

The Believer's Pathway



DANIEL CRAWFORD, F.R.G.S., Author of "Thinking Black."

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DAN CRAWFORD, OF CENTRAL AFRICA.

WHEN the remains of the devoted Missionary and African Pioneer, DAVID LIVINGSTONE, were being conveyed to a fitting resting place in Westminster Abbey, a poor drink-sodden mortal, fresh out of prison that morning, stood in the midst of the crowds and dropped a copious stream of tears. Asked for an explanation, he told how David and he had been boys together in the little Blantyre village, how David had taken the *good* way, and he the *bad* way; one now to be honoured by the nation, the other, without honour, home, or hope, to face a drunkard's grave and a dark eternity.

Yet other youths from Scotia's hills were to imbibe the spirit of Livingstone and follow in his train. Chief amongst them, FREDERICK STANLEY ARNOT, to pioneer into the heart of Africa, spy out the land, and point the way for others to enter in. DANIEL CRAWFORD to "bore in," reach many untouched parts, and "live in" for twenty-two years without a break—truly a record in missionary residency.

The account of the labours of the former in "GARENGANZE"* aroused much interest when issued twenty-four years ago. The labours of the latter have just been issued under the title of "THINKING BLACK;† or, twenty-two years without a break in the long grass of Central Africa." Hence the aptness of presenting our readers with a photo and brief record of one who, like the volume which he has given us—which being at times geographical, etymological, philosophical, and evangelical—can truly be described as UNIQUE.

DAN CRAWFORD was born in Gourock, a popular seaside resort overlooking the Firth of Clyde. When quite a youth, after being in sore distress of soul for a fortnight, he found his way into a little Gospel hall where a working man told out the simple story of a Saviour's love. After being dealt with for nearly an hour, one brother drew a thick black line between the door and the anxious soul. Rising, he said, "Dan, you won't step over that line until you have trusted Christ." In relating his conversion, Mr. Crawford concluded, "At twenty minutes past ten o'clock, by grace I crossed the line. 'The light of the glorious Gospel' shone in, and that hour I began to *live*. O happy hour!" At once he began to

*"Garenganze: Seven Years Pioneer Missionary Work in Central Africa." By F. S. Arnot. 1s., post free.

† "Thinking Black: Twenty-two years without a break in the long grass of Central Africa." By D. Crawford. 7s. 6d. The two for \$2 (8s.), post paid to any part from Pickering & Inglis, Glasgow.

Twenty-two Years without a break in Central Africa.

make known "Whose I am, and Whom I serve" (Acts 27. 23), and to manifest the apostolic spirit, so strongly marked during these twenty-three years of "not boasting in another man's line of things made ready to hand," but rather reaching forth into "the regions beyond" (2 Cor. 10. 15, 16).

After being heartily commended to God by brethren in Glasgow, Bath, London, and other centres, a party of twelve set forth for Central Africa, reaching BENGUELLA on the West Coast in 1889. Landing on African soil, the first surprise was to find that the name Africa was entirely unknown to the negro, being a mere name stuck on to the black continent by outsiders; the next—"No delirium of speed here," fifteen miles per day from camp to camp being the average; the next—that Africa for thousands of miles was devoid of roads, "goat walks" being the real idea of the serpentine paths.

Often this trail is overgrown with thick grass, sometimes thirteen feet high. This deluged with dew is a difficult problem to face in the morning. The natives get the youngsters to go ahead and dry off the clammy dew on their bodies—"human brooms" they are called. On the way to Bihe, the then familiar slave caravan was met. One such "took nearly three hours to march past, a horde of eight hundred souls, all doomed to exile for life." One bought for a sixpence, others for sixteen pence, an old waterproof, a small bag of corn, and such-like. Inquiring from one of the dealers as to the mortality, he bluntly replied, "We are lucky if we get six out of every ten alive to Bihe, if unlucky, perhaps only three out of ten."

Two hundred miles inland, BIHE was reached. After serving a brief African apprenticeship here, the "boring in" to the interior commenced, with its many thrilling experiences. GARENGANZE, about 1000 miles inland from Benguella, being reached, thirty-two months after leaving Britain. (This distance is likely, at no far-off date, to be covered by rail in three days.)

The great chief Mushidi was then in power. His rise to power, his kingly rule, his five hundred wives, his sickening beer drunks, his butchery of myriads of natives, with other atrocities, his rejection of the "good news," and his tragic death, make one of the darkest pages in African history. After the fall of Mushidi, the missionaries broke away East to the far flowing Lufira.

Dan Crawford, of Central Africa.

A mission town was formed at LUANZA, built on the cliff overhanging Lake Mweru, or "the Great White Lake." Here, for twenty years, a persistent effort has been made, not only to draw natives together and teach them the Gospel, but to carry the "good news" to the uttermost parts of Central Africa.

Much as we should have liked to have touched upon some of the interesting portions of "Thinking Black," the (1) "nigger killer" distilleries of Bihe; (2) the runaway slaves and the rubber trade; (3) the African law of twin-dom; (4) the scalding to death of a lion by a salt-pan woman watcher; (5) the following of a mirage in the desert; (6) the "wipe-out" of a whole town; (7) the black Suffragettes; (8) the sad tales of human sacrifices; (9) the eating of their canoes by lions; (10) the sight of a cavalcade of elephants—"£10,000 of ivory on the move;" (11) the finding of a "patch of pumpkins" hundreds of miles from the dwellings of men; (12) the wild woman of the woods; (13) the discovery of Lake Musengeshi, only thirty years' old; (14) the visit of the present King Albert of Belgium; and a hundred other varied themes.

Yet we must mention what, to us, is the most interesting portion of the book—The

Trophies of Grace from African Heathendom.

Here are seven specimen cases: (1) The first soul granted to Mr. Crawford on African soil was a wild man of blood who had been executioner in the old days. SMISH was his name. He came out of the grass as we were leaving the Bunkeya charnel house, and undertook to show me the way to camp. Right away, on the road, I paid him back in kind, and showed the lost executioner the way to be saved. He got on "the way," became an honest "elder," and won two other elders for the Master. Receiving his home-call some years after, his last words were, "Father, my journey is done; I come." (2) Among the poisoned arrow hunters of the Kundulungu glens I sent the old shout of salvation, wondering if after many days the blessing would come. Fourteen long years after, down to Lufira flats, comes a man from these very hills with a long string, knotted into more than thirty knots, each knot representing a man or woman who had professed conversion to Christ. Upon examination they were found to be genuine, and in later years some of these converts made

Twenty-two Years without a break in Central Africa.

the best evangelists. (3) Passing along the edge of a field he gave the Message to A MAN toiling at the hard soil, only to receive the gruff reply, "A hard God has hardened the soil by denying rain." Ten years after he saw the same man in the same field. "Truly soft," replies he to the inquiry as to the soil, "for the God who softens the soil has softened my heart." Inquiry proves that he is saved, and knows it. (4) Redeeming A MOTHER, who five times had sold herself into slavery, because her little boy, who changed bondmasters, was a slave, and she did not want to be parted from him. The boy was one of the earliest and best converts in Lake Mweru. The year 1905 was termed "Mwaka wa Lusa," or "the year of love." At Koni, Johnstone Falls, and Luanza it was the same. The Gospel, long stored up, burst forth. Here are two typical cases. (5) B——, A NOTORIOUS THIEF who had been in the Belgian chain more than once. But what the Congo law could not do God did in power. The hammer of the Word broke the hard heart of the thief, and he was turned "from the power of Satan unto God." (6) K——, ONE OF THE OLD CUT-THROATS of Mushidi's time, now chief on the Bukongolo Range, often came down from the hills to attend the meetings. "Believe," said he, in giving his testimony, "no, I wore out two Gospel balls in Christ-rejection." The third ball up, he heard, believed, and was saved. Like a living tree in a timber yard, he grew nobly, till now a band of Christians gather in a schoolhouse which he has built for his people. (7) An elephant hunter gets soundly converted. God claims His witness far afield. Away beyond the edge of cultivation he follows up the spoor of the elephants, comes across a long-lost village, lets his elephants escape, and stays with these scared-of-eye natives to make known the unsearchable riches of Christ. Not once, but many times has this occurred with this "mighty hunter before the Lord," for his profession is elephants, but his confession is Christ. Praise God for such Central African Trophies.

After three and twenty years, along with his wife who had nobly helped most of these years, Mr. Crawford returned to Britain for a well-deserved furlough. "Yet," as he writes, "all the while one's heart is up past the Lufira, up past the Range, away up to one's 'ain countrie,'" to which country they hope to return at no distant date. Well might praise and prayer abound for all such workers pioneering so bravely, and plodding so patiently in the "Long-grass" Land. HYP.

VIRTUE.

TWICE used in 2 Peter 1st chapter—in verse 3, meaning “excellency;” in verse 5, “courage.” Literally, steadfastness before God; boldness before men.

Courage (2 Peter 1. 1-9). “Fight the good fight of faith” (1 Tim. 6. 21). Christian living requires conflict, and conflict demands courage. Courage, the result of trust in God (1 John 4. 17); of assurance that we are in the place of obedience to His will; of confidence that He will not fail nor forsake us” (Heb. 13. 5). Whether for an inheritance like Canaan under Joshua (Joshua 6), or a patch of lentils at the hands of Shammah (2 Sam. 23. 11), or the enjoyment of the spiritual blessings of the new covenant (Eph. 6. 10), courage is essential to victory and success.

Example (2 Peter 1. 10-21) “Show forth the virtues of Him who hath called you” (1 Peter 1. 21). Gentleness and love are not inconsistent with courage. The boldness of faith is not to be confused with the boasting of pride or the braggart talk of unbelief. Courage in its true sense means the manifestation of God’s character before men. Fault with Daniel could only be found in things pertaining to the law of his God (Dan. 6. 5). The blamelessness of his life was the secret of his boldness in the day of trial. Without the breastplate of righteousness, courage is only empty boasting.

Dependence (2 Peter 3. 1-9). “Come boldly unto the throne of grace” (Heb. 4. 16). Power with man is the result of power with God. The counterpart of courage is conscious weakness. If we would manifest virtue before the world, there must be holy living before God in the secret sanctuary. Boldness of approach is only possible where there is the full acknowledgment of our weakness, and the frank confession of our sin. Faith becomes presumption when we fail to take the place of obedience to His will and dependence on His grace. Jacob’s power with God was the resolute clinging in helplessness when the power to struggle was gone (Gen. 33. 26).

Triumph (2 Peter 3. 10-18). “God, which always causeth us to triumph” (2 Cor. 2. 14). Like his Master, the apostle put the glory of God higher than his own personal interests. To Paul to be led as a captive in the triumph of God’s grace and power was the greatest victory. A spectacle to man he might be, the loss of all things suffer, Asia might turn against him, brethren prove false and unfaithful, persecution, bonds, and imprisonment await him, but none of these things moved him; in all he was more than conqueror (Rom. 8. 37). God always causeth us to triumph through Christ Jesus. J. H.

THE PATHWAY FOR 1913

Will contain the usual Brief Records, Eyegate Lessons, Gospel and Concise Course, Study Notes, Subjects for Speakers and Students. Also Topics for To-day, Papers by the Founder, Acts and Facts relating to Remarkable Persons, &c.

THIS NUMBER being Special on account of the issue of "Thinking Black" and the Double Set of Lessons, causes us to hold over some of above till next issue.

THOMAS YOUNG, of New York. A brief Record with Photo of our esteemed brother is ready, and will appear in next issue.

THE BIBLE SEARCHING ALMANAC pictured on page 19, with its Fifty Prizes for Searchings, Paintings, &c., for Scholars, Teachers, Superintendents, and all, is finding an increased welcome.

BIBLE STUDY CIRCLE. Those who want to get a thorough grasp of the Epistle to the Galatians should follow the Study Circle, conducted monthly in *The Witness*, by C. F. Hogg and W. E. Vine, M.A. Some Senior Classes in Schools, and Bible Reading Meetings follow the portions week by week.

THOUGHTFUL READERS have appreciated "The Knowledge of God," by Dr. A. T. Schofield (Volume 18 of Every Christian's Library); "Endless Being; or, Man Made for Eternity," by J. L. Barlow, is latest volume; "The Gospel and Its Ministry," by Sir Robert Anderson; and "The Four Gospels," by Andrew Jukes will be ready shortly. 1/3 per volume; or Seven Volumes for 1913 for 8/. Complete list, post free.

Gospel Scheme of Lessons.

Salvation Studies from Earth's Earliest Stories

WITH LESSONS FROM THE LIFE OF OUR LORD.

Lesson 1
Jan. 5

THE FIRST MAN.

READ Genesis 1. 26; 2. 3. LEARN Eccles. 12. 1. HINTS, New Creation, 2 Cor. 5. 17; renewed image, Col. 1. 15; renewed dominion, Psalm 8. 6.

IN the first chapter of Genesis we have an account of creation. "God *created* the heaven and the earth" (verse 1). Man is very clever and can make wonderful things, but only God can create. He brought something into existence that was not in being before. Man was the crown of creation, and was invested by God with authority over His earth. The great Creator and His wonderful creature is our theme now.

THE GREAT CREATOR. "In the beginning God" (verse 1). The Hebrew title "Elohim," a plural word is used thirty-two times, and implies that the three persons in the Trinity had to do with creation—the Father (Acts 17. 24), Son (John 1. 3; Col. 1. 16), and Holy Spirit (Job 26. 13). In redemption the three persons of the Godhead are seen to be in active fellowship.

CREATION'S CROWNING ACT. "Let us make MAN in Our image after Our likeness" (verse 26). Man's *material* body was made out of the earth; his *spiritual* nature was imparted by the Spirit of God (Gen. 2. 7). "Image" represents personality, and "likeness" represents character. As the "image" of God, Adam foreshadowed the incarnation of God's Son (Heb. 1. 3), as the likeness of God he exhibited the moral qualities of his Creator (John 14. 9).

THE GREATNESS OF THE WORK. The psalmist said, "I am fearfully and wonderfully made" (Psalm 139. 14). It is computed there are ten million nerves in a human body, twenty thousand square inches of air cells in the lungs, and thirty million pores on the skin of a well developed human body. Think of the quickness of thought, sight, hearing, and feeling, and of the storehouse of memory, besides countless other faculties, and the making even of the body magnifies the power and wisdom of the Creator. Surely our God is a great God.

The First Man.

GOD'S PURPOSE IN MAN. "Let them have dominion" (verse 26). God's purpose in the creation of man was to make him head over all things. Wherever man gets power, however, he abuses it. We have examples of this in Adam, Noah, and Nebuchadnezzar, all of whom abused the authority given them by God. "Now we see not yet all things put under man" is the testimony of God's Word (Heb. 2. 8). We see to-day men and women the victims of besetting sins. Instead of being rulers they are slaves. In the new creation we will see the Second Adam on the throne; for He is worthy to reign (Heb. 2. 9).

EVE IN GOD'S PURPOSE. "God created man . . . male and female created He them" (verse 27). Although not yet formed, Eve was included in God's purpose. In the purpose of God Eve was made with Adam. Eve is doubtless a type of the bride of Christ which was chosen in Christ before the foundation of the world (Eph. 1. 4). It was in Adam's deep sleep that Eve was born. Surely we have here an indication of the origin of the bride of Christ—born in His deep humiliation and death (Eph. 5. 32).

GOD'S PERFECT REST. "God rested on the seventh day" (verse 2). The first day of Adam's life was a day of rest; he stepped into a finished work and a furnished world. All done by God, all given by God—such is salvation; it is a finished work (John 19. 30), and the rest is the gift of Jesus to all comers (Matt. 11. 28).

Lesson 2
Jan. 12

MAN'S PORTION IN EDEN.

READ Gen. 2. 8-25. LEARN 1 Cor. 2. 9. HINTS, Better home, John 14. 2; eternal, 2 Cor. 5. 1; happy and pure, Rev. 21. 4-27.

WE have seen creation finished, man made and introduced into God's rest; we have now to consider Adam in possession of the place, privileges, work, and responsibility in the scene into which he has been brought—the home now his by God's gracious gift.

A PERFECT MAN. All God's works are perfect, and so was man when he came from the hand of God. He had a sound mind in a perfect body; in every faculty free from taint of sin, or burden of weakness. This condition, alas, has been marred by sin, yet through Christ's redeeming work we are looking for restoration of perfect bodies (Phil. 3. 21; 1 John 3. 2; Rev. 21. 4).

A PERFECT PLACE. "The Lord God planted a garden; . . . and there He put the man" (verse 8). A perfect God puts His creature man into a perfect place—a garden filled with fruit that was pleasant to the sight, and good for food. There are things to-day pleasant to the sight that are not good. But sin at this time had not entered to blight God's fair creation. It is comforting to know that Jesus is preparing a still better place for His people (John 14. 2), where there will be no more sin, and consequently no more sorrow.

A PLENTIFUL BLESSING. "A river went out of Eden to water the garden" (verse 10). After watering the garden the river parted into four heads. The river of God's grace flows to-day in every direction, and is for every kindred, tongue, people, and nation (Rev. 5. 9). The mercy of the Lord is so wide and deep that it can save the vilest sinner outside of hell.

A PLEASANT OCCUPATION. The Lord put Adam into the garden to dress it and to keep it (verse 15). Adam's life was not to be one of idleness; but of service. God was the first great Worker (Psa. 104. 24). The Lord Jesus was the perfect Workman (John 5. 17), and His people are saved to serve. True happiness is found in giving to and

Man's Portion in Eden.

serving others, and God's purpose in giving Adam the pleasing occupation of keeping a garden in which there were no weeds was to make him truly happy.

A FIT PARTNER. "I will make him an help meet" (verse 18). Eve of like nature was formed to share the man's glories—a fair and loving and loved one, subject to her lord, and the object of his truest love—a happy pair, in happy surroundings. "Note that woman was taken out of man: not out of his head to top him, nor out of his feet to be trampled under foot, but out of his side to be equal to him, under his arm to be protected, and near his heart to be beloved." The woman is a well known type of the Church (2 Cor. 11. 2; Eph. 5. 23).

A SINGLE RESTRICTION. "Of the tree of the knowledge of good and evil, thou shalt not eat" (verse 17). While he was lord, he was also a subject—to his Creator he owed grateful obedience. Obedience can only be known or learned in trial (Heb. 5. 8), and the tree of good and evil was the test. It falls to a future lesson to show how in the midst of all this great goodness of God man failed and fell.


Lesson 3
Jan. 19

MAN'S FALL AND GOD'S PROMISE.

READ Genesis 3. 1-15. LEARN Romans 5. 19. HINTS, Result, Romans 5. 12; remedy, 1 John 1. 9; restoration, Hebrews 9. 28.

MAN'S happy condition did not continue long. God puts him under a test of obedience, and Satan, taking advantage of the occasion, uses the serpent to beguile Eve. Adam follows her example, and disaster and death ensue.

THE EVIL ONE. "The serpent was more subtle than any beast of the field" (verse 1). Satan, the adversary, is called by many names in Scripture: a "liar" and a "murderer" (John 8. 44); a "roaring lion" (1 Peter 5. 8); a "beguiler" (2 Cor. 11. 3); and sometimes appearing as an "angel of light" (2 Cor. 11. 14). Thus Satan uses the serpent, the most subtle (a form of wisdom) of created animals. Debased wisdom is a great agency for evil, and is constantly used by Satan to ruin the souls of men.

THE PERSON TEMPTED. "He said unto the woman" (verse 1). Satan very skilfully attacks the weaker of the two, and evidently, apart from Adam. Satan always attacks the weakest part, as Amalek did (Deut. 25. 17, 19). Eve should not have listened to nor reasoned with the serpent without the aid of Adam. Like Eve we are also sure to fall a victim to the wiles of the enemy unless we call in the aid of the Second Adam, the Lord Jesus. With Him on our side, however, we will be "more than conquerors" (Rom. 8. 37). • 

THE DOWNWARD PATH. The temptation was from without, as there was no evil principle within (Matt. 4. 3). Eve listened, then looked, then desired; through ear and eye Satan reached the heart. Satan is using eargate and eyegate to-day to reach the minds and hearts of men to bring about their ruin.

THE SERPENT'S LIE. "Ye shall not surely die" (verse 4). Satan's purpose was to shake Eve's confidence in the goodness of God. Satan said, "God doth know," insinuating that God had kept from them that which would benefit them. "Your eyes shall be opened." and ye shall as gods know "good and evil." True, terribly true; their eyes were "opened" (verse 7), and they "knew"—good they had known, now it is good and evil.

THE SINFUL ACT. "She took of the fruit, . . . and gave also to her husband" (verse 6). Listening, the ear captured; looking, the eye

Man's Fall and God's Promise.

ensnared; loving, the heart yielded; and taking, the hand engaged, "She gave;" not alone do we sin, it affects others.

THE AWFUL PENALTY. Sin entered (Rom. 5. 12), and death by sin came into the world. Man came to have a guilty conscience and a dying body, was separated from God, driven out into a cursed earth, bearing thorns and briars, to sweat and toil and groan and die. One bright star of hope is displayed, "the Seed of the woman"—He shall crush the enemy; He shall conquer and redeem."

Lesson 4
Jan. 26

JESUS, THE PROMISED DELIVERER.

READ Luke 2. 8-32. LEARN Isaiah 9. 6. HINTS, Fulfilled promise, Gal. 4. 4; purpose, Hebrews 2. 14; final victory, Rev. 20. 10.

IN the garden of Eden immediately after the fall, God, in pronouncing the serpent's doom, said, "The Seed of the woman, it shall bruise thy head" (Gen. 3. 15). This is usually called a promise—properly speaking, it is not so, but a prediction of God's purpose that this should be the case. Our lesson purposes to view the happy advent on earth of this One so long before spoken of.

THE LOWLY SHEPHERDS. "There were in the same country shepherds . . . keeping watch over their flock" (verse 8). Lowly men at lowly work are selected as the first to hear the glad news of the advent (James 2. 5). God thus sets aside man's way of thinking and doing. It was night time, dark and chill, when the light of heaven shone on the shepherds—typical of the shining of the light of Jesus on the darkness of the world (John 1. 5).

THE GLORY OF THE LORD. "The glory of the Lord shone round about them" (verse 9). A bright scene that was: a heavenly visitor with heavenly glory parallel to the heavenly (veiled) Visitor in the manger, with heavenly glory veiled in babe-form. The shepherds were sore afraid of the Master's servants. When they saw the Master Himself they did not need to fear.

THE ANGEL'S MESSAGE. "I bring to you, to all people, good tidings of great joy" (verse 10). First to themselves personally, but not to them only, nor to a favoured class only, but to all people, as broad as John 3. 16, "God so loved the world." That good tidings is a Saviour born, a Christ come, a Lord arrived. A Saviour to save by sin-bearing on the Cross, a Messiah to bless by bringing God and man into harmony and peace, a Lord to reign over and protect His own.

THE HEAVENLY SONG. "There was with the angel a multitude of the heavenly host praising God" (verse 13). Heaven was astir that night; a multitude of the heavenly host gave expression to celestial joy in beautiful words of glorious meaning. In the highest heavens God's glory is being wrought out by the lowly birth of Jesus; on earth, dark and sin-stained, peace and good will to men come and manifested.

THE EARTHLY LIGHT AND WONDER. "Let us now go," said the shepherds, "even unto Bethlehem, and see this thing which is come to pass" (verse 15). Promptly and believingly they went, and were rewarded. There in the manger lay the Babe, and concerning Him they told the message they had received, causing all who heard to wonder, and they themselves, full of praise, giving glory to God that they had heard wondrous things about Jesus and had seen Him for themselves. If it was so marvellous to see God's Son in a manger, how much more wonderful to see him on a cross between two thieves.

Jesus, the Promised Deliverer.

THE WAITING SAINT. "Lord, now lettest Thou Thy servant depart in peace . . . mine eyes have seen Thy salvation" (verses 29 and 30). Simeon had waited long for the consolation of Israel, but on seeing the Saviour he was satisfied. Such is the case with all who accept Christ. He not only saves, He satisfies. In Christ we receive every blessing that God can bestow.

Lesson 5
Feb. 2

TWO REPRESENTATIVE MEN.

READ Gen. 4. 1-15. LEARN Heb. 11. 4. HINTS, Acceptable sacrifices, Heb. 10. 12, Eph. 5. 2, Heb. 13. 15; necessary, Heb. 9. 22.

OUR lesson deals with the first family on earth, comprising father and mother and two boys named Cain and Abel. These boys are representative, inasmuch as the whole human family are following in the way of either one or the other. There are those who to-day are following in the way of Cain, the end of which is death (Jude 11), and there are those who in their approach to God adopt the way of Abel, the end of which is life.

THE TWO LADS. Cain and Abel were the children of fallen parents; the one had no advantage over the other. They listened to the same parental instruction. Doubtless many a time Adam and Eve rehearsed the story of the fall and advised the boys that the only way into God's presence was by sacrifice. Although the New Testament was not written, the truth would be told them that "without the shedding of blood there was no remission."

THE REJECTED OFFERING. "Cain brought of the fruit of the ground an offering unto the Lord" (verse 3). It was the fruit of the ground which had been cursed for sin, and was a sample of his own work as a tiller of the ground. There was no acknowledgment of sin in Cain's fruit; there was no owning of the death penalty, consequently not only the offering was wrong, but the heart of the offerer was presumptuous, unbelieving, rebellious. This is the way of Cain (Jude 11).

