their performances. If we trust to our own righteousness for salvation, or lean on our own strength for victory, nothing but eternal loss and miserable defeat will follow.

Utter Inability. "Ye cannot serve the Lord: for He is an holy God" (v. 19). Joshua reminds the people that it was quite impossible for them of themselves to serve the Lord. They had promised more than they were able to perform. Further, God was holy and they were sinful. Man to-day, in his natural and sinful state, is equally unable to serve God. Forgiveness must precede service, and the glory of God's Gospel is that it brings salvation to the helpless and worthless (Rom. 5. 6).

Illustration. A servant of Christ said to a young woman who had decided to go in for the gaieties of the world: "Take all the pleasure out of it you can, for you will have no other enjoyment to all eternity." In the midst of her folly these words haunted her, and eventually brought her to decide for Christ, who not only saved her soul, but satisfied her heart.

THE FAITHFUL WITNESS

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

JUST as Pharaoh in Egypt, during the famine years, committed to Joseph all supplies, and to him everybody who wanted corn must apply, so God the Father has given to His Son both salvation and condemnation.

Doubly Assured. "Verily, verily, I say unto you" (v. 24). Many people do not believe it to be possible to know on earth whether we are saved or lost. This verse gives the believer unmistakable assurance of eternal salvation. God confirms it by a double assurance—"verily, verily." God's order is: HEARING, BELIEVING, HAVING.

Certain Judgment. "The Father . . . hath given Him authority to execute judgment" (v. 27). The Lord Jesus is the only One who is competent to judge, for He alone knows man thoroughly. Having been Man He knows our frailty, and His judgment will be just and considerate.

Supported Testimony. "There is another that beareth witness of Me" (v. 32). The Lord's testimony was supported by the witness of John (v. 33). Further, if they refused His words they had His works. The Lord's object in performing miracles was not merely to alleviate suffering humanity, but to get men to believe His message in order that they might be blessed spiritually and eternally. Such was the convincing character of Christ's miracles that, in rejecting Him as the Sent One of God they were without excuse. In a coming day Christ's rejecters will also be without excuse.

Christ Honoured. "All men should honour the Son" (John 5. 23). God the Father, God the Spirit, and the Holy Scriptures have all honoured the Son; and it is the great desire of God the Father that men should honour Him as well. If they fail to acknowledge Him as Saviour and Lord now, in this day of grace, they will be obliged to bow to Him at a throne of righteousness where grace will be absent. Kiss the Son now (Psa. 2. 12).

Illustration. Richard Baxter, the author of "Calls to the Unconverted" and "The Saints' Everlasting Rest," when dying, said to one who visited him: "I have pain, for there is no arguing against one's senses; but I have peace, I have peace" (Rom. 5. 1).

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). HYP.

HANDFULS OF HELP.

The Lord Jehovah is ever Interesting Himself in His People.

1. He knoweth their need, - - - Luke 12. 30
2. He beholdeth their sorrows, - - - Exodus 3. 7
3. He thinketh upon them, - - - Psa. 40, 17
4. He careth for them, - - - 1 Peter 5. 7
5. He watcheth over them, - - - Jer. 31. 28
6. He undertaketh for them, - - - Isa. 38. 14
7. He directeth their ways, - - - Isa. 45. 13
8. He waiteth to be gracious, - - - Isa. 30. 18, 19

On Patience.

1. In your patience possess ye your souls, - Luke 21. 19
2. Ye have need of patience; that after ye have
done the will of God, ye might receive the
promise, - - - - - Heb. 10. 36
3. Follow after ... patience, - - - 1 Tim. 6. 11
4. Run with patience, - - - Heb. 12. 1
5. Add ... to temperance *patience*, - - - 2 Peter 1. 5, 6
6. Be patient in tribulation — tribulation
worketh patience, Rom. 12. 12; Jas. 1. 3; 1 Pet. 1. 7
7. Therefore let patience have her perfect work,
that ye may be perfect and entire, wanting
nothing, - - - - - James 1. 4

The Grace of God that Bringeth Salvation.

Titus 2. 11; 3. 7,

I. By *grace* ye are saved . . . it is the *gift of God* (Eph. 2. 8); who hath saved us . . . according to His own purpose in grace; which was given us in Christ Jesus before the world began (2 Tim. 1. 9).

II. *The grace of God*; and *the gift by grace* which is by . . . Jesus Christ hath abounded unto many (Rom. 5. 15). For

1. God sent His Son to be a propitiation for
our sins, - - - - - 1 John 4. 10
2. God sent His only begotten Son . . . that
we might live through Him, - - - 1 John 4. 9

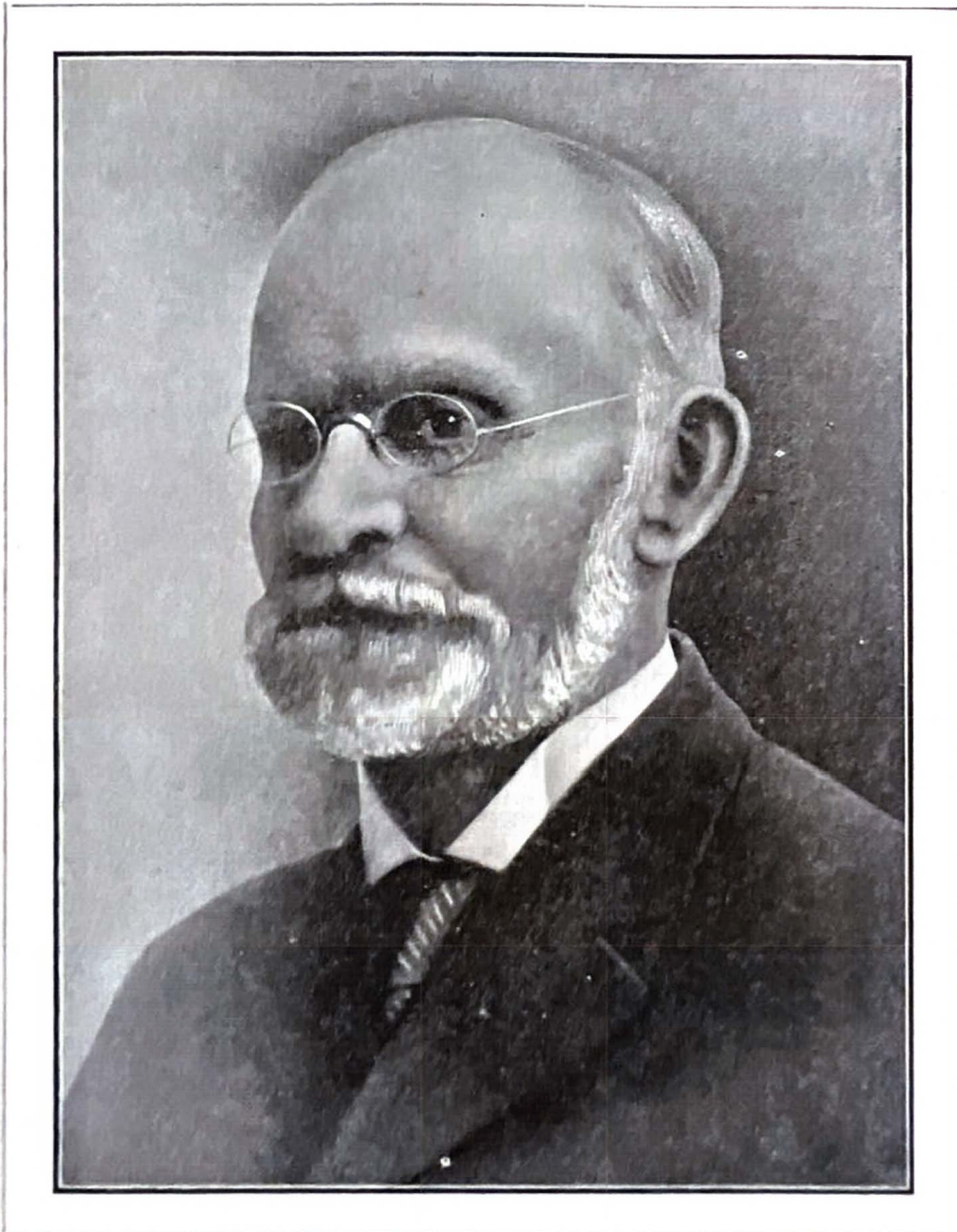
III. Now, once in the end of the world hath He appeared to put away sin by the sacrifice of Himself (Heb. 9. 26).

1. He was wounded for our transgressions, - Isa. 53. 5
2. His *own self* bare our sins in His *own body*
on the tree, - - - - - 1 Peter 2. 24

E. A. H.

CARE FOR THE LAMBS.

A SHEEP farmer, when asked how it was he had such fine sheep, replied "I take care of the lambs, sir." On the one hand, we must not neglect to feed the sheep; on the other hand, the lambs of the flock must have our worthy care and interest (John 21. 15).



JOHN FLEMING, of Brooklyn, New York

JOHN FLEMING, of Brooklyn, New York.

THE subject of this sketch was born in June, 1846, and passed on into the presence of the King, 3rd June, 1923.

Born in Brooklyn, New York, most of his life was spent in his native city, being connected with the Assembly in 13th Street, Brooklyn, for wellnigh fifty years.

Converted in early years, he was from that moment an earnest, devoted Christian, always ready to give a reason of the hope that was in him, and ever ready to testify to his Lord and Master.

Enlisting at the early age of seventeen, Mr. Fleming served in the Union army during the civil war. At the battle of Gettysburg he was in the thick of that terrible struggle, and was severely wounded, receiving no less than seven bullet wounds. Picked up on the field, he was carried into a temporary hospital in what was thought to be a dying condition. One of the doctors, leaving for the night, said goodbye to him, remarking that he did not expect to find him alive in the morning. Our brother remarked: "I am quite prepared to die, death has no terrors for me, as I know the Lord as my Saviour, and am trusting in the finished work of Christ on the Cross."

Although so sorely wounded he recovered, losing, however, one eye, and carrying with him to his death some of the bullets that had entered his body.

The courage and fortitude that were his at Gettysburg characterised his whole life, making him one who, once convinced of the rectitude of a course, would maintain his position unflinchingly, always, however, showing a gracious and kindly spirit.

Entering the office of Cooper & Dockstader shortly after the close of the war, he remained with this firm for fifty-eight years, becoming finally their trusted agent in the handling and care of their estates.

He enjoyed the confidence of his employers, and was implicitly trusted by them. The members of the family he so long and faithfully served were greatly grieved at his death.

Married in 1869, he celebrated his golden jubilee in 1919. On that occasion he was tendered a surprise by the Assembly, and it was an encouraging and heartening sight to note the affection and esteem in which our brother and sister were held by the large number of believers who gathered to

John Fleming, of Brooklyn, New York.

thank God for sparing them to each other, and to their family and Assembly for so many years.

Our brother is survived by his widow and three children. The elder son, Harry Fleming, is an evangelist engaged in the Lord's work, and having a Bible and Truth Depot in Minneapolis. Mrs. E. Yates is the sole surviving daughter, and Howard Fleming, member of the printing firm of Fleming & Benedict, is the second son.

As to his association with the Assemblies of God in the New York neighbourhood, we cannot do better than quote words written of a saint of God who lived and laboured centuries ago in Holland. Leaving the flock he had shepherded and cared for, he carried away this testimony: "That he had laboured diligently with *both* hands for the edification of the Church, namely, with sound doctrine and sound practices, setting a glorious and excellent example of zeal for holiness, of love and uprightness, behaving himself as a true scholar of Jesus Christ, the Chief Shepherd and Bishop of souls."

His words were always according to sound doctrine, always loyal to the Person of Christ, always reverent and earnest, and those words were always backed by sound practice as he ever manifested in his demeanour and conduct a gracious spirit that greatly commended and adorned his life.

As Jonathan said of David "Thou shalt be missed, because thy seat will be empty," so we can truly say that he is missed, for his seat is empty, and none can quite fill his place. He was a good man, and leaves with us a fragrant memory and an example for younger men to follow. Almost his last words were, "Put to sleep by Jesus," "Underneath the everlasting arms" (Deut. 33. 27). R.H.

POINTLESS PREACHING.

POINTLESS preaching may be compared to a letter put into the post office without direction. It is addressed to nobody, and if a hundred people were to read it not one of them would think himself concerned in the matter. Such preaching, whatever excellences it may have, lacks the chief requisite it should possess. It is like a sword which has a polished blade, a jewelled hilt, and a gorgeous scabbard, and yet will not cut, and therefore as to real use, is no sword. The truth properly presented has an edge.

TWENTY YEARS LOST.

ON one of the Clyde river steamers a Christian man on his holidays was giving away tracts. Among others who received one was a gentleman belonging to Glasgow, who remarked as he received it that he feared such efforts did little permanent good. "I am not opposed to such work," he said. "In my younger days I did a good deal of it myself, but I cannot say that I ever saw any fruit from it."

The tract distributor was somewhat "damped" by that remark, coming from one who evidently was a Christian of many years' standing. But he instantly remembered that his own conversion was brought about by means of a tract which he received when a lad of twelve, as he walked along the street one wintry night.

As he passed the door of a mission hall a young man, standing evidently for the purpose of getting passers-by to go in, handed him a tract and asked him to go inside and hear the Gospel. He did go in, and heard words there that awakened him to think of eternity and his state before God, and he went home in deep soul trouble. In his anxiety he turned to the tract he had received, read it, and was saved. The tract distributor told this story to the gentleman, who listened with evident interest, and when it was finished he said, "May I ask where this most interesting event took place?"

The man named the street, the hall, and the very night on which he got the tract and was invited inside.

The gentleman's eyes filled with tears; he grasped this distributor's hand, and said, with great emotion: "It was my work for many a night, when a young man newly converted, to stand at that door giving tracts and inviting passers-by, and I well remember inviting in the bright-eyed lad that wintry night. But I lost heart soon after that, and gave it up, thinking such work was almost useless. Now after twenty years God has let me know it was not in vain, and if He spares me to return to the city I shall by His grace return to the service He gave me long ago, confessing my faithlessness in leaving it." But the twenty intervening years were lost.

Soon our day of opportunity will be at an end; "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6. 9).

SOCIALIST SUNDAY SCHOOLS.

THERE has sprung up throughout the country of late years a number of Sunday schools of a secularising or Socialistic character. The Socialists recognise the importance of inculcating into the youth of the land their secularising gospel. Spirituality is eliminated from their teaching, and everything is reduced to materialism. Recognising the baneful effects of this materialistic and revolutionary teaching on the morals of the young, the question was taken up lately by one of the Church Presbyteries, who took such a serious view of the situation that suggestions were made that steps should be adopted to put a ban on all such Sunday schools. Such a proposal, we think, was unwise. This is not the way in which the evil is to be remedied. The adoption of force instead of stopping, would, we have little doubt, serve to spread the disease. One writer suggests that the most effective way of combating the evil is to enter upon a counter-offensive. In other words, he says, it is not the policeman, but the Sunday school worker and Bible class leader that are wanted to reach and teach the young a better and more uplifting story, and this is found in the Gospel of Jesus Christ. Thank God for every Sunday school teacher, who, with a passion for the souls of the young, is doing his and her best by the help of God to win those little ones to the Saviour. All honour to them; and they should have the hearty support—prayerful and practical—not only of every Christian parent, but every member of the Assembly in their noble work. Can their number be increased? Some one has pointed out that Christ died to save sinners, but that more than half of the Christians alive to-day are doing nothing to help our Lord to accomplish His purpose. It is the responsibility of each to find out the work God has fitted us for, and by His help to do it with all our might. Satan and his emissaries are seriously in earnest in the propagation of their soul-destroying doctrines. God forbid that any one of us should be among the spiritually unemployed who are doing nothing to stem the tide of evil.

**"The restless millions wait
The Light whose dawning maketh all things new,
Christ also waits; but men are slow and late,
Have we done all we could? Have I? Have you?" J.G.**

ACTS AND FACTS.

A Cheerful Giver. A domestic servant who tithes her income and had been giving $\frac{2}{6}$ a year to the Bible Society, has so prospered that she is now resolved to give the same amount every month (2 Cor. 8. 2).

Eternity. On the triple doorway of a great Cathedral in Milan, Italy, there are three inscriptions spanning the archway. Over one is carved a beautiful wreath of roses, and underneath are the words: "All that which pleases is but for a moment." Over another is sculptured a Cross, upon which we read: "All that which troubles is but for a moment." But underneath the great central entrance, or the main aisle, is the inscription: "That only is important which is eternal" (2 Cor. 4. 18).

The Bible. Huxley, who was not partial to Christianity, spoke of Biblical education as a chief basis of National security. "This Book has been woven into the life of all that is best and noblest in our history; it has become the National epic of Britain. It has been the Magna Charta of the poor and the oppressed. Nowhere is the fundamental truth, that the welfare of the State, in the long run, depends upon the righteousness of the citizen, so strongly laid down" (Prov. 30. 5).

Secret of Greatness. The early city fathers of Glasgow, with a true religious instinct, chose as their motto: "Let Glasgow flourish by the preaching of the Word." To-day, to meet the materialism and unfaith of men, that motto has been abbreviated, "Let Glasgow flourish," and all casual connection with the source of abiding prosperity broken. If Glasgow had remained true to her original motto her prosperity might have been greater than it is (Rom. 10. 17).

Not for Reward. A little Newport boy, Jackie Liles, fell into deep water whilst playing on the Lighthouse Beach. When he had gone down for the second time, a badly crippled man dived in and brought him to the shore. After seeing that the lad was all right the rescuer made off quietly through the crowd. Love of gain is the characteristic of the present age, and it is refreshing to meet such a noble exception as the unknown cripple man to the general rule. The believer should do good and communicate not for what he may *get*, but because of his love to Christ.

THE CUP IN BENJAMIN'S SACK.



THE story of Joseph is one so full of types of Christ that there is probably no other like it in the Scriptures. Take some points in which he is a type of Jesus: beloved of his father; hated of his brethren; sent to visit them; sold for silver; falsely accused; sent to prison (type of death); raised to the right hand of power; appointed a Prince and Saviour. Then his brethren in their need come to be saved, but before he makes himself known to them he must test them.

Have they repented of their sin in selling him a slave into Egypt?

How can he try this point? Ah, an opportunity occurs! They have another brother, Benjamin. He will put them into the same position again and see if they will treat the second brother as they did him, the first.

I. A Skilful Plot. So he lays a skilful plot. You know the story. The cup is found in Benjamin's sack!

Would they heartlessly desert this brother as they did him? They might easily refuse to listen to his protestations of innocence and shut their hearts to his tears. But no, they remember their former sin. Reuben attributes all their misfortune to it, "*Spake I not unto you saying, Do not sin against the child?*"

II. A Sincere Penitence. Sin they felt had come home to them, as it always does. As, for example, when an elder brother sins against a younger. And they determine to stand by him. The appeal of Judah, in Genesis 44, verses 18 to 34, brings tears to the eyes for its tender pathos. What an exhibition of God-given repentance! They will suffer life-long slavery rather than repeat their former sin. Do you wonder that Joseph "wept aloud" and could not hold in the love of his heart longer, but made himself known to them and bade them "come near" and embraced them.

III. A Saviour's Pity. Have you treated Jesus (ou Joseph) well? Now, do you need a Saviour? Receive Him as Lord and Saviour, and draw near to give Him the kiss of reconciliation and the love of a grateful heart?

FROM "*What to Teach and How to Reach the Young.*" By GEORGE GOODMAN.
3/ net (3/8 post free).

SUBJECTS FOR SPEAKERS AND STUDENTS.

The Inquiry.

- Who is this? (Isa. 63. 1), - - - Christ as Judge.
 Who is this? (Matt. 21. 10), - - - Christ as King.
 Who is this? (Luke 7. 49), - - - Christ as Saviour.

Js. Fs.

Portion and Prospect	God's People.
OF BELIEVERS IN CHRIST. 1. Chosen to Sal- vation, - 2 Thess. 2. 13 2. Called to Glory, 2 Thess. 2. 14 3. Consoled through Grace, - 2 Thess. 2. 16 4. Comfort in ser- vice, - 2 Thess. 2. 17 H. K. D.	Born again—by the Word of God, - - 1 Pet. 1. 23 Kept—by the power of God, 1 Pet. 1. 5 Living—to the will of God, 1 Pet. 4. 2 Speaking—as oracles of God 1 Pet. 4. 11 Stewards—of the grace of God, 1 Pet. 4. 10 F. F.

The Names in the 16th Chapter of Romans

AND THEIR SPIRITUAL TEACHING.

1. PHOEBE: "Shining and pure."—We are "light in the Lord" (Eph. 5. 8); and, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven" (Matt. 5. 16).
2. ANDRONICUS: "A man excelling others."—We are to covet "earnestly the best gifts" (1 Cor. 12. 31).
3. URBANE: "Civil and courteous."—"Let your speech be always with grace, seasoned with salt" (Col. 4. 6).
4. ARISTOBULUS: "The best counsellor."—In our service for Christ in ministering His truth, "Preach the Word" (2 Tim. 4. 2).
5. PHLEGON: "Zealous."—"Zealous of good works" (Titus 2. 14).
6. OLYMPAS: "Heavenly."—"Partakers of the heavenly calling" (Heb. 3. 1); "Not of the world" (John 17. 14).
7. TIMOTHEUS: "Honoured of God."—"Ye are a chosen generation, a royal priesthood, an holy nation, a purchased people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light. . . . Ye are now the people of God" (1 Peter 2. 9).
F-F.

FROM FLESHLY LUSTS (1 Pet. 2 11-25).

A KINGDOM of priests, it is clear we belong to another order (Heb. 8. 4), to another country. Our relationship to the Living Stone, has made us

Strangers and Pilgrims (v. 11). Strangers absent from Him in the body; pilgrims whose citizenship is in Heaven (Phil. 3. 20), and who seek a country (Heb. 11. 12-19). We are His witnesses, and on that account are called to abstinence. Fleshly lusts, those things which rise against the Spirit; which include envy and avarice, as well as sensual desire, must be given the place of death.

Earthly Relationships (vv. 12-18). Freedom from the bondage of the world does not free us from the duties of daily life, but it turns the ordinary into the glorious, for it transforms them into our obligations to Him. In them we see the will of God for us, and by them we may not only put to silence the ignorance of the foolish, but by good works cause men to glorify God. Honesty, service, love, are marks of a good confession. In the trifling round and little things these are manifest.

Suffering Wrongfully (vv. 19, 20). Retribution and self-vindication are natural to us. Subjection to another's will is the hardest lesson of our lives, yet in the way of self-abnegation and humiliation is effective witness borne to Him. To point out a man's fault is often to make an enemy, and even when taken patiently it is only what should be. To do well and suffer, is praiseworthy toward man and acceptable before God (James 5. 7-11; Phil. 1. 29).

Follow His Steps (v. 21). The purpose of our call is effective witness to the grace of God. The suffering of the Lord (Heb. 12. 3) was exemplary as well as redemptive. His perfection was displayed amidst reviling and suffering. The threat was absent from His lips, the will to retaliate from His heart. With the same breath in which He commended His Spirit to God, He prayed, "Father, forgive them." These are the footprints left for us to follow.

The Shepherd and Bishop (vv. 24, 25). He who said, "Vengeance is Mine," will ultimately judge righteously. He who bore the judgment for us did so that we might live unto righteousness. Once we were astray; now we are His, but absent from home. He calls us to mark out the path He trod, to know we are under the unfailing care of the Shepherd and Overseer of our souls. J. H.

GIDEON THE DELIVERER.

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

GOD used His enemies to chastise His people, and thereby teach them lessons He would have them learn.

Israel's Sin. "The children of Israel did evil" (v. 1). God is so interested in His people that He will not allow their sin to go unpunished. Further, His holy character is against sin. He therefore delivered His people over to the Midianites, until they had acknowledged their evil state and their departure from the Lord. Whenever the sinner acknowledges his guilt, God is ready to forgive and save that soul (Psa. 32. 5).

Israel's Deliverer. "The Lord is with thee, thou mighty man of valour" (v. 12). It was surely a great honour to be the one by whom God would deliver His people. Surely He will select some important person! No, He goes to a small tribe, and a poor family, and out of this poor family God selects the least. His name was Gideon. By means of the weak things of earth God confounds the mighty. The flesh must be nothing, and God must be everything (1 Cor. 1. 27).

Gideon's Sacrifice. "Gideon made ready a kid" (v. 19). It is beautiful to notice that all through the Old Testament we find the foundation truth of sacrifice. Notwithstanding his qualifications, Gideon was but a sinful man, and although he was not fully aware of it, he was speaking to the Lord. It was therefore necessary that a sacrifice should be offered, because there can be no approach to God save on the ground of sacrifice. Gideon offered a kid and unleavened cakes. Our Sacrifice, the Lord Jesus Christ, was offered on the Cross, and His resurrection proves His acceptance. The believer is accepted by God in all the value of His life and death.

Divine Peace. "The Lord said unto him, Peace be unto thee" (v. 23). No man can see God and live, and Gideon was naturally afraid. The sacrifice having been slain, there was no need for fear, and the Lord's word to him was "Peace." The Lord Jesus has made peace by His Cross, and He offers that peace to all who put their trust in Him (Rom. 5. 1).

Illustration. Martin Luther said on his deathbed: "Our God is the God from whom cometh salvation; God is the Lord by whom we escape death."

GIDEON'S TWO SIGNS.

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

GIDEON wanted assurance before taking one step that he had God with him, and asked for a sign, which God granted.

Sin Judged. "Throw down the altar of Baal" (v. 25). Gideon's father was an idolater, and Gideon recognises that before he smites Israel's enemies he must deal with their sins. Before he can erect an altar to God he must demolish the altar of Baal. In order to prevent interruption, Gideon carried through the work during the night, under the cover of darkness. In the morning, seeing their idol destroyed, the people of Israel, who should all have given him a welcome, and have helped Gideon in his good work would actually have put him to death. They treated the Lord Jesus in the same way; the people whom He came to save put Him to death on a cross (John 1. 11).

Needed Power. "The Spirit of the Lord came upon Gideon" (v. 34). The coming of the Spirit of God on Gideon made all the difference between weakness and power. His foes might be many and mighty, and he the least of a poor family, but armed with God's Spirit, no enemy could withstand him. For life or service God's Spirit is indispensable. In conversion the Spirit begets life; in service the Spirit gives power (John 3. 7).

Decision's Call. "He blew a trumpet" (v. 34). Israel that day had to decide whether they would fight with Gideon or against him. The Gospel trumpet is sounding to-day, and every man must take sides, either for Christ or against Him. There is no neutrality in this battle; if we refuse to accept Christ, we, by the same act, take sides against Him. On whose side are you?

Double Assurance. "If Thou wilt save Israel by mine hand" (v. 36). Gideon believed himself to be so utterly unfit and unworthy of such an honour that he asked for some assurance, and God graciously granted Gideon a double sign. Our assurance to-day is the Word of God. The work of Christ secures, and God's Word assures.

Illustration. 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).

GIDEON'S HOPEFUL DREAM.

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

MAN'S weakness furnishes God with an opportunity for the display of His strength.

Pride Humbled. Knowing the pride that is in the human heart, God would not allow Gideon or the Israelites the opportunity of vaunting themselves. God has no room for the proud man in His service, and so by a series of tests Gideon's magnificent army of 32,000 men is reduced to 300. God must get all the glory, and man receives all the blessing (Rom. 3. 27).

Faith Encouraged. "Go thou with Phurah thy servant down to the host" (v. 10). The numbers of the enemy were as grasshoppers, while Gideon had only a contemptible little army. If Gideon looked at the odds against him he would be disheartened, and God arranged that Gideon would be encouraged to trust absolutely in the Lord, and He used the enemy to furnish the stimulus. Gōd is the Helper and Encourager of His people.

Feeble Instruments. "He divided the three hundred men into three companies" (v. 16). It seemed a ridiculous display of weakness. A little army of 300 men, and each of them carrying a lamp, a pitcher, and a trumpet! But this was God's way. God's victories are gained not by human might, but by His Spirit. He chooses the foolish things of the world to confound the wise. The preaching of the Gospel and the godly lives of His people are the means which God is using to-day to defeat Satan.

Complete Victory. "The Lord set every man's sword against his fellow" (v. 22). All that Gideon and his men had to do was to "stand still" and see God gaining the victory for them. The enemy destroyed themselves. "He always wins who sides with God," and our attitude should be one of absolute confidence and trust in Him. If unsaved, our faith in Christ and His atoning work will mean salvation; if saints, our trust in Him will always bring victory. Have you taken sides with Christ?

Illustration. "That man wants a prop on each side of him," said one of an unhappy specimen at a tramp's Gospel breakfast. "No," replied the other, himself a reclaimed drunkard; "he wants a new stem right down the middle." The believer is a "new creature," because he is born of God (2 Cor. 5. 18).

GIDEON'S SAD END.

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

GIDEON was a beautiful character, and did much good work for the Lord, but being human, he made mistakes.

The Unwise Proposal. "The men of Israel said unto Gideon, rule over us" (v. 22). The people would have exalted a man and put him in the place of God. This has ever been the history of man. The human heart is ready to trust some one it can see in preference to the Lord, who can't be seen. Gideon was out not to make himself great, but to make Israel safe (John 3. 30).

The Humble Attitude. "I will not rule over you" (v. 23). Gideon would not be tempted, and he wisely refused the honour. Gideon's anxiety was to honour the Lord and help His people. Our Lord Jesus Christ was tempted both by Satan and by man in much the same way. He refused to accept anything from Satan, and told men that His hour for glory had not yet come. He would only accept honour from the hand of God.

The Sad Failure. "Gideon said unto them, I would desire a request of you" (v. 24). If Satan cannot accomplish our downfall by one means he will attempt it by another. Gideon was anxious to raise a memorial to perpetuate the remembrance of the victory, and to do this gold was required. It was the gold that led him astray. Every day of life men and women are selling their souls for this world's lucre or luxury.

The Evil Purpose. "Gideon made an ephod thereof" (v. 27). It may be said that Gideon put the gold to a good purpose, for the ephod was the official vestment of the high priest. But such a garment should not have been made from heathen wealth. The people commenced to worship the ephod, and thus idolatry was introduced amongst them. Anything that comes between the soul and the Lord is a curse and not a blessing (John 4. 22).

Illustration. When a young man, Dr. Talmage was somewhat sceptical and sometimes aired his peculiar views. One day, meeting an honoured servant of Christ, he commenced to ask him, "Why this and how that." The man of God replied, "Young man, you must really give God credit for knowing some things you don't know." Talmage gave up his scepticism, and trusting Christ alone for salvation ably preached the Gospel for many years.

THE SINNER'S FRIEND.

READ John 12. 1-27. LEARN Proverbs 19. 24. HINTS, Jonathan, 1 Samuel 18; friend of sinners, Luke 7. 34; costly friendship, Luke 15. 13.

THE hatred of the chief priests was gathering round the Saviour like a storm, yet there were loyal hearts that would honour Him.

A Farewell Visit. "There they made Him a supper" (v. 2). This was Christ's last visit to Bethany. A few days ahead of Him there was the Cross of Calvary, but on His way to Jerusalem He pays a last visit to Bethany. He was always sure of a welcome from loyal hearts at Bethany. They honoured Him with a supper, which the Lord accepted. He will not accept homage or worship from any but redeemed hearts.

A Cleansed Leper. The supper was partaken "in the house of Simon the leper" (Matt. 26. 6). Simon had been a leper, but doubtless had been cleansed of his leprosy by the Lord, and as an expression of his indebtedness had put his house and substance at the disposal of his Saviour and Lord. We ought to give the Lord our best, for He gave His all for us. If unconverted, the first essential is to accept Him as Saviour (Acts 16. 31).

A Loyal Company. Lazarus is seated at the table (v. 2). Lazarus had been dead and had been brought to life again. It is only those who have been quickened by the Holy Spirit who have any right to sit at the Lord's table. Martha gave her service to the Lord. Mary took a pound of ointment, "very costly" (worth over £10), and anointed His feet. She also wiped His feet with her hair (a woman's glory). She laid her all at the feet of the Saviour.

A Carping Critic. "Why was not this ointment sold . . . and given to the poor" (v. 5). The Lord always encourages His people to be kind to the poor. This however, was Mary's last opportunity of showing her devotion to her Lord, and the Lord accepted her homage. Judas the hypocrite cared neither for the poor nor the Lord: the truth was he wished the money for himself. Love of money cost Judas his soul (Mark 8. 37).

Illustration. "Now I would not part with my Saviour for ten thousand worlds." Thus spoke a girl who had once trod the path of sin, but was now rejoicing in Christ. Judas, on the other hand, made a poor bargain, and so does every one who barter their soul for pleasure or pelf.

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.

HANDFULS OF HELP.

"Take Root Downward, and Bear Fruit Upward."

2 Kings 19. 30.

I. Take root *downward into Christ*—rooted ... in Him
(Col. 2. 7).

1. 'The root of the righteous shall not be moved, Prov. 12. 3
2. The root of the righteous yieldeth fruit, - Prov. 12. 12

II. Bear fruit *upward unto God*.

1. The fruit of the righteous is a tree of life, - Prov. 11. 30
2. He that abideth in Me, and I in him, the same bringeth forth much fruit—from Me is thy fruit found, - - - John 15. 5; Hos. 14. 8

No Condemnation.

1. He that heareth My word, and believeth on Him that sent Me . . . shall not come into *condemnation*, - - - - - John 5. 24
2. Who shall lay anything to the charge of God's elect? Who is he that *condemneth*? Rom. 8. 33, 34
3. The Lord will not . . . condemn him [the righteous] when he is judged, - - - - - Psa. 37. 33
4. The Lord will help me; who is he that shall condemn me? - - - - - Isa. 50. 8, 9
5. There is therefore now no condemnation to them that are in Christ Jesus, - - - - - Rom. 8. 1
6. Blessed is the man to whom the Lord will not impute iniquity, - - - - - Psa. 32. 2; Rom. 4. 8

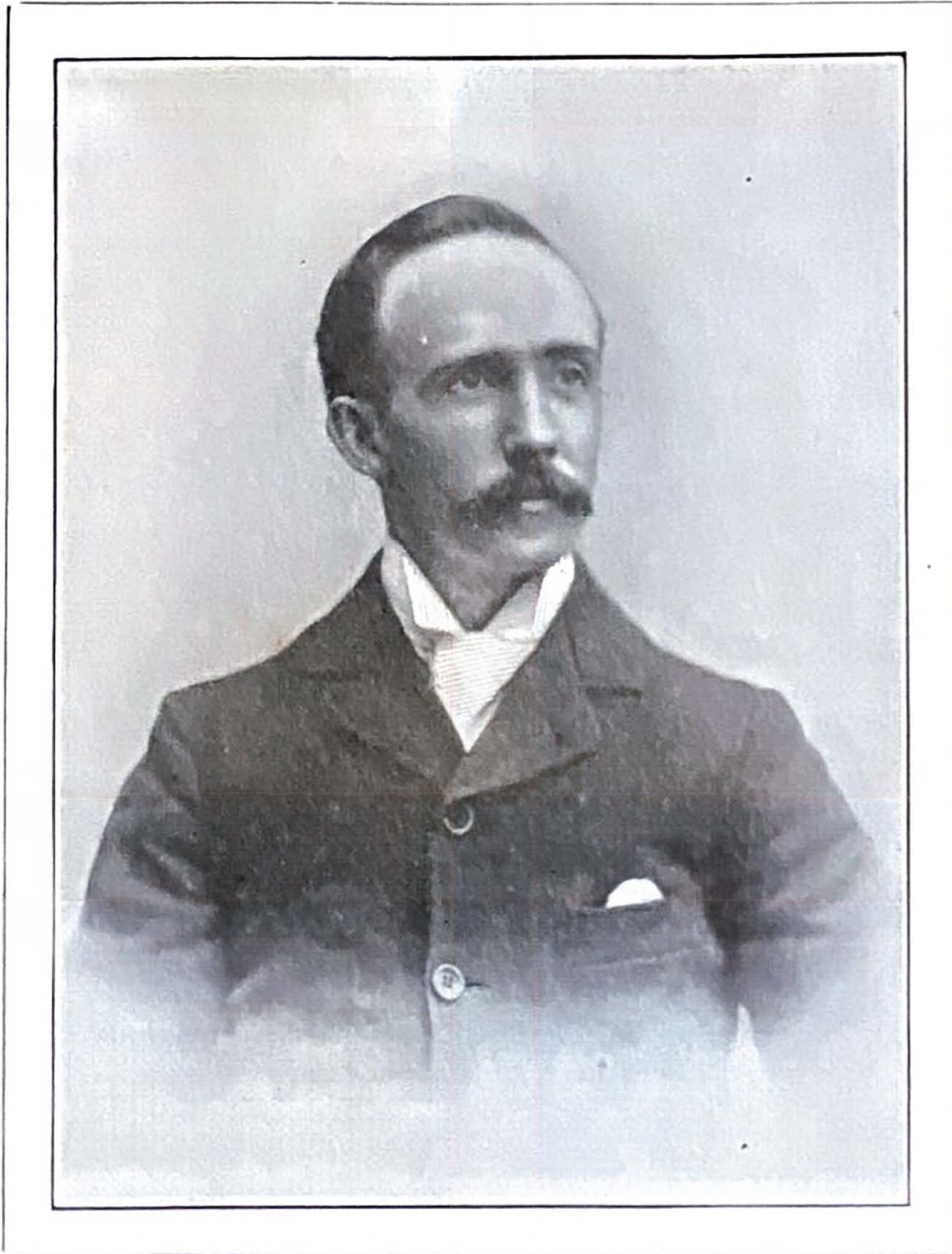
On Diligence (Heb. 6. 11, 12).

1. Take diligent heed, - - - - - Josh. 22. 5
2. Be diligent, that ye may be found of Him in peace, - - - - - 2 Pet. 3. 14
3. Giving all diligence, add to ... (2 Pet. 1. 5); —looking diligently, lest any man fail of the grace of God, - - - - - Heb. 12. 15
4. Give diligence to make your calling and election sure, - - - - - 2 Pet. 1. 10
5. Ye shall diligently keep the commandments of your God, - - - - - Deut. 6. 17
6. Thou hast commanded us to keep Thy precepts diligently, - - - - - Psa. 119. 4
7. Appolos, being fervent in the Spirit, taught diligently the things of God, - - - - - Acts 18. 25

BUILD UPON THE ROCK.

BUILD your nest upon no tree here; for you see God hath sold the forest to death; and every tree, whereupon we would rest, is ready to be cut down; to the end we may flee, and mount up and build upon a rock, and dwell in the holes of the rock.

RUTHERFORD.



WILLIAM SMITH PAYNE, Argentina.

WILLIAM SMITH PAYNE, ARGENTINA.

THERE are many events take place in life that we cannot explain. It is ours at all times, however, not to question God's wisdom, but to bow to His will, knowing that one day everything will be made plain. The startlingly sad news communicated by cable of the sudden and unexpected home-call of dear Will Payne, at the comparatively early age of fifty-four, and in the midst of a life full of work for God, gave us all a shock. Our brother died on 2nd June at Santa Cruz, Bolivia, from Syncope. Intending to come to England he called at Bolivia, and finding Dr. and Mrs. Hamilton in need of a furlough he stayed to relieve them, and while there was called to higher service. Thus within a short time three great pioneers have gone from the Argentina, namely, W. C. Torre, J. H. L. Ewen, and now Will Payne. Truly God removes His workers, and as surely will He, in mercy, carry on His work.

Commended from Dublin, our brother Payne, after his marriage to Miss Elizabeth Milne, of Aboyne, set out for Spain in 1890 to acquire a knowledge of the language. In 1892 he proceeded to the Argentina, where the most of his splendid work was done. Two years, from 1900 to 1902, were spent by him in Bolivia doing pioneer work, but they were eventually driven out, that country not being open for the Gospel. Some years ago he issued a book on "Pioneering in Bolivia," which created considerable interest in that land.

Mrs. Payne did not enjoy good health for years, and this necessitated them making their headquarters, for health reasons, in the city of Cordoba. Notwithstanding the fanaticism of the inhabitants of this city, and their opposition to the Gospel, through the mercy of God Mr. and Mrs. Payne had the joy of seeing a good work done there. This work is being cared for and carried on by his son-in-law, Mr. Lear, and other workers. Our brother Payne was essentially a pioneer and spent much of his time in visiting different parts with the Gospel, and instructing and helping isolated believers in the truth of God. Mrs. Payne was called home in 1916, and in November of the following year Mr. Payne married Miss Marie Mohsler, but her health soon failed and she also died in May, 1921. In February, 1923, Mr. Payne

William Smith Payne, Argentina.

married Miss Constance Coomber, of the San Pedro Mission to the Indians, who survives him, for whom much sympathy is felt in her bereavement.

A fellow-labourer, writing home from Lanús, says: "No doubt you will have heard of the home-call of our dear brother, Mr. Payne. It is a great shock to us all here. About three weeks before his death he had a severe heart attack, but it passed off and we thought by his letter he was all right again, and he was looking forward to 'going west,' as he said in his letter, written on the 16th of May in Bolivia to his daughter here and arriving now—nine days after he has gone. He knew not that he was using the soldier's term for his departure.

"He did die like a soldier in the midst of the battle, leaving many a heart to mourn his loss in this great Republic. I have had many an hour of sweet fellowship with him. He was a great man. He was never at rest, and if ever a missionary deserved a rest from his labours it was our dear departed brother. The saints in the States were looking forward to his visit there, but the Lord has ordered it otherwise."

May God raise up more stalwarts like Will Payne, who will carry the battle to the gates of the enemy.

"MY GRACE IS SUFFICIENT FOR THEE."

THE other evening I was riding home after a heavy day's work; I felt very wearied, and sore depressed, when swiftly and suddenly as a lightning flash, that text came to me: "My grace is sufficient for thee." I reached home and looked it up in the original, and at last it came to me in this way, "My grace is sufficient for thee," and I said, "I should think it is, Lord," and burst out laughing. I never fully understood what the holy laughter of Abraham was until then. It was as though some little fish, being very thirsty, was troubled about drinking the river dry, and Father Thames said, "Drink away, little fish, my stream is sufficient for thee." Or, it seemed like a little mouse in the granaries of Egypt, after the seven years of plenty, fearing it might die of famine, Joseph might say, "Cheer up, little mouse, my granaries are sufficient for thee."

C. II. SPURGEON.

SELF-EXAMINATION.

"Examine yourselves, whether ye be in the faith; prove your own selves" (2 Cor. 13. 5).

SELF-EXAMINATION is an important means to spiritual health and growth. How are we to know our state unless we look into it? To know our failings, shortcomings, our secret transgressions, our heart sins, unless we search after them?

It is easier to discern a little mote that is in our brother's eye than to pull out the huge beam from our own, or even to feel that it is there. Self-examination is a Christian's sentinel. It watches how things are going on in the heart, and it gives notice of attacks from the great enemy, who is ever on the alert to attack us. Self-examination will make us watchful; it will make us alive to our weaknesses, and lead us to seek earnestly for grace to overcome them. It will enable us to get at the root of many a dangerous sin in the bud (Psa. 139. 23-24).

We should examine ourselves by the rule of God's Word, and not by man's things. A thing may not be accounted wrong by man, and yet God's Word may condemn it. We should not only look at the actions we are doing daily, but inquire from what motive they are done. Do such actions spring from a desire for man's praise; or for worldly gain; or for God's glory? Are you daily growing and advancing in grace? We should find out what is our besetting sin, Is pride, uncharitableness, lust, worldliness, evil temper? Also whether we are earnestly resolved to thrust it away at any cost. We should see if we are using self-denial, and ever keeping the "flesh subdued to the Spirit." We should find out, not only the actual wrong that we have done, but also the good we have left undone. We should see whether we are taking Christ for our example in all we do. We should ask ourselves if we are doing all we can do for the glory of God, and for the good of our fellow-men. We should ask ourselves, before the Lord, suppose that no individual on earth felt more deeply, prayed more fervently, or laboured more earnestly for the salvation of sinners than you do, how many sinners do you suppose would be converted to God? Above all, we should ask God to help us in this search in our hearts. "I thought on my ways, and turned my feet unto Thy testimonies" (Psa. 119. 59).

KENNETH D. MORRISON.

CHRISTIAN FELLOWSHIP.



Picture of Sunday School Teachers and Bible Classes of Eden Hall, Auckland.
(H. L. THATCHER of Bible House, Auckland, is seen on extreme left with large teapot in hand).

OUR God loves fellowship. In order to have the fellowship of His creature man He parted with His Son to the Cross of Calvary. His delights are with the sons of men, and His happiness will not be fully complete until He has beside Him in glory the ransomed of every nation to enjoy their company throughout eternity. Recognising that it is not good for man to be alone, He has placed mankind in families, and by the uniting power of the Holy Spirit He has bound believers together in Church fellowship. He has told us not to forsake the assembling of ourselves together as the manner of some is (Heb. 10. 25), because He knows that we are necessary to each other. Inasmuch as there is no perfection here, and each has his and her own peculiarity, we are thereby given the opportunity for the manifestation of the beautiful Christian graces of forbearance and longsuffering. By this means, through the grace of God, Christian character is formed in God's people. Further, Christian fellowship is a means of great encouragement to each other in the work of the Lord. It has been

Christian Fellowship.

likened to a bundle of sticks laid together, whereof one kindles another. Remembering this great fact, Christian workers in many parts and in different countries have been taking advantage of the beautiful summer weather, and, forgetting their troubles and difficulties, have gone away in companies from town and city, not only to enjoy the company of each other, but to revel in the beauties of nature and the majesty of creation. All the while they remember that the God of Creation is their Heavenly Father, whose eye is ever on them for good. Above is a photo of a picnic of the Sunday school teachers and Bible classes of Eden Hall, Auckland, away in the Bush, twelve miles out from Auckland. Christian workers return from such occasions with fresh stimulus and renewed vigour to win souls for their worthy Lord and Master. May these blessed results accrue from the many outings of the great army of the Lord's workers during this summer is our earnest prayer. J.G.

ACTS AND FACTS.

The Old Gospel. C. H. Spurgeon once said : "I never heard a dying saint express in his death anything but rest in the old Gospel. They may employ different words and express themselves in various ways. One will say: 'Nothing in my hand I bring,
Simply to Thy Cross I cling.'

But however the expressions vary, all are resting on the all-sufficient atonement made by Blood."

A Foolish Boast. Archbishop Laud dared to say: "I can write across all my hopes and plans, 'Done.'" It was a foolish boast; it brought him to the scaffold on Tower Hill. But our Lord proclaimed even from His uttermost abasement, "It is finished." His was a word of accomplishment: He had died the death, He had borne the curse into a land not inhabited, He had cancelled sin and conquered Hell.

Suits All. Mr. Spurgeon used to tell of an old lady in Wales who came from Church one day in anger because the minister had remarked that Jesus spoke Greek. "When He speaks to me," she maintained, "He always speaks Welsh." Our Lord's beauty of character was not ancient nor modern; it was neither national nor racial; it suited all.

GREAT

FAITH

NEED

FEAR

JOY

“A CERTAIN SICK WOMAN”

(Mark 5. 24-34).

THERE are four things about this sick woman that we may think of as great things. The first one is her **Great Need.**

She had had the sickness for twelve long years. Think for a moment of that long time! The writer once met a boy in a hospital who had been in bed just for that number of years. Taken sick at four years of age, he was still sick when sixteen. This woman's need was great for another reason: she had been to many doctors and still was no better, but rather worse; and then her need was great for still another reason: she had spent all her money. Many years sick, many doctors visited, and much, yes, all her money spent. Oh, how great her need!

This woman in her great need is just a picture of the sinner whom the Bible tells us is born in sin—a sinner to start with. What a terrible disease sin is in God's sight! (Rom. 5. 12).

Some people try to be good, and by that way to get better; and while boys and girls should seek to be obedient they cannot by that way get better in God's sight. How helpless this woman would feel when all her money was gone. This is just what the sinner's condition is. He has nothing and can do nothing to better himself. This woman heard of Jesus, and likely heard how other people who had been sick had been made well by coming to Him. Whatever she had or had not heard about Jesus, she felt sure if she could but touch only His clothes she would be healed, and she didn't give up even when there was a great crowd around Him. What

Great Faith

she had; but while Jesus says her faith had saved her, we know it was just that she believed and came to Him.

“A Certain Sick Woman.”

He came that way that she might be healed, and He has come to the Cross that He might reach and save the sinner. It is putting out the empty hand of faith that receives the blessing from Him. God will save the boy or girl, man or woman who trusts the Lord Jesus Christ (Acts 16. 31). Faith honours God, and enables Him for Christ's sake to forgive the sinner and make him “a new creature.”