THE ACCEPTED OFFERING. "Abel brought of the firstlings of his flock and of the fat thereof" (verse 4). Abel's was a sin offering. The slain Lamb on the altar plainly indicates the sinner's need and how it can be met in Christ's death, and it also shows God's just requirements and how they are met in Christ's death—God and man have met in perfect agreement. God manifested His appreciation probably in the fire from heaven consuming the sacrifice.

CAIN'S FOOLISH ANGER. "Cain was very wroth, and his countenance fell" (verse 5). How wickedly foolish was Cain's anger at Abel, who had done him no wrong. How gracious of God to reason with Cain at that time, and when he was in that angry mood (Luke 15. 28). Even then Cain was told that a sin-offering lay at the door. Had Cain obeyed God's voice, and offered the sin-offering, he would have been accepted as Abel was.

THE FIRST MARTYR. "Cain rose up against Abel, . . . and slew him" (verse 8). How startling! The first man to die was a martyr. The first death a murder; and that murder by a religious man, and because his own way and will were rejected by God. It was religious men who crucified the Lord Jesus because their ways and wills were reprov'd by Him.

THE MURDERER AND HIS CURSE. "And now art thou cursed from the earth" (verse 11). A double curse was Cain's. Adam had an earth cursed, but Cain had that earth cursing him, and on that

Two Representative Men.

earth he was ever to be a fugitive and a vagabond—perpetual disgrace and reproach, and perpetual disquietude. An awful end to one who was so near to salvation on that day when he went with Abel to present his offering to God.

ILLUSTRATION. In Texas an old Indian chief came to a ticket office and presented some beads in payment for a railway ticket. When the agent refused him the ticket he was very angry and said, "I am the richest man in my tribe and cannot buy a ticket on your railway." He was rich at home, but very poor when he came to civilisation. Good works, tears, prayers are all, like Cain's offering, of no worth in the eye of God. The blood of the Lamb is the only thing of value at heaven's bank.

Lesson 6
Feb. 9

MAN'S SIN AND GOD'S JUDGMENT.

READ Gen. 6. 5-22. LEARN Isaiah 52. 10. HINTS, Salvation prepared, Luke 2. 30, 31; salvation proclaimed, Acts 13. 38; salvation missed, Matt. 24. 37-39.

SOMETHING like 15,000 years have elapsed since our last lesson. Genesis 4 covers that period, and clearly the world in those days was the same as in ours; instead of getting better it waxed worse and worse. Our lesson treats of God's dealings with the world in judgment and with Noah in grace.

THE EARTH'S CORRUPTION. "God saw that the wickedness of man was great" (verse 5). Like the spreading of the thistle, sin had so increased since Cain's day that God could not bear to look upon the earth. Where at first there had been nothing evil, now, through the wickedness of man, there was nothing good. Sin, like leprosy, is small in its beginning, spreading in its tendency, and fatal in its consequences. "Sin, when it is finished, bringeth forth death" (James 1. 15).

THE SINNER'S JUDGMENT. "The Lord said, I will destroy man whom I have created" (verse 7). Judgment always follows sin. "The wages of sin is death" (Rom. 6. 23). It has been said that punishment is the recoil of crime; and the strength of the backstroke is in proportion to the original blow. It is quite evident from verse 3 that God had endeavoured by His Spirit to cause men to turn from the evil of their ways, but resisting the strivings of the Spirit their wickedness increased. There was no course open for God but to cleanse the earth by judgment. They who resist the Spirit to-day will likewise perish.

THE MAN OF GOD. "Noah found grace in the eyes of the Lord" (verse 8). Noah was found in that dark and evil day "walking with God," and with his family in the same line. With this man God could deal, revealing His will and purpose, and with him also God could establish His covenant (verse 18) of life and blessing. Jesus Christ is God's Man now, Head of the new creation, and Mediator of the new covenant.

THE SALVATION OF GOD. "Make thee an ark of gopher wood" (verse 14). It is true "the end of all flesh had come" (verse 13), yet God has a way of escape. Noah is commanded to build an ark according to the divine plan. Perfectly fitted to do its work in the best and only way; with its convenient entrance, its "nests" or rooms, its covering and lining of "pitch" (to cover or make atonement) (Gen. 6. 14; Isaiah 43. 3), and its window in the roof (to look up). Likewise in every detail are our safety and comfort in Christ provided for (1 Cor. 1. 30).

THE OPEN DOOR. All that came to the ark found an open door—a place for the smallest as well as for the greatest. Over the door of

Man's Sin and God's Judgment.

God's saving ark is written: "Him that cometh unto Me, I will in no wise cast out" (John 6. 37). "By Me if any man enter in, he shall be saved" (John 10. 9).

THE DIVINE SUSTENANCE. "Take thou unto thee of all food . . . for thee and for them" (verse 21). A very important part of salvation is the preservation of the life that is saved. This was Noah's work as much as the building of the ark. Provision has been made for all that pertains to life in Christ, and that provision is in His Word (2 Peter 1. 3).

Lesson 7
Feb. 16

SAFE FROM JUDGMENT.

READ Gen. 7. 1-10. LEARN Romans 8. 1. HINTS, In judgment, Psalm 69. 1, 2; preserved, Isaiah 43. 2; beyond, Romans 6. 9.

IN our last lesson we saw God's hatred of sin on the one hand, and His manner of saving a remnant of His fallen creation on the other. We have now to see how this remnant was brought through the death-judgment scene into sunshine and rest beyond it.

GOD'S BLESSED INVITATION. "Come thou and all thy house into the ark" (verse 1). Noah's obedience resulted in a finished ark, ready to shelter all who came. All things being ready (Luke 14. 17), the blessed invitation is sent forth. Simple and sweet is the little word, "Come." The child at its mother's knee knows its meaning. The Lord's message to weary sinners to-day is, "Come unto Me, . . . and I will give you rest" (Matt. 11. 28).

SALVATION'S RIGHTEOUS GROUND. "Thee have I seen righteous" (verse 1). It is worthy of notice that righteousness is the ground of salvation. Jesus Christ by His death and resurrection so thoroughly satisfied every claim of divine holiness that God now can justify sinners in a manner consistent with His righteous character (Rom. 4. 25; 5. 1).

NOAH'S WILLING ACCEPTANCE. "Noah did according unto all that the Lord commanded him" (verse 5). It was not sufficient for Noah to build the ark, and God to invite him inside; he must enter the ark if he is to be saved from impending judgment.

THE SHUT DOOR. "The Lord shut him in" (verse 16). Shut in by God, Noah and his family were perfectly safe. So is the believer in Christ Jesus, for him there is no judgment (Rom. 8. 1). Every door has two sides—the inside and the outside. The shutting of that door by God fixed the salvation of Noah and all with him; it also fixed the doom of all not with him (see Matt. 25. 10; Luke 13. 25; 16. 26).

THE ARK'S SECURITY. Outside was judgment and death, but all in the ark were equally safe. It was not a matter of size, age, or character; inside were safety, comfort, and provision for all their needs—not one was lost (John 17. 12).

GOD'S GRACIOUS REMEMBRANCE. "God remembered" (chap. 8. 1). God forgets our sins, for they are put away by the sacrifice of His Son, but He remembers His people. It is blessed to be where we cannot be touched by judgment, and cannot be forgotten by God (Isa. 49. 15).

HIS PEOPLE'S HOPE. The inmates of the ark would be "looking" for the "end" of their salvation (1 Peter 2. 9) in their exit into the new earth—the old having been destroyed. We read of the repeated inquiries by raven and dove, until the Word of God came to "go forth," and the whole company stepped on the purified earth beyond death and judgment—saved and free.

Subjects for Sunday.

Lesson 8
Feb. 23

JESUS, THE VICTORIOUS SAVIOUR.

READ Luke 4. 1-13. LEARN 1 John 3. 8. HINTS, Victory promised, Gen. 3. 15, Romans 16. 20; victory fulfilled, Hebrews 2. 14, Rev. 20. 10.

BEFORE entering on His public ministry, the Lord Jesus is tested by the devil in the wilderness. He came out of the temptation a Victor. He gained the victory through His perfect trust in His God, and His perfect submission to His Father's will. The temptation of our Lord is the subject of our present lesson.

THE SPIRIT'S LEADING. Jesus was *led* by the Spirit into the wilderness (verse 1). The Lord Jesus met Satan as a man and defeated him by the Holy Spirit and the Word of God. To be *led* of the Spirit to-day is the mark of the sons of God (Rom. 8. 14), and the believer has the same weapons at his disposal as Jesus had wherewith to vanquish the enemy of souls.

THE SEVERE TESTING. Forty days tempted of the devil (verse 3). Before being trusted men are *tried*. The Lord Jesus was about to step out on the great mission of His life, but before doing so He must be tested. The temptation lasted forty days. The number "*forty*" seems to have the idea of probation in it. Moses was *forty* years in the desert before he led the children of Israel. Israel was *forty* years in the wilderness to be proved (Deut. 8. 2). For *forty* days Goliath challenged Israel (1 Sam. 17. 16). The Ninevites were allowed *forty* days to repent (Jonah 3. 4). It was a *complete* test, for He "was tempted in *all* points like as we are"—sin excepted (Heb. 4. 15). He is now the Helper of those who are tempted (Heb. 2. 18). As High-Priest He presently saves us from sin, and when we do sin He becomes our Advocate to plead our cause. The unsaved have no such helper, and have to face temptation alone.

THE UNFAVOURABLE SURROUNDINGS. "In the wilderness" (verse 1). In a wild, rocky, desolate country, where wild beasts prowl about. Adam was tempted in a garden amid favourable surroundings; but he fell. Jesus, with everything against Him, withstood the temptation.

THE WILY TEMPTER. "The devil," the prince of evil himself, with all his skill and power. We are not told what shape or form Satan appeared in here; we remember it was a serpent form in Eden. He can appear as an angel of light (2 Cor. 11. 14), or as a roaring lion (1 Peter 5. 8), as best suits his purpose. In any case it was a notable meeting, fraught with great issues.

THE THREEFOLD TEMPTATION. Three different ways were tried by Satan: *First*, the personal need of Jesus, not met by His position and condition, hungry; the temptation was to act in independence, and use His ability to supply Himself. This He met by Scripture: "Man lives not by bread only." God's Word is man's authority and ability to live. *Second*, the presumption of supposed trust. A beautiful promise of protection (Psa. 91. 12) is used as an incentive to put it to the test by making it necessary for God to act: "Thou shalt not tempt" (Deut. 6. 16) met that. *Third*, a world of glory for one little yielding. So much for so little, a great bargain, but that little act was due to God only, and could never be given to another.

THE GLORIOUS RESULT. God is glorified (John 17. 4), and a Man is found inviolate and invulnerable, tempted and triumphant (Heb. 2. 18). It is significant that the Lord Jesus should take every quotation with which He met and foiled the enemy from the book of Deuteronomy. We are not surprised that Satan should have an antipathy to that book, and endeavour, through so-called higher critics, to prove that it is merely a human compilation. The Lord viewed it as Scripture, and the devil knew that it was so.

NOTES AND SUGGESTIONS.

GATHERINGS of workers amongst young people...Bewick Hall, Gateshead, Jan. 2, at 2.30...Muir Street Hall, Larkhall, Jan. 4, at 4...Hebron Hall, Aberdeen, Jan. 4, at 10...We have received notes of the interesting addresses on "The Unruly Members of the School," by Geo. Goodman, and "Helps and Hindrances," by C. E. Oldham, given in Bloomsbury Chapel, London, Oct. 26. Hope to insert as early as convenient. Next Conference will be at the end of March.

WORKERS TOGETHER. S.S. Superintendents' Meeting in Devonshire House, Bishopsgate, Dec. 6, was well attended...Although weather was stormy a good number at Annual Meeting of Bible classes mustered in Townhead Hall, Glasgow, Dec. 13. T. Kelly and Hy. Pickering gave words of warning and encouragement...Mr. A Stewart commences a series of Bible Expositions in Christian Institute, Glasgow, Jan. 15, at 8, and continues each Wednesday. Senior and Bible class scholars and teachers should find same helpful...Tract Band workers met in Gospel Hall, Kilbirnie, Oct. 22; hall packed. Messrs. Matthews, Shaw, and Dawson gave helpful ministry.

ABROAD.—Village school work in Sulga, India, is encouraging...The young sisters in and around Brisbane have commenced a meeting for the purpose of stirring up interest in mission work in foreign fields...A. Nelder, 96 Sydney Rd., Brunswick, Melbourne, will be pleased to be of service in supplying information to S.S. Teachers and others likely to emigrate to Australia...There are now 18 girls in the boarding school at Vadamalapuram, Tinneveli...Miss Reid is finding encouragement in her work amongst the children in Madrid...Miss Geyden-Roberts, Pondoland, teacher in the only school in the district in which the Bible is regularly taught, is seeing fruit from her labours...Miss Logan tells of good results in school work at Nanchang, China...A Sunday school has been opened at Turin, India...Work amongst children at Kalunda, Central Africa, is more hopeful.

HOME NOTES. Finding it difficult to get hearers into the Gospel meeting, a service for young people has been started on Wednesday evenings in Iron Room, Sunderland...Hy. Pickering gave interesting object lesson in Victoria Hall, Belfast, Dec. 3; hall packed. Wm. Dudgeon addressed the young believers' Bible class on Dec. 11...Mr. Collier had special mission for young people in Alexandra Hall, Hornsey, Dec. 8-15, with signs of blessing.

A LONDON SUPERINTENDENT writes: "I had a rare struggle to get 'How to Instruct and Win.' Our bookseller tried four or five Paternoster Row houses. 'Sold out,' or 'Out of Print,' were the replies. Have got one now, and consider it a splendid shilling's worth."

BOYS AND GIRLS ALMANAC and Bible Seaching Textbook, 27th year. Texts to seek; Weekly Readings, with Notes in *Pathway*. Pictures, Poetry, Searchings. 50 prizes for all. 1d. each; 6d. doz.; 3/6 per 100, post free.

NEW THINGS for the New Year. 16-Page Guide to Books, Cards, Calendars, &c., post free to anyone applying.

The Believer's Pathway.—A Magazine for Bible Students, Christian Workers, and S.S. Teachers. Edited by Hy. PICKERING, Monthly, One Halfpenny; 6d. doz.; 3/6 per 100, post free. Rates for the year—1 copy, 1/; 2 copies, 1/6; 3, 2/; 4, 2/6; 6 or more 6d. each, post free to any part of the world. Annual Volumes for 1908, 1907, 1906, 1905, 1904, 1903, 1902, 1901, 1/ each, p.f.



Pickering & Inglis, Printers and Publishers, Bothwell Circus, Glasgow.

PILGRIMS ON HEAVEN'S PATHWAY.



THE PATHWAY MOTTO for 1913 is surely appropriate for all Christian workers. Like the noblest of all Christian warriors may each one say, "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3. 14). Days are darkening, difficulties are increasing, but **CHRIST LIVES. AND REIGNS**, so press on, the prize is in view.

BIBLE STUDENTS have a choice of three Circles of Bible Study: (1) The Gospel Scheme; (2) The Concise Course (as below); or (3) *The Witness* Bible Study Circle, conducted by C. F. Hogg and W. E. Vine, M.A., dealing with the Epistle to the Galatians. They are used in various ways, and are found helpful and instructive.

BRIEF RECORDS for last year included Dr. Neatby, Martin Shaw, J. G. Deck, James Macgregor, Henry Varley, John Morley, G. F. Bergin. Next number will be Record of beloved **THOMAS YOUNG**, of New York. Other servants of Christ, well known and beloved, will follow.

POINTS FOR 1913. A series of papers on "The Gospel in a Nut-shell" begins in *Boys and Girls* for January; mention to scholars... An exposition of "The Song of Solomon," by the veteran worker, Henry Payne, of Barcelona, also commences in *The Witness* for January.

OUR ANNUAL VOLUME is entitled, "NEW HELPS—HINTS—HOMILIES," the old volume of that title being sold out, and this consists of **NEW** matter entirely. 200 pages of profit for 1/, post free.

SALVATION STUDIES FROM THE EARLIEST STORIES will be the interesting course of lessons for the "Gospel Scheme," 1913. They will be simple, evangelistic, and suitable for scholars of all ages. Complete scheme, 3d. dozen; 1/6 100, post free. Notes on pages 11 to 18.

CONCISE COURSE OF BIBLE STUDIES for Bible Classes, Senior Scholars, and Home Studies will deal with "CHRISTIAN LIFE AND CHARACTER," taking up the "additions" of 1 Peter and other vital themes connected with the daily life and walk of the believer. Neat folding card for Bible or vest pocket. 12, 2d.; 25, 4d.; 50, 6d.; 100, 1/, post free. Notes on same on former page.

THEME FOR MONTH.	DATE.	SUBJECT.	PORTION TO READ.	REFERENCE.
LIFE.	Jan. 5,	The Motive, .	- 1 John 1. 1-10,	- Phil. 1. 21
	" 12,	The Strength,	- 1 John 2. 1-17,	- Gal. 2. 20
	" 19,	The Source, .	- 1 John 3. 1-18,	- John 14. 19
	" 26,	The Manifestation,	1 John 3. 18-24,	- Rom. 6. 4

CHOICE PORTION.—"If the affections of Christ possess us we shall always find a field of labour at hand; everywhere we shall find room for the mind of Christ to reveal itself."—R. C. Chapman.

VIRTUE.	Feb. 2,	Courage, .	- 2 Peter 1. 1-9,	- 1 Tim. 6. 12
	" 9,	Example, .	- 2 Peter 1. 10-21,	- 1 Peter 2. 21
	" 16,	Dependence,	- 2 Peter 3. 1-9,	- Heb. 4. 16
	" 23,	Triumph, .	- 2 Peter 3. 10-18,	- 2 Cor. 2. 14

CHOICE PORTION.—Christ is not only the life before God as the ground of our acceptance; He is the life within us as the fountain of our resources, as the divine spring and energy of all spiritual development.—E. H. Hopkins.

Class Text-Book.—"Abundant Grace," by Dr. W. P. M'Kay. 1/, post free.

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The Believers Pathway

A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



THOMAS YOUNG, OF NEW YORK.

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THOMAS YOUNG, OF NEW YORK.

THOMAS YOUNG was born in Coleraine, in the province of Ulster, Ireland, on the 17th April, 1850. Reared in the home of stalwart evangelical Christianity, the atmosphere in which his earliest days were passed was entirely favourable to the spirit of devotion which he subsequently manifested. He remembered, and often spoke about, the beginning of the widespread revival of '59, by which he was himself doubtless affected. At all events, we find him in very early youth identified with the Baptist Church in his native town, where he continued until he gravitated to the larger city of BELFAST. Here he at once joined the Old Lodge Road Baptist Church, and so gained the esteem and confidence of the Lord's people there that he received the appointment of deacon at the early age of twenty-three. He could even then speak, with that quiet confidence that characterised his life, of his assured and certain hope in Christ, for whilst unable to specify the exact time and place of his new birth (John 3. 3), yet he could, at any time or place, speak of a present living faith in a present living Saviour, and say, "I know *Whom* I have believed" (2 Tim. 1. 12). If "we know that we have passed from death unto life, because we love the brethren" (1 John 3. 14), then Thomas Young knew it well, for he loved not only the believers associated with him in a scriptural position, or those who shared his convictions on many minor points, but *all* who evidenced by their life that they were "brethren beloved." As to the companion test, "If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him" (1 John 2. 29), let the common report of the business men among whom he worked testify. Of these, even the roughest and most ungodly were wont to say, "Did Thomas Young say that? Then, it is true."

Mr. Young left his native land and came to NEW YORK in 1878, but no longer did he "join the Baptist Church." He had learned the more scriptural way, and sought out and identified himself with one of the companies of believers gathered in the Name of the Lord Jesus, and with these he continued in happy fellowship till the day of his decease, a period of thirty-four years. His quiet, consistent Christian influence became more weighty and more enlarged in its sphere as the years passed by. He ever took, to the very last hour, a keen interest in those servants of Christ who had given themselves to His work in the regions beyond. Such were ever sure of a hearty welcome at his hospitable home,

Thomas Young, of New York.

and to be brought on their way "after a godly sort" (3 John 6). In this, as in all else, his beloved wife was in heartiest accord with him, so that his life was as happy as it was useful—a blessed combination indeed. The very last meeting he attended, on the evening that he was stricken and his home-call came, was one to welcome Mr. and Mrs. Price from China. He had convened another meeting to welcome our dear brother Richard Hill and his wife from Asiatic Russia,

"But there he might not come.

His Lord said, 'Come up hither,'

His Lord said, 'Welcome Home.'"

He had met the Master instead of the servant, and instead of his welcoming Richard Hill, it was the returned missionary who spoke with pathetic tenderness of the loss he, with others, had experienced in his "falling asleep."

His was a calm, quiet life, not without its trials, but those were met in such a way as compelled his brethren again and again to say, "You always appear so self-possessed when circumstances make it hard to be so." His invariable reply was (and it seemed to be the motto of his life), "Great peace have they who love Thy law, and nothing shall offend them" (Psa. 119. 165). That source of peace is open to all; may we avail ourselves of it.

The universal esteem and respect in which Mr. Young was held was evidenced by the very large number who attended the funeral services at his house on 13th October, 1912, and again a goodly number assembled at the grave to commit his body to its kindred dust, in longing hope of that hour when, in answer to the shout of the Lord Jesus, "all who sleep in Jesus," with all who "are alive and remain," shall be caught up to be for ever with Himself (1 Thess. 4. 17), never more to be subject to pain, sickness, death, or parting. The Hope, long deferred, yet is ever growing nearer, and, whilst nearer, may it grow brighter and clearer in all our hearts "till the day break and the shadows flee away." Till that Day, may each and all, like Thomas Young, be "always abounding in the work of the Lord."

R. W. O.

THE POSSESSION OF THE CHILD.

WE are all more or less familiar with the popular picture entitled "HIS MAJESTY THE BABY." A nurse in charge of a child wishing to cross the street opposite the Mansion House, London, and a polite policeman, hold back

The Possession of the Child.

the traffic to allow the child to pass over. "A little child shall lead them" will be fully true in the Millennium; but it is also partially true now, for the entire civilised world is eagerly after the child to-day. But who is going to possess the child? That is the crucial question which is now to engage our attention. The Ritualist is earnestly competing for the child. The Romanist sets his subtle snares to secure the children. The Educationalist is fully alive and awake to the value of a child's mind. The Gymnast has his plans for the development of the child's body. The Socialist enters a strong bid for the little ones, and Secular Sunday Schools have actually been inaugurated to inoculate the little ones with the vicious virus of Socialism. The Politician and the Publican, the Picture Palace and the Theatre, the Scout and the Tout, the Atheist and the Anarchist, the Scientist and the Sensualist, the Militarist and the Naval enthusiast, the Gamester and the Palmist, each and all have joined in the hue and cry, and are all vigorously contending for the possession of the child. All heaven is solicitous over the child; all earth is extremely eager to obtain control of the child; all hell is satanically interested in the possession of the child.

"What is going to become of you?" asked an anxious Sunday school teacher of a wayward, truant scholar. "That all depends upon who gets me, sir," was the astounding reply. If the devil gets him he will become a mental, moral, physical, and eternal wreck. If Christ gets him he will be mentally, morally, physically, and eternally benefited.

Let us turn our attention to the portion of Scripture under consideration, and after duly weighing and allowing for its historical value, seek to deduce a few spiritual lessons which will assist us in our noble work of winning the souls of the young (Exod. 2. 9). The speaker is Pharaoh's daughter, the child is Moses, and the prospective nurse is the child's own mother. A marvellous scene this. The man who was to shake Pharaoh's kingdom from centre to circumference was nourished in Pharaoh's own court by Pharaoh's own daughter at Pharaoh's expense.

What we desire for every Sunday school teacher is that they shall hear GOD say to them concerning every scholar in their class, "Take this child away and nurse it for me, and I will give thee thy wages." We will divide these sixteen words up into seven sections, and present them in the following order, that their full import may be clearly seen:

The Possession of the Child.

1. **Possession.** Learn to look upon every child as a God-sent gift, and "TAKE" possession of it in His name. Claim it—spirit, soul, and body—for God, and never cease to teach and wrestle until the child is won for Christ.

2. **Specification.** "THIS CHILD." You may have ten scholars in your class, but remember they are not there as *ten in one*, but they are there as *ten ones*. Enter into all their diverse temperaments. Get to know something of their home circumstances and everyday environment, and treat them accordingly.

3. **Isolation.** "AWAY." Every child must be separated in your mind from every other child in the class. Put every child "away" in your mind, and think often of them. Place every child "away" in your heart, and pray much for them. Don't let your children become so mixed up in your mind that you don't know one from the other. Take a special, separate, and particular interest in each individual child.

4. **Nutrition.** "AND NURSE IT." This is rather a difficult subject to treat. If Moses had never been *born* his mother never could have *nursed* him. We need to view the Sunday school not so much in the first place as a *family nursery*, but as a *garden nursery*. The heart of each child is *soil*; the Word of God is *seed*. Put the seed into the soil, and then nurse it there with a plentiful supply of prayer and care.