Then we see this poor woman's

Great Fear

as Jesus asks, “Who touched Me?” We read, “The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe” (Prov. 29. 25). And it may be she was more afraid of the crowd than of Him, so gracious is He. In Romans 10. 9, 10, we read: “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” In great fear, and with much trembling, she tells the Lord Jesus all about it; and perhaps some of the people were looking on and very angry. But what

Great Joy

fills her soul as Jesus says to her, “Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.” What great joy fills the soul of that boy or girl who, knowing their great need as a sinner, just believes in the Lord Jesus Christ, who once died and now lives to save. The Ethiopian Eunuch, after he accepted the Saviour and manifested the reality of his faith by being baptized, went on his way rejoicing (Acts 8). Zaccheus, the rich publican, came down the tree and received our Lord joyfully (Luke 19). The only person who possesses real joy of heart to-day is the Christian, because he has in his heart the Lord Jesus Christ, who is the fountain of life, peace and joy. C. J. E.

This sweet and simple Gospel lesson can be used either with or without cards or blackboard, in hall or at the sand service.

ALL OF ONE MIND (1 Peter 3. 1-12).

THE Divine example stated, and His authority admitted (chap. 2. 25), it is necessary to apply these principles to the ordinary standards of life.

Domestic Relationships (Eph 3. 1-6). There is no natural affection which the advent of Christ has not ennobled; no relationship which His grace has not sanctified. The home becomes a heaven when He is there. No longer does the wife render the obedience of a slave, but the service of an equal, fitting into the pattern set before her by the Lord. Chaste and pure because He is, rendering subjection as He did. The husband not exercising lordship, but forbearance, knowledge, reverence, honour, because that together they are *heirs* of the grace of life (Eph. 5. 22, 23; Col. 3. 18-21).

Unity of Purpose (v. 8). In an ever-widening circle this example carries its influence. Of one mind does not denote rigidity of thought, but that unity which springs from a common impulse. The mind which was in Christ. Compassion, not oblivious to faults, but having mercy because of these faults (and who are faultless?), pitying the soul because of the blemishes of life and character which mar the Master's handiwork; not repaying in kind, but in grace; dispensing blessing because we are called thereto (Rom. 12. 9-12; Eph. 4. 32).

Secret of Life (vv. 10, 11). That godliness is profitable unto all is evident, for life measured either as to its extent or its capacity comes to us on the terms here set forth. Forgiveness and compassion can only be enjoyed as we forgive. The love of evil and the love of life cannot flourish together. Purity of speech, abstinence from all appearance of evil, active carrying out of God's will in doing good, and the peace of God in the heart are still the only conditions on which abundant life can be enjoyed.

Principles of Preservation (v. 12). The eyes of the Lord, His ears, the face of the Lord. God is not absent from the affairs of men, nor is He uninterested in the lives of His servants. His rewards are immediate, His blessings are continuous. He deals with us in grace, but we may come short of the grace of God, and thus not only deprive ourselves of present blessing, but set even a period to our usefulness and service here. How urgent therefore to set the Lord always at our right hand.

SUBJECTS FOR SPEAKERS AND STUDENTS.

Upon Christ's Shoulders.

1. As High Priest—the names of the tribes, Exod. 28. 12
2. As King—the government, - - - Isa. 9. 6
3. As Shepherd—the lost sheep, - - Luke 15. 5

F.F.

God and The World.

THREE GREAT FACTS.

- | |
|-----------------------------|
| God made, - - Gen. 1. 1 |
| God loved, - John 3. 16 |
| God will judge, Acts 17. 31 |

H.K.D.

A Crooked Woman.

- | |
|-----------------------------|
| Bound by Satan, Luke 13. 16 |
| Bent by Disease, ,, 11 |
| Blessed by Christ, ,, 13 |
| Brought glory to 13 |
| God, W.J.G. |

Ready When He Comes.

"Blessed is that servant . . . found watching" (Matt. 24. 33. 44. 46).

1. Doing His will (obedient), - - - John 14. 23
2. Not defiling our separation, - - - 2 Cor. 6. 14
3. Not forsaking pilgrim character, - John 17. 13
4. Going forth without the camp, - - Heb. 13. 13
5. Witnessing for Christ, - - - Acts 1. 8
6. Affections on things above, - - - Col. 3. 1
7. Laying up treasure in Heaven, - - Matt. 6. 19

F.F.

Seven "L's"

OF REAL VALUE TO ALL WHO LOVE THE LORD.

1. Looking unto Jesus, - - - Heb. 12. 2
2. Love to Person of Jesus, - - - 1 John 4. 19
3. Learning the mind of Jesus, - - Matt. 11. 29
4. Lying at feet of Jesus, - - - Psa. 23. 2
5. Leaning on the arm of Jesus, - - Sol. Song 8. 5
6. Living for the glory of Jesus, - - Phil. 1. 21
7. Longing to behold the face of Jesus, - Rev. 22. 20

G.H.

Meditation on Psalm 17.

1. "Hear the right," - - v. 1, - Supplication
2. "I am purposed," - - v. 3, - Resolution
3. "The word of Thy lips," - v. 4, - Inspiration
6. "Keep me," - - v. 8, - Protection
5. "I will behold," - - v. 15, - Expectation
6. "I shall be satisfied," - - v. 15, - Satisfaction
7. "When I awake," - - v. 15, - Resurrection

JS. FS.

MANOAH'S SACRIFICE.

READ Judges 13. 1-25. LEARN Hebrews 9. 14. HINTS, Accepted offering, Genesis 4. 4; accepted offerer, Ephesians 1. 6, 7; peace enjoyed, Romans 5. 1.

MAN is ever prone to sin, and no sooner were the Israelites freed from the tyranny of the Midianites than they again fall back into evil ways.

The Deliverer Announced. "The angel of the Lord appeared unto the woman" (v. 3). Israel away from God were the prey of any enemy. It is the same with the Christian to-day. At the end of forty years' sore oppression God looked down in pity upon His people and announced a deliverer. We are reminded that the Lord appeared to Mary and announced the birth of Him who is Saviour and Deliverer (Luke 1. 35).

His Separated Life. "The child shall be a Nazarite unto God" (v. 5). If Samson is to deliver Israel from a bondage brought about by their sin, he must be kept free as far as possible from the taint of evil. His mother was therefore put under certain restrictions, which she carefully carried out. In this Samson is a type of our Lord, who neither knew nor committed sin.

Manoah's Sacrifice. "Manoah took a kid" (v. 19). Manoah recognised in the divine Messenger more than a man, for Manoah's word was: "We shall surely die, because we have seen God" (v. 22). Manoah therefore offered up a kid with a meat offering. If Manoah's life is to be spared a sacrifice must be offered up, and thus we have again the doctrine of the atonement. No soul can approach God save on the ground of shed blood.

Manoah's Acceptance. "The angel of the Lord ascended in the flame" (v. 20). The going up of the angel in the flame was an evidence that the sacrifice had been accepted by God. And the sacrifice having been accepted, so was Manoah. The Lord Jesus Christ having been raised from the dead proves that His sacrifice was accepted, and all who trust in Him are also accepted in all the value of His perfect work (Heb. 11. 4).

Illustration A lady once proudly presented her little boy to Dr. Muir, the venerable Glasgow minister, and inquired: "Who do you think he is like, doctor?" Quaintly and quietly he replied: "Very like Adam." He passed by all family relationships and went straight to the fountain head. We all came from Adam, and therefore, being sinners, we all need a Saviour.

SAMSON'S DIFFICULT RIDDLE.

READ Judges 14. 5-20. LEARN 1 Cor. 15. 22. HINTS, No friendship, 1 John 2. 15; warfare, 1 Peter 2. 11, Galatians 5. 17; simplicity of Gospel, Luke 19. 10.

SAMSON'S life is strangely full of both good and evil. In quite a few respects Samson is a type of the Saviour.

Samson's Mistake. "Samson went down to Timnath" (v. 1). God had put a difference between His people and the people of other nations. Samson was not only an Israelite, he was a Nazarite, and his path should have been one of complete separation to God. He who plays with fire will have his fingers burned, and poor Samson suffered as the result of his blunder. The believer is only safe as he keeps close to the Lord and to His Word.

His Enemy. "Behold, a young lion" (v. 5). In his downward path he met this fierce enemy, but by means of the Spirit of the Lord Samson rent the lion to pieces. Satan, who is likened to a lion in Scripture, is the great enemy both of saint and sinner. The Lord Jesus, by the Spirit of God, robbed Satan of his power when He died on the Cross of Calvary (Rom. 8. 34).

His Discovery. "Behold there was honey in the carcase" (v. 8). On his way down to Timnath to celebrate his marriage, Samson turned aside into the vineyard where he had slain the lion, and lo, to his astonishment, a swarm of bees had lodged themselves and there was honey in abundance. Thus out of death came life. Beautiful figure of the Gospel.

His Riddle. "Samson made there a feast" (v. 10). Samson was now in the hands of the Philistines, who, being his enemies, treated him unfairly, and his own wife turned out to be a deceiver. Samson forgot his Nazarite vow so far as to mingle with the Philistines in their amusements, and he gave them the strange riddle which they could not expound. The great principle of Samson's riddle is seen in Christianity. What appears on the surface to be death and defeat works out, in the mercy of God, for the believer, life and victory (John 17. 14).

Illustration. A man who had just been converted said to D. L. Moody: "Now that I am a Christian, must I give up the world?" "No," said Moody; "but if you give a good ringing testimony to the Lord Jesus it will give you up pretty quick." If Samson had taken a right stand for God he would have been saved a lot of trouble.

SAMSON'S VICTORY.

READ Judges 16. 21-31. LEARN Hebrews 2. 14. HINTS, Power in death, John 10, 18; victorious, John 19. 30, Revelation 1. 18; our victory over death, Rev. 20. 8.

THE death of Samson was the greatest triumph of his life. In this he is a type of the Saviour.

Samson's Humiliation. "The Philistines put out his eyes, and he did grind in the prison house" (v. 21). The Philistines gloried over his downfall, and they heaped upon him insult and injury. Sin is a monster, and truly the way of transgressors is hard. Samson's physical afflictions worked out his spiritual good and he returned to the Lord. Without God we are blind and weak (John 15. 5).

Foolish Mirth. "Call for Samson, that he may make us sport" (v. 25). At an annual festival they brought in Samson to divert them and afford them sport. They degraded him in every possible manner. One is reminded of the Lord Jesus, who was scourged, mocked, and spat upon, and, last of all, crucified between two malefactors. Samson suffered for his own sin, but the Lord Jesus suffered for the sins of others.

Samson's Prayer. "Samson called unto the Lord" (v. 28). In his extremity Samson cried unto the Lord, who heard and answered his prayer. "Whosoever shall call upon the Name of the Lord shall be saved." This was true of Samson, and will be true of any soul who, acknowledging their sin, cry to God. The dying thief cried: "Lord, remember me;" Peter in his danger prayed, "Lord save me;" and both these prayers were speedily and mercifully answered (Rom. 10. 13).

His Victory. "The dead which he slew at his death were more than his life" (v. 30). Samson voluntarily laid down his life for the destruction of his enemies and the deliverance of God's people. In this he is a type of the Lord Jesus, who gave His life for us (Gal. 2. 20). Samson also gained his greatest victory over his enemies by his death. The Lord Jesus in His death on the Cross conquered Satan and spoiled principalities and powers.

Illustration. J. Foster has said: "The expectation of living *here* and living *thus* always would be indeed a prospect of overwhelming despair! But thanks be to that fatal decree that dooms us to die! Thanks to that Gospel which opens the vision of an endless life and everlasting delight!"

THE GREAT PHYSICIAN.

READ Mark 7. 24-37. LEARN Hebrews 11. 6. HINTS, Importance commended, Luke 11. 8, 18. 1-5, humility necessary, Matthew 18. 3, 4.

THE Lord Jesus goes outside the bounds of Judaism to bless a poor alien woman.

An Earnest Appeal. "A certain woman, whose daughter had an unclean spirit, heard of Him" (v. 25). This poor woman was an outsider—a Gentile—and had therefore no claim whatever upon the Saviour, who had come, first of all, to the lost sheep of the House of Israel. On the other hand, the Lord Jesus never refused to meet any real case of need presented to Him, whether by Jew or Gentile. She was an earnest seeker and He the loving Saviour, and the end was bound to be salvation.

A Sore Bondage. "She besought Him that He would cast out the devil" (v. 26). The young woman was in the grip of Satan, and the distressed mother believed that only the Lord Jesus Christ could free her daughter from his grip. In this she was right. Men may talk and sing of freedom, but if unconverted they are the slaves of sin and Satan, and only Christ can break the chains that bind them (John 8. 36).

A Tested Faith. "It is not meet to take the children's bread and to cast it unto the dogs" (v. 27). The Lord would test her faith. She was an alien, and before she could receive the blessing she must take her true place before God. This is the great difficulty with people to-day; they are not prepared to humble themselves before God and, acknowledging themselves lost sinners, accept salvation on God's terms (Rom. 6. 23).

A Great Blessing. "Yes, Lord; yet the dogs eat of the children's crumbs" (v. 28). This woman took the place assigned her by the Lord, and she got all she asked for and far more. She takes her place as a Gentile dog, but reminds the Lord that even the little house-dog gets a crumb from the table. She counted a crumb from the Lord feast enough for her. The Lord's crumbs are big blessings.

Illustration. "What is your business?" "Oh, it is just to speak a little about the soul and its eternal interests. But I see you are busy." "Well, yes, I am, very!" The servant of the Lord said "good-bye," and added: "Suppose I had been death?" In a moment "shall they die" (Jer 28. 16).

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 Pelec 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).

HANDFULS OF HELP.

How to Walk, and the Reward of Obedience.

GOD SAYS :

1. No good thing will He withhold from them
that walk uprightly, - - - - - Psa. 84. 11
2. Walk before Me, . . . and I will make My
covenant between Me and thee, - - - Gen. 17. 1, 2
3. If ye walk in My statutes, . . . I will walk
among you, - - - - - Lev. 26. 3, 12
4. Whoso walketh wisely shall be delivered, - Prov. 28. 26
5. He that followeth Me shall have the light
of life, - - - - - John 8. 12
6. My servant Caleb, because he . . . hath
followed Me fully, him will I bring into
the land whereinto he went, - - - Num. 14. 24

A Scriptural Alphabet for Daily Use.

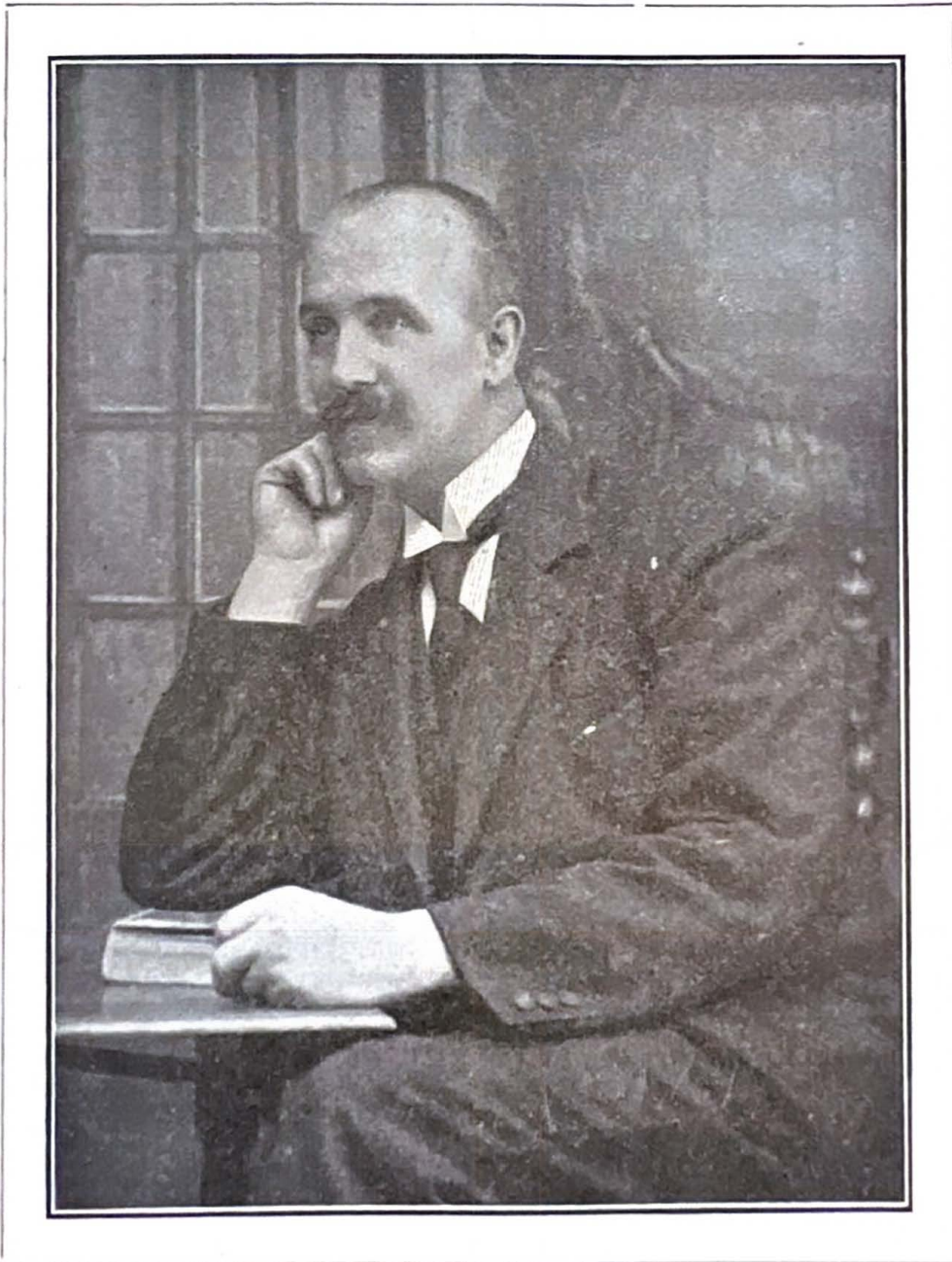
Abstain from all appearance of evil, - - -	1 Thess. 5. 22
Be instant in season, out of season, - - -	2 Tim. 4. 2
Commit thy way unto the Lord, - - -	Psa. 37. 5
Delight thyself in the Lord, - - -	Psa. 37. 4
Endure afflictions, - - - - -	2 Tim. 4. 5
Forgive, and ye shall be forgiven, - - -	Luke 6. 37
Grieve not the Holy Spirit of God, - - -	Eph. 4. 30
Hold fast that which is good, - - - - -	1 Thess. 5. 21
If it be possible, . . . live peaceably with all men,	Rom. 12. 18
Judge not, that ye be not judged, - - -	Matt. 7. 1
Keep thy tongue from evil, - - - - -	Psa. 34. 13
Let your speech be always with grace, - - -	Col. 4. 6
Mind not high things, - - - - -	Rom. 12. 16
Not slothful in business, - - - - -	Rom. 12. 11
Overcome evil with good, - - - - -	Rom. 12. 21
Pray without ceasing, - - - - -	1 Thess. 5. 17
Quench not the Spirit, - - - - -	1 Thess. 5. 19
Resist the devil, - - - - -	James 4. 7
Search the Scriptures, - - - - -	John 5. 39
Trust in the Lord and do good, - - - - -	Psa. 37. 3
Use not liberty for an occasion to the flesh, -	Gal. 5. 13
Vengeance is Mine, . . . saith the Lord, . . . there- fore avenge not yourselves, - - - - -	Rom. 12. 19
Watch and pray, - - - - -	Matt. 26. 41
'Xamine yourselves, - - - - -	2 Cor. 13. 5
Yield yourselves unto the Lord, - - - - -	2 Ch. 30. 8
Zealous of good works, - - - - -	Titus 2. 14 ; Eph. 2. 10

E. A. H.

AN AGE OF OPPORTUNITY.

THIS is an age of opportunity. Material forces are developed. Steam and electricity wait upon us. We have wealth abounding on every hand. But wealth is poverty if without God's blessing. Every meal in His hand is abundance. So we may be enriched by giving, as we are surely impoverished by withholding.

J. HUDSON TAYLOR, D.D.



THOMAS A. THORPE, France.

THOMAS A. THORPE, France.

THOMAS A. THORPE was born in Dublin in 1874. In the year 1893 a series of tent meetings were being held in Ranelagh by Messrs. Sims and Blair, and hearing that a cousin of his had been converted there, he asked what it meant to be "converted." Hearing the explanation, he was immediately desirous of knowing for himself, and with this end in view, accepted an invitation from his cousin to accompany her to the meeting that same night. Although not yet having realised his deep need, God, in His gracious mercy, was calling (for was he not a "chosen vessel?"), and the next night found him again at the tent meeting, this time alone. Deeply convicted, he sought peace, but was unable to find it until alone in his room. There he threw himself on his knees before God, and as he sought for light, light came; he saw, he believed, he rejoiced. Almost immediately afterwards he saw the truth of baptism, and finding a company of godly believers meeting at Merrion Hall, Dublin, he there asked for baptism, and was soon in fellowship, taking an active part in open-air and other evangelistic effort.

In 1899 he went to Blandford, Dorset, and in the autumn of the following year he returned to Ireland to be married. Coming back to Dorsetshire with his bride, he continued there in business, being much esteemed by all who knew him, and taking an active part in all Gospel work. It was during the visit of a young Frenchman to the Tent Mission in Dorsetshire that he was led to think of France, and her need of the Gospel. So deeply was this need laid upon his heart that from that moment France was the "open door" through which God was calling him to enter. After much prayer and waiting upon God, he left for that land, in July, 1907, his wife having preceded him a few months, and began work in Die, whilst learning the language. His ready acquisition of French, his gift of adaptation to French customs and conditions, proved him to have been called and fitted of God for this country.

Whilst at Die, he commenced itinerating work in the Alps, etc. In December, 1908, he came to Marseilles, where he carried on a large distribution work, visiting from house to house, taking the city and suburbs in sections. This he continued regularly up to the time of his home-call. The Lord's Day meeting for breaking of

Thomas A. Thorpe, France.

bread was commenced in Mr. Thorpe's own house, until the number of believers increased beyond the accommodation, and then, in answer to much prayer, the present hall was provided (58 Rue Horace Bertin) in March, 1912. Monsieur Demaria helped Mr. Thorpe with the first week's mission, when the hall was nightly crowded. Later on our brother invited Monsieur Willy (formerly of Laos) to join him in the work.

Eternity alone will reveal all that has been so zealously, so whole-heartedly done for God, during these many years of willing, loving, yet often toilsome service. Souls have been snatched from the burning, others strengthened and helped on their Christian way; and who shall tell of the far-reaching effect of loving welcome, and cheering, helpful words given to service men of many nationalities, during the years of war, who found their way to this house of God. Many were the Bible and prayer meetings held here, often far into the night, and many were the men sent back to camp to face difficulties, with strengthened, uplifted hearts, having realised afresh the presence and keeping power of the Holy Spirit. During this time also much service was rendered in camp, distribution of all kinds of Gospel literature—tracts, Gospels, guides, etc.

Our brother, too, was a great believer in prayer as a mighty, overcoming power; but he not only prayed, he acted, and never left the house on whatever mission, without first asking God's blessing on his going.

During the last week of his activity, he got through the Customs, and to the house, twenty-five large bales of Gospels, each weighing one and a half cwts., sent by the S.G. Mission, all of which were put in place on the Saturday morning. He remarked several times this year, that the Lord helped him with these difficult things in a remarkable way. For instance, generally speaking, getting goods through the Customs is a long, trying ordeal; but in answer to prayer all these large bales of books were passed through in an afternoon, and he also found a *camion* which brought them home by 6 p.m. same day.

On Saturday he was also much helped in arranging and placing this new literature. On Sunday he took meetings as usual, and paid a visit afterwards. Another important department of Mr. Thorpe's work was the helping of

Thomas A. Thorpe, France.

missionaries of different societies passing to and from their spheres of labour by train and boat; and although this often entailed weariness of body, and was a more or less arduous service, yet it was one in which he specially delighted, as done unto his Lord.

Seeing the growing need of the work, he little by little came to giving a fourth of all he received, definitely towards the extension of the Lord's work, and indeed the Lord honoured and blessed him in this. For five years two children were kept at boarding-school, at a personal expense of 3,393 francs.

His illness lasted only five days, but daily his sufferings increased in intensity. On the fifth night an operation for appendicitis and peritonitis was performed, but it was of no avail; he gradually sank, and at 7 a.m. on Sunday, he opened his eyes to see "the King in His beauty," and to "go no more out for ever." As he himself remarked towards the end: "*Endormi dans la paix du seigneur*" ("Asleep in the peace of the Lord"). Monsieur Widmer, of Switzerland (formerly serving the Lord in Laos), conducted the funeral services on Tuesday morning. These were well attended, and the Lord gave much help with the message.

Prayer will be valued for his widow, whose desire it is to carry on the work so faithfully and devotedly sustained and enlarged during the past seventeen years.

LOVE AND LIGHT.

A GENUINE worker for souls is a love-gift from Him to the children of men. Wherever such a spirit burns, it is a divine boon to the village or district where it is sent. It is not only light, but heat; the light and warmth of love. Through such a heart God speaks. He has put His Spirit in His servants, and he gives His people to feel for sinners, to yearn for sinners, to weep and travail for their souls. It is the love of God moving the hearts of men for men. Mere lucid Gospel statements stir no souls; the cold, electric light character of disseminating truth moves no hearts. It may edify understandings; it does not lay hold of spirits. It shines about men and dazzles them; it does not, like the sun's rays, warm them. We want love as well as light.

IS THE BIBLE TRUE?

AN animated discussion arose at the Welsh Summer School at Pwllheli on Saturday, 2nd August, following a lecture by Professor J. Morgan Jones, of Bangor, on "Bible Teaching in Elementary Schools."

The lecturer urged that teachers ought to give Biblical instruction on the historical basis consistent with the best findings of historical critics, and supply children with material from which they could draw their own conclusions and build up their own character.

Mr. J. W. Thompson, Rhondda, asked if it was necessary for teachers to believe in the Bible in order to give effective instruction.

Professor Jones replied that historical value in the Bible was recognised by every intelligent historian. On the other hand, no teacher had the right to impose his own particular religious or political creed when teaching the Bible to children. It was their duty to give children an honest and impartial account of facts. There were several eminent men in history whom teachers did not like, but they had to give an impartial history of their lives.

In answer to Miss Walters, Swansea, the lecturer said every story about Jesus Christ in the New Testament was not literally true. For instance, Jesus Christ did not walk on the sea, but that story was a good description of what He would do if His followers were in peril. There were other stories in the New Testament, such as the sending of evil spirits into pigs, and the cursing of the fig tree, which are not literally true, and had no business to be in the New Testament.

Miss Walters said it was no use teaching the Bible at the Schools unless it was true. The children always cried for true history, and unless they could tell them that the New Testament was a true story of the life of Christ it was better to leave it alone.

The attitude adopted by Miss Walters is, to our mind, the only logical, and certainly the only Scriptural one. If the Bible is not true, why teach it at all? We are afraid that many of those Professors of theology are doing the work of the great Enemy of Souls. The sad thing about it is that the young students passing through our universities *en route* for the Ministry (so called) are coming

Is the Bible True?

under the influence of such teachers, who inoculate them with their rationalistic poison. The result is that the preacher of to-day who holds to, and is held by, the old truths of the Word of God, most surely believed in by our fathers, is looked upon as a back number and altogether out of date.

This condition of things is having a reflex effect on the minds of thinking men all over. Young men are refusing to go into the professional ministry. It was but the other day that the pastoral session of the Wesleyan Conference considered the serious dearth of candidates for the ministry. It was reported that there were one hundred fewer men in the colleges to-day than in 1914, and of probationers on trial eighty fewer.

The situation was represented as causing serious thought, and it was recommended very earnestly that an appeal should be made to promising men in various circuits to consider the question of undertaking ministerial work.

Is it to be wondered at that young men with any nobility of character at all should ever think of training to teach truths (the travesty of it!) from a book that is not true?

Further, the great complaint is that the people are not attending church as they used to. Why should they? Who would dream of listening to men teaching from a book the truth of which they question on every hand.

The only way to combat the forces of agnosticism that stalk through the land to-day is by teaching and preaching more vigorously than ever the verities of the Word of God and the Gospel of Jesus Christ. May God help each of us in our day and sphere to do our utmost by the help of God to teach and preach those grand old foundation truths of the Bible which have been the stay of God's people for generations.

J. G.

SHOW KINDNESS.

"To do good, and to communicate forget not" (Heb. 13. 16).

HAVE you had a kindness shown?—pass it on.

'Twas not given for thee alone—pass it on.

Let it travel down the years,

Let it wipe another's tears,

Till in Heaven the deed appears—pass it on.

THE TWO HEARTS.

THIS lesson is designed to bring before the mind of the young in a striking manner the great difference between the *saved* and the *unsaved*. It is well to read 1 Samuel 16, dwelling especially on verse 7, where in the marginal reading we have God looking on "the *eye*." Explain that we all live in a house (the body), that the eyes are like the windows the soul looks out, and the eye is the only place where we can read the inward man by the outward appearance. God, however, looks deeper on the *heart* itself, and He alone knows all about our hearts.



HARD
EVIL
ANGRY
REBEL
TREACHEROUS



HAPPY
EARNEST
ATENTIVE
REJOICING
TRUSTING

Now show the unsaved and natural heart with SIN in it. Go on to prove what a wicked heart it is by working it out on the acrostic thus—**H**ard, because it hates God, turns from Jesus, and does not receive the Gospel. **E**vil, because it is "Deceitful above all things, and desperately wicked." **A**ngry. Show how easily, even as a child, the angry feelings are stirred up. **R**ebel. Show what a rebel is; one who will not obey rule. What done with Rebels? **T**reacherous. Cannot be trusted.

Now, turn to the other heart with GOD in it, taking up David as an object lesson, thus—**H**appy. Why? Because God had put something into it—gladness (Psalm 4. 7). David also had hidden something in his heart. What was it? "Thy Word" (Psalm 119. 11), the true secret of a happy heart. **E**arnest. Describe scenes in David's life, showing how thoroughly in earnest he was. **A**ttentive, listening to God's voice. **R**ejoicing (Psa. 28. 7) shows this. **T**rusting (Psa. 28. 7).

Then put the question, What does God see in *my* heart? Close with Gospel declaration in Romans 10. 9. We would add that it is well to draw acrostic letters, and fill in the words as the lesson proceeds, thus making it "progressive." Use anecdotes as occasion may demand, and local and personal notes. W. E. W.

HINDRANCES TO YOUNG CHRISTIANS.

HINDRANCES may be divided into two kinds: (1) Hindrances from without; and (2) Hindrances from within. One of our chief hindrances from without is

The World.

(1 John 2. 15). Whilst we are *in* the world we must take care that we are not *of* the world. We should try and live above it. Act so with the world. Whilst you must mix in its needful employments, endeavour to avoid its snares, and “keep yourself unspotted from the world” (James 1. 27).

It is not necessary to go out of the station in which God has placed us in order to serve Him. Joseph of Arimathea did not cease to be “an honourable counsellor” (Mark 15. 43) when he became a Christian. Neither did Cornelius, the Roman officer, feel it necessary to quit the service of his country when he joined the ranks of Christ (Acts 10). But there was this marked change in them—one became a Christian counsellor, and the other a Christian soldier, with the fear of God in their eyes, and the love of God in their hearts. And so, “Let every man abide in the same calling, wherein he was called” (1 Cor. 7. 20).

We may be charged with being singular, but this is no more than we can expect. We must not fall in with the corrupt ways of a sinful world. The Word of God warns us of this: “Be not conformed to this world, but be ye transformed by the renewing of your minds” (Rom. 12. 2). If we need guidance about any special thing we should

Consult Our Bible,

and see if God says anything there on the matter we are doubting about. We should ask God to direct every step we take, and to guide our judgment, so that we may see clearly what is the right course. We should go nowhere we cannot ask God to go with us; and indulge in nothing in which we cannot ask His blessing. We should do nothing which is likely to unfit us afterwards for His service. Whenever we doubt about anything being lawful, we should remember it is the safer course to avoid it. Our duty is to try and act as we believe God would have us act; and our comfort is if at the same time we honestly “commit our ways unto the Lord” (Psa. 37. 5), He will, according to His promise, “direct our steps” (Prov. 3. 6). K. D. M.

BROUGHT TO GOD (1 Peter 3. 13-22).

CONFIDENCE is the parent of courage. Knowing that in following that which is good he is carrying out the will of God, the believer, need fear no foe.

Suffering for Righteousness (vv. 14, 15). Confidence may be tested; courage tried. Faithfulness to God not infrequently leads to suffering from men. To suffer for His sake is as great a privilege as to believe on His Name. It is a mark of Divine favour. Then why fear? In simpler dependence, in fuller devotion, in unquestioning obedience, sanctify the Lord God. If He is enthroned and worshipped, an outcome will be readiness to answer the questioner with a reason of your hope in that meekness which finds its strength in God (Matt. 5. 10-12; 2 Cor. 4. 16-18).

The Answer of a Good Conscience (vv. 16, 17). A spiritual experience is the best reason for a spiritual hope, and this experience means a good conscience, for grace makes good. The outcome of such an experience in a life remade is invincible. Good living is always an effective argument. It puts to silence the ignorance of foolish men, it is the only answer to their false accusations. Intellectually we may be outmatched, but the answer of a redeemed life is unassailable (1 Tim. 1. 5, 6).

Suffering for Sin (v. 18). The reason for our attitude and relation to the world is here revealed. We know men no longer after the flesh; from henceforth it is from God's standpoint we must look on them, and so with sin. Christ hath suffered for sins once. Sin shall not have dominion over you. The burden, the cup, the Cross, the curse, were His alone. The bonds have been broken; now as His freemen, if we suffer for righteousness it is with the same end in view, to bring men to God (2 Cor. 5. 18-21).

What Baptism Saves From (vv. 19-22). Bodily absent, quickened in the spirit, the Lord is present in the Spirit with His people to-day (Matt. 28. 20). Through the testimony of the Church He preaches to men (John 16. 8) just as He preached in the days of Noah by the Spirit, and those then disobedient suffered the judgment of their disobedience, while Noah and his family were saved. His ark was the answer of his faith (Heb. 11. 7). So baptism, of itself meritless, is faith's obedience, the answer of a good conscience toward Him. J. H.

SUBJECTS FOR SPEAKERS AND STUDENTS.

Heavenly Provision.

1. DIVINE LOVE, - - - Deut. 23. 5
2. ETERNAL SECURITY, - - - John 10. 28, 29
3. TRUE DISCIPLESHIP, - - - Luke 10. 39
4. SOUL ENRICHMENT, - - - John 17. 8 s. J. S.

"John Mark."

1. His Generation, - - - Acts 12. 12
2. ,, Acceptation, - - - ,, 12. 25
3. ,, Ministrations, - - - ,, 13. 5
4. ,, Isolation, - - - ,, 13. 13
5. ,, Separation, - - - ,, 15. 37, 8, 9
6. ,, Salutation, - - - Col. 4. 10
7. ,, Valuation, - - - 1 Tim. 4. 11 D. F.

What Man Is and Needs.

1. Fallen, - - Eph. 2. 6, - Needs Raising
2. Condemned, - John 3. 18, - Needs Mercy
3. Corrupted, - John 3. 6, 7, - Needs Regenerating
4. Lost, - - Luke 19. 10, - Needs Saving
5. Dead, - - Eph. 2. 1, - Needs Quickening

H.K.D.

ACTS AND FACTS.

The Only Hope. "St. Bernard in the eleventh century said, 'My only hope for eternity, and for all my salvation, is in the wounds of Jesus.'"

A Lamp Without Oil. A worldly and careless Swiss lady was alone in her room one evening, when her lamp suddenly went out. Thinking aloud, she said: "There is no oil in my lamp," and immediately the parable of the Ten Virgins came to her mind, troubling her conscience. She got no peace until as a lost sinner she trusted her soul to the finished work of Christ.

The New Nature. A godless young soldier in Egypt was startled by the following words addressed to him by a Christian worker: "God does not expect you to live His life without first giving you His nature." "Why," said the soldier, "that explains my difficulty. I have tried over and over again to live the right life and have failed, but I can see now the secret of my failure. I have not God's nature, therefore I cannot live His life." He thereupon knelt before God and received the new birth by accepting the Lord Jesus as his Saviour (John 3. 5).

HANNAH'S EARNEST PRAYER.

READ 1 Samuel 1. 13-28. LEARN Ephesians 3. 20. HINTS, Moses' mother, Hebrews 11. 23; John's mother, Luke 1. 6, Timothy's, 2 Timothy 1. 5.

ALTHOUGH misunderstood by man, Hannah's case was known to God, who proved Himself to be the Hearer and Answerer of prayer.

Hannah's Prayer. Hannah "was in bitterness of soul and prayed unto the Lord" (v. 10). Hannah wisely took her burden to the Lord in prayer. This is what every Christian should do. He has borne their sins; He wishes also to carry their sorrows. He hears and heeds the cry of every needy soul. The call of the sinner brings salvation, and the cry of the believer gives deliverance.

Her Purpose. We learn from verse 11 that if her prayer was answered, her purpose was to give the child back to the Lord in service. This was a noble resolve; indeed we can only give to God what, in the first instance, we have received from Him. He is worthy of our best—our all. On the other hand, it must ever be made clear that sonship precedes service, and God will accept nothing from the unconverted. His word to them is: "Ye must be born again" (John 3. 7).

Eli's Mistake. "Eli thought she had been drunken" (v. 13). Eli was High Priest and Judge in Israel, but, alas, he was out of fellowship with God. His attitude towards Hannah should have been one of compassion (Heb. 5. 2); but he misjudged her devotion, and unjustly condemned her. Eli is a contrast to our Great High Priest, who never makes such a mistake, and who ever represents us faithfully and mercifully (Heb. 7. 26).

Hannah's Blessing. "Her countenance was no more sad" (v. 18). In the presence of the Lord, Hannah did two things: (1) She left her burden; (2) she took away the blessing. If we acted in the same way with our troubles, the same two-fold result would follow. Hannah's assurance that her petition would be granted rested merely on the word of Eli; our hope for time and eternity is founded on the eternal Word of the living God (1 John 5. 13).

Illustration. When William Carey, the converted cobbler, who became the mighty pioneer in India, lay dying, he said to Mr. Duff: "Don't talk about Dr. Carey. Speak, I beg you, about Dr. Carey's Saviour." There is no hope in our good self, nor our bad self, but simply and only in Christ.

SAMUEL'S DEVOTED MINISTRY.

READ 1 Samuel 2. 18-26. LEARN Matthew 19. 14. HINTS, Children welcome, Mark 10. 14; useful, Matthew 21. 16; protected, Matthew 18. 10.

HANNAH'S song was one of true worship and praise.

Hannah's Worship. "Mine horn is exalted in the Lord" (v. 1). Having had her prayer answered in the gift of Samuel, her heart bursts forth in praise and worship. It is beautiful to notice that she rejoices not in Samuel, but in the Lord; not so much in the gift as the great Giver. God's great gift to man to-day is the Lord Jesus Christ (Rom. 6. 23).

God's Character. "There is none holy as the Lord" (see v. 2). Hannah, in her song, mentions God's attributes: (1) His holiness—His judgment is untainted by sin; (2) His wisdom—He knows everything and therefore He only is competent to judge; (3) His power—He can give effect to every verdict He makes; (4) His justice—He weighs every action and will give to every man according as His work shall be. No wonder Hannah speaks of her God as a Rock—One who will never fail us.

Hannah's Reward. "Eli blessed Elkanah and his wife" (v. 20). Hannah did not lose by giving her first born to the Lord, for God graciously blessed her with other five children. Anything given to or done for the Lord is always repaid with heavenly interest. Meanwhile, although tender in years, Samuel ministered unto the Lord. There is work in the Lord's vineyard for the youngest and feeblest of His children.

Eli's Sons. "The sin of the young men was very great" (v. 17). Although a good man, Eli had been too indulgent towards his lads in their youth—they became reprobate. They in turn led others into sin. God, however, is never without His witness, and Samuel was God's man, whose testimony shone all the brighter because of the dense darkness. The same could be said of the coming into the world of the Lord Jesus.

Illustration. A wayward son in India received from his father in the old home in Britain a letter which he refused to read, because it contained no money. A considerable time afterwards he lay sick, and, remembering about the letter, he read it, and found that it contained an intimation that his father had bought him an estate, and requested him to come home to take possession of it. It was then too late. His opportunity was lost.

SAMUEL'S CALL TO SERVICE.

READ 1 Samuel 9. 1-21. **LEARN** Isaiah 55. 3. **HINTS**, The Lord's way, Matthew 18. 2, Matthew 11. 25; the Lord's work, 2 Corinthians 4. 7; our call, Matt. 11. 28.

THE judgment of Eli's sons is a sad ending to a life of sin.

A Shut Heaven. "There was no open vision" (v. 1). It was a dark day in Israel; there were no communications being received from Heaven. Sin had cut the connection. This is always the result of sin. Sin expelled our first parents from Eden's beautiful garden, and unless put away by the blood of Christ will exclude the sinner from God's presence to all eternity. The Gospel is our only hope; if all have sinned, thank God Christ died for all.

A Young Disciple. "The Lord called Samuel" (v. 4). If God is going to work, He will do so by means of a humble instrument. He resists the proud and haughty, but uplifts the humble and contrite. Eli, because of the sin of his sons, was set aside, and God found His witness in young Samuel. He takes the weak things of earth to confound the mighty. The first essential with old and young, however, is conversion to God, and then the next step is to spend and be spent for Him (Rom. 12. 1).

A Righteous Judgment. "The Lord said, ...I will do a thing in Israel at which the ears of every one...will tingle" (v. 11). God's message to Samuel concerning Eli's house was short but sharp, and Eli was obliged to admit that the judgment was righteous. God charged Eli with "the iniquity he knoweth." His conscience had told him of the sin of not restraining his sons. Because he did not speak out against their iniquity he became a partaker with them in their guilt and a sufferer with them in their punishment (Acts 20. 19).

An Obedient Servant. "Samuel grew, and the Lord was with him" (v. 19). Samuel obeyed the Word of the Lord; he conveyed the Lord's message to Eli, even against his natural inclination. An obedient servant, he had the Lord's blessing. True prosperity follows those who obey God. To obey the Gospel brings salvation to the sinner; to do the Lord's will gives blessing to the saint.

Illustration. A little boy was amusing himself by writing with a diamond upon the window pane. "Don't write there, my son," said his father. "Why not, father?" replied the boy. "Because you can't rub it out," was the answer. The Blood of Christ alone can blot out our iniquities.

JESUS, THE RESURRECTION.

READ John 11. 25-46. LEARN John 11. 25. HINTS, Widow's son, Luke 7; Jairus' daughter, Luke 8; all saints, 1 Corinthians 15. 51.

THE Lord pays His last visit to Bethany.

Christ, the Resurrection. "I am the Resurrection and the Life" (v. 25). Martha had all along connected the resurrection with the last day, but the Lord Jesus tells her that at that moment He was the Resurrection. He is the Author of life, and apart from His redemptive work there could have been no resurrection. Because He died and rose again, those who trust Him receive eternal life now; and at His coming again will, if alive, be changed, or if in their graves, will be raised and together meet their Lord in the air, to be for ever with Him. Blessed hope; is it yours? (1 Thess. 4. 15-17).

Martha's Complaint. "If Thou hadst been here my brother had not died" (v. 21). There is the suggestion of a complaint here. When the Lord had received the news of the illness of Lazarus He had waited two days longer before going to Bethany. The object of the Lord Jesus was to glorify God and to do the Father's will. As the result of those two days' delay, truths have been revealed which, throughout the years, have been a comfort and stay to the Lord's people.

Martha's Faith. "I believe that Thou art the Christ" (v. 27). In reply to our Lord's question, Martha testified her faith in Jesus as the Messiah of Israel and the Son of God. Martha's faith and hope for time and eternity were solely and only in the Lord Jesus Christ, and in the end she saw the glory of God in the resurrection of her brother. The Lord always honours His people's faith, and He saves the sinner who believes in Jesus (John 5. 24).

Christ's Power. "Lazarus, come forth" (v. 43). At the voice of the Son of God, the grave could hold Lazarus no longer; he came forth. His Word gave life. What took place that day at the grave of Lazarus is an illustration of what will happen one day soon, when Christ will speak the sleeping saints to life again. The Lord also set Lazarus free. His Word gives life, light, and liberty (Heb. 4. 12).

Illustration. On a tombstone in the Isle of Wight are these words: "Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" The Christian has a brighter prospect. His hope is to be "with Christ."

TALES WORTH TELLING.

“Come in, Lord Jesus.”—I knew a little boy whose heart was touched by an address on the words: “Behold, I stand at the door and knock” (Rev. 3. 21). A worker, noticing that he was anxious, said to him, “Robert, what would you say to anyone who knocked at the door of your house, if you wished him to come in?” He answered, “I’d say, ‘Come in!’” She said to him, “Then say to the Lord Jesus, ‘Come in!’” Which he did.

More Substantial than Prayers.—A missionary was returning to his field of service. At the farewell meeting he had made no appeal for money, but at the close one young man said to him, “We’ll try to send you something more substantial than prayers.” Quickly came the reply, in deep earnestness, “My friend, you can’t do that. We shall be glad of anything you may send; but, more than all else, we need your daily prayers.” God’s noblest worker ever pleaded for “prayer” (1 Thess. 5. 17, 25; 2 Thess. 3. 1; Heb. 13. 18, etc.).

Changing “Hitching-Posts.”—Dr. Biederwolf tells of a drunkard who, having accepted Christ, afterwards fell back into his old ways. Called before the Church, he showed shame and penitence. The pastor, however, declared that the fall did not come to him as a surprise; for, while he had joy in the man’s conversion, he was filled with fear when he observed that, on his occasional visits to town, the man still hitched his horse at the same post, just by the drink-shop which had previously been his ruin. “Shun profane and vain babblings” (2 Tim. 2. 16). “Abstain from all *appearance* of evil” (1 Thess. 5. 22).

Where Was He Hidden.—A nobleman, having been concerned in a conspiracy, was compelled to hide himself. His wife was asked where he was, and she answered, “I have hidden him.” This confession led to her being brought before King Charles II., who immediately demanded, “Where is he?” telling her that nothing but her discovery of his whereabouts could save her from the torture. “And will that do?” she inquired. “Yes,” replied the king, “I’ll give my word for it.” “Then,” said she, “I have hidden him in my heart; there and there alone you’ll find him.” Can you answer concerning Christ: “Where is He?” (Matt. 2. 2; Eph. 3. 17).

HANDFULS OF HELP.

A Command.

1. Go and preach the Kingdom of God, - - Luke 9. 60
2. Go and teach all nations, - - - - Matt. 28. 19
3. Go into all the world and preach the Gospel
to every creature, - - - - Mark 16. 15
4. Freely ye have received, freely give, - - Matt. 10. 8
5. Arise, go . . . and preach . . . the preaching
that I bid thee, - - - - Jonah 3. 2

In the Wilderness with God.

“He is the same yesterday, to-day, and for ever” (Heb. 13. 8).

I.—YESTERDAY.

“He found him [Jacob] in a desert land, and in the waste, howling wilderness. He led him about, He instructed him, He kept him as the apple of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth out her wings, taketh them, beareth them on her wings; so the Lord alone did lead him. He made him to ride on the high places of the earth, that he might eat the increase of the fields; and He made him to suck honey out of the rock, and oil out of the flinty rock; butter of kine, and milk of sheep with fat of rams of the breed of Bashan, and goats with the fat of the kidneys of wheat; and to drink the pure blood of the grape” (Deut. 32. 10-14).

II.—TO-DAY AND FOR EVER.