5. **Substitution.** "FOR ME." Teachers are Christ's representatives. "Ye shall be witnesses for Me." "We pray you in Christ's stead" (2 Cor. 5). He is absent now to sight, but He has left us here, and commissioned us to represent Him to our scholars and also to the world.

6. **Affirmation.** "AND I WILL GIVE THEE." When God promises anything to any person, that person will obtain that thing as sure as God is God. God never mocks His people; God never deceives His servants. He holds out rewards to such as serve Him faithfully, and every person who labours in God's vineyard will surely be noticed and rewarded.

7. **Compensation.** "THY WAGES." The compensations of God will abundantly recompense us for all our toils and tears. Many kinds of crowns are spoken of in Scripture, but there is one expression which seems to outstrip all others in its glory. "Enter thou into the *joy* of thy Lord." This is the apex of the prize; the summit of the recompense! May the Lord's own joy be our joy in that day of "joy unspeakable." T. B.

SUBJECTS FOR SPEAKERS AND STUDENTS.

A Three-fold Joy.

1. At Saviour's birth, - - - - Luke 2. 10
2. At Saviour's resurrection, - - - - Luke 24. 41
3. At Saviour's ascension, - - - - Luke 24. 51 W.J.M.

Separation: Positives and Negatives.

- | | |
|---------------------------------|------------------------------|
| 1. Be ye clean, - Isa. 52. 11 | 1. Be not, - - - Rom. 12. 2 |
| 2. Be ye holy, - 1 Peter 1. 15 | 2. Love not, - 1 John 2. 15 |
| 3. Be ye separate, 2 Cor. 6. 17 | 3. Touch not, - 2 Cor. 6. 17 |
- W. T. R.

A Three-fold Call.

1. "Come unto Me," - Grace, - - - Matt. 11. 28
 2. "Come after Me," - Guidance, - - - Luke 14. 27
 3. "Come away," - Glory, - - - S. of Sol. 2. 10
- W. J. M.

After His Resurrection.

The ministry of Christ to His disciples after His resurrection.

1. Bereavement—Mary, "Taken away my Lord," John 20. 13
 2. Disappointment—Cleopas, "We trusted that it had been He," - - - Luke 24. 21
 3. Fear—The Twelve, "For fear of the Jews," John 20. 19
 4. Doubt—Thomas, "Except I shall see," - John 20. 25
 5. Backsliding—Peter, "I go a fishing," - John 21. 3
 6. Commissioning—Disciples, "Go ye into all the world," - - - - Matt. 28. 19
 7. Blessing—His own, "He lifted up His hands," Luke 24. 50
- J. H.

What God says to Believers—"Ye Are "

1. Ye are of purification, - - - - 1 Cor. 6. 11
 2. Ye are of sanctification, - - - - ,, 6. 11
 3. Ye are of justification, - - - - ,, 6. 11
 4. Ye are of union with Christ, - - - - ,, 6. 15
 5. Ye are of possession by Christ, - - - - ,, 6. 19
 6. Ye are of purchase by Christ, - - - - ,, 6. 20
 7. Ye are of a life like Christ, - - - - ,, 6. 20
- G. H.

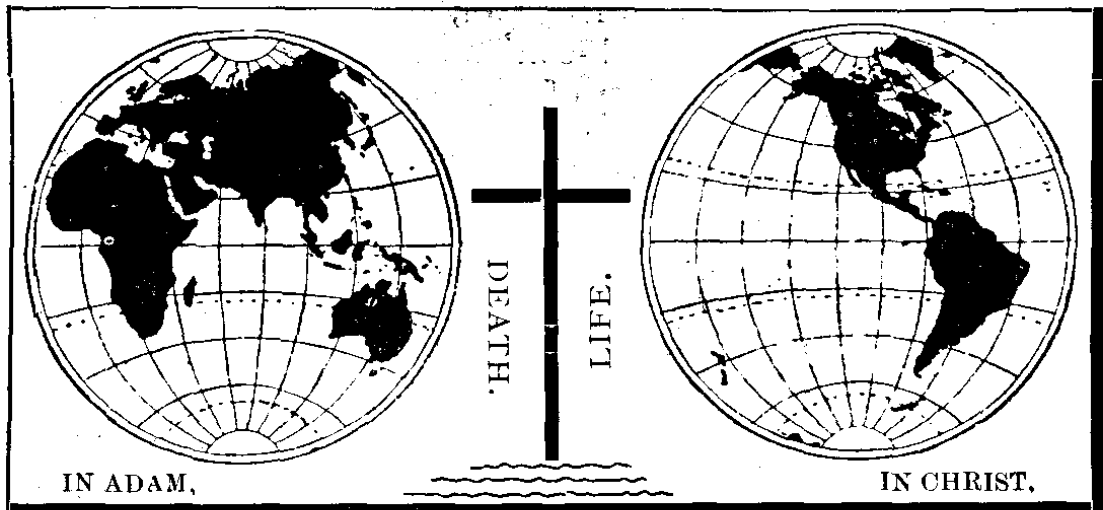
Grace Reigning (Rom. 5. 20).

Ye are saved, - - Eph. 2. 8
 Wherein we stand, Rom. 5. 2
 Find grace to help, Heb. 4. 16
 My grace is sufficient,
 2 Cor. 12. 9
 Teaching us, - - Titus 2. 12
 Brought unto us
 (coming), 1 Peter 1. 13 J. H.

Four Steps.

1. Separation—Went forth,
 Gen. 12. 5
2. Failure—Went down,
 Gen. 12. 10
3. Restoration—Went up,
 Gen. 13. 1
4. Progress—Went on,
 Gen. 13. 3 W.W.F.

THE OLD AND THE NEW WORLD.



PURCHASE a penny map of the world, and paste on words, draw in outline on blackboard, cut out of cardboard, or otherwise show worlds as designed. Read 1 Corinthians 15. 2 aloud in class or school, then divide thus:

"In ADAM all die." Here we have the first world, and we call it **the Old World** in a spiritual sense. Death in all parts is known, N.S.E.W. How this is, the Bible alone explains. Disobedience to God brought this about. We now take each letter of the world and state a solemn truth applying to ALL. The world is—

Wandered from God.
Overcome by Satan.
Ruined by Sin.
Lost to God.
Dead in Sins.

But our text has another part which leads us to a new world, where we see "all things in Christ" (Eph. 1. 10).

A reference could be added at the end of each line of acrostics, the text quoted, or some suggestive fact or incident mentioned to illustrate the point. One or the other of these positions is the *present* portion, and indicates the *future* destiny of all. Emphasise the + as the great dividing line. Js.Fs

Eyegate Lesson, No. 83.

"In CHRIST shall all be made alive again." Let us now try and describe **the New World** in another acrostic.

Through the Cross work of Christ all who "Behold the Lamb of God, who taketh away the sin of the world" (John 1. 29), will be

Washed from Sin.
Obedient to God.
Redeemed from Satan.
Loved Everlastingly.
Deathless.

These blessings are free, all the world over, to those who believe the good news. Now all read John 3. 16. The question for all is, What shall you do? Believe, you say. Yes. Do it now.

CONFIDENCE.

THE outcome of knowledge of, and relationship to, God. Impossible where self-confidence exists, true confidence never forgets the possibility of failure on the part of the servant, nor minimises the powers which oppose, but brings God into the life, and says, "Our sufficiency is of God" (2 Cor. 3. 5).

Born of Love (1 John 4. 1-10). "Perfect love casteth out fear" (1 John 4. 1-10). The true response to love is a complete yielding to the divine Lover (1 John 4. 16). The fullest acceptance of all which that love has procured for us, and now bestows unmerited and free (1 John 3. 1); the opening of heart and life to its warmth and power (1 John 4. 19); the abiding in that love, and seeking in it the highest joy and bliss we can know on earth (John 14. 21). The joyful acceptance of Christ as Saviour, and obedience to Him as Master of our lives (Rom. 8. 32), will express our confidence.

Sustained by Hope (1 John 4. 11-21). "Hope maketh not ashamed" (Rom. 5. 5). "We look not at the things which are seen" (2 Cor. 4. 18) express the Christian's confidence. Living in the present, the disciple puts together the past and the future. He recalls the goodness of God; he believes His promise, and rejoicing in present grace, views the present in the light of the end, and is "always confident" (2 Cor. 5. 6).

Secured by Faith (1 John 5. 1-12). "I know whom I have believed" (2 Tim. 1. 12). Faith's beginning is belief in the Word of God, but this must lead to the knowledge of the God who spake the word, and unless there is this progress in the spiritual life there never can be true confidence. Paul not only believed God, but he knew the God whom he believed. Thus confidence leads us to a knowledge of His will (Col. 1. 9) and to the realisation of His power (Col. 1. 11).

Proved by Trial (Heb. 12. 1-10). "Who shall separate us from the love of Christ?" (Rom. 8. 35). "The trial of your faith" (1 Peter 1. 7), like the test put to the metal, serves to bring out its qualities. "We glory in tribulations also" (Rom. 5. 5). "I take pleasure in mine infirmities" (2 Cor. 12. 10) is the language of a man who had experimentally known the comfort of 2 Corinthians 1. 3. It was in the power of this that the apostle spake with such authority, laboured so untiringly, and suffered so patiently.

Approved by God (1 John 5. 13-21). "The prayer of the upright is His delight" (Prov. 15. 8). No confidence in the flesh (Phil. 3) necessarily means absolute dependence upon God. The faith which honours God and pleads His promises finds these promises honoured by God in the answer to our prayers (1 John 4. 22), and the fulfilment of His promises. J. H.

POINTS OF PROFIT FOR PROGRESSIVES.



THE EVENT OF THE MONTH is the issue of "THE GOSPEL AND ITS MINISTRY: A Handbook of Evangelical Truth," by Sir ROBT. ANDERSON, K.C.B., LL.D. During the thirty years of its issue it has run through fourteen editions at 3/6 and 2/6 each. Now, for the first time, through the enterprise of the publishers of Every Christian's Library, it will be issued on 15th in clear type, strong cloth, real gold art stamp, at 1/ (1/3, post free). *The Christian* says: "The chapters on 'Grace' and 'The Cross' are worth their weight in gold." Superintendents should get teachers and workers to unite and get supplies—four copies, 4/; six copies, 5/6; twelve copies, 10/, post free, if ordered at once. Sample copy sent on approval to any teacher to show round. Full list of twenty-one titles of "E.C.L." post free.

DAN CRAWFORD, OF AFRICA. Many were thankful for resume of twenty-three years in Africa and photo of our loved brother (the only one likely to appear). Extra copies were printed, and supplies can still be had at 6d. per dozen; 3/6 per 100, post free. Order before they are out.

THOMAS YOUNG, OF NEW YORK. The record of our devoted and beloved brother should act as a stimulus to all during 1913, and afterwards, see to make it widely known.

HENRY PAYNE, OF BARCELONA, commenced a series of outline studies of the Song of Solomon in the *Witness* for January, and continues month by month. This delightful book, reverently unfolded, draws the heart to the Lord Jesus Christ. If you would like to read, send for a copy of January number, cheerfully posted to any one who applies.

TOM BAIRD, OF BIRMINGHAM, supplies us with notes of an interesting message given at a Sunday School Teachers' Conference (page 23). Notes of two London addresses by J. W. JORDAN and GEO. GOODMAN are ready for future issues. Teachers in all parts thus share with favoured workers in centres of activity.

NEW HELPS—HINTS—HOMILIES is title of Volume for 1912. 200 pages of *new* matter. Cloth boards, 1/, post free.

POINTS. . . . We are pleased to note a considerable increase in the subscribers to *The Pathway*...The consecutive reading of our Father's Book, and the simple evangelical notes, are duly appreciated by godly workers...Close on 40,000 users of *The Gospel* and *Concise Schemes* are following the studies month by month. May a bond of prayer unite and benefit all...The *Believer's Calendar* and *Daily Manna* were sold out before 1912 expired. The meditations have proved a daily heart cheer to thousands. Large editions are being prepared for 1914. Send foreign orders early...We have still a few *Boys and Girls Almanacs*, as we about doubled the issue. Get some and start before April 1. 6d. doz., p.f.

CONCISE COURSE OF BIBLE STUDIES for Bible Classes, Senior Scholars, and Home Studies will deal with "CHRISTIAN LIFE AND CHARACTER," taking up the "additions" of 1 Peter and other vital themes connected with the daily life and walk of the believer. Neat folding card for Bible or vest pocket. 12, 2d.; 25, 4d.; 50, 6d.; 100, 1/, post free. Notes on same on former page.

THEME FOR MONTH.	DATE.	SUBJECT.	PORTION TO READ.	REFERENCE.
CONFIDENCE.	Mar. 2,	Born of Love,	1 John 4. 1-10,	1 John 4. 18
	" 9,	Sustained by Hope,	1 John 4. 11-21,	Rom. 5. 5
	" 16,	Secured by Faith,	1 John 5. 1-12,	2 Tim. 1. 12
	" 23,	Proved by Trial,	Heb. 12. 1-10,	Rom. 5. 3
	" 30,	Approved by God,	1 John 5. 13-21,	Prov. 15. 8

CHOICE PORTION.—"It is the believer's privilege to have Christ in all His divine fulness between his soul and everything. When the eye is fixed upon and filled with Christ, nothing can interfere with his peace."—C. H. Mackintosh.

Class Text-Book.—"Abundant Grace," by Dr. W. P. M'Kay. 1/, post free.

Gospel Scheme of Lessons.

Salvation Studies from Earth's Earliest Stories

WITH LESSONS FROM THE LIFE OF OUR LORD.

Lesson 9
March 2

GOD'S COVENANT WITH NOAH.

READ Genesis 9. 8-17. LEARN Isaiah 55. 3. HINTS, New covenant, Luke 22. 20; better covenant, Hebrews 8. 6; everlasting covenant, Hebrews 13. 20.

THE first thing Noah did on coming forth from the ark was to build an altar unto the Lord, and offer burnt sacrifices thereon. It was an act of worship. He did not worship the ark that had brought him through the waters; he worshipped the God of the ark. No means of grace will save; it is faith in *Jesus Christ* that avails with God.

A SATISFIED GOD. "The Lord smelled a sweet savour," or a savour of rest (see chap. 8. 21). The rest of Eden had been broken by man's sin; and now the altar with its sacrifice was to God a pledge and foretelling of the complete "rest" that the finished work of His beloved Son would bring to the sin-cursed world (Heb. 4. 9; 2 Thess. 1. 7).

THE CURSE REMOVED. "I will not again curse the ground" (chap. 8. 21). All blessing flows from sacrifice, and in view of Noah's sacrifice God could spare the guilty and continue the blessings of the creation. All temporal blessings reach man to-day on the ground of the atoning sacrifice of Christ. In this sense Jesus is the Saviour of all men (1 Tim. 4. 10), for even unconverted men, although they know it not, are indebted to the work of redemption.

THE GRACIOUS COVENANT. "Behold, I establish my covenant with you, and with your seed after you" (verse 9). It was *gracious*, out of God's "I will;" it was *extensive*, covering all time and all things; it was *immutable*, for God "established" it; it will not be forgotten, for God said, "I will remember it;" it is to perpetuity—"your seed after you." In all these attributes, the "Better Covenant" made with Christ (Heb. 8. 6) excels that made with Noah.

THE TOKEN OF THE COVENANT. "This is the token of the covenant" (verse 12). A token is a visible evidence of pledged truth. At the Passover the blood on the lintel was a token (Exod. 12. 13) of the trust of the inmate of the house. At Jericho (Joshua 2. 12) the scarlet line was the token of Rahab's dependence on the word of the spies. The bow in the cloud is God's true token of His spoken word and His acceptance of the Sacrifice. God hath exalted this same Jesus—assurance of salvation to all who put their trust in Him.

THE CONTINUAL REMINDER. "I will look upon it, that I may remember" (verse 16). Strange words, as if He can forget, but suggestive of the fact that God delights in the bright, perfect bow of His mercy which He sees in the dark cloud of the cross. God sees; man sees—we remember.

THE EVERLASTING COVENANT. "I may remember the everlasting covenant between God and every living creature" (verse 16). God's covenant with His people is like Himself, it is everlasting, and His word can never be broken. George the Third said, "I can give up my crown and retire from public life; I can lay my head on a block and lose my life, but I cannot break my oath." A greater than he said, "God is not a man that He should lie." Every promise God has made to His believing people will be made good.

Lesson 10
March 9

THE TOWER OF BABEL.

READ Genesis 11. 1-9. LEARN Proverbs 11. 21. HINTS, Man's unity, Psalm 2. 2; Luke 23. 12; God's unity, John 10. 52; Acts 4. 32.

IN about one hundred years time we find God having again to interfere with man in his departure from God, and our present lesson shows man planning a scheme whereby he may be able to do without God.

The Tower of Babel.

THE EVIL CONFERENCE. "They said one to another" (verse 3). God was not in their conference. Man is constantly speaking to and influencing his neighbour (see margin)—sometimes for good, often for evil. In this case it was a godless idea—man gathering round his own gigantic and lofty ambitions to be held together for and by their own supposed well-being, and without God. Pride of heart was at the bottom of all they said and planned; their desire was similar to that of Adam and Eve. They wanted to be as gods (Gen. 3. 5).

THE WICKED PROPOSAL. "Let us build a city and a tower," and "make us a name" (verse 4). On the earth building, as if men were not passing strangers going on to eternity (Psa. 49. 11); purposing to exalt themselves to the heavens (Prov. 30. 13; Isa. 2. 11), and seeking a name other than that which belongs to them, poor, frail, sinful man. What a contrast do we see in the Lord Jesus. He made Himself of no reputation, and has got the highest Name (Phil. 2. 9).

THE MATERIALS TO BE USED. Bricks of their own making; it was all to be their own work—hard work, which the end in view seemed to justify. How much man by nature will attempt to do without God (Isa. 46. 1).

THE DIVINE INSPECTION. "The Lord came down to see" (verse 5), not that He needed information, but stooped to note the work from the level on which it was done (John 5. 22). All men's buildings are being and to be tried (1 Cor. 3. 10); from foundation upwards—if the foundation is wrong or awaiting the whole is condemned; if the material is wrong it is destroyed.

THE DIVINE INTERDICT. "Let us go down, and there confound their language" (verse 6). How easily effected. God set them all talking differently! How often men's unities end in Babel confusion (Acts 19. 32) of talk. Contrast with Acts 2. 11, where God's unity is shown in testimony conveyed in various languages, and without confusion. See also Revelation 5. 9, and observe people of many tongues in perfect harmony swelling one glorious song.

THE NEED OF GOD. The men in Babel times were like many to-day; they want to live without God. We need God in life, and we certainly require Him in death. "Hold on!" said a sceptic to his dying fellow-unbeliever; "hold on!" "But what am I to hold on to?" was the awful answer. Going into eternity and nothing to hold on to is an awful position. Sinking, sinking, sinking, and no rock-foundation! Is Christ your foundation? (1 Cor. 3. 11-13).

Lesson 11
March 16

THE CALL OF ABRAHAM.

READ Genesis 12. 1-9. LEARN Hebrews 11. 8. HINTS, The Lord's call, John 10. 3 called from, 1 Peter 2. 9; called to, 2 Peter 1. 3.

OUR lesson to-day is the call of Abraham. An interval of something like three hundred years has elapsed since the time of our last lesson. Abraham was born two years after Noah's death, who died at the age of 950 years. He was the third head of the human race, following Adam and Noah; he was tenth in the list of patriarchs from Noah, and Noah was tenth from Adam. Abraham lived amongst idolaters in Ur of the Chaldees, and "served other gods" (Joshua 24. 2); truly he was "a Syrian ready to perish" (Deut. 26. 5).

THE GRACE OF GOD MANIFESTED. It seems clear from Joshua 24. 2 that the family of Abraham, like all the rest of the world at that time, was idolatrous. God in His grace chooses this son of idolaters to be His "friend." In the greatness of His mercy God is saving sinners of the deepest dye to-day. By His redeeming love the idolaters in heathen lands are being brought from densest darkness to

The Call of Abraham.

the light and liberty of the Gospel of Christ. The Gospel had such power with the Thessalonians that they "turned from idols" to the living and true God (1 Thess. 1. 9).

THE GLORY OF GOD REVEALED. "The God of glory appeared unto our father Abraham" (verse 2). The revelation of God Himself and the knowledge of Him must be first; it is *to* Him, and consequently *from* all else. Thus, after getting to know God, and in getting to know Him, the word comes which calls for "obedience of faith" (Rom. 1. 5). "Get thee out of thy country, from thy kindred, from thy father's house"—here are three circles: country, kindred, family—the dear, the dearer, and the dearest. But the command had a promise, "A land I will show thee" (Heb. 11. 8).

THE ENCOURAGEMENTS TO FAITH. To encourage faith, to enable the pilgrim to endure, seven great and precious promises are given (2 Peter 1. 4; Heb. 12. 2). To Abraham God promised: (1) "I will make of thee a great nation." This compensates for the loss of country and kindred (see Gal. 3. 29). (2) "And bless thee." (3) "And make thy name great." (4) "And thou shalt be a blessing." (5) "I will bless them that bless thee." (6) "And curse them that curse thee." (7) "And in thee shall all families of the earth be blessed." All these promises have been, in measure, and will yet in wondrous fulness be made good to the man of faith.

THE PILGRIM BAND. "So Abram departed, as the Lord had spoken unto him; and Lot went with him" (verse 4). Abraham's faith had made him and his friends strangers and pilgrims (Heb. 11. 13). With Abraham as its head the company travelled the three hundred miles that lay between Haran and Canaan, "and into the land they came" (verse 5). It was a beautiful sight to see a band of people following an unseen God, trusting on the spoken word, and reaching unto the promised blessings. An apt picture of God's children to-day—strangers not at home, but pilgrims going home.

THE ENEMIES OF THE LORD'S PEOPLE. "The Canaanite was then in the land" (verse 6). The Canaanites were the enemies of the Lord's people; they were a worse people than the people they had left, but again "God appeared" (verse 7), and so confirms His word and upholds Abraham's faith. Like Abraham, the Lord's people to-day are passing through an enemy's land, yet, like David, the Lord spreads a table for us in the presence of our enemies (Psa. 23. 5), and we have the glorious prospect of dwelling in the house of the Lord for ever (Psa. 23. 6).

THE ALTAR OF SACRIFICE. "He builded an altar unto the Lord" (verse 7). There can be no blessing save on the ground of sacrifice. Abraham's altar was a token of his belief, an act of worship, and a testimony to the heathen nations all around.

THE ATTRACTIONS OF THE GLORY. There are many examples of men who, attracted by the glorified Christ, have renounced their earthly all and become strangers on the earth. Moses *endured* as seeing Him who is invisible. Paul gladly suffered many things because of the sight he got of the Lord on the Damascus road. A young Christian, at the death-bed of an aged saint, said to him: "Shall I read to you the sweetest verse of the Bible?" "Yes." The young man read the second verse of John 14: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." "No," said the dying man, "that is not the sweetest verse. Read on." The young man read, "And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." "That is the sweetest verse," said the dying man. "It is not the mansions, *it is Himself I want.*"

Subjects for Sunday.

Lesson 12
March 23

THE CHOICE OF LOT.

READ Gen. 13. 1-17. **LEARN** Luke 10. 42. **HINTS**, Moses' choice, Hebrews 11. 25; Joshua's choice, Joshua 24. 15; people's choice, Matt. 27. 21.

IN our last lesson we saw Abraham and his company arrived in Canaan, and journeying south; from there, because of a famine in the land, they went into Egypt, where Abraham had some very unhappy experiences. Lot, Abraham's nephew, who had come from Haran with his uncle, was with him there, and our present lesson opens with the return out of Egypt of the pilgrim band greatly enriched in cattle, silver, and gold.

LOT'S MISTAKE. "And Abraham went up out of Egypt, . . . and Lot *with* him" (verse 1). Lot was a follower of Abraham; he had no personal dealings with God. It is a serious mistake to imitate and follow others in the things of God. Natural relationship has no part in conversion to God, and the children of Christians should be specially warned on this point.

ABRAHAM'S RICHES. "And Abraham was very rich" (verse 2). Riches very often bring trouble. Happiness is not found in riches. So many cattle required much pasturage and plenty of water. Abraham's herdmen and Lot's herdmen began to fight for supplies. The trouble, doubtless, would soon have involved the masters as well as the men; probably already Lot had shown signs of taking the part of his servants.

GOD'S ENEMIES. "The Canaanite and the Perizzite dwelled then in the land" (verse 7). The Canaanite and the Perizzite were the enemies of the Lord and His people. While the herdmen of Abram and Lot were fighting, the Lord's enemies were looking on. The lesson is that the enemies of our Lord are looking at Christians to-day, and forming their opinion of Christ and Christianity according to their lives.

ABRAHAM'S NOBLE CHARACTER. "Let there be no strife, I pray thee" (verse 8). The true nobility of Abraham's character here shines out. He had been promised the land; Lot had not. He was the elder, and the richer, and the stronger (see Gen. 18). On these grounds he might have claimed the choice; but Abraham nobly said: "We be brethren, let there be no strife; take your choice, what you leave will do me!" Surely Abraham had been in the school of the meek and lowly.