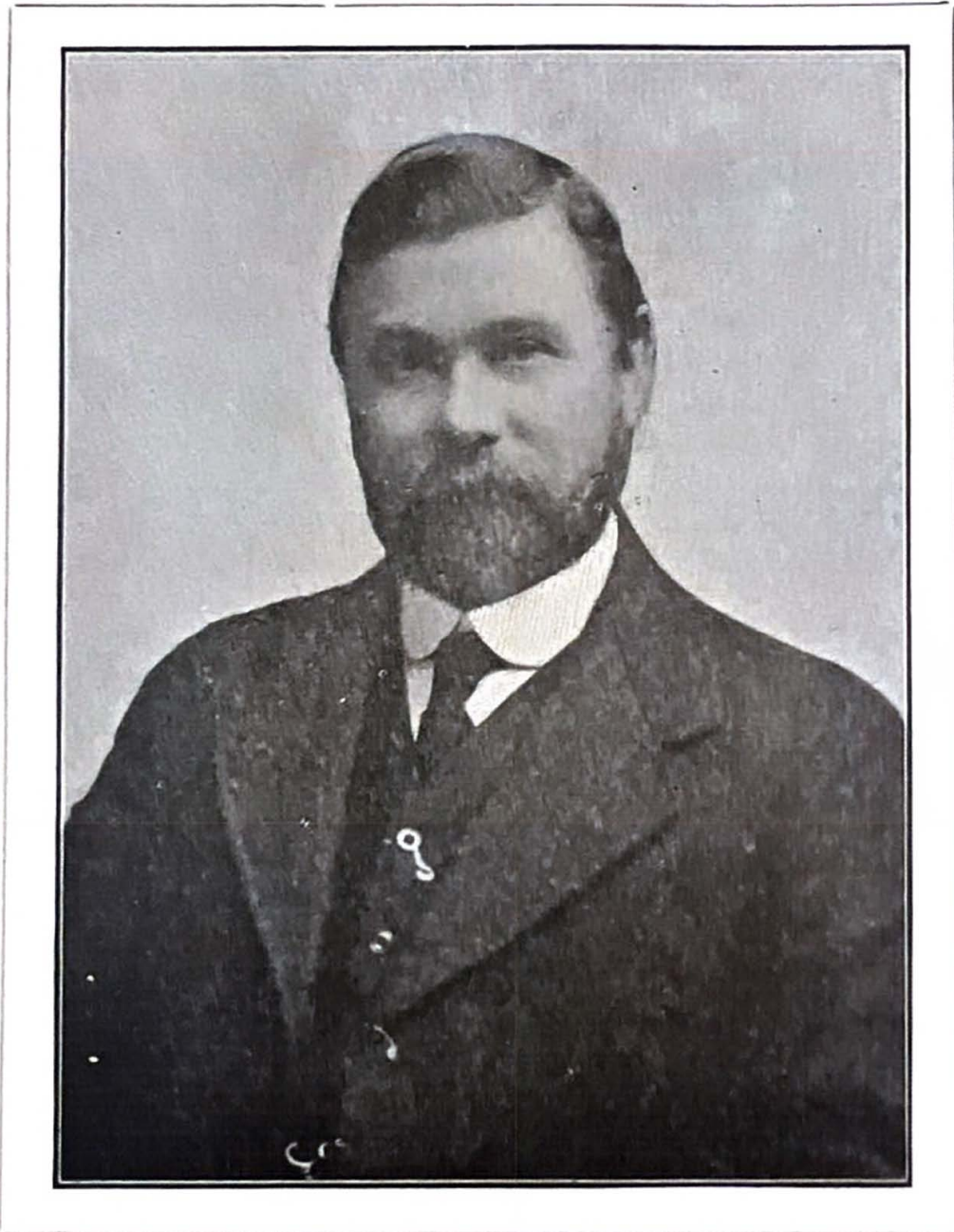
“He will make the wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody” (Isa. 51. 3). “The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing” (Isa. 35. 2). It may be a “great and terrible wilderness,” yet with Him there will be no dreariness; where He is there will be no lack (Deut. 8. 15). His people may be weary, He will carry them (Deut. 33. 12); hungry, He will feed them, sometimes perhaps with manna only, but it will be to do them good in their latter end (Deut. 8. 16). Should they need a guide, He will lead them; His continual presence will go with them (Ex. 33. 14). “They shall obtain joy and gladness; sorrow and sighing shall flee away, and everlasting joy shall be upon their heads” (Isa. 35. 10).

“Happy art thou . . . who is like unto thee, O people saved by the Lord!” (Deut. 33. 29).

TRUST IN THE DARK.

SOMETIMES we are called upon to trust in God when He seems to go right back against all His promises. That is trusting Him in the darkness. Weak faith will judge God's promises by one's feelings, by one's evidences, when we ought to judge the feelings and the evidences by the promises.

MARCUS RAINSFORD.



JOHN ORMSTON of Willington Quay.

JOHN ORMSTON, of Willington Quay.

By Dr. BISHOP.

JOHN ORMSTON was born in the year 1860 at Willington Quay, on Tyne. Religiously brought up, he in course of time became a member of the Church of England, and later, as a young man, he took a class in the Sunday school and became a member of the Church choir, sincerely believing that in this way he was doing God's service and securing for himself a place in Christ's Kingdom. On one occasion, when visiting Jarrow, he passed an open-air Gospel meeting, and being interested he stood to listen. The preacher was faithfully declaring the Gospel in a straight, simple manner, and young Ormston learned certain truths he had never known before. He found out that it matters not what our profession is, there is one experience necessary before we can enter the Kingdom of God: we "must be born again" (John 3. 3).

The preacher also pointed out from the Scriptures that by nature we are children of wrath, and that salvation comes to man not on the ground of good works, but simply and only through faith in the atoning work of the Lord Jesus Christ (Eph. 2. 8).

In the course of his address the man of God quoted the Scripture, "He that believeth is not condemned; he that believeth not is condemned already" (John 3. 18), and these words were to him as a nail fastened in a sure place (Isa. 22. 23). They troubled his soul and conscience, and he could not shake them off. He was afraid when crossing the ferry that the boat would sink, for he was sure there was nothing for him but a lost eternity.

A little later he came in contact with godly James MacGregor, of Jarrow, who was instrumental in showing him clearly and plainly God's way of salvation. Young Ormston left our brother without, however, making the great decision, but that night in his own home, reading the words, "He that believeth not is condemned already, *because* he hath not believed in the Name of the only begotten Son of God," he took God at His Word, believed in the Lord Jesus Christ, and entered into peace (Rom. 5. 1).

He now commenced to read his Bible, which up till then had been to him an unknown book. It was not long until he learned the truth of believers' baptism, and he

John Ormston, of Willington Quay.

willingly obeyed his Lord in this ordinance. He also found out from the Scriptures that the early disciples met on the first day of the week to break bread, and he associated himself with a company of Christians who met on simple Scriptural lines. It was not long until he had the joy of seeing his mother, wife, and sister obeying the same divine commands.

Some time later an Assembly was formed in Willington Quay, fourteen believers coming together to break bread, first his house, and for years he worked in connection with it, seeking the salvation of sinners and the instruction of saints.

In the spring of 1892 he devoted himself wholly to the work of the Lord on Tyneside and the surrounding districts. Much blessing resulted, and the Assembly at Sacriston, in County Durham, was formed in September, 1892, as the result of special meetings which he held in that place. In 1895 he moved to Blaydon-on-Tyne, having been appointed cashier to a well-known firm doing business there, which position he held at the time of his falling asleep. Telling of this appointment he said, "I was told I should not get it unless I had some influence with the firm, but the only influence I had was higher up, and, of course, I got the situation."

During the first few years of this period he was associated with the Assembly at Arthur's Hill, Newcastle, and in 1903 was led to preach the Gospel in cottages at Wylam, helped by a few local brethren. Here God came in and saved a number of souls, and it became his joy to teach them the Scriptural truths of baptism and the Lord's Supper. In the summer of 1904 many were baptised, and in the following January a cottage was rented, two rooms knocked into one, and a little company broke bread for the first time. Describing this occasion in a letter to a friend he said, "Our hearts were so full that our eyes had to run over." It is this Assembly, now meeting in a larger and very commodious building, "The Old Schools," which mourns his loss as of a father. It was he to whom all turned for counsel and help, who visited the sick, shepherded the weak, reprov'd, rebuked, exhorted with all longsuffering and doctrine. Many were the sinners saved and the saints led on in the ways that be in Christ under his ministry, and with all this he still

John Ormston, of Willington Quay.

found time to give help to all the Assemblies within reach and to take an active part in tent and conference work.

In 1919 his health began to fail following a severe heart attack, but he continued instant in season and out of season except when absolutely forced to rest. His strenuous ministry at Whitehaven, Workington, Penrith, Egremont, and elsewhere during the last few months of his life doubtless accelerated the end and compelled him to take to his bed. On 12th September, with great suddenness, he departed to be with Christ, which is very far better. On 15th September his remains were laid in Blaydon Cemetery in the presence of a large crowd of brethren from far and near and residents in the district, to whom the Gospel was proclaimed over the open grave as he would have wished, and as he had often himself preached it by the graveside of others. He himself rarely preached without referring in some way to the Lord's Coming for His people, which was ever to him a "bright and blessed hope," and many felt as they left his grave that afternoon that the "Coming of the Lord hath drawn nigh" (James 5. 8).

The hearts of all will go out in sympathy to the bereaved wife and family who mourn his loss, and to the believers to whom he was a "beloved brother and faithful minister in the Lord." May the remembrance of him stimulate the Lord's people in a greater measure than ever to "serve the living and true God, and to wait for His Son from Heaven."

BE TRUSTFUL.

ONE thing we all do need to have,
Plainly the Scripture saith;
That one thing life and pardon brings,
And that one thing is faith.

But if we fail to exercise
Our faith each day in Him,
The very book of God to us
Will powerless be and dim.
No other happy path is known,
Than daily Christ to trust;
If unto this we will attend,
Then prosper sure we must.

Js. Fs.

THE PREPARATION AND DELIVERY OF THE LESSON.

By A. BAYNE, M.A.

FEW teachers, even with years of experience to their credit, care to face a Sunday school class without a lesson mapped out and arranged in the mind.

Some twenty years ago a brother, passably well-instructed in the Scriptures, used to boast openly that he never prepared an address for a believers' meeting or a Gospel meeting, and it was noticed that invariably after the first ten minutes of his discourse his audience appeared uninterested and inattentive.

Sunday school teaching in common with Gospel preaching and instructing believers is a service rendered to the Lord, and we surely will not offer to Him what costs us nothing (2 Samuel 24. 24).

To facilitate the preparation of the lesson it is very desirable to follow a scheme of lessons. Without a scheme you unavoidably run yourself into perplexity in choosing what the lesson is to be. This often involves the loss of good time in deciding, and a rather hesitating state of mind not conducive to clear thinking and diligent activity. In the end, too, it will probably be found that the subjects treated in the course of a month are somewhat disjointed, and exhibit a want of plan.

If you are dissatisfied with the published schemes of lessons try to make out one for yourself to serve for a period of three or six months. The effort will, no doubt, result in your appreciating more highly the schemes published by those who have given to the work care, and time, and much prayer. Whatever you do, don't go on without a scheme of lessons, for such a course is highly unsatisfactory, and in the end leads nowhere.

In sitting down to prepare the lesson, it is well to ask ourselves one or two questions.

I. What am I Aiming at in the Lesson?

The primary object is to put the Gospel before the children in order to bring about their salvation.

To this some have objected that it is unwise to press children into a profession of faith, and that in any case there is plenty of time, for the "years of discretion" have not yet come.

It is readily conceded that no wise person advocates

The Preparation and Delivery of the Lesson.

or practises pressing children to profess conversion. The Word of God in the hands of the Holy Spirit is quite sufficient. But, though all that is true, we aim at their conversion, and we pray for it, and long for it, and look for it.

As for the "years of discretion," we don't profess to know when they come. God alone knows that in each individual case, and we believe that in this matter God is very generous, perhaps more generous than we dare allow ourselves to be. In determining who shall fall in the wilderness, and who should be spared to enter the promised land, He very graciously made twenty years of age the limit (Numbers 14. 29).

But why should we not strive for their conversion? Satan is busy; the world is busy; indwelling sin is busy, and all in the opposite direction. Is it not a great encouragement to us to find that time after time the Gospel is proved to be "the power of God unto salvation" to children of tender years?

A secondary aim to be kept in view in our teaching is the storing of the child-minds with Gospel truth. This is potential blessing. This is material which the Holy Ghost is likely to use. We are in the line of God's will in this (2 Tim. 3. 15). *(To be continued.)*

ACTS AND FACTS.

The Only Plea. John Knox, the famous Scots Reformer, said to Mary Queen of Scots, "The only plea accepted at the bar of God will be the atonement of Christ, made ours by a living faith."

Trusting Jesus. A doctor, who was under conviction of sin and anxious to know the way of salvation, called one day on one of his patients who was a Christian, and asked him to explain what faith in Jesus really meant. His patient replied, "Doctor, I felt that I could do nothing for myself, and I put my case in your hands. I am trusting you." The light of salvation broke in on the doctor's soul. "Is that all?" he exclaimed. "Yes, that is all," replied the patient. "Simply trusting in the Lord Jesus, for He has done the work." From that sick bed the doctor went away rejoicing in Christ.

A PARDON FOR YOU.

PARDON
Proclaimed
Abundant
Royal
Divine
FOR Offered
YOU Now

THE word pardon is a comforting one for guilty sinners. That poor man lying in the condemned cell, waiting the morning of his execution, would hail with ecstasy the announcement of a pardon. By nature and practice we are all guilty sinners, condemned already, but, on the ground of His redemptive work, the Lord Jesus has

Proclaimed forgiveness of sins to all, and those who accept this pardon, or receive remission of their sins (Acts 10. 43). This pardon is

Abundant in its scope. There are none so good as not to need it; there are none so bad to be excluded. If it be true that all have sinned, it is equally true that Christ died for all (2 Cor. 5. 15). Being a Sovereign God, He dispenses forgiveness in a

Royal manner. He does not sell His blessings. Just as Joseph forgave his brethren completely and entirely, so does our God not only forgive, He forgets our sins (Heb. 10. 17). This pardon is

Divine in character. When man forgives his fellowman he generally does it in a meagre manner, but when God pardons the sinner He does so according to the riches of His grace (Eph. 1. 7). God's blessings betake themselves of the character of the great Divine Giver. This Divine pardon is

Offered to all classes of all ages. If I have found out that I am a sinner, I thereby acknowledge the necessity of a Saviour. In the riches of His grace, God offers in His Gospel, salvation to all who will accept it on the ground of simple faith in the Lord Jesus Christ (Acts 16. 31). The time to accept of this priceless blessing is **Now**. T.R.D.

“AS CHRIST HATH SUFFERED FOR US.”

(1 Peter 4. 1-19).

“**I**N the flesh” tells how literally the Lord endured suffering; how truly thereby God condemned sin.

Training the Mind (vv. 1-7). If by death Christ conquered sin, it is by the same mind we shall be free from its power. The Judgment stroke which condemns sin cannot be escaped by the sinner. He has the sentence of death in himself. To reckon ourselves dead unto sin entails making no provision for the flesh. The allurements of sin fall on deaf ears and blind eyes. Dead to sin, the past suffices, we turn from it, and the world marvels and reviles. The answer is sobriety and love.

Stewards of Manifold Grace (vv. 9-11). The mind which accepts the Judgment of God, which accepts from the world nothing but suffering, turns Godward and receives the unsearchable riches. Freely we have received, dispense in like manner, because ye serve the Lord, and are stewards of manifold grace. If ye speak, let it be as you hear from Him. If ye serve do so in the ability which He supplies (Gal. 6. 6).

The Fiery Trial (vv. 12, 13). This is preparation in anticipation. Christianity promises a safe passage, not a smooth one. It tells of darker days ahead; that faith will be tried. The offence of the Cross is a reality, the friendship of the world enmity with God. Instead of this being a cause for alarm, it is rather an occasion of rejoicing. The world's antagonism becomes a minister of grace. The suffering is the earnest of coming glory (Rom. 5. 3).

Suffering According to God's Will (vv. 14-16). As the reproaches of them who reproach Him fall on His servants, the lot of the servant is blessed. The compensation of the Spirit of Glory and of God resting on him is the secret of his strength and joy, but the reverse is true of him who suffers as an evildoer. The very communion which makes suffering for Christ endurable is that by which the soul is kept from the paths of the destroyer.

Judgment on the House of God (vv. 17-19). A nation about to be overthrown, a church to pass through the furnace, shows that God deals first with His own. The fire shall try every man's work. In the affliction the saint loses the base and mean. For that reason be patient, and commit thy soul to Him, thanking Him that from the final judgment you are free (1 Cor. 3. 12, 13). J. II.

SUBJECTS FOR SPEAKERS AND STUDENTS.

The Fear of the Lord.

- | | | | | | | |
|--------------------------------------|---|---|---|---|---|--------------|
| 1. Is wisdom, | - | - | - | - | - | Job 28. 28 |
| 2. Is to hate evil, | - | - | - | - | - | Prov. 8. 13 |
| 3. Is strong confidence, | - | - | - | - | - | Prov. 14. 26 |
| 4. Is a fountain of life, | - | - | - | - | - | Prov. 14. 27 |
| 5. Is true riches, honour, and life, | - | - | - | - | - | Prov. 22. 4 |
| 6. Is quick understanding, | - | - | - | - | - | Isa. 11. 3 |

"Blessed"

- IN THE PSALMS FOR THE
- | | | | |
|-------------------|------|------|--------|
| 1. Forgiven one, | Psa. | 34. | 1 |
| 2. Satisfied one, | ,, | 65. | 4 |
| 3. Chastened one, | ,, | 94. | 12 |
| 4. Fearing one, | ,, | 128. | 1 |
| 5. Obedient one, | ,, | 119. | 2 |
| 6. Abiding one, | ,, | 84. | 4 |
| 7. Trusting one, | Psa. | 34. | 8 w.H. |

Illustration of New Creature.

- (Gen. 21. 7-10)
- | | | | | | |
|-----------------|---|---|---|---|-----------------|
| 1. Born, | - | - | - | - | 1 Pet. 1. 23 |
| 2. Grew, | - | - | - | - | 1 Pet. 2. 2 |
| 3. Weaned, | - | - | - | - | 1 Pet. 2. 11 |
| 4. Great feast, | - | - | - | - | Rev. 3. 20 |
| 5. Mocking, | - | - | - | - | Matt. 5. 11 |
| 6. Heir, | - | - | - | - | Rom. 8. 17 F.F. |

The Triune God in John 3. 16.

- | | | | | | | | | | | |
|-------------|---|---|---|---|---|-------------|---|---|---|-----------------|
| God | - | - | - | - | - | Ruler | - | - | - | Micah 5. 2 |
| so | - | - | - | - | - | Benefactor | - | - | - | Psalm 68. 19 |
| loved | - | - | - | - | - | Lover | - | - | - | 1 John 4. 9 |
| the | - | - | - | - | - | Creator | - | - | - | Genesis 1. 1 |
| world, | - | - | - | - | - | Maker | - | - | - | Psalm 95. 6 |
| that | - | - | - | - | - | Purposer | - | - | - | Ephesians 3. 11 |
| He | - | - | - | - | - | Governor | - | - | - | Matthew 2. 6 |
| gave | - | - | - | - | - | Giver | - | - | - | 1 Timothy 6. 17 |
| His | - | - | - | - | - | Father | - | - | - | Isaiah 9. 6 |
| only | - | - | - | - | - | Saviour | - | - | - | Luke 2. 11 |
| begotten | - | - | - | - | - | Mediator | - | - | - | 1 Timothy 2. 5 |
| Son, | - | - | - | - | - | Redeemer | - | - | - | Job 19. 25 |
| that | - | - | - | - | - | Intercessor | - | - | - | Isaiah 53. 12 |
| whosoever | - | - | - | - | - | Provider | - | - | - | Genesis 22. 8 |
| believeth | - | - | - | - | - | Counsellor | - | - | - | Isaiah 9. 6 |
| in | - | - | - | - | - | Revealer | - | - | - | Daniel 2. 22 |
| Him | - | - | - | - | - | Messenger | - | - | - | Malachi 3. 1 |
| should | - | - | - | - | - | Commander | - | - | - | Isaiah 55. 4 |
| not | - | - | - | - | - | Comforter | - | - | - | John 14. 26 |
| perish, | - | - | - | - | - | Deliverer | - | - | - | Romans 11. 26 |
| but | - | - | - | - | - | Restorer | - | - | - | Ruth 4. 15 |
| have | - | - | - | - | - | Bestower | - | - | - | Isaiah 63. 7 |
| everlasting | - | - | - | - | - | Keeper | - | - | - | Psalm 121. 5 |
| life, | - | - | - | - | - | Preserver | - | - | - | Psalm 37. 28 |

DAGON'S DOWNFALL.

READ 1 Samuel 5. 1-12. LEARN Romans 14. 11. HINTS, Power of His presence, 2 Thessalonians 1. 9; Joy of His presence, Psalm 16. 11.

THE utter folly of fighting against God is seen in the Philistines' treatment of the Ark of the Lord.

Philistine Folly. Because of the sin of Hophni and Phinehas, the Israelites were smitten in battle by the Philistines, who took the Ark of the Lord. Regarding it probably as a sacred thing, they put it into the house of their own god Dagon. They attributed their victory over the Israelites to Dagon, and doubtless their idea was to set *their* god over against the God of Israel. They little realised that the God of Israel has no competitor. To be on His side means salvation; to be against Him, ruin.

Dagon's Downfall. "Dagon was fallen upon his face" (v. 3). Once and again Dagon fell before the Ark of the Lord. Instead of their god helping them, they had to assist it. Just as Dagon fell before the Ark of the Lord, so will every enemy who to-day despises Christ and His Gospel, bow the knee one day and acknowledge Him as Lord. The God of Israel is the only One who can save and help men to-day. Have you trusted Him?

Jehovah's Judgment. "The hand of the Lord was heavy upon them" (v. 6). If men fight against God, they will do so to their eternal hurt. The judgments of God came upon the people because of their treatment of the Ark. These judgments should have convinced them that Israel's God was the true God, and have led them to repentance. Instead of owning their guilt and endeavouring to make friends with Israel's God, they insisted that the Ark should be taken out of their midst. There are many to-day treating the Lord Jesus in the same way.

God's Presence. "What shall we do with the Ark?" (v. 8). The Philistines gathered together in solemn counsel to consider what could be done with the Ark. They could not bear the Ark in their midst. Unconverted people cannot bear the presence of the Lord. If it were possible for an unconverted person to reach Heaven, that soul would be miserable. We require a nature in harmony with God, hence the necessity of the new birth.

Illustration. "Ah, Mr. Harvey," said a dying man, "the day in which I should have trusted Christ is over, and now I see a horrible night approaching, bringing with it the blackness of darkness for ever."

ISRAEL HELPED AT MIZPEH.

READ 1 Samuel 7. 1-12. LEARN Proverbs 28. 13. HINTS, Confession, 1 John 1. 9; intercession, Luke 23. 35; sacrifice, Ephesians 5. 2; the Precious Stone, 1 Peter 2. 4.

ISRAEL acknowledged their sin, offered a sacrifice, and the result was they got the victory over the Philistines.

Israel's Lament. "All the house of Israel lamented after the Lord" (v. 2). Israel had been without the Ark for twenty long years, and doubtless all the time they carried through their religious observances without the presence of the Lord. It is possible to-day to have a religion without Christ. It is not religion, but Christ, that men and women need to-day (John 7. 37).

Samuel's Preaching. "If ye do return unto the Lord...put away the strange gods" (v. 3). Samuel, like Noah, was a faithful preacher of righteousness, and doubtless all through the years had preached against their sin and departure from God. He also told them that the only way back to God was by putting away their false gods and every known sin. In the end they listened to his entreaties. The moment we acknowledge our sin God immediately commands the blessing.

Enemy Opposition. "The Philistines went up against Israel" (v. 7). Thinking that the general meeting at Mizpeh was a call to war on the part of Israel, the Philistines gathered against them. Israel's return to the Lord was bound to bring opposition from the enemy. When souls make peace with God, Satan makes war with them. The object of the adversary at all times is to prevent sinners coming to the Saviour, or backsliders to the Lord.

Atoning Sacrifice. "Samuel took a sucking lamb" (v. 9). Samuel rightly recognised there could be neither forgiveness nor acceptance with God apart from sacrifice. There is no hope for the sinner, save on the ground of the shed blood of Calvary. As the result of Samuel's sacrifice, God's thunderstorm of judgment came down on the Philistines, and Samuel fittingly erected his "Ebenezer," saying, "Hitherto hath the Lord helped us" (v. 12).

Illustration. Waiting for the return of a brother officer to his own room, in 1851, and hardly knowing how to spend the time, Hedley Vicars, a British officer, turned over the leaves of a Bible which lay on the table. The words caught his eye: "The blood of Jesus Christ His Son, cleanseth us from all sin," and they enabled him to obtain what he had long sought, "Peace with God" (1 John 1. 7).