LOT'S UNWISE CHOICE. "Lot chose him all the plain of Jordan" (verse 11). Choosing times are critical times, and the eyes of the chooser need to be anointed to see beyond the present and below the surface. Selfishness guided Lot in his choice, and he chose what he thought was the most desirable (Gen. 13. 6). The advantages all appeared large in Lot's eyes—the temptations, the evil companions were unseen or ignored. This point should be emphasised. Choice is an important factor in the things of everyday life. How much depends upon choice. The boy on leaving school makes his choice of a trade, and as a rule that choice fixes his trade for the rest of his life. Every time the Gospel story is told in the Sunday school every boy and girl makes his and her choice for Christ or Satan. As it might be their last choice, it may determine their eternal weal or woe. Choose Christ.

LOT'S TROUBLESOME PORTION. "Lot pitched toward Sodom" (verse 12), then in it, where his righteous soul was vexed from day to day with the unlawful deeds of the men of Sodom (2 Peter 2. 8). Here he became a captive and was rescued by Abraham (chap. 14. 16).

LOT'S SAD END. Though saved from destruction with Sodom's sinners, Lot lost much—his testimony, his property, his wife, sons and daughters, were lost; and the scene closes with Lot in a cave, a saved

The Choice of Lot.

man, a brand plucked from the burning. The lesson is plainly a warning to all to choose the better part which will never be taken away.

Lesson 13
March 30

JESUS, THE LIVING WATER.

READ John 4. 1-14. LEARN Rev. 22. 17. HINTS, Free to all, Isaiah 55. 1; abundant supply, John 7. 38.

JESUS is presented in our lesson as the Water of Life. Water is one of the absolute necessities of our daily life. Where there is no water there is barrenness, distress, drought, and death; with it there is life and fruitfulness. At Sychar's well the Lord Jesus teaches a darkened Samaritan woman by that emblem the truth concerning Himself.

THE WEARIED MAN. "Jesus being wearied with His journey, sat thus on the well" (verse 6). Although the Divine Gospel, yet John presents our Lord as man as well. "He took our infirmities" (Matt. 8. 17), and was liable to weakness, thirst, hunger, grief. He was tried in all points like as we are, yet without sin, and so is able to enter into all the troubles and trials of His people on earth.

THE GREAT NECESSITY. "There cometh a woman of Samaria to draw water" (verse 7). The woman of Samaria had an empty water-pot—a picture of her empty heart, and the empty heart of every poor sinner; true, she had had water of a kind in it, but it was perishable in quality and very limited in quantity, therefore it did not satisfy or endure. "Shall thirst again" (verse 13) is inscribed over every earthly well, however ancient it may be and honoured by use-and-wont.

THE FREE GIFT. "If thou knewest the gift of God" (verse 10). "The gift" (verse 10) without money, without price (Isaiah 55. 1), not valueless, but beyond price, and exceeding costly. If Jesus had not died, no living water of Holy Spirit, life, joy, and power (John 7. 38) had ever been received by poor, thirsty man. "The gift of God is eternal life, through Jesus Christ our Lord" (Rom. 6. 23).

THE UNFAILING SOURCE. "God" is the source Himself—it is the gift of God—Jesus is the manifestation of God's giving love, and says: "I shall give," and "Come unto Me, and drink" (John 7. 37). The smitten rock (Exod. 17. 6) affords a supply for thirsty souls in a thirsty land; the waters "gushed out" and ran "like rivers" in dry places (Psa. 105. 41). This rock is Christ (1 Cor. 10. 4), and the flowing waters the blessings conveyed by the Holy Spirit's power to coming thirsty ones.

THE ABUNDANT SUPPLY. The water that I shall give him shall be a well of water springing up (verse 14). We have in these words the idea of a full and steady flow from a copious source, and that is the simile used by the Lord Himself, of the supply of the Holy Spirit to, and His outflow from, believing ones in touch with His own fulness.

THE SATISFYING SAVIOUR. The drinker of this water "shall never thirst," neither in Time nor in Eternity. "Abundantly satisfied, drinking of the river of Thy pleasures" (Psa. 36. 8). Compare Luke 16. 24. Earl Cairns once said, "I am indeed a happy man, but I do not think my furniture and food have much to do with it. Every day I rise with a sweet consciousness that God loves me and cares for me. He has pardoned all my sins for Christ's sake, and I look forward to the future with no dread." Earl Cairns found satisfaction in Christ for the present life and a glorious hope for the future.

THE INVITATION TO DRINK. "Ho, every one that thirsteth, come" (Isa. 55. 1); "Come unto Me and drink" (John 7. 37); "Let him that is athirst come, and whosoever will let him take the water of life freely" (Rev. 22. 17). The last call of the Book is, "Come!"

NOTES AND SUGGESTIONS.

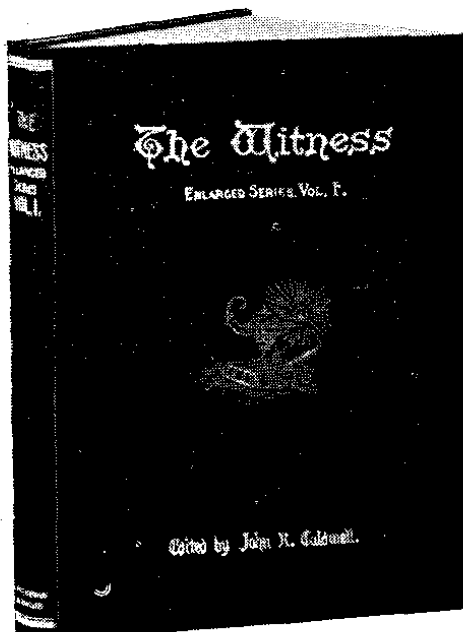
INTIMATIONS. Tract Band Conference in Ebenezer Gospel Hall, Burnbank, Feb. 5, at 5.30. John Ritchie, John Gray, and D. Hamilton... S.S. Teachers' Meeting in Albany Hall, Glasgow, Feb. 8. Subject, "Methods of Work Amongst Young People," to be introduced by And. Stevenson.... Tract Band Workers meet in Gospel Hall, Clydebank, March 2, at 3, to arrange for the forthcoming Annual "Young Men's Rally."... S.S. Workers' Conference in Hebron Hall, Mayor St., Bolton, March 1, at 3.30. John Gray will take up "Shall we Surrender the Young?" and F. Rowat, India, "Our Responsibility to the Boys and Girls of Other Lands," to be followed by J. Smithard and others... Half-Yearly S.S. Teachers' Conference in Albany Hall, Glasgow, March 29. Dr. A. T. Schofield expected... Penrith, March 13.

WORKERS IN COUNCIL. Good muster at S.S. Conference in Gateshead, Jan. 2. T. Baird profitably opened up the subject, "The Possession of the Child," followed by H. W. Figgis, Dr. Bishop, and others... Northern S.S. Workers assembled in good numbers in Hebron Hall, Aberdeen, Jan. 4. Hy. Pickering introduced the subject, "The Increasing Importance of Work Amongst the Young," profitably followed by J. M. Hamilton, J. Ritchie, jun., A. Payne, and W. E. Tocher... Bible Class Conference in Larkhall, Jan. 4. Good muster. Weighty words from Jas. Dunlop, W. J. Meneely, and T. Kelly.

NEW SCHOOLS. A Sunday school was commenced in the Grammar School, Bishop's Waltham, Jan. 5; also a weekly service for children... A further temporary school shed has been erected at Hacinyeni, Central Africa, where Sanji, one of the earliest converts, is teacher.

HOME NOTES. James Forbes had large, interesting, and soul-saving meetings in Methil... Evangelists Jones, Evans, and Elias having children's meetings nightly in Gospel Hall, Forest Fach, Jan. 18-27... D. Matthews, of Swansea, had special children's meetings in Barton Room, Hereford; good interest... Our old friend, Walter E. Willy, commenced special meetings in Gospel Hall, Ealing, Jan. 12; starts in Bignold Hall, Forest Gate, Feb. 1. Though gradually growing blind, he is able to minister the Word acceptably... Interesting subjects are being taken up at Young Folks' Services on Wednesday evenings in Gospel Hall, Peckham.

FOREIGN NOTES. Hundreds of children are being taught Gospel hymns and portions in France... The Sala, at Turin, Italy, is full of children each Lord's day.... Thursday afternoon children's meetings in French are being well attended in Tunisia, Africa.... H. G. Young has an encouraging class of boys at Tabarouth, Algeria... A young lad in Linares, Spain, has had the joy of seeing his father converted, for whom he has prayed eleven years.



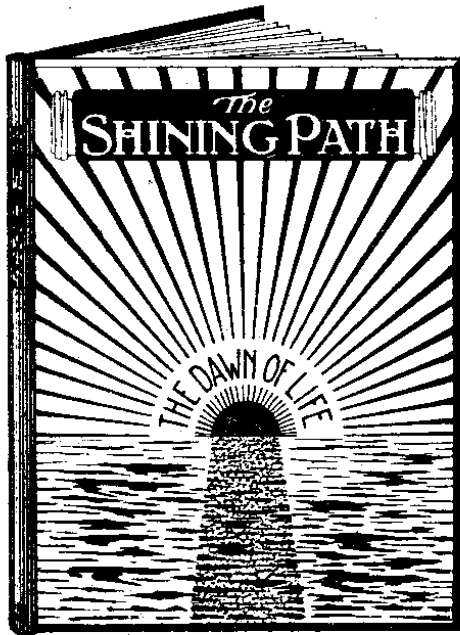
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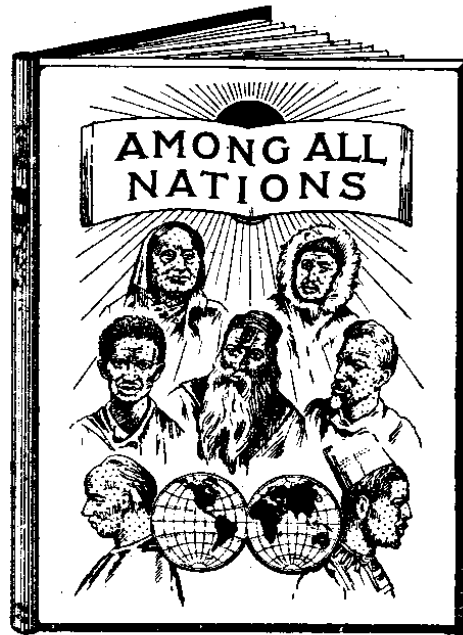
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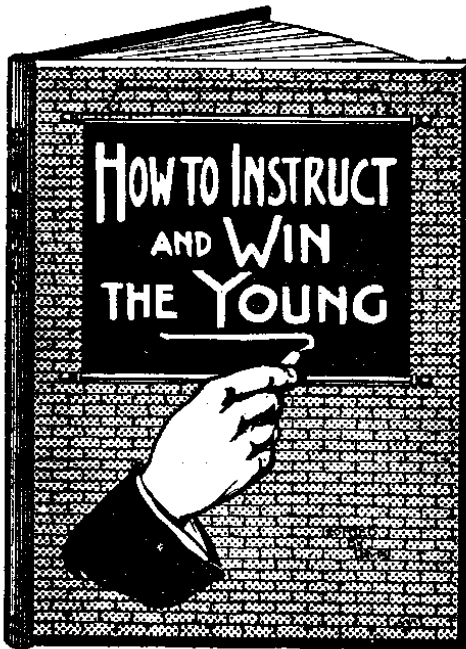
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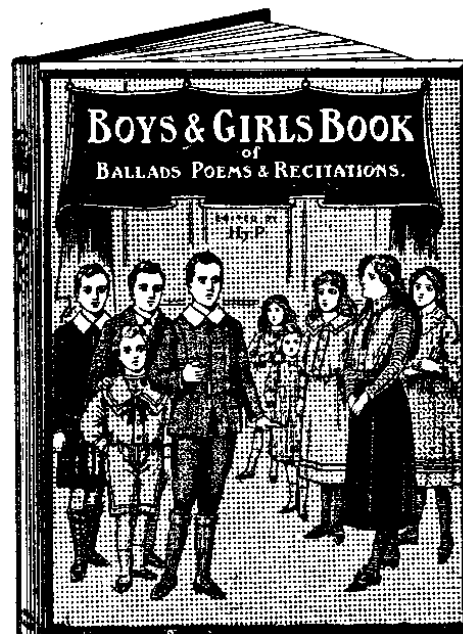
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The Believers Pathway

A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



F. W. GRANT, AUTHOR OF "THE NUMERICAL BIBLE."

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F. W. GRANT.

REMEMBER your leaders who have spoken to you the Word of God; and considering the issue of their conversation, imitate their faith. Jesus Christ is the same yesterday, and to-day, and to the ages to come. Be not carried away with various and strange doctrines, for it is good that the heart be confirmed with grace, not meats; those who have walked in which have not been profited by them" (Heb. 13. 7-9).—*J. N. D.'s Version.*

Scripture, then, not only warrants but commands the remembrance of those whom God has given as leaders of His people. To forget them means, too often, to forget the truth they brought, and paves the way for that "building the sepulchres of the prophets" (Luke 11. 47) by a godless posterity who are indifferent to every warning spoken by those prophets. There is a sober, discriminating way of dwelling upon the ministry of faithful servants which encourages our own faith, quickens conscience, and stirs afresh to follow them as they followed Christ.

Most biographies are written from a human standpoint; the man is before us rather than his message. Such biographies are not helpful; but who has not been stimulated by the narratives of devotion, self-denial, and unrelenting toil of faithful men at home or abroad? We realise on either hand that they were men "of like passions with ourselves" (James 5. 17), and that a Power wrought in and with them which is for us too.

There can be no higher honour to a servant of Christ than to merge him, as it were, in the truth he ministered; in thinking of him, to think of the sword he held in his feebleness. The world may honour its soldiers, its men of wealth, its benefactors, and build them monuments. They are its departed great men. Believers recall the memory of those who have left their greatness in our hands—the Word of God. To do this is simply to have mind refreshed and heart stirred by that which abides for ever.

We are also to consider the issue, or outcome, of their walk. What has their life ended in? It has now ceased. A rich man's life ends, so far as what he leaves behind is concerned, in wealth; a statesman's, in power and influence. In what shall we say the life of Christ's servant has ended? What has he left as the sum of that life? The very next clause gives what is really the answer, while closely connected, as we shall see, with the following clause. "Jesus Christ, the

F. W. Grant.

same yesterday, and to-day, and for ever." The issue of their life is the abiding Christ. *They* have passed off the scene, but Christ, the object of their ministry, abides. With Paul they could say, "To me, to live is Christ." Christ is the end, the goal of their life. To depart and be with Him is far better. Happy indeed are those who are called to lay down their burden and enter into His rest. They loved and served Him here; they enjoy unclouded peace and rest as they wait with Him there. The outcome, the end, of all their life-work, toil, testimony is *Christ*. They enjoy Him to the full now; they have, as it were, left Him as a priceless legacy to us here.

F. W. GRANT was born in the Putney district of London, on 25th July, 1834. His conversion was occasioned by the reading of the Scriptures himself, and not through the instrumentality of others. He was educated at King's College School with the expectation of securing a position in the War Office. The necessary influence for this failing, he went to Canada when he was twenty-one years of age. At the time he came to Canada the Church of England was opening parishes in the new parts of the country, and he was examined and ordained to the ministry without having taken the regular college course. He left the "systems" on receiving light through the reading of the literature published by so-called "Brethren," and lived for a time in Toronto, afterwards coming to the United States, where he lived in the city of Brooklyn, and then in Plainfield, N.J., till his death.

His claim for a permanent place in the hearts of the saints rests—as it really does with any, but more ostensibly than with most—in his identification with the Word of God. Unknown to many in the flesh, who have profited by his ministry, with little of what may be called popularity, or the magnetism supposed to be so essential in a leader, he is lost sight of in the precious truth which it was his joy to unfold. Those who knew him personally loved him for the worth and Christian nobility of his character, the fruit of God's grace; for that wondrous mind received from Him; and for the simplicity and dignity of a true Christian man. But it is not of these things that we speak, while we would ever seek to walk in the steps of piety and faith wherever seen. We turn rather to that Word to which he held fast, and, in conscious feebleness and dependence, used so constantly. What views of the Word did he give us! What thoughts of Christ! What truths under the guidance of the Holy Spirit! These abide.

F. W. Grant.

He had been for years a diligent student of the Book of Psalms. Not only did their contents attract, but the form in which they were written—their divisions into a pentateuch, the acrostic form of a number of them, their evident relation one to another in various groups—all these things impressed him with the fact that God had written them upon a distinct plan in which the numerical significance of psalm and group and book had a clearly marked and important place. But if the Psalms were written thus, why not all Scripture? So he went on, till he found the same divine harmony throughout the inspired Word, set to work, and with unbounded patience produced "The Numerical Bible." He was the author of "Facts and Theories as to a Future State," "Genesis in the Light of the New Testament,"* "Spiritual Law in the Natural World," "The Crowned Christ," and many other valuable books and pamphlets, which have had an extensive circulation on both sides of the Atlantic.

The passion of our brother's life, the desire that consumed him, was to make Christ more precious, to make His Word more loved, more read, more studied. He made a significant utterance shortly before his departure. Sitting propped in his chair, with the Word of God open before him, as was his custom through the days of weary, helpless waiting, he turned to the writer of these lines, and with a depth of pathos, glancing at his Bible, said, "Oh, the Book, the *Book*, the Book!" It seemed as though he said, "What a fulness there; how little I have grasped it; how feebly expressed its thoughts."

Thus he passed to be "with Christ" at Plainfield, New Jersey, on 25th July, 1902, on his sixty-eighth birthday. R.

WORSHIP—WORK—WALK—WARFARE.

Thoughts Gathered at Leith Conference, 1st February, 1913.

LIFE is worse than vanity unless its sun and centre is God...The commonplace of a desert bed became the house of God to Jacob; so may the commonplaces be to us...The man who is careless in his walk costs the devil little concern...One thing the world demands from the Christian is all-round consistency...Immorality is filthiness of the flesh; evil doctrine is filthiness of the spirit...The Word of God will yet criticise the Higher Critics to their eternal shame...The devil is quite satisfied when we preach *anything* but the Word of God.

* Volume XIX. of Every Christian's Library. 1/ net (1/3, post free).

ACTS AND FACTS.

The Prince Consort, husband of Queen Victoria, commonly called "Albert the Good," constantly repeated "Rock of Ages" upon his deathbed. "For," said he, "if in this hour I had only my worldly honours and dignities to depend upon I should be poor indeed." "Build upon rock" (Matt. 7. 25). "That Rock was Christ" (1 Cor. 10. 4).

Jay Gould, the American millionaire, used to go and hear D. L. Moody preach. A fellow-millionaire said to him, "You go and hear D. L. Moody! you don't believe in his theology." "No," replied Gould, "but *he does*." It was a treat to the millionaire to hear a man preach who could say, "I *believed*, and therefore have I spoken" (Psa. 116. 10).

R. C. Chapman, the Barnstaple patriarch, was once asked, "Would you not advise young converts to do *something* for the Master?" "No," replied the veteran; "I would urge young Christians to do *everything* for the Master." "In everything by prayer" (Phil. 4. 6). "Whether therefore ye eat or drink, do all to the glory of God" (1 Cor. 10. 31).

Seton-Thompson, the great student of wild animals, states that the leaders of the flock gain and hold their position as leaders not from any authority over the flock, but from the fact that they have shown themselves wisest in finding the best pastures, and most skilful in guarding against enemies. The flock has learned to trust them. The true shepherd will "feed the flock of God," and he will thus secure for himself the recognition of the sheep (Acts 20. 28).

Andrew Fuller, one of the founders of the Baptist Missionary Society, once pleaded the cause of the society in his native village, and one of his former school-fellows waited on him at the close of the service, and said, "Since it is for you, Andrew, I'll give £5" "If it is for me," said Mr. Fuller, "keep it." "I beg your pardon, Andrew," said his friend. "Of course it is for Christ; and, since it is for Him, I'll make it £10." "For Christ's sake" (Eph. 4. 32; Phil. 3. 7).

The Duke of Wellington.—In the Peninsular War the Iron Duke bade one of his soldiers attempt a feat which seemed almost impossible, and for which only a handful of men could be spared. "I'll go, sir," was the reply, "if you will give me a grip of your conquering hand." And with that grasp tingling in his blood the officer accomplished his mission. We need something like this in these days when the way seems dark and perilous! "Hold Thou me up, and I shall be safe" (Psa. 119. 117). Hyp.

SUBJECTS FOR SPEAKERS AND STUDENTS.

Three Classes at the Cross.

1. Apathy—sitting down, - - - - Matt. 27. 36
2. Antipathy—passing by, - - - - Mark 15. 29
3. Sympathy—standing by, - - - - John 19.25 H.K.D.

"I Have Enough."

1. The man of the world,
"I have much," Gen. 33.9
2. The man of faith, "I
have all," - Gen. 33. 11
(Two different Hebrew words
used.) W.W.F.

Five Solemn Negatives

in John 5. 40-47.

1. Ye will not, - - - - verse 40
2. Ye have not, - - - - " 42
3. Ye receive not, - - - - " 43
4. Ye seek not, - - - - " 44
5. Ye believe not, - - - - " 47
G. H.

Some Better Things in Hebrews.

1. A better name, - - - - Heb. 1. 4
2. A better persuasion, - - - - " 6. 9
3. A better hope, - - - - " 7. 19
4. A better testament, - - - - " 7. 22
5. A better promise, - - - - " 8. 6
6. A better sacrifice, - - - - " 9. 23
7. A better substance, - - - - " 10. 34
8. A better resurrection, - - - - " 11. 35
9. A better country, - - - - " 11. 16
10. A better provision, - - - - " 11. 40
11. A better testimony, - - - - " 12. 24
Js. Fs.

Prayer (Acts 16. 25).

I. PRAYER POSSIBLE AT ALL TIMES.

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

II. PRAYER PROFITABLE AT ALL TIMES.

1. It puts us into contact with God, - - - - Dan. 9. 23
2. It acquaints God with what we need, - - - - Phil. 4. 4-7
3. It makes it possible for God to help us,
1 Kings 18. 36-39; Acts 4. 31
4. True prayer is always crowned with success,
John 14. 13; James 1. 5, 6

III. PRAYER POWERFUL AT ALL TIMES.

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

THE TRUE BREAD FROM HEAVEN.

JOHN VI. 25-26.



BROKEN FOR YOU
RECEIVE
EAT
ACKNOWLEDGE
DESPISE IT NOT

A REAL BIBLE LESSON! And what use is it if it is not a *Bible* lesson? A lesson which can be shown in five ways. (1) Procure an ordinary loaf of bread, and use with cards in front; (2) place loaf in front of blackboard or slate, and draw lines as required; (3) draw as above on paper or board; (4) cut loaf in five slices, and have paper letters B.R.E.A.D on back of each slice; (5) use

with loaf and five fingers, or even with fingers without loaf.

Begin by asking a boy to read John 6. 25 and 26; then a girl to read verses 33 to 35, and you have a good foundation for the lesson. Speak a little about the universal use of bread in all ages and in all lands. Imagine if we had no bread of any kind! Ask how many letters—B.R.E.A.D. Take as an acrostic first letter telling us of bread

BROKEN. "Bread corn is bruised," said Isaiah the Prophet (Isa. 28. 28), which probably led him to say concerning the Lord Jesus, in chapter 53, "He was wounded for our transgressions, He was *bruised* for our iniquities," and as the margin of your Bible adds, "with His *bruise* we are healed." As corn needs to be broken before it gives life, so the true "Bread of Life" was bruised and broken on Calvary, in order that life might flow. Now comes R, telling us we must **RECEIVE** the bread, or it will do us no good. A loaf in the shop, in the cupboard, on the table, or partaken of by others, will do me no good. I must receive it for myself.

Eye-gate Lesson, No. 84.

The True Bread from Heaven.

Just as I receive the bread into my mouth, eat it, and derive life therefrom, so I receive the Lord Jesus into my heart and obtain everlasting life (John 1. 12). Perhaps "receive" is a puzzling word for little folks. Begin it with B, B.E.L.I.E.V.E. Who can quote Acts 16. 31? "Believe on the Lord Jesus Christ, and thou shalt be saved," from a dozen voices. Next we have to

EAT. Even the bread in your mouth would not sustain life. It must be eaten. As Jesus said in our first text, "Ye did E.A.T of the loaves, and were filled." The Manna fell from heaven, the people gathered, and were satisfied. Nay, "they did *eat*," and were filled. Ask for other texts in Bible with "eat" or "eating." Use most suitable. Point out that this is the only truly satisfying bread. All the bread of earth leaves us hungry at last and longing for more. Of this "bread from heaven" alone can it be said, "He that cometh to Me shall never hunger" (verse 35), and through eating this bread alone shall anyone be in the Land where "they shall hunger no more" (Rev. 7. 16). Next comes A,

ACKNOWLEDGE. Surely none of us take "our daily bread" without saying "grace," or acknowledging that we receive it by the grace of God. Surely none of us would receive the "True Bread from Heaven" without acknowledging that we owe our all to Him for Time and for Eternity. Point out the importance of this subject by getting some one to read Romans 10. 9, "Confess with thy mouth," and some one else to read Matthew 10. 32, "Confess Me before men." Then read solemnly yourself verse 33, "deny—deny." A brief testimony from two or three scholars at this moment might be a memorable break. This paves the way for a word of warning in the last letter, D,

DESPISE IT NOT. "He that *despised* Moses' law died without mercy" (Heb. 10. 28). The children of Israel who "*loathed* the light bread" (Num. 21. 5) were bitten by serpents. Esau "*despised* his birthright" (Gen. 25. 34), and mourned his folly all his life thereafter. Every one who despises our Lord Jesus Christ, and rejects His grace, will mourn their folly for ever and ever. Urge to immediate acceptance of proffered grace. Use any notable event known generally to the children to enforce the point. Go over the acrostic, close with quoting verse 37, and your lesson will linger long in mind and heart, and prove fruitful as it is given, or "after many days." Look up for blessing. HYF.