ISRAEL'S CHOSEN KING.

READ 1 Samuel 10. 17-27. LEARN Isa. 55. 8. HINTS, Lot's choice, Gen. 13. 11; people's choice, Matt. 27. 20, John 19. 15, Acts 3. 14; Joshua's choice, Josh. 24. 15.

DISAPPOINTED in Samuel's sons, who were unlike their godly father, the people of Israel demanded a king.

Israel's King. "Make us a king...like other nations" (1 Sam. 8. 5), The Israelites wanted a king they could see with their eyes, in preference to God, their King, whom they could not see. In other words, they preferred to walk by sight, rather than by faith. Further, the other nations had a king, and they wanted to be like them. God's purpose had all along been that they should be *unlike* the other nations; they were to be a peculiar people unto Himself.

Samuel's Warning. "God who saved you out of all your adversities" (v. 19). When it suited them, the Israelites had bad memories and Samuel reminded them how God had fought their battles and had graciously granted them many deliverances. He also told them of the character of the king they would get (see chap. 8. 13-18) God their King had ever looked after their welfare and their good, but the earthly king they sought for would look after his own interest. God is the great Giver (John 3. 16).

Saul's Humility. "When they sought him, he could not be found" (v. 21). The lot fell on Saul, but he hid himself and could not be found. Be it said to Saul's credit, he was at that time of a humble disposition. We are reminded of the humility of our Lord, who came from the height of Heaven's glory to the depth of Calvary's Cross; but has now been exalted by God to the right hand.

Israel's Allegiance. "All the people shouted, God save the king" (v. 24). Saul being their chosen king, the people gave him their allegiance and became subject to him. We read that there was also a section of the children of Belial who despised him (see v. 27). The same is true to-day concerning God's Anointed, the Lord Jesus. There are thousands, praise God, who from their heart of hearts crown Him Lord of all; but, alas, there are many by whom He is despised and rejected (Phil. 2. 10).

Illustration. 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).

SAMUEL'S FAREWELL WORDS.

READ 1 Samuel 12. 16-25. LEARN 1 Sam. 12. 24. HINTS, Paul, Acts 20. 32-38; Jesus, Luke 24. 50; farewell words in eternity, Matt. 25. 41, Proverbs 1. 24-26.

SAMUEL'S last words, which are touching, speak of judgment, and yet are full of God's boundless grace.

Samuel's Unselfishness. "I am old and greyheaded.. whose ox have I taken?" (see vv. 2, 3). Samuel had lived and laboured among the people of Israel from childhood to old age. No personal advantage ever actuated him; he lived for the good of others. In this he is a true figure of the Lord Jesus, who in His life went about doing good, and by His death and resurrection brought salvation to sinful men (Luke 23. 35).

Israel's Ingratitude. "If ye will not obey the voice of the Lord" (v. 15). The people were obliged to admit that Samuel had never defrauded not oppressed them, yet they had been ungrateful enough to reject him, and to desire a king in his stead. In rejecting Samuel they were really setting aside God. This was exactly the treatment meted out to the Lord Jesus, with this difference, that men put our Lord to death on a Cross and chose a murderer in His stead (Mark 15. 15).

God's Displeasure. "The Lord sent thunder and rain that day" (v. 18). God showed His great displeasure with the people in their sin and rejection of Samuel by sending thunder and rain at a time of the year when such was never seen. He thereby confirmed the words of Samuel, and proved again to the people that Samuel was God's servant. The result was that the people came to confession and prayer. This was a blessed effect. It is good when Gospel appeal or judgment fear cause men to turn to the Lord.

His Faithfulness. "The Lord will not forsake His people" (v. 22). A true preacher of righteousness, Samuel told the people of their sin, and at the same time magnified the Lord's forgiving grace. Notwithstanding their sin and unfaithfulness, the Lord had ever remained loyal to His people. The moment they turned to Him, He was ready to forgive and bless. It is the same to-day.

Illustration. Brownlow North, the Scots nobleman evangelist, said, if God could forgive a vile wretch like him, there was no sinner in broad Scotland or the wide world but that God's grace could save and Christ's blood could cleanse (1 Tim. 1. 15).

THE RIGHTEOUS KING.

READ Matthew 25. 31-46. LEARN Isaiah 32. 1, 2. HINTS, Throne of grace, Heb. 14. 16; throne of justice, Rev. 20. 11; the believer's portion *now*, John 5. 24.

THE Lord Jesus, who is saving men to-day in grace, is presented in our lesson as the Righteous Judge.

The Sovereign Judge. "The Son of Man shall come in His glory" (v. 31). Having been a Man on earth, He knows men; and because of that knowledge He will be able to judge men. Indeed He is the only Person competent to judge righteously. We are constantly judging each other, but our judgment is oftentimes not true, because of our lack of knowledge. On the other hand, our Lord's judgment will be impartial. How much better, however, it will be to meet our Lord as Saviour, than stand before Him as Judge (2 Tim. 2. 12).

The Appointed Judgment. "Before Him will be gathered all nations" (v. 32). We make or break appointments here at will, but God's appointment must be kept, no one can escape. To meet Him in our sins is to be driven from His presence for ever. The wisest course is to make friends with God now by the acceptance of the Lord Jesus.

The Great Separation. "He shall separate them one from another" (v. 32). There is so much that is unreal in the world to-day that it is not always possible to distinguish between the true and the false, but the Lord knoweth "His own." What men *are* in time they will *be* throughout eternity. "As a man lives, so shall he die." God recognises but two classes—*saved and lost* (John 3. 18).

The True Evidence. "I was sick and ye visited me" (v. 36). We are not saved by good works, but we are saved unto good works. If a man *possesses* faith in the Lord Jesus he will manifest that faith by his works. If he has the Holy Spirit, he will produce in his life the fruit and graces of the Spirit. He will do good not to make him a Christian, but because he is one. We are saved not by anything we have done or can do, but because of what the Lord Jesus Christ has done on the Cross of Calvary. Being saved, however, we will manifest our faith in Christ by our good works to men (Heb. 13. 16).

Illustration. Describing the difference in the religions of two brothers, a Christian worker said: "The religion of one is 'DO' and of the other 'DONE.' The one works for salvation, the other works because he is saved by the work which was done on the Cross."

TALES WORTH TELLING.

Reaping After Thirty Years.—“For whatsoever a man soweth that shall he also reap” (Gal. 6. 7). Jacob deceived his poor, old, blind father with his brother’s coat and a kid. Some thirty years afterwards his sons deceived him with their brother’s coat and a kid.

The Battle Not Lost.—“General, I fear the battle is lost,” said one of Napoleon’s marshals to him during a fierce fight. Napoleon coolly looked at his watch, and replied, “Time for another battle. Summon the army to a fresh charge.” “The battle is not yours, but God’s” (2 Chron. 20.. 15).

The Unwelcome Visitor.—“What is your business?” “Oh, it is just to speak a little about the soul and its eternal interest. But I see you are busy.” “Well, yes, I am, very busy.” The preacher put out his hand to say “good-bye,” and drawing close to the astonished man whispered solemnly in his ear: “*Suppose I had been death.*” It was the means of his awakening (Heb. 9. 27).

Not Bad Enough.—Mark Guy Pearse once told of visiting the “Guild of Brave Poor Things,” where he found a cheerful meeting of sufferers, whose crutches, piled against the wall, told their own sad story. Outside he saw a poor little girl weeping bitterly. “What’s the matter?” asked Mr. Pearse. “Oh,” sobbed the little one, “I can’t g-go in, I-I ain’t got nothink the matter with me!” “Not the righteous..but *sinner*s” (Matt. 9. 13; Luke 5. 32).

Richmond, the Radical.—Leigh Richmond, the famous author and divine, visited Stockport at a time when extreme political opinions agitated the country. Halting a moment, a man came up to him, and asked, “Are you a Radical?” “Yes, my friend,” replied Mr. Richmond, “I am a thorough Radical.” “Then,” said the man, “give me your hand.” “Stop, sir! I must explain myself,” continued Mr. Richmond, “we all need a radical reformation; our hearts are altogether corrupt. Let you and me have matters mended there, and then all will be well, and we shall cease to complain of the times and the government.” “Right, sir,” replied the questioner, and, bowing respectfully, retired. “The heart is deceitful above all things, and desperately wicked” (Jer. 17. 9). НҮР.

SUBJECTS FOR SPEAKERS AND STUDENTS.

Links of Fellowship.

- | | |
|-------------------------------------|-------------------|
| 1. Fellow-heirs—of one inheritance, | - Eph. 3. 6 |
| 2. Fellow-members—of one body, | - Eph. 3. 6, R.V. |
| 3. Fellow-partakers—of one calling, | - Eph. 3. 6, R.V. |
| 4. Fellow-citizens—of one home, - | - Eph. 2. 19 |
| 5. Fellow-labourers—of one Master, | - Phil. 4. 3 |
| 6. Fellow-soldiers—in one warfare, | - Phil. 2. 25 |
| 7. Fellow-prisoners—with one hope, | - Rom. 16. 7 |
- F.F.

Believers Are

- | | |
|----------------------|-------------|
| Labourers with | |
| God, - - | 1 Cor. 3. 9 |
| Husbandry of God, ,, | 9 |
| Building of God, ,, | 9 |
| Temple of God, ,, | 16 |
| Property of God, ,, | 22 |
| H. K. D. | |

In the Lord.

- | | |
|---------------------------|----------------|
| 1. Everlasting salvation, | |
| | John 10. 28 |
| 2. Righteousness, | Jer. 23. 6 |
| 3. Strength, - | Zech. 10. 6-12 |
| 4. Justification, | Rom. 5. 1 |
| 5. Glory, - - | Jer. 9. 23, 24 |
| F. F. | |

Simple Setting of the Prodigal Son (Luke 15).

1. The Prodigal's CONSIDERATION of his position and prospects.
2. The Prodigal's CONVICTION of his sin.
3. The Prodigal's CONTRITION for his wickedness.
4. The Prodigal's CONFESSIO of his wrong-doing and ruin.
5. The Prodigal's CONVERSION through his Father's forgiving and restoring mercy. C.R.H.

Thoughts on Pleasing God.

1. Impossibility of Pleasing God—

They that are in the flesh cannot,	- Rom. 8. 8
Without faith it is impossible, -	- Heb. 11. 6
2. Power for Pleasing God, - Phil. 2. 13; Heb. 13. 20, 21
3. Examples of Pleasing God,

Christ,	-	-	-	-	-	-	-	-	-	-
John,	-	-	-	-	-	-	-	-	-	1 John 3. 22
Paul,	-	-	-	-	-	-	-	-	-	1 Thess. 4. 1
Enoch,	-	-	-	-	-	-	-	-	-	Heb. 11. 5
4. Evidences of Pleasing God—

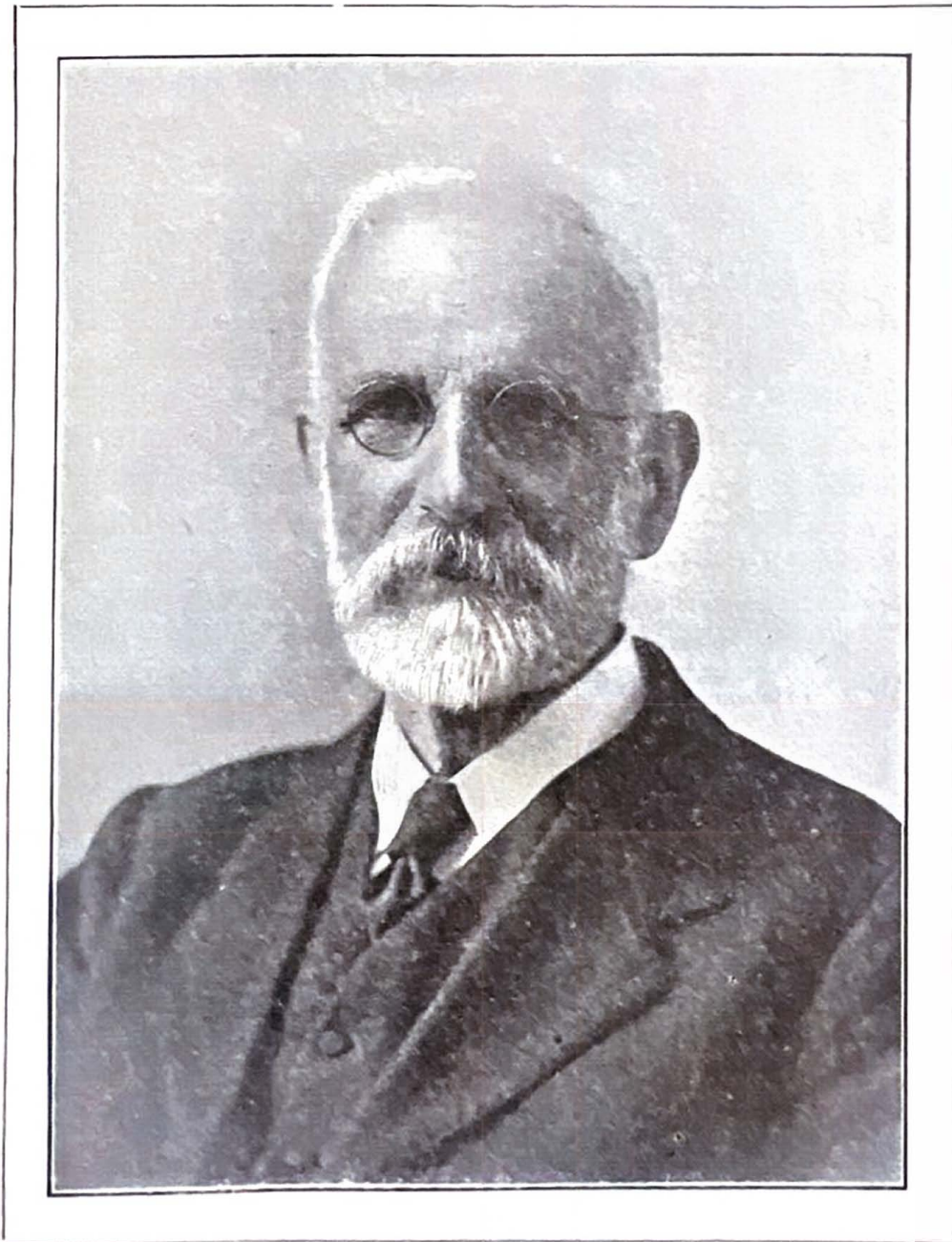
Separation,	-	-	-	-	-	-	-	-	-	-
Stewardship,	-	-	-	-	-	-	-	-	-	2 Tim. 2. 2
Fellowship,	-	-	-	-	-	-	-	-	-	1 Thess. 2. 4
Obedience,	-	-	-	-	-	-	-	-	-	Phil. 4. 19
	-	-	-	-	-	-	-	-	-	Col. 3. 20

H.H.

SAVE SOULS.

REMEMBER, you have nothing to do to compare in importance with saving souls. Therefore, spend and be spent in this work. Observe, it is not your business to preach so many times a week, or to take care of this or that Society, but simply to save as many souls as you can, to bring as many sinners as you possibly can to the Saviour.

JOHN WESLEY.



J. H. L. EWEN, of South America.

J. H. L. EWEN, of South America.

IN the home-call of this servant of the Lord, on April 26, 1924, there passed away one whose name has been familiar in connection with the work of the Lord in South America for a period of forty-two years. Quite recently South America has lost other two older workers, viz., Messrs. Torre and Payne. Thus three vacancies have been created by the calling home of men who served the Lord well and long.

Mr. Ewen hailed from the Somerset part of England, and was born in 1855. He was converted in his early teens, and shortly after began to visit the villages with the Gospel in the company of older brethren. A few years were spent in this way, and the Lord was pleased to bless the labours of His servant, the fruit of which remains until this day. Early in his Christian life he felt the claims of the Lord upon him, and there came a point in his experience when he definitely yielded himself to the Lord for His service. At that time he had thoughts of China or Africa, but was looking for guidance day by day. There are no two guided in the same way, and it is always interesting to trace the ways of God with men. Apparently it had been Mr. Ewen's custom to turn aside into a village schoolhouse in Bishops Wood once a week for quiet thought and prayer at a time when the room was empty. Let the words of another tell the story:

"The sun was low to-day as he crossed the threshold, and, for the first time, a map hanging on the schoolhouse wall, and lit by the glow of afternoon, caught his attention. It was a map of South America. He crossed to look at it, mechanically tracing the long coast-line from tropical Trinidad to frozen Fuegia, and the storm-beaten shores of Cape Horn, the great mountain backbone of the Andes, and the open plains of the Argentine. He noted the seaboard cities, and as he stood there, felt the birth of a new thought within him—a question that answered itself."

There he knelt down and prayed, and remained thus in silence. To the surrendered life there came the assurance that the sphere of service was to be South America. He received three years' training in connection with the work which was carried on by the late Grattan Guinness. Eventually his way was opened up to go to South America,

J. H. L. Ewen, of South America.

and at the age of twenty-seven he set out. Upon his arrival in the then very much neglected continent, he decided to take up work among the Spanish population.

In order to gain a knowledge of the language, he went to Tandil and lived with the postmaster there until he knew sufficient to make himself understood. The intercourse was blessed to the conversion of the postmaster.

In 1885 he paid a visit to the Falkland Islands, where some were led to the Lord.

During one of his furloughs to this country the friends in Grosvenor Hall, Dublin, provided a Bible Carriage for that country, and Mr. Ewen was enabled to take some long journeys in this, making known the way of salvation among scattered peoples. Friends acquainted with the work in South America know how much Bible Carriages have been used since then in the service of the Lord.

Poor health and a large family necessitated frequent and sometimes prolonged visits home. Wherever he went his love in preaching the Gospel and in pleading the cause of South America were manifest.

His heart was in pioneering work, and his accounts of the needs of that great land were used by God to the exercising of some to go to that country.

The last year of his life was spent in this country. His whole life story cannot be told in a brief article, but the day is most surely coming when all who have thus gone into the regions beyond, as well as those who have been their helpers, shall have a just estimate placed upon all that they have done and given out of love to the Lord.

It may not be out of place to express the wish that the Lord's people should continue to think of the widows of those who have given their lives in the best service, as well as of the children who are left to be cared for. One of Mr. Ewen's daughters (Mrs. Judson) recently went to Africa to labour for the Lord there.

J.S.

Now ALL CREATION laud and praise the LOVE
Unbounded, unconceived, that never faints;
That "stoops to conquer;" to upraise above;
THEN to enjoy the humblest of His saints.

NORTHCOTE DECK.

HOW TO LIVE.

HELPFUL ADVICE TO YOUNG BELIEVERS.

1. **BELIEVE** the record that through Christ you have received eternal life (1 John 5. 10-13), and then by faith walk in newness of life (Rom. 6. 4; 1 Tim. 6. 12). The Christian life is not an *imitation of Christ*, but the new, resurrection life of Christ manifested in the believer. "He that believeth on the Son hath everlasting life" (John 3. 36).

2. **READ** your Bible daily. Memorise certain portions that are helpful to you, especially the promises. *Meditate* much upon these. They will be *food* to your soul (1 Peter 2. 2), *light* to your pathway (Psa. 119. 105), and *weapons* for your warfare (Eph. 6. 17).

3. **PRAY** to God as your heavenly Father daily, in the Name of the Lord Jesus Christ. Thank Him for all things. Count your blessings, and remember they are from God the Giver. Pray for help and victory. "They that wait upon the Lord shall renew their strength" (Isa. 40. 31).

4. **CONFESS** the Lord Jesus Christ frequently as your personal Saviour, especially when your silence would mean to deny Him. He has said, "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in Heaven" (Matt. 10. 32, 33). It often requires courage to do this, but it always brings added blessing and increases your strength.

5. **AVOID** temptations. They are bound to come, but do not go in the way of them (Psa. 1. 1). Avoid evil companions and make friends of God's people. Remember that you will not be tempted above that you are able to bear, and that there is always a way of escape through Christ.

Spiritual Health

may be obtained by observing the following. These rules are not only good for health of the soul, they are good for the body as well. What is good for the one is always good for the other. 1 Timothy 4. 8, says so.

Rule 1. **Healthy Appetite.** Hunger after Righteousness (Matt. 5. 6).

Rule 2. **Best Food.** The Living Bread (John 6. 51).

Rule 3. **Pure Atmosphere.** In HIM we live (Acts 17. 28).

Rule 4. **Regular Habits.** The Scriptures daily (Acts 17. 11).

How to Live.

Rule 5. **Clean Living.** Adorn the doctrine (Titus 2. 10).

Rule 6. **Proper Exercise.** Resist the Devil (James 4. 7).

Rule 7. **Rest Awhile.** Wait on the Lord (Psa. 27. 14).

The figure seven in Scripture speaks of perfection, therefore the above rules are worth trying, and if you find them successful, **PASS THEM ON.**

REACHING THE CHILDREN.



“THE people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined” (Isa. 9. 2). Above is a beautiful picture of our sister, Mrs. H. W. Griffiths, of Chokweland, Central Africa, having a talk by the wayside with black boys and girls. If the people at home are treating the good news of the Gospel with indifference, thank God, the heathen listen attentively to the sweet story of the love of Jesus. Reaching the young with the Gospel is the hope of Africa, just as it is in the homeland. May we all take full advantage of our opportunities with the children, remembering our blessed Master who said, “Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of God.” J. G.

THE PREPARATION AND DELIVERY OF THE LESSON

(Continued).

By A. BAYNE, M.A.

II. How am I to Teach the Facts I wish to Present?

I must bear in mind that I am speaking to children. Therefore I must be simple. I must find common ground with them, but I must not speak in a childish manner. Simplicity of language is necessary; abstract terms, such as righteousness, repentance, sanctification, and the like must be used sparingly, and the meaning conveyed by some other words than these. This does not mean that every large word is to be avoided. On the contrary, they may be judiciously introduced and explained.

Illustrations should be plenteously used, but they must be suitable, not far-fetched, not too wordy, nor such as may becloud the matter we wish to illustrate. The facts must stand out boldly and have precedence in the memory to the illustration.

Again, one must not fall into the common error of trying to teach too much at a time. It is better to present two or three facts thoroughly than to attempt to enforce five or six. The lesson, to our view, may appear to be incomplete, but we must have regard for the receptive capacity of the average child in the class, and not be carried away by the eagerness of the more active-minded children. Let us therefore beware of attempting too much.

Imagine the unfavourable impression made on the minds of a large Bible class by a new teacher who [informed them in his opening address that he purposed speaking on the subject of The Atonement, and he hoped to treat it under fifteen different heads.

The Sunday school teacher needs to watch and pray, that he may avoid monotony of speech, and not fall into a lecturing manner of address. It is urgently important that he keep an observant eye on those of his class who are apt to trifle, or talk, or become listless and inattentive.

Let the Lord Himself be our model, for in His teaching He had this most enviable record, "The eyes of all in the synagogue were fastened on Him" (Luke 4. 20).

THE GOOD SAMARITAN (Luke 10. 25-37).



Ready to Perish (Deut. 26. 5). When the Israelite reached the land of promise he was exhorted, when looking back at his past, to use these words, as descriptive of his state in Egyptian bondage. The words aptly describe the condition of the man who went down from Jerusalem to Jericho and fell among

thieves, who stripped him, robbed him, and left him to die. The expression is also true of every man and woman outside of Christ: "Lost and ruined by the fall."

Ready to Save (Isa. 38. 20). These are the words of good King Hezekiah, who in answer to prayer was graciously saved from death and healed from his sickness. This was also true of the good Samaritan, who, unlike the priest and the Levite, came to where the man lay and rendered the assistance necessary for the saving of his life. Our blessed Saviour, in coming to the Cross of Calvary, reached the poor sinner in all his need.

Able to Keep (Jude 5. 24). These words bespeak God's ability to keep the saint from sin. They might also be applied to the Good Samaritan, who made full provision for his present and his future need.

The Lord Jesus Christ has not only died to save His people; He lives at God's right hand to deliver them; and one day very soon He is coming back again to take them to be with Himself for ever.

C. J. E.

FEED THE FLOCK OF GOD.

(1 Peter 5. 1-12).

“**W**HICH is among you,” indicates the identity of the elder with the flock. The saints, with the bishops and deacons, were not two or three classes, but one, in a common relationship and responsibility (Phil. 1. 2).