KNOWLEDGE.

TO be added as part of the Christian's furnishing (2 Peter 1. 5); not the wisdom of the world, but the wisdom from above (James 3. 17). "The knowledge of God," "the knowledge of His will," "spiritual understanding" (Col. 1. 19).

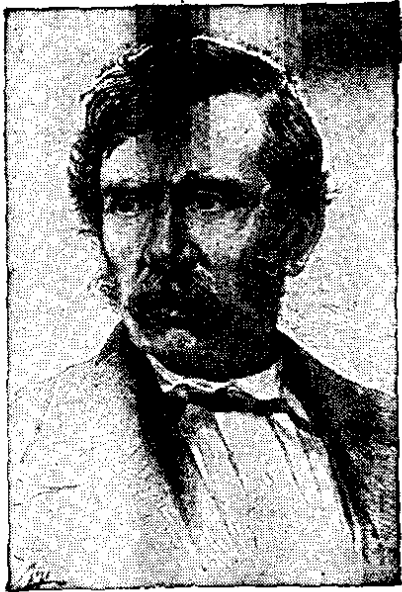
Its Beginning (James 1. 1-18). "The fear of the Lord is the beginning of wisdom" (Prov. 1. 7). Moved with fear, Noah-like, we obey, and obtain that first revealing of knowledge, which is the basis of all (John 17. 2; 2 Peter 1. 2). The heart then set free from the burden of sin, and the struggle with self, enjoys the rest of faith, and is free to learn His will; to know Himself (Eph. 3. 19), not in the abject fear of a slave, but in the filial fear of a son. To all who take the place of subjection God will reveal Himself.

Its Progress (James 1. 19-37). "Take My yoke upon you, and learn of Me" (Matt. 11. 29). Growth is God's spiritual as well as natural order. The low spiritual attainments of the saints was Paul's great lament; and a stunted Christian is a contradiction of grace. Spiritual advancement means the acceptance of His yoke; the taking of the place of obedience, of submission, to the divine will, a readiness to obey the revelation (Prov. 3. 6), the steadfastly setting of the affections towards Christ. The true response to the grace which gave all is yielding all in return.

Its Aim (Eph. 3. 1-14). "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (1 Peter 3. 18). It is a fact that mentally, as well as morally, Christianity improves a man; but the aim of Scripture knowledge goes deeper than merely educating a man's mental faculties. It teaches him humility, it enlarges his affections, it subdues his passions, and controls his will. It enables him to view life in its true perspective, and live for eternity and not for time (James 3. 16, 17; Eph. 5. 15), to measure the present in the light of the day of judgment.

Its End (Phil. 3. 1-21). "That I may know Him" (Phil. 3. 10), "in whom are hid all the treasures of wisdom and knowledge" (Col. 2. 3), was the burden of Paul's cry, the goal at which he aimed, and surely the knowledge of our Father, the acquaintance with our Saviour, Lover, and Friend, is the greatest research to which the human soul can set itself. Here we have the secret of life, light, love, and every impulse which gladdens the heart of man and makes him truly great. May this precious knowledge be ours. J. H.

PILGRIMS ON THE HEAVENLY PATHWAY.



MARCH 19th will be the memorable day of the month, as on that day one hundred years ago, in the village of Blantyre, near Glasgow, was born DAVID LIVINGSTONE, whose name was to become a household word as the pioneer of missions, inveterate foe of the slavers, and undying friend of the natives of Africa. His record has been clearly summarised thus—

"He lived and died for good, be this his fame,

Let marble crumble, this is LIVING—STONE."

In order to utilise the event in general, *The Evangelist* this month contains a striking picture of Livingstone and the lion, with account of his conversion and resume of life-story. 1/ per 100; 8/ per 1000. Localised with any title free.

And for the children we have devoted *Boys and Girls* to a "Livingstone Centenary

Number," with full story of life, illustrated with many pictures. 6d. per dozen; 3/6 per 100, post free. Good for schools and children's centenary meetings.

THE NUMERICAL BIBLE is so well known to students that a photo and record of the author, F. W. GRANT, in this number will be valued by all Bible lovers, to whom kindly introduce. Mr. Grant is also author of "Genesis in the Light of the New Testament," Volume XIX. of Every Christian's Library. 1/ net (1/3, post free).

THE FIFTY AWARDS FOR ALL in connection with *Boys and Girls Almanac and Magazine*. Teachers might remind scholars that answers, paintings, &c., should be posted on or before Tuesday, 1st April, to Hy. Pickering, 11 Bothwell Circus, Glasgow. A few Almanacs can still be supplied. 1/2d. each; 6d. per dozen, post free.

NOTES AND NEWS. "The Gospel and its Ministry," by Sir Robert Anderson, K.C.B., Volume XX. of Every Christian's Library, is meeting with a ready welcome at 1/ (instead of 2/6 as hitherto charged). No young believer should be without a copy... "The Differences of the Four Gospels," by Andrew Jukes, Volume XXII., also formerly 2/6, should equally be welcomed.

SCRIPTURE STUDIES FROM THE EARLIEST STORIES form the interesting course of lessons for the "Gospel Scheme," 1913. They are simple, evangelistic, and suitable for scholars of all ages. Complete scheme, 3d. per dozen; 1/6 per 100, p.f. Notes on following pages.

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THEME FOR MONTH.	DATE.	SUBJECT.	PORTION TO READ.	REFERENCE.
KNOWLEDGE.	April 6,	Its Beginning,	- James 1. 1-18,	- Prov. 1. 7
	" 13,	Its Progress,	- James 1. 19-37,	- Matt. 11. 29
	" 20,	Its Aim,	- Eph. 3. 1-14,	- 1 Peter 3. 18
	" 27,	Its End,	- Phil. 3. 1-21,	- Phil. 3. 10

CHOICE PORTION.—"The Holy Spirit makes us feel the love of the Father. He brings us into liberty by showing us, not that we are little, but how great God is."—J. N. Darby.

Class Text-Book.—"Abundant Grace," by Dr. W. P. M'Kay. 1/, post free.

MORE PEARLS FROM OLD SEAS.

By Diver T. BAIRD.

THE stone of your tomb may become an angel's chair.
Man's greatest fault is not one *huge* fault, but many *small* faults.

The goal runs not to the man; the man must run to the goal.

Misuse may convert the sweetest delight into the bitterest draught.

Let prayer be the *key* of the morning and the *bolt* of the evening.

The fruit of the *Spirit* cannot be produced on the branches of the *flesh*.

It is not enough that we be *busy*. We must be busy to the *best* purpose.

The quietness of a dull conscience may be mistaken for peace with God.

If your sanctification is *delayed*, your salvation may not have *commenced*.

Troubled water cannot reflect sunlight. A worried heart cannot reflect God.

In prayer it is better to have a heart without words than words without heart.

It is to-morrow's load added to to-day's burden that aches and breaks the back.

Salvation Studies from Earth's Earliest Stories

WITH LESSONS FROM THE LIFE OF OUR LORD.

Lesson 14
April 6

THE BLESSING OF MELCHIZEDEK.

READ Genesis 14. 12-24. LEARN Hebrews 5. 1. HINTS, Antitype, Hebrews 7. 17; bread and wine, Matt. 26. 26, 27; blessing, Eph. 1. 3-6.

ONE issue from the evil choice of Lot, referred to in a previous lesson, was his capture by Chederlaomer and the kings associated with him. Abraham heard of the trouble Lot had fallen into, and, arming his trained servants, he magnanimously and bravely pursued the captors, overtook them, and, relieving Lot, restored to him all his belongings.

AN INTERESTING VISITOR. Melchizedek, King of Salem, priest of the Most High God, appears to the victorious patriarch on his return from the conflict. This person is only mentioned three times in the Bible—here in Genesis, in Psalm 110. 4, and in Hebrews 7. 1-4. In Hebrews 7. 2 he is called, first, king of righteousness, and after that king of peace; this is the proper order—first, righteousness, then peace (Isa. 32. 17). "The kingdom of God is righteousness, and peace, and joy in the Holy Ghost" (Rom. 14. 17).

GOD'S PREVENTING GRACE. We read that the King of Sodom had gone out to meet Abraham, and Melchizedek appeared to him before that person reached him. Bringing forth bread and wine, the kingly priest strengthened and cheered the patriarch, blessing him and praising God, Possessor of heaven and earth, for victory granted to Abraham. It

The Blessing of Melchizedek.

is a beautiful scene, reminding us vividly of our Lord Jesus, the fulness of the Melchizedek type, the strength and the joy of His people, and the Mediator between God and man (1 Tim. 2. 5), blessing men and glorifying God.

ABRAHAM'S SUBMISSION. "He gave him tithes of all." The apostle says, "Consider how great this man was" (Heb. 7. 4), when the greatest then on earth owned him superior. So of that order is Jesus, Son of God, without beginning of days or end of years. To Him at Bethlehem, even in the manger, men presented homage and gifts (Matt. 2. 11), and He shall yet be the centre of all honour and worship (Phil. 2. 9-11).

THE TEMPTER'S REQUEST. "Give me the souls (margin), and take the goods;" this is an appeal to the lust of covetousness, and seems to indicate that Satan's great aim is to possess dominion over the souls of men rather than their property. The true value is in the soul (Matt. 16. 26; Psa. 49. 9).

ABRAHAM'S VICTORY OVER TEMPTATION. A greater victory than that over the five kings—moral victories are always nobler than physical victories. A man blessed of the Most High God need not, cannot, be indebted to God's enemies for anything. Abraham's Lord took up the same attitude long after the wilderness of temptation (Luke 4), and also triumphed.

ABRAHAM'S CONSIDERATION OF OTHERS. It is worth noting that Abraham did not insist that his decision and way of doing should be that of all others; the men that were with him could not be expected to rise to his level; they had not his experience and his privileges.

Lesson 15
April 13

THE RIGHTEOUSNESS OF FAITH.

READ Gen. 15. 1-18. LEARN Rom. 5. 1. HINTS, From all things, Acts 13. 39; by God, Rom. 3. 26; the way, Isaiah 53. 11.

AFTER the noble rescue of Lot, the submission to the Melchizedek, representative of the Most High God, and the dignified refusal to have any of Sodom's stuff, the patriarch is favoured with a fresh revelation of his God, in which the way of justification by faith is simply set forth; this is the theme of the present lesson.

ABRAHAM'S SHIELD AND REWARD. "Fear not, Abraham: I am thy shield, and thy exceeding great reward" (verse 1). Here is the first Bible "fear not," and the reason for fearlessness in God's own Person. To Abraham He said: "I am thy shield, and thy exceeding great reward"—protection and recompense both in One. Perfect the protection when God is shield (Psa. 84. 9-11); exceeding great the reward when God Himself is the recompense (Psa. 16. 5).

FAITH'S REQUEST. "Lord God, what wilt Thou give me, seeing I go childless?" (verse 2). God had laid Himself open for Abraham's reply and query; it was a reasonable thing to say: "My reward be Thou. I will make a first draft on my riches; remember, I have no child, no heir." The promises of Genesis 12. 2 and 13. 16 were yet unfulfilled, and there was no sign of the seed promised. Abraham embraced this opportunity to remind his God that he expected and waited for the promise. Abraham looked to God for the fulfilment of His word.

GOD'S PROMISE. "Look now toward Heaven, and tell the stars; . . . so shall thy seed be" (verse 5). What God desired to tell Abraham could not be expressed in figures; previously God had said (Gen. 13. 16), Thy seed shall be as the "dust of the earth," countless. Now He takes him out of his tent and points to the stars of the sky, saying: "So shall

The Righteousness of Faith.

thy seed be," without number and glorious in the beauty of God (Deut. 10. 22; Rev. 7. 9; Gal. 3. 7).

FAITH'S RESPONSE. Abraham believed God (Rom. 4. 3). What else could he do? When God speaks, and we know that it is God who speaks, surely it is dreadful sin to make God a liar (1 John 5. 10), which we do if we believe not. It is not so much *what* you believe as *whom* you believe (2 Tim. 1. 12). God's Word is sure ground of faith—God Himself the object (Acts 27. 25).

JUSTIFICATION BY FAITH. God counted it (Abraham's believing) "to him righteousness" (verse 6). No works that Abraham ever did could be so used of God; faith in God is the antithesis of the unbelief of the fall, and enables God to be the Just and Justifier of the ungodly (Rom. 3. 26; 4. 5; Acts 13. 39, &c.). Romans 4. 18-25 is a splendid commentary on this portion of Scripture, and shows Abraham ignoring nature and rising above reason, "strong in faith, glorifying God."

Lesson 16
April 20

GOD'S COVENANT WITH ABRAHAM.

READ Gen. 17. 1-16. **LEARN** Galatians 3. 8. **HINTS**, Everlasting covenant, Isaiah 55. 3; better covenant, Hebrews 8. 6; spiritual, Hebrews 10. 16.

IN our last we saw Abraham as a believer justified by God on the ground of faith; now we are to be occupied with a fuller revelation of the terms on which God meant to deal with the patriarch and his posterity, before described as a numberless host, as the dust of the earth, as the stars of the heavens.

TRIAL AND FAILURE. Chapter 16 of Genesis is occupied with thirteen years' interval between our last lesson and this; in it we have described an attempt to hasten the fulfilment of God's promise in a human or fleshy way—it was, as all such attempts are, a miserable failure (see Gal. 4. 23-30).

THE ALL-SUFFICIENT GOD. El-Shaddai, able to accomplish with infinite ease all His own purposes; this further revelation to Abraham was needed to cure him of his crooked way of reaching for the promise (Psa. 46. 10). In the same line of teaching are the words, "Walk before Me, and be thou perfect." This is the straight line laid down for believers: "In the sight of God" (2 Cor. 4. 2, &c.).

A NEW NAME. Abram is changed to Abraham. The "ha" is part of God's own name, Jehovah, and represents the quickening energy of God imparted to the dead body of Abram. A like addition is made to Sarai's name (verse 15), for she also had to have her dead condition quickened by divine power. See other changed names: Jacob, Genesis 32. 28; Simon, Matthew 16. 18; Saul, Acts 13. 9; and Revelation 3. 12.

GOD'S PART IN THE COVENANT. The Covenant had its origin in God's heart. It could not be otherwise; in it God makes Himself debtor to His own free grace. Note the abundance and the magnitude of the promises of God: A Father of many nations (Rom. 4. 16, 17); exceeding fruitful (Heb. 11. 12); a Father of kings (Matt. 1. 6-11); a land for all, everlasting possession (Isa. 60. 21); and a God to be his and his children's for ever. These are God's portion of the Covenant; in part they have been fulfilled, yet in their fulness shall the whole be made good to Abraham and his seed.

ABRAHAM'S PART OF THE COVENANT. To accept and wear the new name. To many it would seem a very strange thing this change of name—"father of a multitude," while as yet he had no son—but faith is substance of things not seen (Heb. 11). Again, the obedience of circumcision was Abraham's part; the spiritual counterpart we get in Colossians 2. 11 in the death of Christ putting away of

God's Covenant with Abraham.

the body the sins of the flesh, followed by the burial and resurrection of Christ and the believer in Him, of which baptism is the symbol.

A BETTER COVENANT. Great and blessed as were the benefits conferred under this Covenant with Abraham, there were exceedingly greater benefits under the new Covenant fully described in Hebrews 8.

Lesson 17
April 27

JESUS, THE BREAD OF LIFE.

READ John 6. 24-35. LEARN John 6. 51. HINTS, The type, Exodus 16. 15; free to all, Psalm 78. 24, 25, Nehemiah 9. 15, 2 Cor. 8. 15.

IN this chapter we have the Lord Jesus feeding the multitude with five barley loaves and two small fishes. Out of this incident grew the teaching of our Lord about the true bread of life, the subject of our present lesson.

A SELFISH PEOPLE. The day after the Lord had fed the multitude with the loaves and fishes, the people came to Capernaum seeking for Jesus (verse 24). The Lord told them it was the loaves and fishes they were after, and not the bread of life. They were taken up with the material, not the spiritual, the present life, not the future. There are many like that in our own day. How foolish! "What shall it profit a man, if he gain the whole world, and lose his soul?" (Mark 8. 36).

A COMMON QUESTION. "What shall we *do* that we might work the works of God?" (verse 28). This question has been often asked. The Philippian jailer asked it, "What must I *do* to be saved?" (Acts 16. 30). The lawyer's question was, "What shall I *do* to inherit eternal life?" (Luke 10. 25). Men are willing to work, or pay for salvation—everything, but accept it as a gift (Rom. 6. 23).

A SIMPLE ANSWER. "This the work of God, that ye *believe* on Him whom He hath sent" (verse 29). God will not give His glory to another, and if man had any part to play in the work of salvation he would claim his share of the credit. And so it is of *faith* that it might be of grace.

THE DESERT FOOD. "Our fathers did eat manna in the desert." Manna, described in Exodus 16 and Numbers 11. 8, 9, was God's gift, and that to every man according to his eating; free to all, young and old—none too young, none too old, none too poor. It was also small, and round, and sweet. The manna resembled Jesus in His freeness, freshness, sweetness, and its origin from heaven. But, after all, it was only for earthly use, and did not impart eternal life, for the fathers who ate it died—a contrast to the Bread of Life, Jesus, for the believer in Jesus shall never die (John 11. 26).

THE HEAVENLY FOOD. "My Father giveth you the true bread from heaven" (verse 32). Manna was for "the fathers." Jesus is for "the world" (John 3. 16); for "any man;" for "whosoever." His body was broken, His blood was shed, that we might have life; if it had not been so we never could have life. No need for transubstantiation, as Rome teaches, for the eating is not carnal but spiritual, imparting not natural life, but spiritual life, and sustaining the same. As Jesus lived *by* the Father" in communion and union, so the believing one goes on to live by continual eating of that which gave life (Col. 3. 4; Gal. 2. 20).

THE FOOD RECEIVED. "He that cometh to Me shall never hunger" (verse 35). Everlasting life is had by believing on Jesus (verse 47); believing is here likened in spiritual action to eating in natural act. "Hearken diligently unto Me, and eat" (Isa. 55. 2). What are we to eat? The Bread of Life—Jesus. How? By believing. Result: Everlasting life, possessed now and ever (John 10. 28).

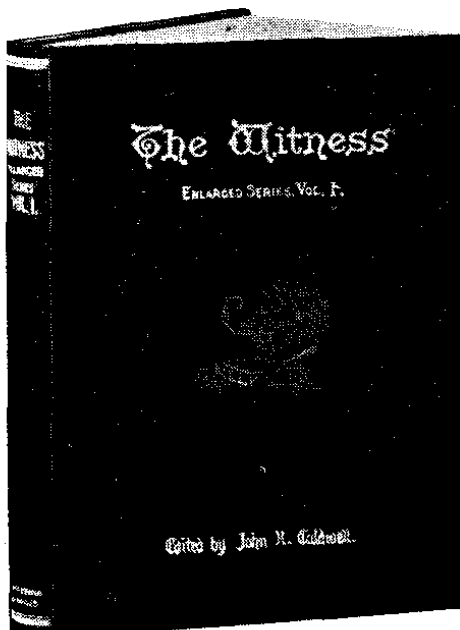
NOTES AND SUGGESTIONS.

INTIMATIONS. Tract Band Workers in Clydebank, March 1, at 3... S.S. Workers, Hebron Hall, Bolton, March 1, at 3.30... Young People's Conference, Gospel Hall, Penrith, March 13, at 2 and 5.30. Hy. Pickering, Editor of *Boys and Girls*, T. Baird, and W. H. Browning will take up the subjects of "The Conversion to God and Confirmation in the Faith of our Young Folks."... S.S. Workers, Ulster Minor Hall, March 26, at 7... Half-Yearly S.S. Teachers' Conference in Albany Hall, Glasgow, March 29, at 4. A. T. Schofield, M.D., London, author of "The Knowledge of God," &c., will introduce the subject of "The Mind of the Child."... United Meeting in Bloomsbury Chapel, London, W.C., April 5, at 3.30 and 5.45... Tract Band Conference, Paisley, April 12... Notes of forthcoming meetings should reach us by 20th of the month.

WORKERS TOGETHER. Young and old Christians gathering at Tract Band Conference in Burnbank, Feb. 5, were cheered by ministry of R. W. Smith, John Gray, and D. Hamilton... S.S. Workers of Bradford and district met on Jan. 25. William Dudgeon, London, James Stephen, Paisley, and others gave appreciated help.

AT HOME. Alexander Marshall had the joy of speaking to many Sunday school scholars in Dublin and Cardiff... Workers in Paragon Road, Hackney, have had times of blessing amongst Sunday scholars and other young people attending week night classes. Mr. George Goodman gave addresses afternoon and evening, Feb. 9. Nine girls professed on the Lord's day, and ten more the week following... At children's tea meeting in Lerwick, Shetland, Jan. 2, 133 children received Bibles or New Testaments. Thus the seed is sown... A. E. Hodgkinson and David Morrison have been pioneering in Lockerbie; six young people in their teens have professed... The young people turned out well to meetings in Staxigoe, near Wick, where W. Anderson and J. Gilfillan have been launching out into the deep... An average of 400 children attended a week's special meetings in Garngad Hall, Glasgow; some professed... James Forbes has had considerable blessing of late in his lantern services; is now in Kirkcowan... John Ferguson and J. M. Hamilton had some blessing amongst young folks, as well as old, in Southend-on-Sea... Archie Payne and David Walker also had blessing in Woodside, Aberdeen.

ACROSS THE SEAS. A Girls' Missionary Prayer Meeting is held at Renwick Hall, Leichardt, Australia, on Saturday afternoons at 3.30... Good times are being experienced in children's meetings in Richmond Hill, N.Y... Four young people were recently baptised at Karmatar, India... The night school at San Tome, Spain, is attended by a large number of young people, 60 to 120 attending regularly... The children's class in Taroost, Algeria, is well attended, and interesting... Stephen B. Adam is thinking of starting a night school in Caracas, Venezuela... About 250 children are on the books of the Chambri schools, Spain.



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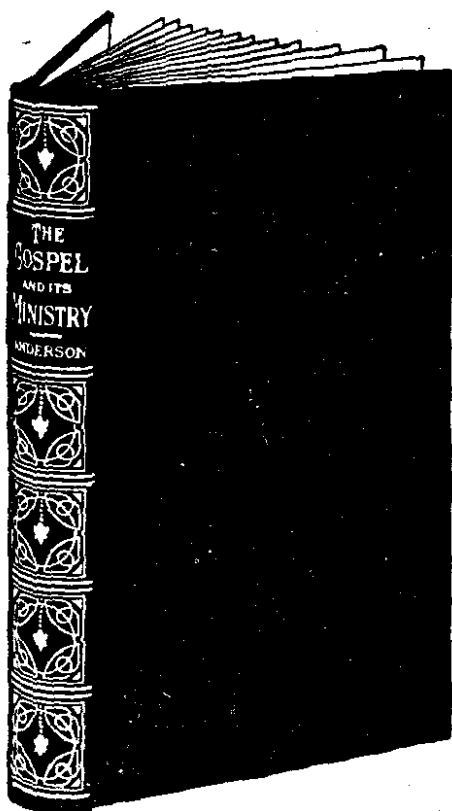
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The Believer's Pathway

A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



JOHN ELIOT HOWARD, F.R.S., LONDON.

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JOHN ELIOT HOWARD, F.R.S.

WE have already given a résumé of the life and labours of close on one hundred names connected with the "Early Brethren" movement—as translators, teachers, preachers, or pastors; or those who gave time and talents to extend the newly recovered truths of gathering simply in the Name of the Lord. One or two more well-known in the days of small things, little known to-day, are worthy of mention. Among these,

JOHN ELIOT HOWARD, the son of Luke Howard, the eminent meteorologist, born in 1807. After he left school he went into his father's business at Stratford, and he was a member of the firm of Howard & Sons, the well-known quinine makers and chemical manufacturers, at the time of his death.

He was brought up as a member of the Society of Friends, and about the year 1835 the earnest study of the Scriptures, and the perusal of a little work entitled "Jehovah-Tsidkenu, the Watchword of the Reformers," were the means of opening his eyes to the doctrine of justification by faith. His baptism, and that of his beloved wife, took place on 28th July, 1836, and in October of the same year he resigned his connection with the Society of Friends.

On the 4th December he partook of the Lord's Supper at the Baptist Chapel, Tottenham. From this time he began to preach the Gospel, going out to the surrounding villages. He was at that time nearly thirty years of age. In 1838 he began a regular evening meeting in Tottenham, and on the 4th November the first meeting for worship and communion was held. This was in a small room in Warner Terrace. In 1839 he built the room in Brook Street; in 1842 there were eighty-eight in communion.

In the early days of "Brethren" J. E. H. was actively engaged in the controversy amongst "Friends," and many publications issued from his pen. He was also writing on scriptural views connected with "Brethren," so-called, with whom (that is, with those known as Open Brethren) he was associated until the end of his life.

For over forty years he was a faithful minister of the Gospel. His ministry was greatly owned of God, both in the conversion of sinners and in the edification of believers; he was widely beloved, and his loss is, and will be, keenly felt by many, both at home and abroad. The cause of foreign missions was very dear to his heart, and he was warm in his

John Eliot Howard, F.R.S.

sympathies and generous in pecuniary help. He corresponded for many years with some beloved servants of the Lord in foreign lands, and they will deeply feel the loss of the loving sympathy of his heart, so warmly expressed in his correspondence with them.

He was faithful, fearless, and independent in his expression of what he believed to be the truth. Gifted with a powerful mind, of quick perception, and rapid thought, he eagerly made himself master of the religious and scientific literature of the day. He devoted a great deal of time and thought to the study of some of the scientific questions that in these days perplex so many minds, and his clear insight enabled him to unmask much of the scientific and religious hypocrisy that is now so prevalent, one of his best known religious works being "Lectures on the Scriptural Truths most opposed by Puseyism."

In 1865 he wrote a volume of lectures on "Scripture and Science," which has been much valued. He rendered great and lasting service both to religion and science by showing in many learned and interesting papers that there is, and can be, no conflict between science and religion—between the *facts* of nature and the Word of God.

He was known in scientific circles as an eminent quinologist, and was elected a Fellow of the Royal Society in 1874; he was also a Fellow of the Linnæan Society, and of many other scientific bodies at home and on the Continent.

In 1883 he purchased the lease of the lecture hall in the High Road, Tottenham, and the meetings were transferred there from Brook Street. He preached there as usual twice on the Sunday before his death—in the morning, with much solemnity and power, on the words, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep we should live together with Him." His words deeply impressed his audience, though they little deemed they were hearing his last discourse. "Yes, that is the central point," he said, "*Christ died for us, and we live through Him. What matters it, then, whether we wake or sleep? We live and shall live together with Him.*" Those who listened to him with delight had little thought that it was the last time they would hear the well-known voice.

He was taken ill on Tuesday, 20th November, but no danger was apprehended until Thursday morning, when he gently fell asleep in Jesus at his residence, Lord's Meade, Tottenham.

GOLDEN GLEANINGS.

From Bolton Sunday School Teachers' Conference, 1st March, 1913.

THE days in which we live are selfish, lawless, and godless.

Satan is endeavouring by four great agencies to-day to capture the young, namely: Socialism, Romanism, Rationalism, and Journalism.

It is computed that five tons of pernicious literature issues from the printing presses of Great Britain every week.

A young lad who was recently sentenced to some years in a reformatory gave as his reason for the committal of the crime with which he was charged that he wanted to be like the hero in the penny dreadful he had been reading.

In order to teach the child effectively there are certain lessons the Sunday school teacher must learn from the child. The child is humble, simple, and sincere. These three virtues should characterise the Sunday school teacher.

Eighty per cent. of the members of our assemblies reach them through the Sunday school.

Sunday school work being one of the most important branches of Christian work, it ought to be the best workers in our assemblies who should be engaged in it.

A suggestion was made that where possible the teachers should come together once a week to consider the subject for following Sunday, and the best way of presenting the truth.

Every teacher should pray daily for his class, naming each individual member before the Lord. He should be in his class at the proper time, and he should have his lesson well prepared before going to his class.

Describing a good brother whose education is not up to the mark, but who loves the Lord and His Gospel, it was said of him that he always rambled from his subject to the heart. The Sunday school teacher should endeavour to reach the heart of the child, for "with the heart man believeth unto righteousness" (Rom. 10. 9).

A poor Chinese milkman who got converted used to supply the missionary with his milk free on Sundays. He said he could not give much, but he did what he could.

An Indian mother who was devoted to her idolatrous worship had two children, the one puny and sickly, and the other robust and healthy. She threw her healthy child into the river in sacrifice to the idol. When asked why she did not sacrifice the weakly child, she replied, "Do you think I would give anything but my best to the idol?" What a lesson to us! Surely we should give our best to the Lord.

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, - - - 1 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, - 1 John 5. 18
2. Cannot sin, - 1 John 3. 9
3. Evil one toucheth not,
1 John 5. 18

2. POSITIVELY.

1. Overcometh the world,
1 John 5. 14
2. Knoweth God, - 1 John 4. 7
3. Loveth his brother,
1 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, 1 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, - - - 1 Cor. 5. 12
7. Within and without the city of gold, - - - Rev. 22. 15 Js. Fs.

ACTS AND FACTS.

Dr. Parker, the great preacher, was once asked for the best reply to attacks upon the Bible. "Circulation," was his answer. The scattering of the Bible is the best evidence of its power. "He which soweth bountifully shall reap also bountifully" (2 Cor. 9. 6).

Sir Moses Montefiore, the Hebrew philanthropist, had as the motto of his family, "Think and Thank." In the old Anglo-Saxon language *thankfulness* meant *thankfulness*. Thinking of all God's goodness draws forth gratitude. "Bless the Lord, O my soul, and forget not all His benefits" (Psa. 103. 2).

Sir Sven Hedin, K.C.I.E., the famous explorer, has written a statement which is reproduced in the Bible Society's monthly magazine. "Without a strong and absolute belief in God and in His almighty protection," he writes, "I should not have been able to live alone in Asia's wildest regions for twelve years. During all my journeys the Bible has always been my best lecture and company" (Psa. 119. 105; Jer. 15. 16). Yet it is called an effete book!

Clement Scott, who for over forty years was a dramatic critic, gives this expert testimony: "The theatre, as it stands to-day, the theatre, be it understood in its inmost sense, is emphatically *not* one of the forces which make for righteousness;" and again, "I say that there is *no school on earth so bad for the formation of character*, or that so readily, so quickly, and so inevitably draws out all that is worst in man or woman as the Stage." After this testimony, who will raise the question, "Should Christians patronise the Theatre?" (Phil. 4. 8).

Mrs. Pearsall Smith, the author of "The Christian's Secret of a Happy Life," was once approached by a lady who had an only child, who said, "I do not care to pray 'Thy will be done,' because I am afraid God will take away my little boy, or will send me some other heavy trial." To which Mrs. Smith replied, "Supposing your child should come to you some morning, saying, 'I want to be and do just what you desire to-day,' would you say to yourself, 'Now is my opportunity to make this child do all the disagreeable duties I want done. I will just take advantage of his willingness to please me by cutting off his pleasures to-day and keeping him at hard discipline?'" "No, no," said the mother, "I would give him the best day I could possibly plan." "And can you think," said Mrs. Smith, "that God is less just and loving than you?" (Matt. 6. 32).

HYP.

ON THE UP-LINE.

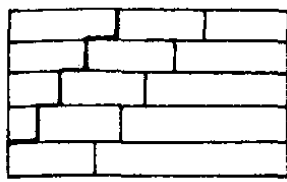


Fig. 1

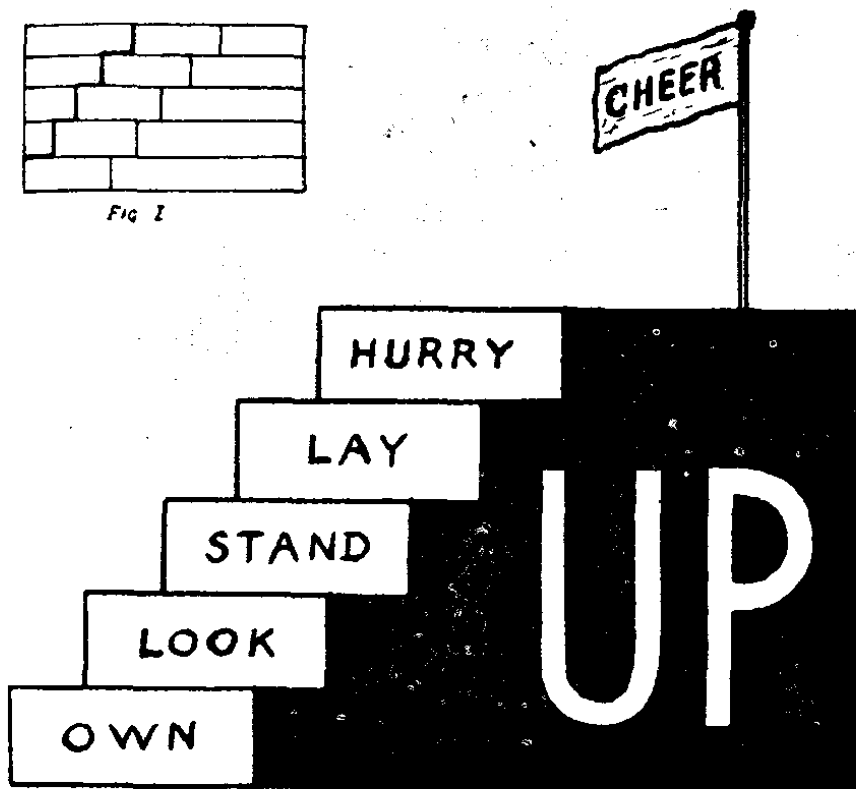


FIG. 2

HERE is a lesson with simple points which could be given in various ways. As blackboard lesson draw rough outline of stair and fill in words. For object lesson get wooden model of stair made, words on cards. I use cardboard diagram, made size described below, for large meetings.

Teachers could make reduced size for smaller gatherings. "Stir up!" (2 Tim. 1. 6). Get a piece of stiff white cardboard 15 inches by 24 inches. Divide shorter sides into five parts of 3 inches, with pencil and ruler draw horizontal lines, joining points, as fig. 1. To make bottom step of stair draw short upright line 8 inches from left lower corner. Begin next step $2\frac{1}{2}$ inches inwards, making it also 8 inches, and so on with other steps. Cut along zigzag outline of stair, taking off corner piece, leaving shape as fig. 2. Draw in pencil word UP in letters about 7 inches high, also words on steps about 2 inches high. With penny brush do over words on steps with black ink; also fill in body of stair, shown black in illustration, but red ink looks better, carefully leaving UP in white. Make paper flag 5 inches long, pasted around strip of wood 11 inches long, put word "cheer" on. Make socket for flag to slip in on back of diagram by pasting strip of paper over foot of flag-staff. Lastly, cover each step with strip of paper slightly gummed at ends to tear off one by one.

Begin by saying your subject is the word **UP**. Produce diagram (flag out of sight), and try to interest with the idea of climbing up step by step. Tear cover off *Step 1*, displaying **OWN UP**. Illustrate meaning by telling of boy who denied stealing, then admitted theft. Quote texts like "all have

On the Up-Line.

sinned" (Rom. 3. 23); "be sure your sin will find you out" (Num. 32. 23). Make plain all are guilty; sins not hid from God. Urge all to take guilty sinner's place. Uncover *Step 2*, **LOOK UP**. Not within for goodness or feelings. Look to Jesus lifted up on Calvary's Cross, as to brazen serpent (John 3. 14). Make way of salvation clear. "Look unto Me, and be ye saved" (Isa. 45. 22). Tell C. H. Spurgeon's conversion. Now take *Step 3*. Having been saved, **STAND UP** for Jesus at home, at school, everywhere. Importance of confessing Christ (Rom. 10. 9). Nail colours to mast. Tell of sailor lad kneeling to pray every night in cabin among ungodly shipmates, at first persecuted, afterwards respected. By example another lad, a faint-hearted, secret believer was led to witness for Jesus. Move on to *Step 4*. **LAY UP** treasures in heaven (Matt. 6. 20). How foolish to live for earthly riches, which must be left at death (Luke 12. 16-21). A half-witted boy, watching funeral of wealthy miser, remarked, "There he goes, and no' a penny in his pouch!" Contrast Christian's reward for service (2 Tim. 4. 8). A hint for preacher and audience is in *Step 5*. **HURRY UP**. A call to the unsaved. Now is God's time for you to be saved (2 Cor. 6. 2). Remember Lot's wife, and tarry not. Tell of missing a train to emphasise "be in time." Jesus coming soon. Saved will be "caught up" (1 Thess. 4. 17); unsaved, left behind. In closing erect *flag* in socket. **CHEER UP**. Words of encouragement to believers. Your sins are all forgiven, trials will soon be past. "Be of good cheer" (John 16. 33). We have got to the top of the stair, so all redeemed ones will reach the heavenly land.

T. R. C.

FACTS ABOUT TRACTS.

After Three Years.—I received from a young man a communication which runs thus: "Some three years ago, one Sunday night, I passed your Sailors' Rest." You handed me a tract. I walked a few yards and then threw it down. I went to the end of the street and turned back. Seeing the tract still there I picked it up, put it in my pocket, read it when home. It was entitled 'Escape thou for thy life.' The 'thou' struck me. I was greatly impressed by that tract, and it indirectly was one of the causes of my conversion." This young man had been drifting afar off, is now a Christian worker, and addressed our sailors' meeting recently.—A. R. FALCONER, Sailors' Rest, Dunedin, N.Z.

SALVATION.

DELIVERED; doth deliver; will yet deliver (2 Cor. 1. 10) fitly describes the salvation of God, which redeems from destruction, keeps us from the evil in the world, and will finally perfect us in glory.

From Penalty (Gal. 1. 21). "Their sins will I remember no more" (Heb. 10. 17). To the awakened soul convicted of sin (John 16. 9), salvation brings pardon from its penalty (Eph. 1. 7). Obedience to Christ reveals that God is for us (Rom. 8. 31), and that the Holy One is just, and justifies (Rom. 3. 26); that He who alone could charge us with guilt chooses to forget, and declares His willingness to pardon. The assurance of forgiveness, the blessings of reconciliation, and the consciousness of peace with God follow (Rom. 5. 1).

From Bondage (Gal. 3. 15-29). "There is therefore now no condemnation" (Rom. 8. 1). To be in Christ Jesus is to be free alike from the penalty and the power of sin. "Sin shall not have dominion over you" (Rom. 6. 14) means that the power which burst the bands of death is the same power that quickens the believer, that not only is the guilt of sin removed, but its bondage is also gone. Whom the Son sets free (John 8. 36) are free indeed. Sin is still present in us, but it is a mastered enemy; it may yet strive for mastery; we may be tripped up, but the salvation of God makes it possible for the Christian to live in victory (Rom. 7. 25).

For God (Gal. 4. 1-10). "Kept by the power of God through faith" (1 Peter 1-5). Thus delivered and preserved in the way of obedience, we are freed that we may bring forth fruit unto God (Rom. 7. 4). We are saved for earth, as well as on earth; in the world, as well as out of it; and we are asked to yield ourselves unto God, and our members as instruments of righteousness (Rom. 6. 13). The grace which freely gives all (Rom. 3. 24; 8. 32), asks for nothing less than all in return (Rom. 12. 1). Only by this full response to the grace of God, and the yielding of ourselves to Him, can we expect to glorify God, or show forth His salvation.

In Christ (Gal. 5. 1-16). "Stand fast therefore in the liberty wherewith Christ has made us free" (Gal. 5. 1). He is our salvation, and spiritual liberty is only true where but one will exists. When there is abiding in Christ, the yoke is easy and the burden is light. Self-will must mean self-bondage, self-trust to be overcome instead of overcoming; but if there is the continual abiding in Him, we shall be unto God a sweet savour of Christ (2 Cor. 2. 15).

J. H.

"OUT OF DARKNESS INTO LIGHT."



WE WILL SHORTLY BE EMERGING out of the darkness and gloom of winter into the light and brightness of summer. May such a transition remind us of the many who are in the darkness of sin, and to whom the light of life may be brought by the oral word, the S.S. class, the open-air meeting, or, simpler still, the printed page. That summer is the special time for sowing the GOOD SEED of the Gospel is generally admitted; that the messages sent forth from the P. & I. Press contain pure Gospel in suitable form is also admitted. Several new series have been added for the coming summer. The Illustrated List is just reprinting, and will be sent freely to any worker who will kindly apply. Full postal address—PICKERING & INGLIS, GLASGOW.

ARGUMENT FROM DETAIL, No. 11. The case of Gehazi is a good historical example of an argument from detail. In 2 Kings 5 Gehazi, because of covetousness, is smitten with leprosy, so that the leprosy of Naaman cleaved unto him, and he became "a leper white as snow." Then in chapter 8.4 we read "the king talked with Gehazi." Now, according to Leviticus 13. 45, 46 the leper's place was outside the camp; "he shall dwell alone." Even when King Uzziah was smitten with leprosy he got the outside place which belonged to the leper; "he dwelt in a several house, being a leper" (2 Chron. 26. 21). The question naturally arises, "If the leper's place was outside, and even a king was cast out when he became a leper, how can we account for Gehazi holding a personal consultation with the King of Israel?" One important detail gives us the key to the difficulty. Leviticus 13 proves that if the leprosy was confined to one particular spot the leper was pronounced unclean and put outside the camp. This was the case with Uzziah. But when the leprosy had spread all over, and all the skin was white, he was pronounced clean, and could come and go among people (see Lev. 13. 12, 13). This explains the case of Gehazi who was "a leper as white as snow." Scriptures may seem to contradict each other, but have patience; the explanation lies in some detail which must be sought out diligently.

ATTENDANCE RECORD. A teacher from Croydon writes of a little girl who "never missed saying her text, and was present fifty-two times during 1910, 1911, 1912—156 attendances without a break. Is this a record for a child under twelve?" The Editor will value replies as to similar attendances of any age.

SCRIPTURE STUDIES FROM THE EARLIEST STORIES form the interesting course of lessons for the "Gospel Scheme," 1913. They are simple, evangelistic, and suitable for scholars of all ages. Complete scheme, 3d. per dozen; 1/6 per 100, p.f. Notes on following pages.

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TIME FOR MONTH.	DATE.	SUBJECT.	PORTION TO READ.	REFERENCE.
SALVATION.	May 4,	From Penalty,	- Gal. 2. 1-21,	- Heb. 10. 17
	" 11,	From Bondage,	- Gal. 3. 15-29,	- Rom. 8. 1
	" 18,	For God,	- Gal. 4. 1-10,	- 1 Peter 1. 5
	" 25,	In Christ,	- Gal. 5. 1-16,	- Gal. 5. 1
<i>Class Text-Book.</i> —"Abundant Grace," by Dr. W. P. M'Kay.				1/, post free.

MORE PEARLS FROM OLD SEAS.

By Diver T. BAIRD.

MAKE your good works to be *seen*, but don't do them for the sake of *being* seen.

Miserable misunderstandings between brethren should not be allowed to accumulate.

It is one thing to take no thought through *thoughtlessness*, and quite another to take no thought through *thoughtfulness*.

Salvation Studies from Earth's Earliest Stories

WITH LESSONS FROM THE LIFE OF OUR LORD.

Lesson 18
May 4

ABRAHAM, THE INTERCESSOR.

READ Gen. 18. 17-33. LEARN 2 Thess. 1. 9. HINTS, Saved as by fire, 1 Cor. 3. 15; out of fire, Zech. 3. 2.

IN the narrative now before us we are called to see the truth of the scripture: "Whatsoever a man soweth that shall he also reap" (Gal. 6. 7). Years had passed since Lot had chosen the well-watered plains of Sodom, notwithstanding its evil inhabitants; he had seemingly succeeded there, for he now "sat in the gate;" Abraham, in contrast, sat "at his tent door" on the occasion of our lesson. The whole story shows up strongly the difference between the two men.

THE HEAVENLY VISITORS. It is a beautiful scene: the ready welcome the Lord received, the ready acceptance of that welcome by the Lord. One is tempted to suggest that the soul should always be ready to receive and entertain the Lord (Rev. 3. 20). See the difference in Lot's case; it required great pressure to induce the two angels to enter his house (chap. 19. 3).

THE WICKED CITY. "I will go down now, and see" (verse 21). To see from the earthly point of view the condition of Sodom, and take Abraham into fellowship in the matter. The incarnation of the Son of God is suggested (Heb. 2. 14). It is worthy of note that Lot's presence in Sodom had not improved the city. The Christian is able to do more for the world living a separated life than being mixed up with its pleasures. The world and Christ are opposed to each other.

THE FRIEND OF GOD. "Shall I hide from Abraham that thing that I do?" (verse 17). "The secret of the Lord is with them that fear Him, and Abraham feared the Lord. Abraham was also the friend of God; and the Lord would not hide His purpose of judgment from His friend (Isa. 41. 8). We become the friend of God by obeying His commands (John 15. 14).

THE INTERCESSION OF ABRAHAM. "Abraham drew near" (Heb. 10. 22; James 4. 8), and began to plead for the guilty and doomed. Notice that Abraham pled that the place be spared for the "righteous;" first fifty, then forty-five, forty, thirty, twenty, and ten. So does God's mercy yield to the intercession of the righteous, and the boldness of intercession grows correspondingly. High above Abraham's height we see Jesus, the great Intercessor, who on earth prayed for His enemies (Luke 23. 34), and in heaven still intercedes (Heb. 7. 25).

THE DOOMED CITIES. Fair as nature could make the scene, it was "as the garden of the Lord," yet sin and sinners made it foul before God, and only judgment of fire could cleanse it. Ten righteous men were not in the whole place; no, nor one (Rom. 3. 10). One righteous One has found salvation to a guilty race (1 John 2. 1). His righteousness avails (Rom. 5. 19).

Abraham, the Intercessor.

THE SALVATION OF LOT. "Delivered just Lot." How weak his righteousness was we know; it was not of a character sufficient to save himself. Only mercy dragged him out of his danger, and we see him homeless, beggared, saved "with difficulty" (1 Peter 4. 18).

Lesson 19
May 11

ABRAHAM'S SEVERE TRIAL.

READ Gen. 22. 1-13. LEARN 1 Peter 1. 7. HINTS, Wonderful faith, Matt. 8. 10; wonderful unbelief, Mark 6. 6.

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

THE TRIAL OF ABRAHAM. "After these things God did tempt [or test] Abraham" (verse 1). God will not try us beyond what we are able to bear. Abraham had been prepared for this greatest of all trials by trials of a less serious character. Just as cables, chains, &c., which have to perform important work, are put to a severe test, so is it with the children of God; the more important the work that God's children have to do, the more severe oftentimes is the test put upon us. Before our Lord entered upon His public ministry He was tested (Matt. 3. 1).

THE CHARACTER OF THE TRIAL. "Take now thy son" (verse 2). Abraham was a wealthy man; he had flocks and herds in abundance, but he had only one son, and the old man loved that son with all the love of a father's heart. All his hopes were centred in Isaac. In verse 2 we have an illustration of the comparative degrees of the love of God. God said, "Take now thy son." This was a great sacrifice. "Thine *only* son Isaac:" greater sacrifice. "*The son whom thou lovest:*" greatest sacrifice. This was what God did. He gave "His Son (John 3. 17), which was great love; His *only* begotten Son" (John 3. 16): greater love; and the Son in whom from all eternity He had found "delight" (Prov. 8. 30); the greatest of all love.

THE READY RESPONSE. He "rose up early" and "went"—there is not a question, not an hour's delay; it is grandly simple. The preparation of the wood, &c., shows how definitely Abraham accepted the command. The *three* days' journey shows perseverance in the course indicated to him.

THE IMPORTANT QUESTION. Arrived at Mount Moriah, the father and son, together and alone, proceed to the place appointed. The load is laid on the son (Isa. 53. 6); the fire and knife are in the father's hand; but "where is the Lamb?" This brings a prophetic answer: "God will provide Himself a Lamb" (see John 1. 29). Isaac's question shows that he did not know that he was to be the sacrifice. In this he is a contrast to the Lord Jesus Christ, who knew the end from the beginning. The Lord Jesus Christ from the beginning saw Gethsemane, Pilate's judgment bar, and Calvary, and with this full knowledge He stepped from heaven to earth with these words in His heart: "Lo, I come. . . . I delight to do Thy will, O God" (Psa. 40. 7, 8; Heb. 10. 7).

THE SUBMISSIVE VICTIM. Isaac's obedience equalled that of his father—there was no resistance, but perfect submission (John 10. 17). It is a delightful picture to see the old man Abraham and the young man Isaac in perfect agreement to carry out the will of God.

THE WILLING SUBSTITUTE. Another picture rises out of the narrative. Hitherto it has been a father and son working towards an end, that is, the meeting of God's desire; now it is a victim suffering

Abraham's Severe Trial.

in the place of another. Isaac is freed from his bonds, and spared the knife and the fire; it is, however, at the cost of another suffering in his stead (1 Peter 3. 18). God spared to Abram his son by providing a "ram" (verse 13) as substitute, yet "He spared not His own Son," but delivered Him up for us all" (Rom. 8. 32). Paul understood this when he uttered Galatians 2. 20.

Lesson 20
May 18

SEEKING A WIFE FOR ISAAC.

READ Gen. 24. 1-21. LEARN 1 Peter 1. 8. HINTS, Christ the Bridegroom, John 3. 29; espoused to Christ, 2 Cor. 11. 2.