An Elder (vv. 1-3) denotes age, experience; a bishop (1 Tim. 3. 1), an overseer, or ruler; to be distinguished for character (Heb. 13. 7-17), and by caring for the Church (Acts 20. 17-32). His service is “to defend the faith,” to instruct and to exhort, to shepherd the flock. Touched by the care and bounty of the Shepherd and Bishop, the true elder would communicate of that grace. Having received, his desire is to impart some spiritual gift. One of the marks of progress in grace is the desire to teach others.

The Chief Shepherd (v. 4). “After Me,” are the Lord’s words to His every follower. He gave His life for the sheep. To us He says: “If I then your Lord and Master, ye also ought.” In this spirit Paul’s service and affection were given, even when unrequited (1 Cor. 1). He rejoiced even though contention added affliction (Phil. 2). He was ready if need be to be poured out in sacrifice and service. Yet it was not all loss. If he naturally cared for the state of the saints, so the Lord cared for Him (Psa. 23. 1; John 21. 15-17).

Subject One to Another (vv. 5-9). To know them who have the rule, and to obey them, is an exhortation we must enforce. Character commands respect, and untiring and ungrudging service will ever commend itself to the spiritually minded. But that rule is best which is least evident, and the carrying out of one’s way is not always victory. Patience and humility will, under God, never be left unvindicated. Let faith be courageous.

Make You Perfect (v. 10). In the God of all grace we have the unfailing endowment for all the manifold needs embraced in our absence from that eternal glory to which we are called. It is in Him we have the possibility of perfection, and by Him we shall ultimately enjoy it; but between us and that great ideal is “the while of suffering.” Already through the gloom the light of that day is shining, when strengthened, stablished, settled. We shall appear before Him, the work of His grace (Rom. 8. 28-30).

J. II.

ACTS AND FACTS.

Songs of Zion. "There are no songs comparable to the songs of Zion," said John Milton, "no orations equal to those of the prophets" (Col. 3. 16).

All I am. David Livingstone, the factory boy who became the great missionary said: "All that I am I owe to Christ Jesus, revealed to me in His Divine Book." The great apostle of the Gentiles said: "Christ is all, and in all" (Col. 3. 11).

God To Be Reckoned With. Philip II of Spain said, after the destruction of the Armada, "I was prepared to conquer England, but not the elements." The elements in the hands of an overruling God have always to be reckoned with (Rom. 8. 28).

Death-Blows. Sir John Sloane had the heartless sayings of his unnatural son pasted together, framed, and glazed, and hung up on the wall, with these words printed underneath: "Death-blows given to his mother by George Sloane." Is not every sin a death-blow given by the sinner to the grace and mercy of God?

Doctrinal Beliefs. C. H. Spurgeon was once asked to state in brief terms the sum of his doctrinal beliefs. His answer was in four words: "Christ died for me." That is the central truth on which all the experiences of grace rest; but it is a truth that implies another of equal validity—He rose again from the dead. "It is Christ Jesus that died, yea rather, that is risen again" (Rom. 8. 34).

A Fair Offer. William Guthrie, the godly minister of Fenwick Church, Ayrshire, accosted a man who, instead of attending church, used to spend his Sundays fishing and shooting. He was a good shot, and preferred Sundays to week days, for his favourite sport, as he got a better price for the game on Monday morning. The good man could make no impression by persuasion, and he as a last resort made a sporting offer. Mr. Guthrie told him he would give him half a crown if he presented himself at the church the following Sunday. It was a fair bargain, but when the minister offered the half-crown it was refused, for in that one service the man gained more than money could buy. He found the Saviour, and lived to prove by a godly life that his conversion was real.

SUBJECTS FOR SPEAKERS AND STUDENTS.

Human Responsibility

SEEN IN

- | | | | |
|---|---|---|---------------------|
| 1. Eden with the Tree, - | - | - | Gen. 2. 17 —Eat not |
| 2. Noah with the Ark, - | - | - | Gen. 7. 1 —Come in |
| 3. Egypt with the Blood, - | - | - | Exod. 12. 7—Strike |
| 4. Rehab with the Cord, - | - | - | Josh. 2. 18—Bind |
| 5. The Desert with the Serpent, - | - | - | Num. 21. 8—Look |
| 6. Sodom with Lot, - | - | - | Gen. 19. 17—Escape |
| 7. The World to-day with the Gospel, John 3. 16—Believe | | | |

JS.FS.

God's Purpose

WITH HIS PEOPLE OF OLD
(Deut. 8. 2-16).

1. To humble thee.
2. To prove thee.
3. To do thee good.
(Rom. 8. 28.)

T-W.

Word Links

EASILY JOINED TOGETHER.

- | | | | |
|-----------------------|---|---|---------------|
| Naught, - | - | - | Isa. 53. 3 |
| Sought, - | - | - | Psa. 34. 4 |
| Bought, - | - | - | 1 Cor. 6. 20 |
| Caught, - | - | - | 2 Cor. 12. 16 |
| Taught, 1 Thess. 4. 9 | | | hyp. |

Seven Aspects of Salvation.

WE ARE

- | | |
|---|-------------------|
| 1. Saved from the "penalty" of sin, - | 1 Peter 3. 18 |
| 2. Saved from the "power" of sin, - | Rom. 6. 7 |
| 3. Saved from the "power" of Satan, - | Acts 26. 18 |
| 4. Saved from the "power" of the world, Gal. 1. 4 | |
| 5. Saved from the "power" of the law, - | Rom. 10. 4 |
| 6. Saved from the "power" of wrath, - | 1 Thess. 1. 9, 10 |
| 7. We shall be saved from the "presence"
of sin, - - - - | Heb. 9. 28 |

A.G.A.

Why the Blood is Precious.

The following are a few of the precious things which His Blood has purchased for and brought to us:

- | | |
|---------------------------------------|--------------------------------------|
| Redemption - 1 Pet. 1. 19 | Satisfaction - John 6. 55 |
| Forgiveness - Eph. 1. 7 | Peace - Col. 1. 20 |
| Deliverance
(see R.V.) - Rev. 1. 5 | Access - Heb. 10. 19 |
| Justification - Rom. 5. 9 | Cleansing
(present) - 1 John 1. 7 |
| Atonement* - Lev. 17. 11 | Fellowship - 1 Cor. 10. 16 |
| Propitiation* - Rom. 3. 25 | Sanctification - Heb. 13. 12 |
| Assurance - Exod. 12. 13 | Victory - Rev. 12. 11 |
| Nearness - Eph. 2. 13 | Testimony - 1 John 5. 8 |

* "Atonement" and "Propitiation" mean to cover, not only the sinner's sins forgiven, but the sinner covered (see Psalm 32. 1). T.

DAVID, GOD'S ANOINTED.

READ 1 Samuel 16. 1-13. **LEARN** 1 Sam. 16. 7. **HINTS**, The Son, Psalm 2. 6; crowned, Hebrews 2. 9, Revelation 5. 6; eternal King, Revelation 19. 11-16.

GOD is not influenced by outside appearances. When He chose a king He selected the least in his father's house.

Samuel Reproved. "How long wilt thou mourn for Saul, seeing I have rejected them" (v. 1). God had set Saul aside, and Samuel should have bowed to the will of the Lord. Instead of doing this, he evidently allowed natural feelings to influence him and he merited the censure of the Lord. Anything that comes between us and God, preventing us either from obeying the Gospel call or doing the Lord's will, should not be allowed into our lives. God should have the first place (Matt. 6. 33).

His Fear. "How can I go? Saul will kill me" (v. 2). Samuel's fear of Saul would have prevented him carrying out the Lord's will. If God entrusts His servant to do anything for Him, He will protect him in the doing of it. Samuel's faith had failed. Like Peter, he got his eye off God, and consequently his heart became filled with fear.

His Mistake. "Look not on the height of his stature" (v. 7). From a natural point of view, Eliab appeared to have everything in his favour. Appearances are deceitful, and God does not value a man's worth by the size of his physical frame, but by the condition of his heart. My eternal destiny will be determined by the attitude of my heart to the Lord Jesus. Is He my Saviour and Lord?

God's Choice. "There remaineth yet the youngest" (v. 11). Of so little importance was little David in the eyes of the family that he was not present at the sacrifice. They had evidently forgotten all about him. David was looking after his father's sheep, and he looked after them well. He was being trained by God for higher work, and he was taken from his humble post of duty to fill the highest position in the land. His name means "Beloved," and clearly he was a true type of our greater David, the Lord Jesus Christ. "What think ye of Christ?" Is He the chiefest among ten thousand to your soul?

Illustration. St. Augustine on being asked what is the first thing in religion, replied, "Humility." What the second? "Humility." And what the third? "Humility." He who has other graces without humility is like one who carries a box of precious powder without a cover on a windy day.

DAVID, THE CONQUEROR.

READ 1 Samuel 17. 32-51. LEARN 1 Cor. 15. 57. HINTS, The enemy met, Luke 4. 2; John 14. 30; the enemy overcome, Revelation 20. 10; conquered, Hebrews 2. 14.

DAVID'S triumph over Goliath proves that faith in God is the victory which overcomes every foe.

David's Courage. "Let no man's heart fail because of him" (v. 32). Israel's mighty men of war had all failed to combat Goliath, but this little shepherd lad, straight from the sheep-folds, offered to fight him. Saul disdainfully told him he was not able. He did not claim of himself to be competent, but God was able, and as David had experienced the help of God in slaying the lion and the bear, he had no difficulty in trusting God to overcome this enemy also. Faith in Jesus Christ not only saves the soul, but overcomes every difficulty (1 John 5. 4).

Saul's Armour. "And Saul armed David" (v. 38). Saul made up his mind that he would get some credit out of any victory that might be gained, and if he would not fight himself, his armour would play a part in the combat. David discarded Saul's armour; it did not fit him, nor did he need it. The truth is, the battle was the Lord's.

Goliath's Pride. "Am I a dog that thou comest to me with staves" (v. 43). "What presumption on the part of a shepherd lad to approach me!" thought Goliath. There was no doubt as to the result of this battle. Goliath's victory was assured. Foolish Goliath; he did not realise that he was fighting against God, and there is only one ending to such a conflict. On which side are you?

David's Faith. "The battle is the Lord's" (v. 47). In contrast to Goliath's vainglorious speech, David humbly makes his boast in God. He approached Goliath in the Name of the Lord. All the success was due to God, therefore He must have all the glory. By means of one little stone, slung in faith, and guided by God, Goliath the great enemy of God's people was slain, and the people made free. By His victory on the Cross Jesus Christ has delivered His people from the power of sin and Satan.

Illustration. Harriet Tubman, herself an emancipated slave, found a poor fellow crouching in the corner of a train entering Toronto, afraid that some slave catcher might be on his track. "Joe, you fool," she said, "what are you cowering for? You are on free soil. Praise the Lord, Joe!" The slave of sin is freed from his old master, Satan, by the work of Christ (Gal. 5. 1).

JONATHAN'S TRUE LOVE.

READ I SAMUEL 18. 1-18. LEARN ROBERTS 5. 8. HINTS, Great friendship, John 15. 13; beyond death, Cant. 8. 7; test for us, John 15. 14.

JONATHAN'S unselfish love for David resembles in some respects the love of the Lord Jesus for His people.

Unselfish Love. "Jonathan loved David as his own soul" (v. 1). Although Jonathan knew that David had been preferred to him and anointed king, there was no jealousy on the part of Jonathan. He was captivated by the virtues of David. The cause of Jonathan's love was found in David. It is altogether different with God's love for man. We had nothing to commend us to God, and yet He so loved us as to send His Son to die for us (John 3. 16).

True Friendship. "Jonathan and David made a covenant" (v. 3). The two young men united themselves to each other and their friendship continued. Although Saul's hatred of David became more fierce as the days passed, Jonathan's love for David remained warm and true. Our love for our Lord varies and changes, but the Lord's love and care for His people is always the same. He died to save us; He lives to protect us.

Humble Devotion. "Jonathan stripped himself of the robe that was upon him" (v. 4). A covenant in the East is sometimes ratified by the presentation of a garment. In this way Jonathan confirmed the covenant between him and David. He stripped himself of his royal robe and handed it to David. We immediately think of the Lord Jesus, who emptied Himself of His glory that He might enrich us with His grace.

Causeless Hatred. "Saul eyed David" (v. 9). Whereas the people's esteem of David increased, Saul's popularity decreased. Saul became jealous of young David, and endeavoured to take his life. Contrast Saul with his javelin aiming at David, while David with his harp endeavours to please and serve his enemy. This was true grace. Think of Divine grace seen in Christ dying for sinners and enemies. How have we treated this grace?

Illustration. Mandombi, an African chief, converted through the ministry of Dr. Guinness, fell a victim to sleeping sickness, and offered himself for experiment for the good of his people. He was brought to this country and submitted to the severe tests which have resulted so successfully. It was impossible to save the chief's life, but through his self-sacrifice countless lives have been saved.

THE RETURNING ONE.

READ Acts 1. 1-11. LEARN Acts 1. 11. HINTS, Highly exalted, 1 Peter 3. 22; blessedly engaged, Romans 8. 34; speedy return, Revelation 22. 12.

THE coming of the Lord Jesus for His people is the hope of the believer.

Resurrection Proved. "The day in which He was taken up" (v. 2). The resurrection of our Lord being the foundation truth of the Gospel; we are not surprised that Satan should do his utmost to disprove and deny it. The great fact of His resurrection has been authenticated by many "infallible proofs." Men and Satan did all in their power to keep our Lord in the grave, but He was raised from the dead by the mighty power of God (1 Cor. 15. 19).

Fulfilled Promise. "Wait for the promise of the Father" (v. 4). The Lord had been telling His disciples that He was about to set up His Kingdom on the earth, which was to be a spiritual, not a material kingdom. In connection with the spread of that Kingdom on the earth the disciples of our Lord were to preach the Gospel. In order to preach the Gospel effectively, the power of the Holy Spirit would be required; and for the baptism of the Holy Spirit they were to tarry at Jerusalem. The Holy Spirit imparts life at conversion, and gives power for service.

Heaven's Reception. "He was taken up" (v. 9). When the Lord Jesus came to earth there was no room for Him. They gave Him a stable at His birth, and at His death they crucified Him on a cross. How different was His reception on His return to the Father. He was not only raised from the dead by the glory of the Father, but He was triumphantly received up into glory and seated at the right hand of the Majesty on high (Heb. 1. 13).

Christ's Return. "This same Jesus shall so come in like manner" (v. 11). Just as our Lord went to the Father visibly and personally, so will He come in the same manner. He left with His hands uplifted in blessing; He will return to bless His people with complete salvation. Alas for those who have rejected Him. He will be their Judge.

Illustration. When approaching the valley of the shadow of death, his father said to a young lad of seventeen: "It is all peace and joy, Frank, is it not?" "Oh," he replied, "it has been peace and joy all along; but now it's overflowing." When the believer meets his Lord he will experience joy unspeakable and full of glory (1 Peter 1. 8).

SUBJECTS FOR SPEAKERS AND STUDENTS

God and His People.

GOD'S PEOPLE HAVE

- | | | |
|---|-----------|------|
| 1. A place in His Heart, - - - - | Deut. 33. | 3 |
| 2. A place at His Feet, - - - - | ,, | 3 |
| 3. A place in His Hand, - - - - | ,, | 3 |
| 4. A place near His Side, - - - - | ,, | 12 |
| 5. A place between His Shoulders, - - - - | ,, | 12 |
| 6. A place in His Arms, - - - - | ,, 24 | G.H. |

Christ is All.

AS SEEN IN PHILIPPIANS.

- | | |
|--------------------------------|--|
| Cross of Christ, - Phil. 3. 18 | |
| Work of Christ, - ,, 2. 30 | |
| Gospel of Christ, ,, 1. 27 | |
| Faith of Christ, - ,, 3. 9 | |
| Day of Christ, - ,, 1. 10 | |

W. J. M.

Five "I Wills"

(Gen. 26. 3, 4).

- | | |
|--------------------------------|--|
| Cross of Christ, - Phil. 3. 18 | 1. "I will be with thee." |
| Work of Christ, - ,, 2. 30 | 2. "I will bless thee." |
| Gospel of Christ, ,, 1. 27 | 3. "I will give." |
| Faith of Christ, - ,, 3. 9 | 4. "I will perform the oath." |
| Day of Christ, - ,, 1. 10 | 5. "I will make thy seed to multiply." |

F. F.

Mephibosheth.—A Study.

- | | |
|----------------------------------|--------------------------|
| 1. David's desire, - 2 Sam. 9. 1 | - Grace. |
| 2. Dear departed, - ,, | 1 - For Jonathan's sake. |
| 3. Desert dwelling, - ,, | 4 - Lo-debar. |
| 4. Delightful deputation, ,, | 5 - King's message. |
| 5. Doubts dispelled, - ,, | 7 - King's reception. |
| 6. "Dead dog," - ,, | 8 - Self-abasement. |
| 7. Dainty dining, - ,, | 10 - King's table. |
| 8. Desirable dwelling, ,, | 13 - In Jerusalem. |
| 9. Daily dependence, - ,, | 13 - King's provision. |
| 10. Discomforting defect, ,, | 13 - Lamé on both feet. |

Acrostic Lesson on "PEACE." W. R.

PLATFORM.—"Justified by faith" (Rom. 5. 1). Explain righteous basis. Christ condemned, I am justified by faith.

ENJOYMENT.—"We have *peace* with God" (Rom. 5. 1). Not hope, but H. A. V. E. Possession means practical enjoyment.

ACCEPTANCE.—"By faith." Believing in Christ. I believe a letter, a newspaper, so I believe God's Word.

CHANNEL.—"Through Jesus Christ our Lord." Not good works, tears, prayers, etc. Salvation only through Christ.

ENDURANCE.—"Saved by His life" (Rom. 5. 10). As long as He lives all His own shall endure. HYP.

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).

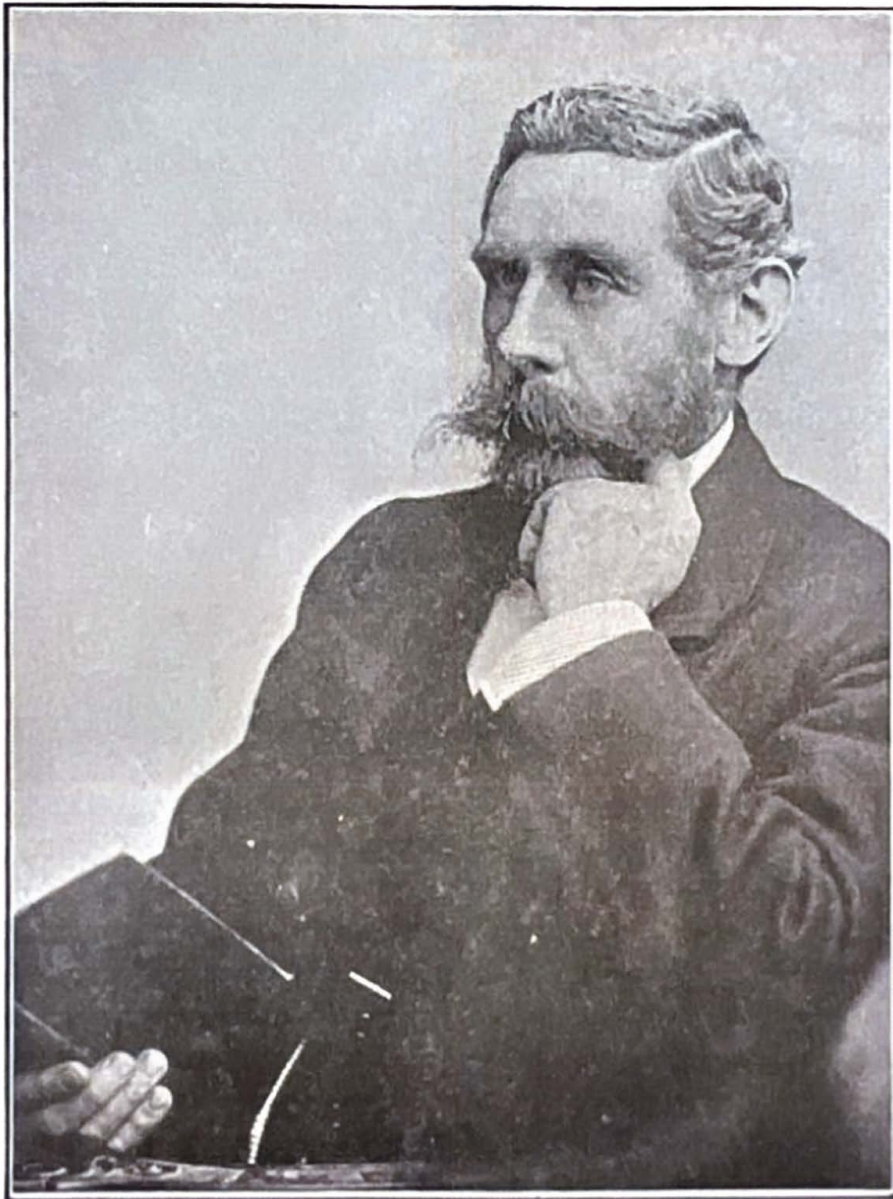
Knee-power.—Kapaio, the New Hebrides manslayer, who waited to bring his club upon the head of Dr. Geddie, said: “When I got near him I felt a power which withheld me from slaying that man of God.” “Why?” “Some one was on his knees for him.” After the doctor’s death these words were written on his tombstone, “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. Muller’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.” uyp.

LOOK UP!

As a general rule, self-contemplation is a power towards mischief. The only way to grow is to look out of one-self. There is too much introversion among Christians. A shipmaster might as well look down into the hold of his ship for the north star, as a Christian look down into his own heart for the Sun of Righteousness. Out and beyond is the shining.

H. WARD BEECHER.



HENRY WILLIAM CASE, Bristol.

H. W. CASE, Bristol.

HENRY WILLIAM CASE was the eldest son of James Case, who originally came to Bristol from Withycombe, in Somerset, near Minehead, where his family had been engaged in agriculture for many generations. James Case was a dairy farmer in Bristol, and worshipped at Bethesda Chapel, in the days of George Muller and Henry Craik. His son, however, grew up to be a rebel. He ceased to attend the meetings, and went in for every worldly amusement with keen zest. He was strong and active, and fond of outdoor exercises, and these claimed all his interests. But the voice of conscience was not easily to be quieted, and there were times of acute anxiety of soul, even when he seemed most reckless. Mr. Muller promised the father to pray for him every day till he was converted, and fulfilled the promise for years. When he was about twenty-five years of age, the young man, spurred on by an attack of conscience, went to hear Mr. Tinling preach, attracted to some extent by the fact that the preacher was not in favour with the powers that be. Under this sermon he was thoroughly awakened, and experienced a complete conversion to God, dropping all the old ways of living, and was received into fellowship at Bethesda.

He soon got to work for the Lord, especially in the Hotwells district of Bristol, near the river, where so much of the rascality of a town is apt to accumulate. Great blessing was given in the Gospel, and Mr. Case was able to build largely at his own expense a very nice hall, Cumberland Hall, in which the Assembly meets to this day. A number of very rough-living men, well known to the police, were converted, and they and their children after them have walked with the Lord ever since.

When his father became advanced in years, he took over the responsibilities of the business, and by enterprise and sound judgment and fair dealing made it prosper. Later, his two sons came into business with him. He was very fond of riding and driving, and loved a powerful, high-spirited horse that would go like the wind. Sometimes even his own grooms were terrified of his fiery mounts, and would beg him not to ride them. The family (who had their own trepidations on the subject) would often tell of the dismay of various good brethren whom he entertained, and offered to take for a drive, who as soon

H. W. Case, Bristol.

as they reached the end of the first street would say, "Let me get down, dear brother. I would much sooner walk!"

In later years he became interested in foreign travel, and partly for his health's sake and partly to further missionary work, he paid visits to Egypt and the Holy Land, the West Indies and British Guiana, and Algeria, going up into the interior to the mission stations in Kabylia. He put his experiences on record in a breezy manner in his two books, "On Sea and Land" and "A Place in the Sun."

He and his wife made a special service of entertaining Christian workers of very various types, so reviving one of the most commended virtues of the early believers. By so doing, he used to say, they had often entertained angels unawares, but not always. When Mrs. Case died, Mr. Bergin stated at her funeral: "She gave hospitality to the nice Christians, *and the others!*"

Another special service willingly rendered by our departed brother was in connection with Stewards Company and Counties' Trust, in both of which he took a great interest. These associations are concerned with responsibility for property, at home and abroad, used in the Lord's work, and gave scope both for his deep interest in mission work in the counties and overseas, and also for his business capacity. By precept and example he carried out George Muller's last message to the Bristol brethren: "Ask the dear brethren who minister, that they give prominence to systematic giving." The Lord used our departed brother to gladden the hearts of many of the Lord's servants in this service.