OUR lesson deals with the story of how Abraham sought and found a suitable wife for his only son, Isaac. We see in the lesson the relationship of father and son fully manifested, as well as the way in which the far-off is won and brought nigh. The story forms a beautiful picture of the way those who "were far off are made nigh by the blood of Christ" (Eph. 2. 13).

THE FATHER'S PURPOSE. Abraham's love for Isaac made him ever seek his son's welfare and joy. His purpose was that Isaac should have a bride, and one worthy of him (John 3. 29-35). Calvary was not an afterthought, for in God's great plan was "the Lamb slain from the foundation of the world" (Rev. 13. 8), and God's great *purpose* will yet be manifest when in "the ages to come He will show the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Eph. 2. 7).

THE TRUSTY SERVANT. "And Abraham said unto his eldest servant" (verse 2). Abraham sends Eliezer (God my helper) of Damascus, an old and trusty servant, on this important mission. Eliezer is a type of the Holy Spirit who to-day is seeking out the Bride of Christ.

THE SERVICE REQUIRED. "Thou shalt go unto my country and to my kindred and take a wife unto my son" (verse 4). Eliezer's instructions were to go to the land out of which Abraham had come, and from that land to bring a wife for Isaac. The Holy Spirit is to-day seeking a people for His Name out of the world where Jesus has been rejected (see Acts 15. 14).

THE PROBABLE DIFFICULTIES. "Peradventure the woman will not be willing" (verse 5). This was quite a likely thing, as it would be no light matter to leave a happy home to go to an unseen and almost unknown person three thousand miles off. The answer of Abraham is one of faith: "He shall send His angel before thee, and thou shalt take," &c. (verse 7).

THE PLAN IN OPERATION. Eliezer in due course arrived at the place appointed, and set to work to accomplish the end in view. Wisely choosing time, place, and posture, he appeals to God for prosperity; he does not consider it enough to plan, but prays also (Psa. 127. 1). The scene at the well recalls John 4.

THE APPOINTED ONE. Note how speedy the answer: "Before he had done speaking" (verse 15) the young woman appeared, and filled up all the proposed manner of recognition, insomuch that the man "wondered at her" (verse 21). See also Rebekah's character revealed in her hearty, active, courteous manner. How near to all has grace come, for "The Word is nigh thee, even in thy mouth and in thy heart. . . . If thou shalt confess," &c. (Rom. 10. 8, 9).

THE SUCCESSFUL ISSUE. Eliezer's wisdom, diligence, and faith were rewarded, and we see him installed as a guest in Laban's house, where he so expatiates on the virtues of Isaac that he wins the

Seeking a Wife for Isaac.

heart of the fair Rebekah, and induces her to start for the home where Isaac is. This is all a fit picture of the true soul-winner, who rests not till one by one his class is led to say: "I will trust, and not be afraid" (Isa. 12. 2).

Lesson 21
May 25

JESUS, THE SEEKING SAVIOUR.

READ Luke 19. 1-10. LEARN Luke 15. 4. HINTS, Promise, Ezek. 34. 11 ;
picture, Matt. 18. 12 ; price, John 10. 15.

WHEN entering the city of Jericho the Lord Jesus gave blind Bartimæus his sight; now in passing through the city He gives spiritual sight to the little tax-collector.

ZACCHÆUS THE PUBLICAN. "There was a man named Zacchæus" (verse 2). His name indicates that he was a Jew. He was chief of the publicans, or tax-collectors, having a number of tax-collectors employed under him. He had amassed wealth, and the narrative implies that all his wealth had not been gained by honest means. For a Jew to descend from his excellency and become a collector of the Roman tax was an unpardonable sin in the eyes of his fellows. His disreputable business had made him a religious outcast, yet the grace that saved the *chief* of sinners (1 Tim. 1. 15) was able to bless the *chief* of the publicans.

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

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

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

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

HIS TRUE CONFESSION. The publican stood there before the people and owned Jesus "Lord" (Rom. 10. 9; Luke 23. 42), and made him practically Lord over his goods—a contrast with the rich young ruler (Luke 18. 23). Salvation had indeed come to the house in every sense of the word. The Saviour was there Himself, and salvation was operating in the heart of Zacchæus. "For the Son of Man is come to seek and to save that which was lost" (Luke 19. 10).

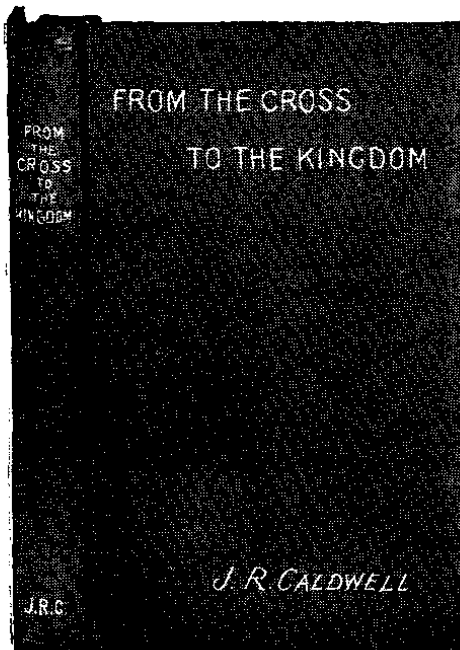
NOTES AND SUGGESTIONS.

INTIMATIONS. United S.S. Teachers' Conference in Bloomsbury Chapel, London, W.C., April 5, at 3.30 and 5.45. H. W. Figgis will take up "The Christian Babe: His birth, growth, training, and spiritual health," and Gerald Vine "The All-sufficiency of God's Word, and the importance of studying it."...Conference on open-air work in the Assembly Hall, Newhall Street, Birmingham, April 5, at 3.30...Workers amongst the young in Picardy Place Hall, Edinburgh, April 9, at 7.30. Hy. Pickering and others expected...Tract Band Conference in Cumberland Hall, Paisley, April 12, at 3.30. A. Bayne, M.A.; Hy. Pickering, W. A. Thompson, and T. Kelly...Quarterly S.S. Teachers' Conference in Park Lane Hall, Aston, Birmingham, April 19...Tract Band Conference in Gospel Hall, Chalmers Street, Clydebank, April 19, at 3...Gospel Postal Workers in Townhead Hall, Glasgow, April 11, at 7.15. W. J. Grant and L. W. G. Alexander will take up the subject of "The Holy Spirit in relation to the work of the Lord."

WORKERS IN COUNCIL. S.S. Teachers' Conference in Hebron Hall, Bolton, March 1. Hearty and helpful. John Gray took up "Shall we Surrender the Young?" and F. Rowat "Our responsibility to the children of other lands," followed by others...Young People's Conference, Penrith, March 13. T. Baird, Hy. Pickering, and W. H. Browning took up helpfully "The Conversion to God and Confirmation in the Faith of our Young Folks." Interesting object lessons shown by each. Many expressed the hope that it would be annual...Good attendance at Quarterly Meeting of S.S. Superintendents in London, March 7. Henry Wilson spoke helpfully.

A GOOD EXAMPLE. A special distribution of Gospel booklets was made on Saturday night, March 8, at 9 o'clock, in the busiest thoroughfares of Glasgow. 16,000 booklets were distributed in thirty minutes' time by eighty brethren and sisters, so that few, if any, received a booklet twice over. God has already blessed the effort.

HOMELAND. James Wharton had blessing amongst old and young at Loughton, Essex...J. E. Collier had mission for young people in Temple Fortune Hall, London, March 10-14...W. E. Tocher commences a fortnight's mission amongst young and old in Bishop's Waltham, March 30...Jas. Forbes has had large gatherings of boys and girls in Stranraer with blessing...R. M'Murdo, jun., had blessing amongst young people at Bervie, then went on to Doune, where he had meetings nightly for children...Percy Beard had special meetings in Clydebank and Eastpark Hall, Glasgow. Several young people professed in each place...Some young folks were saved during a fortnight's meetings conducted by E. A. Thomas in Wath-on-Deerne. He is now conducting open-air meetings in the surrounding district, a dark and needy place.



WORKERS AMONGST THE YOUNG will find Mr. Caldwell's book, "From the Cross to the Kingdom," very helpful in giving a focusable idea of the Life of Lives, which should ever be kept before the class. 1/6, post free.

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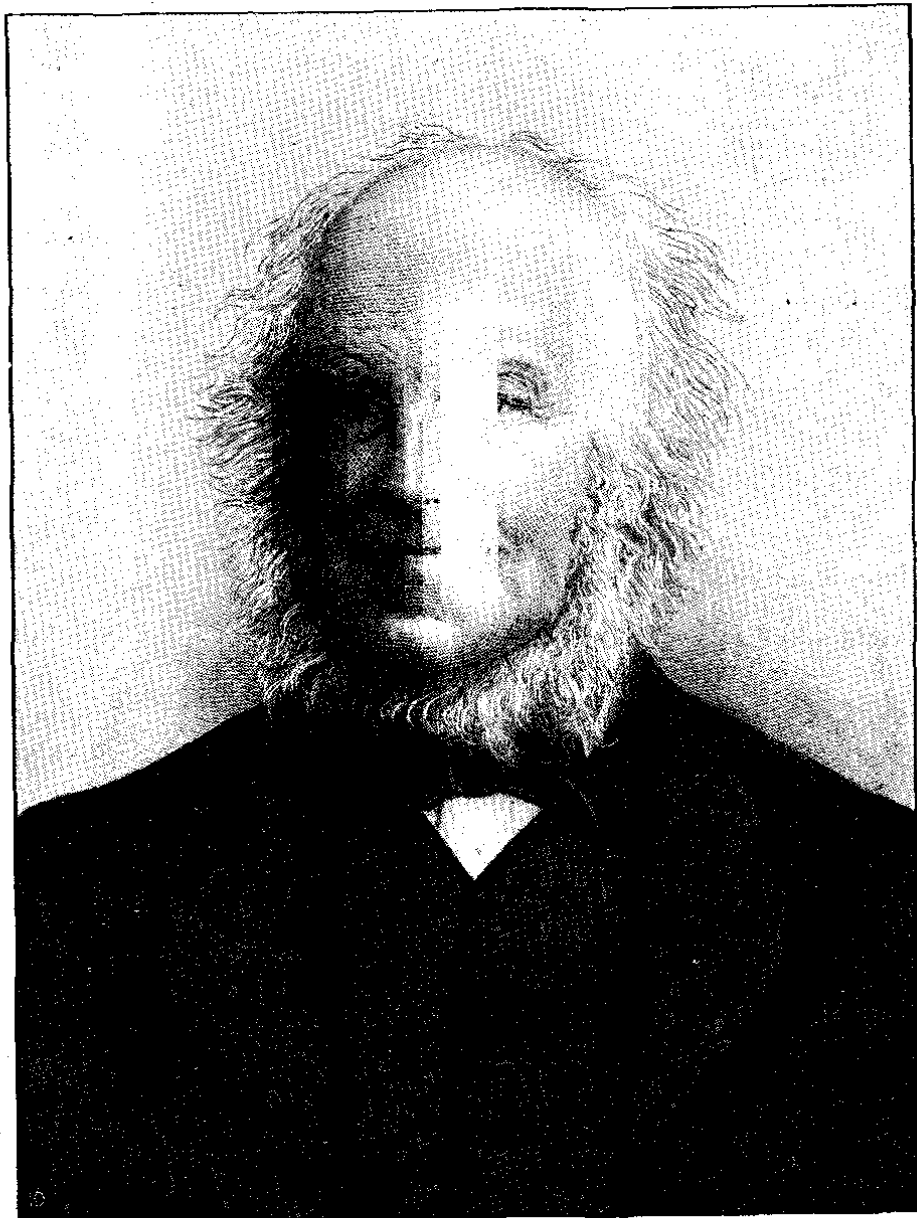
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THE EARL OF CAVAN, "A CHOSEN VESSEL."

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THE EARL OF CAVAN.

LORD CAVAN was born in 1815, his days extending to more than threescore years and ten. Married in 1838, he was, at the time of his departure from this earthly scene, just on the verge of completing a happy half-century.

The singular manner in which the Lord in His loving-kindness drew him into His fold enhanced the happiness of his married life. No strange hand may venture to lift the veil; but the memory is treasured in one heart's holiest recesses. Chosen in life's prime as a signal vessel of the unspeakable grace of God, the Person, the cause, and the reproach of Christ became his joy and his glory.

On making Weston-super-Mare his home in 1860, he built the residence which visitors see, with its dark background of woods, as the train on its approach to the town winds round the base of the hill, on whose slopes it stands.

"The Lodge," around which hosts of precious memories cluster, was lent to Lord Radstock in the early autumn of 1866, with the desire that the breath of the Spirit of Life might pass over the place. The Lord granted this desire by a remarkable ingathering into the kingdom of God, which is known perhaps to the ends of the world.

From the year 1864, during a continued summer residence in the north of Scotland for the benefit of the health of his family, his experience of the Holy Spirit's anointing power had been greatly deepened; and it was graciously given him to perceive how powerfully that Spirit enables those "that do know their God" to be the mediums of bringing multitudes to the knowledge of Christ. In Edinburgh, in 1874, he was among those who greeted Moody and Sankey in that city.

Quiet in manner, with little action, and no attempt to seem a striking preacher, with his Bible in one hand and his eye-glass in the other, confidence in the Lord gave power to what he spoke. "I am," he would say, "only a plain man; but I speak what I know." He might begin without giving the impression of much power; but after a little, with his heart yearning over those he addressed, his tender manner became full of energy, his tones earnest, and his words very solemn. The true end of preaching was reached; his hearers felt that, whether for life or death, Lord Cavan's testimony was a message from God.

He was an evangelist from the heart, and spoke just what burdened sinners needed. He took an active interest in mission enterprise, and frequently presided at the meetings

The Earl of Cavan.

held in the town of Weston-super-Mare. Both he and the Countess of Cavan took special interest in the inhabitants of the village of Milton, near Weston, and were accustomed to visit them; and were unostentatiously charitable to the needy. Many years ago, at his own expense, he erected a mission room, there being at that time very little provision for the spiritual wants of the people of Milton. He often conducted the services; and they were generally well attended. For many years the Friday morning prayer meetings, held in the assembly rooms, were presided over by him; and he was also a very diligent worker in connection with the services held in the Gospel hall, as well as in mission services in different parts of the county.

For many years the invitations of the trustees to the conference at Mildmay bore his name; and he took a warm interest in the work of the Scripture Readers' Society for Ireland. He had a great love for that poor country, but had no connection with it, except by his title, until in middle life, a small and entangled estate unexpectedly fell to him, which he subsequently changed for a property in the Island of Achill, where he strove to ameliorate the condition of the people. He tried to get roads made, and to promote fisheries. By his efforts a substantial little pier was built; and he endeavoured to establish a steamer service, which should help the people to a ready market for their fish. For several years he and Lady Cavan spent some time there amongst them.

His illness in the early spring of 1887 caused great anxiety to his friends; but in answer to the urgent prayer offered on his behalf, God graciously restored him to partial health. After the imminent danger was over for a time, with a movement of his hand in the direction of the cemetery, he said: "I never once thought of all that down there. The Lord kept me in such perfect peace. I was the happiest man in Weston!"

The "blessed hope" of the Lord's return, a theme on which he had always loved to dwell, was a very present hope to him during all the time of his protracted illness; his longing for that return being only intensified by increasing bodily weakness and pain. While perfect peace was his, undisturbed by the knowledge that death might intervene ere his hopes were fully realised by the bright expectation of a quickly-coming Lord, his thoughts were lifted far above "the valley and the clod." A fitting sequel to the life of one who so abounded

The Earl of Cavan.

in the hope was his silver-bordered memorial card, containing simply the following :

"We shall not all sleep; but we shall all be changed."

CAVAN.

with the date of his departure to be with Christ.

The Gospel which he had loved so well, he sought, to the close of his life on earth, to commend to others. Perhaps the very last act of service in this way was that rendered, but a few days prior to his being finally laid aside, on behalf of the workmen who were engaged in laying down new water-pipes for Weston. While they were at work opposite his gates, the Earl, constrained by the love of Christ, and with characteristic thoughtful kindness, had them supplied with coffee and Gospel papers, while as they were gathered in a group he spoke to them earnestly and persuasively of the love of God to them; and it gave force to the words of the dear aged pilgrim when he could add: "Praise the Lord! I am soon going home to be with Him." One of the men on being told the morning after its occurrence of the good Earl's decease, observed feelingly, "Ah, the dear old gentleman is gone! He told us he was going home, but we didn't think 'twould be so soon!"

Most truly he died "in harness," and, resting from his labours, his works will follow him. Many may, now that his voice is hushed, recall his earnest words sounded out in cottage and in hall; amongst the thousands of excursionists and visitors on the Weston beach and esplanade of a summer's evening; by the wayside; and in the railway train—where, "instant in season, and out of season," he sought to make known the Gospel of God.

Lord Cavan passed away on 16th December, 1887. On the Sunday following his death warm tributes were paid to his memory in most of the Christian gatherings in the town. The body of the deceased Earl was interred at Weston Cemetery on 22nd December. Amongst others, Mr. Thomas Newberry gave an address, accompanied by a very earnest appeal to the unsaved.

Pierpont Morgan, the American millionaire, who died on 31st March, 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 most precious blood, He will present it faultless before the throne of my Heavenly Father."

JEWELS FROM THE JOURNEYS OF CHRIST.

Addresses in Albany Hall, Glasgow, by Dr. A. T. SCHOFIELD, Author of
"The Knowledge of God," &c.—Selection I.

1. CHRIST on earth gave thirty years for God and three for man. Are our lives in the same proportion?
2. The letters B.C. and A.D. have a marvellous significance. They show that all the ages centre in Christ. He is the pivot of the world. Each week, month, day, or year you begin with Christ, be you sceptic or believer.
3. The magi brought gold and incense to Christ, as the Queen of Sheba did to Solomon. These are never divorced in the Bible. God and Solomon had gold unlimited, but no incense. Incense typifies the spirit in which a gift is made to God, the spirit of a consecrated heart and life. Gold can be shut up in a box, but incense fills the whole house. Gold falls, but incense rises.
4. God chose Nazareth, a humble village in Galilee, for Christ's school, because from it could be seen the whole land of Old Testament promise.
5. Christ did not *teach* the doctors in the temple. He asked them questions as a boy of twelve would. In all things He had a perfect humanity.
6. Things absolute in heaven become relative on earth. God is love and light, but when love comes to our sinful world in the person of Christ it becomes *grace*, and light becomes *truth*. So Christ was "full of grace and truth."
7. The silence of the gospels is the proof of their divine origin.
8. Disciples are not known by their *works*, which can be made to order, but by their *fruits*, which are the offspring of the unconscious nature. It is a beautiful thing to see in a Christian an unconscious resemblance to Christ.
9. There are two places of Christ's temptation which believers can occupy rightly, the "bread temptation" and the "mountain temptation." But no Christian can be found on the "pinnacle of the temple," *i.e.*, the place of spiritual pride, unless the devil puts him there.
10. Moses and Elijah were taken alone to be with God. Christ, who was ever with the Father, was taken alone to be with the devil.
11. Christ in His temptation shows Himself to be "great David's greater Son." David had five stones in his sling, but only used one. Christ had the five books of Moses, but only used one (Deuteronomy). David stood on Goliath and slew him with the giant's own sword. Christ, through death, the sword of Satan, destroyed him who had the power of death.

SELF-CONTROL.

TEMPERANCE is the control of self, the government of the whole man, his manners, moods, appetites, desires, and passions, the bringing together of "every thought to the obedience of Christ" (2 Cor. 10. 5).

Moderation (Phil. 4. 1-9). "Let your moderation be known unto all men" (verse 5). Like a city set on a hill, the Christian cannot be hid, and the profession of Christianity carries with it great responsibility. The worldling looks for something more than words, and that can only be given by separation from sin, and moderation before men. The renunciation of self and selfish interests, using the world and not abusing it, are still the surest evidences of grace in the heart.

Decoration (Titus 2. 1-15). "Adorn the doctrine of God our Saviour" (verse 10). Sobriety has unfortunately become limited in its meaning, but in the best sense it applies to the Christian life. A life of soberness; abstinence from the world's wild whirl of excess; freedom from its mad pursuit of pleasure and treasure; forbearance in our dealings with our fellow-men, and the mortification of base desires and appetites; the realisation that we are strangers and pilgrims.

Manifestation (Eph. 4. 1-21). "See, then, that ye walk circumspectly" (Eph. 5. 15). It is thrice said of David: "He behaved himself wisely." An heir in hostile company. "His name was much set by" (1 Sam. 18. 14-30). Discreet conduct commended him, and in the same way to-day the Christian's walk speaks louder than his words. Conduct, whether in the home, the church, at business, or recreation, should ever have one end in view, and that the glory of God.

Reformation (Eph. 4. 20-23). "Renewed in the Spirit of your mind" (verse 23). The outward manifestation must result from the inward renewing of the Holy Spirit. If the relations of life are adjusted by the true attitude of the affections toward God, then our lives will be marked by sobriety in character and conduct. We will alike be free from the despondency of doubt or the indifference of unbelief (Heb. 3. 8).

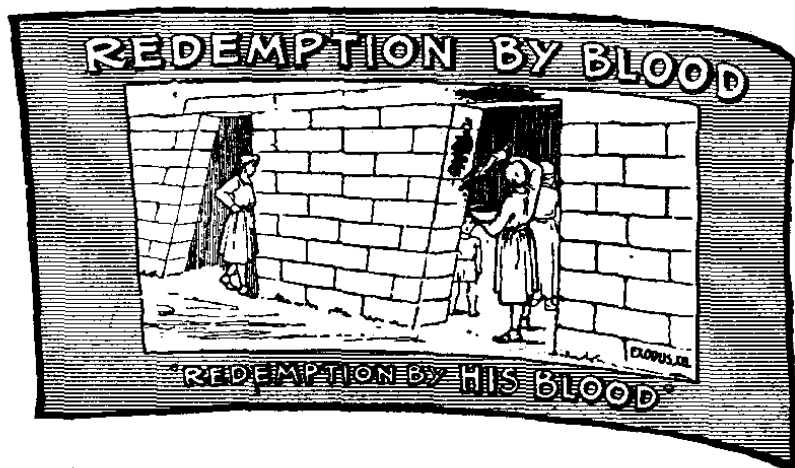
Adoration (1 Thess. 5. 11-23). "Giving thanks always for all things" (Eph. 5. 20). Unfortunately, godliness and soberness often stand for gloom and acidity. The Christian life is a joyous life (Rom. 5. 11). Our God is the blessed, lit., happy, God (1 Tim. 1. 11). Laughter and singing should be the accompaniments of His salvation. If these are the outcome of a heart in touch with Him they will always be tempered to suit our condition, and avoid excess. J. H.

THE FLAG OF THE FAITH.

EVERY boy and girl takes a pride in the national flag—the colours, the shape, the emblems are all meant to convey some idea to the inhabitants. So I will

direct your attention to the meaning of a most important flag with four quarters and four colours. The parts can be pinned on to the blackboard or hung on a pole affixed to the table.

Introduce piece by piece in this manner. *Square I.* What colour is it? *Black.* What is the first word on it? **RUIN.** Who are represented in the picture? *Adam and Eve.* Think of Adam and Eve, the father and mother of us all. Created in innocence, put into the garden of beauty, they failed on the one point on which God tried them; they disobeyed God and sinned, and brought in ruin, so that we are all lost and *ruined by the fall.* By nature we are sons and daughters of Adam, hence “born in sin,” and needing to be born again. By practice we “*all have sinned*” (Rom. 3. 23), and all need to be saved. Now, look at the angel, and remember that there is no way back to Paradise by Adam. *Square II.* What colour is it? *Red.* What is the first word on it? **REDEMPTION.** Who are shown in the picture? *Children of Israel.* The Israelites have been down in Egypt 430 years. Their bones are sore with making bricks without straw, their backs are sore with the taskmaster’s whip, their hearts are sore, for they have no friend, no strength, no hope of getting out. Ah! but God said, “I have seen, I have seen, and I am come to deliver.” They had no need to fight; the message was, “Take a lamb, kill it, sprinkle the blood on the door-

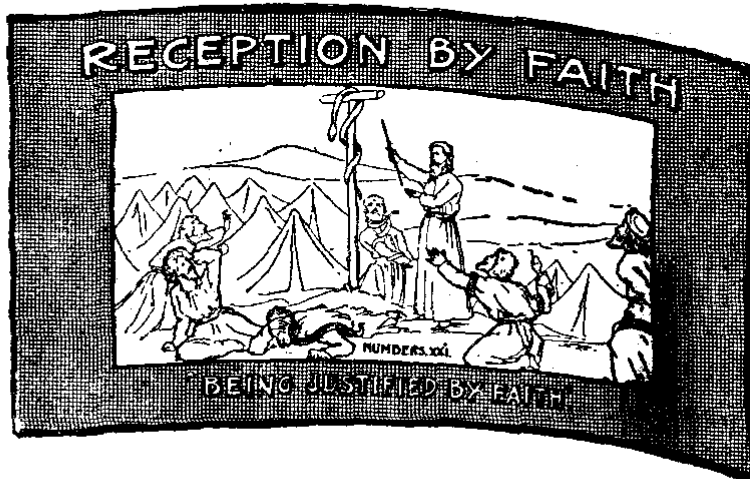


Eyegate Lesson, No. 86.