The end was full of the mercy of the Lord. At the age of 78, he was still enjoying fair health, when he almost suddenly became drowsy, and after eleven days in a semi-conscious condition, passed without pain into the presence of his God, on 6th November. A.R.S.

THE HOME.

LET the home be full of light,
Children's faces shining bright;
Let but gentle words be spoken,
Keep the charm of love unbroken.

"MORE SERVICE."

THIS article is written for those who are longing for fuller service, perhaps in the mission field, but somehow the way does not open up, and naturally the question arises, "Why is it that God allows these circumstances to keep me back, when I long so much for this fuller service?"

Now, in the first place, "let patience have her perfect work" (James 1. 4). . . Hurry and haste are of the flesh; God is not in a hurry. Wait, make sure of your call, for it is a solemn thing to embark upon a life of special service to God; He bids you pause and consider. If the call persists and grows, it is undoubtedly God's call, and your way will presently be cleared, and through the years to come you will be encouraged to remember how God, not yourself, opened the way and sent you forth.

Again, there may possibly be some serious defect of character which must be remedied. God will not move you up till you have learnt your lessons. He cannot use you until you can conquer your besetting sin. We have all got a besetting sin, but we have not all learned how to conquer it. If God sent you forth thus, you would be sure to fall at crises, for the Devil would know where your unprotected weak spot was. Is it fits of temper or jealousy to which you give way? You are sorry, of course, but you regard these things as your failings, and as of no consequence. They are not failings, they are SIN, and they will spoil your whole service for God.

The secret of victory lies in asking Him daily to keep you from falling into sin, and filling the mind with the Word of God. No one becomes holy accidentally or carelessly; it is only through careful watchfulness and prayer that holiness develops. As long as you look up to Him you will overcome. The victory is gained beforehand in the secret place with God. *There* the overcoming attitude is adopted, and the armour donned. To neglect preparation in secret means defeat in public.

When you are thus "strengthened with all might by His Spirit in the inner man" the enemy must continually retire defeated from the battleground of your character, and God will be able to lead His willing and instructed child on to those wider fields of service so much desired.

D. GRIMES.

HOW TO DEAL WITH THE UNRULY SCHOLAR.

By GEO. GOODMAN.

MY subject is the troublesome boy. I suppose we are all familiar with him.

I will give one word first to Superintendents, and then to Teachers. Some years ago I had a class of boys in a certain Sunday school. One day the superintendent brought me a new boy, who was a very unruly member, and soon after another rather worse than the last; and a little later others, each of whom was an exceedingly troublesome scholar. At last I went to the superintendent and asked him if there was any meaning in it. I learned from him that he thought he had discovered in me a certain aptitude for keeping unruly boys quiet, and had accordingly given them to me. I pass this on to the superintendents as a suggestion.

I came across the following suggestion in a book entitled, "Taking Men Alive," which I pass on to you who are teachers. "I have found," says the writer, "that the boy who seemed hopeless in the class, who was not to be won by anything said before the class, when I sought him out in his own surroundings and had a walk and a personal talk with him by

Himself Alone

that I have established a hold upon him, which gave me the key to my future dealings with him."

Now, let us turn to the Scripture that meets the case of the unruly scholar. It is found in 2 Timothy 2. 24-26: "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient. In meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth. And that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will."

"The Servant of the Lord must not strive."

He must not be tempted to box the ears of the unruly boy, first of all because the Lord says he must not do it, and, secondly, because the law of the land says he must not do so; and if you do not want to find yourself brought before a gentleman whom you do not wish to meet in a certain capacity you will do well to obey this injunction.

(To be continued.)

THE GOD OF ALL GRACE—AN ACROSTIC.



Grace. Many definitions have been attempted of this great word. The simplest way to explain it is to show the difference between love and grace. God is love, but when He bestows that love on guilty, unclean, rebellious sinners, then it is grace. Grace is love displayed to undeserving objects. God is not grace, God is Love; but love undertaking the sinner's sal-

vation is grace. Therefore God is called the God of all grace. His grace is seen in His treatment of the sinner. Grace is God—

GIVING. "God so loved the world, that *He gave* His only begotten Son." Love always gives. The attitude of God to rebellious man is summed up in these words. God has no hard thoughts about man; all the hard thoughts are in the heart of man against God. God loves man, and has manifested His love in the gift of His Son.

REDEEMING. "Thou hast *redeemed* me, O Lord God of truth" (Psa. 31. 5). Remember: (1) Redemption was God's work. His love was seen on the Cross (Rom. 5. 8). He was in Christ there (2 Cor. 5. 19). (2) That it was in and through Christ. It was the redemption that is in Christ (Rom. 3. 24).

ACCEPTING. "He hath made us *accepted* in the Beloved" (Eph. 1. 6). Behold what manner of love! Children of God (1 John 3. 1).

CLEANSING. "What God hath *cleansed*, that call not thou unclean" (Acts 10. 15). "When I see the blood I will pass over you" shows that God saw the blood, and He became our Saviour because of it.

ETERNALLY SAVING. "Whosoever believeth in Him shall not perish, but have *everlasting life*" (John 3. 16).

From "What to Teach;" By GEO. GOODMAN. 3/6 post free.

MINE OWN SON IN THE FAITH.

(1 Tim. 1. 13.)

THE date of the First Epistle to Timothy is uncertain, but all are agreed it is a letter of Paul's maturity, the period when words are weighed and consequences foreseen, and when affections are stronger because passion has burnt out, and deeper as they approach the inevitable end. The absence of Timothy from the apostle at this time provides the opportunity for putting on permanent record great principles of doctrine, faith, and practice for the "good minister of Jesus Christ," and for those among whom he serves. Solemn charges, weighty exhortation, and tender solicitude, stamp the document as the work of one who greatly longs over the young man in the affections of Christ. Save and salvation, Godliness and witnessing are the words around which the teaching and exhortation are gathered.

Paul the Aged. Whether the apostle enjoyed a brief period of liberty after imprisonment at Rome, or whether he wrote this letter before he was arrested at Jerusalem he knew that bonds and imprisonment awaited him. Temporal values were seen in the light of the eternal, riches were uncertain, and godliness with contentment was great pain. Even the dread ordeal at Nero's tribunal casts its shadow across the document, but the stream of Divine truth runs in the same channel, though it has broadened and deepened. His energies may be circumscribed, but his devotion is still intense. All he has preached and taught is taken for granted, and on this foundation he erects the superstructure of the Church's discipline, order, and testimony. He endures affliction. He also enjoins Timothy to endure hardness. He keeps the faith, he exhorts Timothy to keep the charge. He passes on the good deposit. He says, "Commit thou to faithful men." Withal there breathes through the epistle an affection as tender as a mother's.

A Disciple (Acts 16. 1-5). We are introduced to Timothy as a certain disciple. A follower, or learner, he sought in obscurity and among the saints at Lystra to honour God. From there he is called to the place of honour which his name indicates. A godly mother and a faithful grandmother who taught him the Scriptures had prepared the soil. Grace may not run in the blood, but

Mine Own Son in the Faith.

Godly admonition, faith, and prayer are answered in the lives of families. That it was under the influence of the apostle the seed thus sown came to fruition, is proved by Paul's frequent references to Timothy as his own son in the faith. The chain of circumstances maybe lengthy, but these coincidences are in the Master's plan. It is not given to each to reap, but it is given to all to sow. In that day sower and reaper will rejoice.

Well Reported (Acts 16. 2). Timothy's commendation was his character. His life marked him as a servant of God, and made it easy for the apostle to discern this, and for the Church to acknowledge it. In the recoil from clerisy, saints are apt to fall into another error, or they may endeavour to correct spiritual disorder by human organisation. Here we have one safeguard at least. Ministry among the saints is not open to all. Every Levite could eat of the bread of his God, all could not serve at the altar. Ever believer may draw near, through they rent veil, but all are not qualified either with gift or grace to minister, and a man's character may be such as render his service unacceptable. The testimony of a blameless life is a first essential. It is impossible to lead others to experiences of which we are ignorant or to sanctification which we do not practise. That the disciple had partaken of the Master's Spirit is apparent from the apostle's commendation, that he enjoyed the confidence of his fellow-believers by the laying on of their hands.

Faithful in the Lord (1 Cor. 4. 17). The glimpses afforded us of Timothy in Paul's letters show that he was a learner in the school of the Chief Shepherd. Having received, he was ready to impart. Knowing the care of the Lord, he naturally cared for the state of the saints (Phil. 2. 19). Among the Thessalonians, he was a brother, a minister, a labourer in the Gospel of Christ. He moved not among the saints to get, but to impart some spiritual gift, for he wrought the work of God (1 Cor. 16. 10). He had heard the call of the Lord, a stewardship in the Gospel was his, and with that which he held in trust he was faithful. He was not ashamed of the testimony of the Lord, and for it he was a prisoner in bonds (Heb. 13. 23). To this young man Paul entrusts the great responsibility of Church establishment and confirmation. J.H.

ACTS AND FACTS.

The Light of the Gospel. When being martyred for the truth, Latimer said to Ridley: "Be of good cheer, Master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as, I trust shall never be put out." And that candle burns more brightly to-day than ever it did.

God is For Us. The story is told of Pastor Oucken, who in his younger days suffered much for the truth's sake, that the burgomaster of Hamburg on one occasion held up his finger to Oucken and said, "You see that finger? So long as that can move, I will put you down." "Sir," said Oucken, "I see your finger, but I also see an arm which you do not see, and so long as that is stretched out you cannot put me down" (Rom. 8. 31).

Cannot be Bought. At one time it was possible to "buy a commission" in the army, but the practice was so degrading that it had to be stopped. No one can buy a commission in Christ's army. The mode of entry is the same for all, namely, repentance towards God and faith towards our Lord Jesus Christ (Luke 7. 50).

A VALUABLE LESSON.

BILLY BRAY, the Cornish miner, whose rugged piety has been a blessing to so many of God's children, gives much instruction in his quaint way as to how to treat the temptations of Satan. He says that one day, when he was a little downhearted, he stood upon the brink of a coal-pit, and some one seemed to say, "Now, Billy, just throw yourself down there and be rid of all your trouble." He knew in a minute who it was, and, drawing back, said, "Oh, no, Satan; you can just throw yourself down there. That is your way home; but I am going to my home in a different direction." Another time his crop of potatoes turned out poorly; and as he was digging them in the fall, Satan was at his elbow and said, "There, Billy, isn't that poor pay for serving your Father the way you have all the year? Just see those small potatoes." He stopped hoeing and replied, "Ah, Satan, at it again—talking against my Father, bless His Name! Why, when I served you I didn't get any potatoes at all. What are you talking against Father for?" And on he went hoeing and praising the Lord for small potatoes. D. W. WHITTLE.

SUBJECTS FOR SPEAKERS AND STUDENTS.

Things Opened.

1. The Opened Heaven, - - - Luke 3. 21
The Father's commendation of the Son.
2. The Opened Scriptures, - - - Luke 24. 32
The Son's revelation of Himself.
3. The Opened Books, - - - Rev. 20. 12
The sinner's condemnation.
4. The Opened Prison, - - - Isa. 61. 1
The captive's liberation. H.K.D.

For Times of Need.

- When tried, - Isa. 40. 29, 31
When hungry, ,, 40. 11
When thirsty, ,, 41. 18
When fearful, ,, 41. 10, 13
When troubled, ,, 66. 13
When tempted, ,, 59. 19
When fighting, ,, 54. 17
Whatever state, ,, 49. 16
"All your need." F.F.

Blackness of

1. Sin, - - Lam. 4. 8
2. Sickness, - Job 30. 30
3. Sorrow, - - Jer. 8. 21;
4. Want, - - Lam. 5. 10
5. Service, - Cant. 1. 5
6. Youth, - - Matt. 5. 36;
cf. Cant. 5. 11
7. Judgment, Isa. 1. 3;
Jude 13. S.E.H.

"Fruit Unto God."

Read John 15. 1-6; Song of Solomon 4. 12-16.

The production of "fruit unto God" is wholly dependent on the existence of spiritual life in the soul: there can be no fruit whatever without it. But even where that life exists, the fruit varies. There is—

- | | |
|--------------------------|------------------------------|
| 1. Fruit - - John 15. | 4. Thirtyfold - Matt. 13. 23 |
| 2. More fruit - John 15. | 5. Sixtyfold - Matt. 13. 23 |
| 3. Much fruit - John 15. | 6. Hundredfold Matt. 13. 23 |

G.M.T.

God and Satan Working.

Acts 5. 18-21.

SATAN'S WORK.—"Laid their hands on the Apostles, and put them in the common prison."

GOD'S WORK.—"The angel of the Lord"

1. "By night"
2. Removed hindrances, "Opened the prison doors."
3. Delivered: "Brought them forth."
4. Commanded: "Go, stand...speak...all the words of this life."

They obeyed—"They heard...entered...early...taught."

"Our God is able to deliver us."

W.H.K.

ISRAEL'S KING.

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, Revelation 15. 3; everlasting dominion, Daniel 7. 14.

DAVID is an apt type of our Lord Jesus Christ, especially in His rejection and exaltation.

Israel's Kinsman. "Behold we are thy bone and thy flesh" (v. 1). At Hebron the people acknowledged that David was one of themselves—their kinsman. In this he is a figure of our Kinsman Redeemer, the Lord Jesus. In order to redeem man from sin, the Son of God took upon Him the form of sinful flesh, and in His death on the Cross of Calvary He paid redemption's price.

Their Leader. "Thou leddest out" (v. 2). Saul had been the people's choice, but he had always looked after his own interest, not that of the people. On the other hand, David, the man of God's choice, had not spared himself even to the risking of his life for the good of the people. He had defeated their enemies and led them to victory. He was worthy to wear the crown. True type of our Lord Jesus Christ, who gave His life for us on the Cross, and yet by His death He gained the victory over sin and Satan.

Their Shepherd. "Thou shalt feed My people Israel, and thou shalt be a captain over Israel" (v. 2). Sheep need a shepherd and warriors need a captain. Like David, the Lord Jesus fulfils both offices. Thrice blessed are they who can say, "The Lord is *my* Shepherd." From such He will withhold no good thing. He is also the Captain of our salvation. He goes before, and always leads to victory. Such a Shepherd and Captain is worthy of our trust.

Their King. "David made a league with them, and they anointed him" (v. 3). It is beautiful to notice that it was David who made the league or covenant with the people. We think of the new covenant made by the Lord Jesus Christ for the sinner; and because that covenant rests, not upon us, but upon our Lord and His atoning work it is called the everlasting covenant. The people anointed David their king, and so should we give the Lord Jesus the highest place in our hearts and lives.

Illustration. "Now I would not part with my Saviour for ten thousand worlds." Thus spoke a girl who had trod the path of sin, but was now rejoicing in Christ. "Unto you therefore which believe, He is precious."

THE RETURN OF THE ARK.

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.

DURING the reign of Saul no mention is made of the Ark of the Lord. The Ark was the symbol of the Divine Presence. David wisely wanted to give the Lord His proper place (1 Sam. 7. 1).

The Neglected Ark. "David arose...to bring the ark" (v. 2). David recognised that unless God had His right place in the kingdom there could be no blessing. He therefore makes the capital of his kingdom the central place of worship for all tribes. The Ark was the meeting place of God with man on the ground of atonement (Exod. 25. 22). When God has the first and right place everything else falls into right order.

A Great Conference. "David gathered together all the chosen men of Israel, thirty thousand" (v. 1). David wished as many as possible to share in the blessing, and he gathered the chosen of Israel, and told them all that was in his heart. David's object was to exalt the Lord in the midst of his people (see 1 Chron. 13). The man or nation that exalts God in heart and life will be blessed indeed. The first thing for the unconverted to do is to throw down their arms of rebellion and take sides with the Lord Jesus (Acts 16. 31).

A Grievous Sin. "They set the ark of God on a new cart" (v. 3). This was contrary to the teaching of the law of God, with which David should have been well acquainted. God's Word had decreed that the Levites should *carry* the Ark (Num. 4. 15; 7. 9; 10. 21). Uzziah and his brother Ahio, who were driving the cart, further disregarded the Word of God by putting out their hand to steady the Ark. To disobey God and His Gospel brings punishment and death (1 Thess. 1. 8).

The Lord's Blessing. "David carried the Ark inside the house of Obed-edom" (v. 10). The Lord gave special blessing to the house of Obed-edom because he received the Ark. Blessing always attends the reception of the Lord Jesus into the heart or home (Luke 19. 9).

Illustration. An old Methodist preacher was accosted by a scoffer as he ascended a hill to the little chapel. "Well, John, I suppose you'll get half-a-crown for the sermon." "Nay, nay," replied John, "I get a whole crown by and by" (1 Peter 5. 4).

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 beautiful story of David's kindness to Mephibosheth is brimful of Gospel truth, and illustrates in a remarkable manner the loving kindness of God to the sinner.

The Kindness of God. "I may shew the kindness of God unto him" (v. 3). This is the first occurrence of the lovely expression in the Bible, "the kindness of God." David was firmly established as king on the throne of Israel, but he remembers his covenant with Jonathan, whom he loved with all his heart. He manifested this love to Mephibosheth, not because he deserved it, but simply and only for Jonathan's sake. A type of God's love for the sinner, who is loved and saved for the sake of the Lord Jesus Christ and His atoning work (Eph. 2. 8).

The Helpless Cripple. "Jonathan hath yet a son which is lame on both feet" (v. 3). Mephibosheth was not only worthless, he was helpless, and King David had not only to prepare the feast he had to send and fetch the cripple. This is a fitting illustration of the Scripture. "When we were yet without strength, in due time Christ died for the ungodly" (Rom. 5. 6).

The Humble Confession. "A dead dog" (v. 8). This was the right spirit in which to accept of David's grace. Mephibosheth acknowledged that he had no claim on the king's bounty, it was all of free unmerited grace. The great Apostle admitted he was the "chief of sinners," Peter acknowledged he was "a sinful man," and every Christian has to confess, "By the grace of God I am what I am" (Psa. 32. 5).

The Continued Grace. "Mephibosheth did eat continually at the king's table" (v. 13). David gave Mephibosheth his inheritance, and appointed a retinue of servants to serve him and supply his wants. Further, his residence was to be the king's palace at Jerusalem. This was true grace, which was to be *continued* to the cripple. The grace of God which saves the sinner is continued to him right on to eternity (Eph. 2. 7).

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."

FOLLOWING THE SAVIOUR.

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 lesson shows how one after another, attracted to the Saviour, recognise in Him the Messiah of Israel and the Saviour of men.

The Faithful Witness. "Behold the Lamb of God" (v. 36). John's testimony was not of himself, but of Another; he pointed to the Lamb of God as the Saviour. The result of this faithful witness was that two of John's own disciples left him and followed Jesus. The Gospel preacher and S.S. teacher must point sinners, young and old, away from everything and every one to the Lord alone.

The True Soul-winner. "Andrew findeth his own brother Simon" (v. 41). Following Jesus always precedes finding others. Conversion must come before service. Andrew followed Jesus and then he found his brother. Andrew's "find" was a big one. We do not read much about Andrew, but Peter became a mighty power for God. What an encouragement to the humblest soul-winner! Note the beautiful order of Andrew's work for the Saviour. He commenced in his own home, with his own brother and later their efforts doubtless resulted in Philip's conversion.

The Divine Revealer. "Whence knowest thou me?" (v. 48). The Lord knew all about both Peter and Nathanael and proved by His knowledge that He was more than Jesus of Nazareth—He was the Messiah of Israel and the Son of God. As the result of the Divine revelation, Nathanael's confession is beautiful: "Thou art the Son of God; Thou art the King of Israel" (v. 49).

The Joyful Hope. "Hereafter ye shall see Heaven open" (v. 51). This Messiah whose acquaintance they had just made was yet to be crowned with glory and honour; and believers will see it, and are presently looking forward to the fulfilment of that blessed hope. Only they who have seen in Jesus the Lamb of God dying for their sins will participate in the future glory of the Son of God.

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

TALES WORTH TELLING.

Better Than Being Afraid.—Two Christian women were talking together. One said to the other, "I have got a very comforting text which helps me much: 'What time I am afraid, I will trust in Thee' (Psa. 56. 3)." The other replied, "I have got a better text than that: 'I will trust, and not be afraid' (Isa. 12. 2)."

Transpose the Feathers.—A young divine, after delivering a sermon, asked the Master of Balliol what he thought of it, and got this reply: "If you would pluck a few of the feathers out of the wings of your imagination and put them in the tail of your judgment you would make better sermons." "So we preach, so ye believed" (1 Cor. 15. 11). Acts 7 and Acts 26 are model sermons.

"Very Like Adam."—Dr. Muir, a venerable Glasgow minister, was once visiting when a lady proudly introduced her little boy, and inquired: "Who do you think he is like, doctor?" Quaintly and quietly he replied: "Very like Adam." Passing by family relationships, he got to the fountain head. "As we have borne the image of the earthly" (1 Cor. 15. 49).

Something to Take.—In one of his large meetings, whilst D. L. Moody was explaining the freeness of Salvation, a man jumped to his feet, and oblivious to his surroundings, exclaimed: "Oh, it is beautiful; I always thought I had something to do, but now I see I have something TO TAKE." "The free gift of God is eternal life" (Rom. 6. 23, R.V.). "Let him take" (Rev. 22. 17).

Play-actors' Books.—Dr. W. M. Taylor, of New York, tells how his father, finding him in the early hours of the morning reading plays, exclaimed: "My man, if you are going to preach Christ's Gospel you had better be doing something else at this time of the morning than reading a play-actor's book." "Study to show thyself approved unto God" (2 Tim. 2. 15).

A Duty on Religion.—It was remarked to an American Bishop that the Americans returning from the Coronation of George V. would bring home with them all sorts of new fashions, ideas, and probably new religions. A suggestion was added that an import duty should be imposed on these new religions. "Ah," said the Bishop, "the pity is, these new religions don't carry any duties with them." "Pure religion and undefiled before God is to visit" (James 1. 27).

HANDFULS OF HELP.

The Children's Corner.

"OH HOW HE LOVES."

1. He loves with an everlasting love, - - Jer. 31. 3
2. He loves children, for He blessed them,
Mark 10. 14; Matt. 19. 14; Luke 18. 15, 16
3. He loves the sick, for He healed them, Matt. 20. 30-34
4. He loves the sorrowing, for He comforteth
them, - - - Luke 7. 13-15; John 11. 23, 34-36
5. He loves the weary, for He gives them rest, Psalms 23. 2
6. He loves sinners, for He died for them,
Rom. 5. 8; Luke 23. 33; John 10. 15; 15. 13
7. He loves those that love Him (Prov. 8. 17),
and He is preparing a place for them that
they may be with Him for ever, John 14. 1-3; 17. 24
8. We love Him, because He first loved us, - 1 John 4. 19

He Whom God Hath Sent.

(John 3. 34; Isaiah 41. 28; 42. 1-7.)

I. HIS MISSION.

1. To bring salvation,
Isa. 49. 6; Luke 2. 10-14; John 3. 16, 17; Isa. 1. 61-3
2. To deliver from the power of the grave,
Isa. 25. 6-8; Hos. 13. 14; John 6. 40
3. To restore all things to Himself,
1 Cor. 15. 24-28; Phil. 3. 21; Isa. 45. 23

II. HIS TESTIMONY.

1. I came to do the will of Him that sent Me, John 6. 38, 39
(a) I lay down My life, - - - - John 10. 15, 18
(b) And take it again, - - - John 10. 17; Mark 9. 31
2. I go away (John 14. 3) unto My Father
(John 16. 16; 20. 17); but I will see you
again (John 16. 22; Acts 1. 11), that ye
may be with Me, - - - - John 14. 3

III. AS THE RESULT OF HIS MISSION.

- That blessed hope, - - - - Titus 2. 13
- (a) Yet a little while (John 16. 19), He
will come (Heb. 10. 37); and they
that look for Him (Heb. 9. 28)
 - (b) Shall be caught up to meet Him, - 1 Thes 4. 17
 - (c) Shall see Him as He is, - - - 1 John 3. 2
 - (d) Shall behold His glory, - - - John 17. 24
 - (e) Shall be with Him for ever, - - 1 Thes. 4. 17