The Flag of the Faith.



mighty power of mighty Pharaoh. So with us, not by our strength or merit, not by gold or silver are we saved from sin and Satan. "We have *redemption through His blood*" (Col. 1. 14), and by it alone. *Square III.* What colour is it? *White.* What is the first word on it? **REGENERATION.** Who are represented thereon? *Jesus and Nicodemus.* Now our flag begins to take shape. As we are all "ruined by the fall," all sinners; as we all can only be "redeemed by blood," His blood, so we all *must be "born again"* (John 3. 3), our first birth making us fit for earth only, our second birth making us fit for heaven. And as we have been born or generated by the flesh, we need to be born or regenerated by the Spirit. Say altogether, BORN ONCE, DIE TWICE. BORN TWICE, DIE ONCE. *Square IV.* What colour is it? *Blue.* What is the first word? **RECEPTION.** Who are on it? *Moses and Israel.* Yes, and serpents. See that old man lying. Bitten by the serpent (type of sin); he is dying. Doctors cannot cure, friends can't help. But Moses cries, "Look and live!" Does he say, "It's too cheap, it's too simple." No, he looks and he lives. So, without arguing, without waiting as a poor, dying sinner needing to be born again, you "behold



posts — *trust Me, and go free.*" 'Mid the scoff of the Egyptians they obeyed, and not by might or power of man, but by the Blood of the Lamb God redeemed 3,000,000 people out of the

the Lamb of God" (John 1. 29). Look to Jesus lifted up for you on the cross; believe on Him, and you will be "*justified by faith*" (Rom. 5. 1), and be redeemed and free for ever. HYP.

"THE SOWER SOWETH."



THE SOWER. "A SOWER WENT FORTH TO SOW" (Matt. 13. 3). Notice three things: (1) *A definite aim*; he went forth to enrich barren or unproductive ground by sowing. (2) *A definite means*; he not only desired, encouraged, and prayed for, but "went forth" to carry his desires into action. (3) *A definite person* at the back of all; "a sower." Nameless to men, known to God. Thrice happy is he who thus goes forth with the glory of God as his only aim now, and glory from God as his reward in the Day of Recompense.

THE SEED is almost as important as the sower, especially the Gospel Seed. If you want "Tested Seeds" send for the New Illustrated Guide to "EVERYTHING EVANGELISTIC," which, with a packet of samples, will be sent free from Pickering & Inglis, Glasgow. Forty-eight pages are filled with list and photo reductions of clear-ring

Gospel messages in a variety of sizes, styles, colours, shapes, and forms to suit every class of distributor and receiver.

"RALLY DAY." A worker in Canada writes: "Last Sunday was observed as Rally Day for the S.S. We had three ten-minute addresses on three aspects of S.S. work. A happy and profitable gathering."

THE NOBLE CALLED. Whilst "not *many* mighty or noble are called" (Matt. 20. 16), it should be impressed upon the young that it does not say "not *any*," as the two notable names on first four pages indicate.

"FROM THE EAST AND WEST" (Matt. 8. 11; Luke 13. 29). East first, because salvation began in the East. It looks as if it was drifting back, judging by the appeal of the Chinese Government to all the missionaries for prayer for the rulers and State. How different to the Eastern lands of to-day!

ATTENTION should be given to the new volumes of Every Christian's Library, given on last page,...to the article on "Prayer," by Alex. Marshall, in this month's *Witness*,...to Barcelona Schools in April *Echoes*, Part II,...to the attractive Breton Boy in *Boys and Girls*,...to the "Virgin of Nuremberg" in *Herald of Salvation*. "Acts and Facts" and "Outlines" will be given in next number.

SCRIPTURE STUDIES FROM THE EARLIEST STORIES form the interesting course of lessons for the "Gospel Scheme," 1913. They are simple, evangelistic, and suitable for scholars of all ages. Complete scheme, 3d. per dozen; 1/6 per 100, p.f. Notes on following pages.

CONCISE COURSE OF BIBLE STUDIES for Bible Classes, Senior Scholars, and Home Studies, will deal with "CHRISTIAN LIFE AND CHARACTER," taking up the "additions" of 1 Peter and other vital themes connected with the daily life and walk of the believer. Neat folding card for Bible or vest pocket. 12, 2d.; 25, 4d.; 50, 6d.; 100, 1/. post free. Notes on same on former page.

THEME FOR MONTH.	DATE.	SUBJECT.	PORTION TO READ.	REFERENCE.
	June 1,	Moderation,	- Phil. 4. 1-9, -	- Phil. 4. 5
	" 8,	Decoration,	- Titus 2. 1-15,	- Titus 2. 10
SELF-CONTROL.	" 15,	Manifestation,	- Eph. 4. 1-21,	- Eph. 5. 15
	" 22,	Reformation,	- Eph. 4. 20-23,	- Eph. 4. 23
	" 29,	Adoration,	- 1 Thess. 5. 11-23,	- Eph. 5. 20

CHOICE PORTION.—"Let us see to it that we bring our hearts and consciences into close and constant contact with that Word which is the mighty instrument for purifying us from all iniquity."—Sir Arthur Blackwood.

Class Text-Book.—"Abundant Grace," by Dr. W. P. M'Kay. 1/, post free.

Salvation Studies from Earth's Earliest Stories

WITH LESSONS FROM THE LIFE OF OUR LORD.

Lesson 22
June 1.

BRINGING HOME THE BRIDE.

READ Gen. 24. 53-67. LEARN John 14. 3. HINTS, The meeting, 1st Thess. 4. 17; the home, Rev. 21. 1, 2.

HAVING won Rebekah for Isaac, we have now to consider Eliezer's task of bringing the bride through the lonely desert to the object of his choice.

ELIEZER'S DILIGENCE. "I will not eat, until I have told mine errand" (verse 33). Eliezer would not eat nor sleep in Laban's house till his business was arranged, and even after success was assured he only stayed one night ere he started for home. Rebekah's friends asked for ten days at least, but the servant said: "Hinder me not, that I may go to my master" (verse 56). We are reminded of Paul, the servant of Jesus Christ, who was equally urgent in his message, "Behold, *now* is the accepted time; behold, *now* is the day of salvation" (2 Cor. 6. 2).

TOKENS OF BLESSING. "The servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah" (verse 53). Eliezer gave Rebekah and her friends an earnest of the prospective bridegroom's plenty, and long before the woman saw Isaac she was enjoying some of the things which were his. This is the work of the Holy Spirit to-day. He is taking of the things of Christ and showing them unto us (John 16. 14).

REBEKAH'S DECISION. With Rebekah herself, after all, remains the deciding of the matter; the question must be answered. "Wilt thou go with this man?" On the answer depends all—she has heard, she has believed. Isaac is a living reality to her—she will go. That is faith, and Rebekah enters on a new path with endless issues.

HER DELIGHTFUL REPLY. "I will go" is ever typical of the personal acceptance of a personal Saviour. Notice (1) it was *personal*, "I." It was not her brother, or mother, but her own heart's choice. (2) It was *positive*, "I WILL." Not may, or might, or "think about it," but here and now, "I will." If all scholars were just like Rebekah! (3) It was *progressive*, "I will GO," not try or hold on, but begin and finish.

HER UNSEEN BRIDEGROOM. All this while Isaac is in the father's home, and the question might arise, "Will Isaac accept or receive this one chosen for him?" The answer is: "I thank Thee, O Father!" (Matt. 11. 25; Luke 10. 21; John 11. 41). Perfect unison exists between Father, Son, and Holy Spirit in the reception and salvation of all who will accept Jesus as their Saviour.

HER PROPHETIC BLESSING. Rebekah's friends gave her a hearty send-off, and, looking forward to the future of Isaac's bride, spoke of an innumerable multitude and great dominion. Such the prospects of the band at present strangers and pilgrims. He who was the forsaken *One* at the beginning of Psalm 22 is the *One* in the midst of the "great congregation" at the end of the Psalm. He who in Psalm 24 went in alone after Calvary as the *One* "mighty in battle" shall yet go in as the "Lord of hosts." The lone maid Rebekah was to become the "mother of thousands of millions" (verse 60). The lone Man of Calvary shall yet be the admired of a great "multitude which no man can number" (Rev. 7. 9).

THE MEETING AND END. On the way Isaac came to meet Rebekah; his waiting was past, her travelling was over; faith gave place to sight, hope to possession. They were now for ever one. The parable is plain—we see Christ and His own

Subjects for Sunday.

Lesson 23
June 8

JACOB AND ESAU.

READ Gen. 25. 27-34. **LEARN** John 3. 6. **HINTS**, Two brothers, Gen. 4. 2 ;
two natures, Gal. 5. 17.

THE theme of our lesson is the consideration of two brothers, twins, born and brought up in the one house, but each a contrast in many ways to the other.

THE PARENTS. "Isaac loved Esau ; . . . Rebekah loved Jacob" (verse 28). The parents were not united in their affections for the two boys. Each had his and her favourite boy, resulting in most unhappy consequences.

THE BOYS. "Esau was a cunning hunter, a man of the field" (verse 27). Physically of a strong constitution, with a roving disposition, he became a man of the field. He was a real man of the world, a "lover of pleasure rather than a lover of God" (2 Tim. 3. 4, R.V.). "Jacob was a plain man, dwelling in tents" (verse 27), suggesting the character of his grandfather, Abraham, who was a stranger and pilgrim on the earth (Heb. 11. 13), and "looked for a city which had foundations, whose builder and maker is God" (Heb. 11. 10).

THE BIRTHRIGHT. Being the first born, Esau had a right, by divine appointment, to enjoy a double portion of his father's inheritance (Deut. 21. 15-17), and to have dominion over his brethren (Gen. 27. 29). Included in the birthright was the hope of Christ's coming, and all the promises held by Abraham and Isaac.

ESAU'S CHOICE. "Jacob said, Sell me this day thy birthright" (verse 31). "Esau said, What profit shall this birthright do to me?" (verse 32). For Esau to say that he was at the point to die was gross exaggeration. It has been said that Esau had despised his birthright long before he sold it. For a little temporary satisfaction he parted with the privileges and blessings connected with the birthright (Heb. 12. 16). On this account is Esau stigmatised by the apostle as a "profane person" (Heb. 12. 16). Many, alas, are following in the footsteps of Esau, bartering the blessings of heaven for the most trifling gratification. Jacob, on the other hand, with all his faults, valued the birthright. He had years of exile and deep and bitter experiences to pass through before he actually obtained the birthright, yet it was worth it all. The choice of Christ may mean trials and difficulty, but in the end it is gain (Rom. 8. 18 ; Heb. 11. 16).

THEIR NAMES. "Therefore was his name called Edom" (verse 30). Both of the lads had their names changed. Esau was called Edom because of his intemperate desire for red pottage. Jacob, which means "deceiver," denotes his character, and yet through grace after many years (Gen. 32. 28) he became "Israel," prince of God, because he *clung* to God. God works wonders with the man who by faith *clings* simply and only to Christ's atoning work.

JACOB'S SIN. Jacob's appreciation of the blessing is to be admired, but his method in obtaining it must be condemned. He did not wait on God. Instead of selling his brother the pottage he should have given it to him. Probably Esau had given him venison many a time. He obtained the blessing later on by fraud, but he suffered for it all through life. He cheated Esau, and Laban cheated him (Gen. 29. 25). He deceived his old blind father, and his sons deceived him (Gen. 37. 31-33). "Whatsoever a man sows, that shall he reap." If you smile into a looking glass a smile will come back ; if you frown you will receive a frown back again. Jacob found that out to his cost, and so will everybody who adopts the same tactics.

Subjects for Sunday.

Lesson 24
June 15

JACOB, THE SUPPLANTER.

READ Gen. 27. 15-23, 41-45. LEARN 1 Thess. 4. 6. HINTS, Real birthright, 1 Peter 1. 3, 4; righteous blessing, Gal. 3. 14.

THE story of Jacob's life is one full of devious ways and crafty schemes quite in keeping with his name, "crooked" or "supplanter;" yet withal, Jacob was a man who had faith in God. He knew the value of God's birthright blessings, and aimed at obtaining them.

THE FATHER'S BLESSING. Knowing that he was about the end of his days, Isaac decides to make his will. At this time he was an old man, 136 years of age. While Esau and Jacob were in the womb, God had promised the birthright to Jacob, and said that the elder would serve the younger (Gen. 25. 23). Isaac was doubtless aware of this, yet because of his partiality for Esau he is about to act in opposition to the will of God (Gen. 27. 4). His request for venison was a fleshly desire, and reminds us that "they that are in the flesh cannot please God" (Rom. 8. 8).

THE MOTHER'S INFLUENCE. In chapter 25. 28 we read Rebekah loved Jacob, without any reference to flesh. It was no doubt because of his mother's teaching that Jacob esteemed that which Esau despised; he would be a more teachable lad than robust and active, passionate Esau.

HER STRATEGY. "Rebekah took goodly raiment of her eldest son Esau," &c. (verse 15). In her anxiety that the birthright should be conferred on its proper object, and that God's counsels should not be thwarted, Rebekah adopted means which, though clever and skilful, were deceitful and fraudulent in the extreme (verses 8-10). Jacob was a willing accomplice in the plot (verses 11, 12). God requires no such strategy in the carrying out of His purposes, every "jot and tittle" of which will be fulfilled" (Matt. 5. 18) in spite of the mistakes of men and the opposition of the devil. Ours is to "trust" where we cannot trace (Isa. 12. 2). Had Rebekah and Jacob in faith sought God's help they would, without fraud, have obtained the blessing.

THE BLESSING OBTAINED. "So he blessed him" (verse 23). The father's blessing was most valuable. "Dew of heaven, fatness of earth, peoples serving, nations paying homage, lordship over his brethren, and blessing without curse." Jacob had faith's estimate of the value of all this, and his desire for it is commendable; the way taken to get it was not.

THE IRREPARABLE LOSS. Esau had said long before (chap. 25. 32), "What profit shall this birthright do for me?" (verse 28). Then it seemed of no value; now he begins to see its worth. He bitterly cried, but the thing was done, and there was no room for repentance (Heb. 12. 17). True, his father, moved with pity, did his best for poor Esau, but it was a very poor portion indeed when compared with Jacob's. There are many, alas! will waken up to the true value of eternal things when it is too late. God says, "My Spirit shall not always strive with man" (Gen. 6. 3).

THE CONSEQUENT TROUBLE which flowed from Jacob's deceit. Hatred filled Esau's heart, and, expecting that his father would soon be gone, purposed and threatened to slay Jacob. Again Rebekah acts, and she sent her son away to Haran, to his uncle's home. In parting she said, "for a few days," but she never saw him again. The "few days" (verse 44) lasted over twenty years ere Jacob turned his face in fear and trembling toward Canaan again. We have no account of Rebekah's death; that of Isaac we read of in Genesis 35. 28, about forty years after Jacob was sent from home.

Salvation Studies from Earliest Stories.

Lesson 25
June 22

THE VISION AND THE PROMISE.

READ Genesis 28. 10-32. LEARN John 1. 51. HINTS, Astray, Isaiah 53. 6; sought for and saved, Luke 15. 4; shepherded, 1 Peter 2. 25.

IN our last we saw Jacob sent away from his parents' home because of Esau's hatred and intent to kill him. The first stage of his journey and the eventful night at Bethel form our present theme. To avoid a marriage alliance with any but the Mesopotamian branch of the family Jacob is despatched with his father's blessing (verse 1) to Padan-aram to get a wife from the daughters of Laban (verse 2). God's command to His children is the same to-day as ever—"Be ye not unequally yoked together with unbelievers" (2 Cor. 6. 14, &c.).

THE LONELY EXILE. Hurriedly, alone, without a servant to attend on him, or a beast to carry him, with only "a staff" (Gen. 32. 10), went the young Jacob from his mother's tent, with a long, dreary, and dangerous journey of nearly 450 miles to Haran before him. Doubtless Jacob had a heavy heart and many forebodings.

THE STRANGE RESTING-PLACE. "He lighted on a certain place," about forty-eight miles from Beersheba, which he had recently left, and the setting sun called Jacob to rest. With a stone for a pillow he lay down to sleep. We are reminded of God's Son who, in order to get a bride (Rev. 21. 9), laid aside all the glory of heaven and became so "poor" (2 Cor. 8. 9) that He spent the night on the mountain side (John 8. 1), and could say, "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay His head" (Matt. 8. 20).

THE HAPPY DREAM. Notice the grace of God, so timely and suited to the need of the wanderer. It was more than an ordinary dream; it was a divine revelation (Job 33. 14-16). Jacob saw a ladder "set up" (verse 12); resting on the earth it reached heaven—type of grace on earth reaching up to glory (Psa. 84. 11). Angels ascending and descending, carrying on intercourse between heaven and earth. Above all, "the Lord stood over it," governing, controlling, and the Head of all. Jesus is the Living Way (John 6. 51), uniting earth and heaven, by whom we have access to the Father—God (John 14. 6).

THE WORDS SPOKEN TO JACOB. "I am the Lord God of Abraham thy father and the God of Isaac"—so God introduces Himself to the poor exile, not as a stranger or new Being, but the God who had been so often spoken of and praised by the fathers. Then God tells what He will do for him, following with what He would be to him.

WHAT GOD PROMISED TO DO FOR JACOB. Give him the land on which he then lay, and make his children as the dust of earth in number, and in Jacob's seed (Gal. 3. 16) all the families of earth would be blessed.

WHAT GOD PROMISED TO BE TO JACOB. A companion: "I will be with thee." A keeper: "I will keep thee." A benefactor: "I will give thee." A fulfiller: "Until I have done." Thus did God graciously make Himself, unasked of Jacob, to be all that a poor, homeless, friendless, defenceless wanderer could desire. Even so to the sinner Christ is offered to be all that can ever be needed by even the poorest and vilest (John 6. 37; 1 Cor. 1. 30).

JACOB'S APPRECIATION AND PROMISE. Perhaps he should not have said "if," and perhaps he should not have made his promised devotion so like a bargain. See David's way in 2 Samuel 7. 25-29. When God offers and confers gifts on men, the right way is to thankfully "receive" (John 1. 12), and praise the Giver (John 3. 16).

Subjects for Sunday.

Lesson 26
June 29

JESUS, THE TRUE NEIGHBOUR.

READ Luke 10, 30-42. LEARN Eph. 2, 4, 5. HINTS, True help, 2 Cor. 8, 9; effectual succour, Heb. 7, 25.

THE well-known story of the Good Samaritan is the subject of our lesson. The parable was spoken by the Lord in answer to a question put to Him by a lawyer. The lawyer *appeared* to want to know how he could obtain eternal life, but really his object was to find occasion against the Lord. He came tempting Christ (verse 25).

THE LAWYER'S FIRST QUESTION. "What shall I do to inherit eternal life?" (verse 25). The lawyer had made up his mind that if he were to get eternal life it would be on the "doing principle." The Lord took him on his own ground, and replied by asking him a question, "What is written in the law?" (verse 26). The lawyer confessed that the lawkeeper must rise to the high ideal of *perfect* love to God and man in order to fulfil it. When Jesus said: "This do and thou shalt live," the lawyer at once felt that although he had quoted the law perfectly he had not kept it. The law was given that every mouth might be stopped and all the world become *guilty before God* (Rom. 3, 19). The law condemns; it does not save.

THE LAWYER'S SECOND QUESTION. Willing to justify himself, the lawyer asked a further question, "Who is my neighbour?" (verse 29). What the lawyer's conception of who his neighbour was we do not know—most likely it was a very narrow circle of selected persons who did not need anything from him; Jesus, in the parable which He then spoke, revealed God's idea of neighbourly heart and neighbourly deed. To keep the law perfectly it is necessary to love our neighbour as ourselves, and this is too much for human nature.

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

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

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

THE GOOD SAMARITAN. "A certain Samaritan, as he journeyed, came where he was" (verse 33). One of the hated race. For a Jew to call a person a Samaritan was the worst thing he could say of him. Their hatred of Christ was such that they said of Him He was "a Samaritan, and hast a devil" (John 8, 48). The Samaritan on the Jericho road extended mercy to one who hated him. Our blessed Saviour so loved His enemies that He died for them.

NOTES AND SUGGESTIONS.

INTIMATIONS. District Visiting Conference of Workers Amongst the Young in Townhead Hall, 45 Rottenrow, Glasgow, May 17, at 7. Hy. Pickering will introduce the subject, "Present Day Perils for our Scholars."....S.S. Workers' Conference in Lesmahagow, May 17, at 4. Alex. Bayne, M.A., and John Gray will give help...The Editor will give addresses in Carlisle, May 24 and 25.

WORKERS TOGETHER. Probably the largest company of Sunday school teachers ever seen in Glasgow assembled in Albany Hall on March 29. Dr. Schofield, the eminent London physician, took up the subject, "The Mind of the Child," followed by Dr. Roberts, Hy. Pickering, A. Garven, James Wilson, and others. Several schools reported conversions...Many teachers also attended the educational lectures, March 31 to April 4. Points on page 73 will indicate their profitable nature...Good muster at United S.S. Conference in Bloomsbury Chapel, London, April 5. H. W. Figgis and Gerald Vine gave valued help...Large number of S.S. teachers in Picardy Place Hall, Edinburgh, April 9. Hy. Pickering sought to set before the workers the importance and value of the work.

TRACT BANDS are becoming an increasing force in Britain. Earnest young men go forth week by week to needy villages, pass round the printed page, and give oral testimony...The band of village workers from the assemblies in Manchester, guided by Messrs. Harris, Horridge, and Lannon, have had joy during the past winter in touring round assemblies on Saturday evenings scattering the good seed and giving testimony at street corners. They resume village work for the summer...About three hundred assembled at opening Conference in Cumberland Hall, Paisley, April 12, when Hy. Pickering, W. A. Thomson, A. Bayne, and T. Kelly dealt with special phases of the work...Good muster at Conference in Clydebank, April 19, when R. Leggat, W. J. Meneely, and D. Weir gave sound advice.

GOSPEL POSTAL WORK is another special branch of service. "God's Way of Salvation" is posted to unsaved persons in many parts. At Annual Gathering of Workers in Townhead, Glasgow, W. J. Grant and L. W. G. Alexander dealt with "The Work of the Holy Spirit in Relation to Christian Service." Several conversions reported.

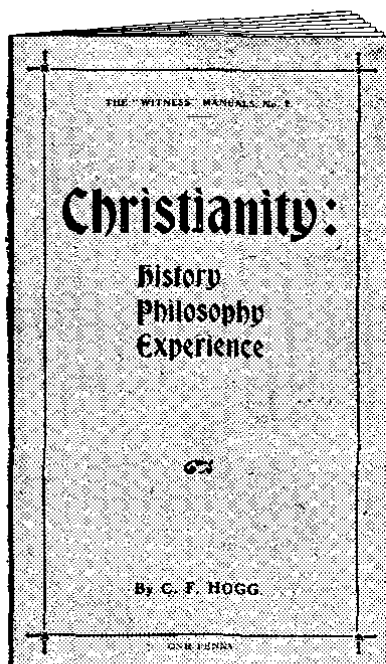
HOME NOTES. A few workers from Low Waters Assembly have started a Sunday school in Quarter, Lanarkshire, about 120 turning out...

James Forbes had two weeks' meetings for young people in Glenluce, and sowed some good seed...F. A. Glover had a time of blessing amongst young folks at Sutton Coldfield...John M'Alpine had some real blessing amongst S.S. scholars in Arthur's Hill Hall, Newcastle.

Dr. J. N. Case, China, an earnest worker, died from typhoid fever, April 4.

POCKET HANDBOOKS to vital themes. Get *The Witness Manuals* by accredited authors: 1, The New Birth; 2, Christianity; 3, B. C. and A. D.; 4, Historic Christ; 5, Sin; 6, The Death of Christ. 1d. each. The six for 6d., post free. Splendid for spare moments.

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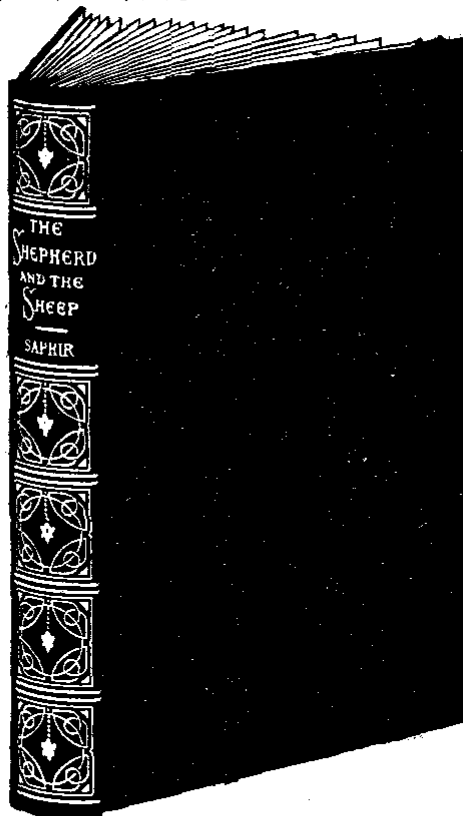
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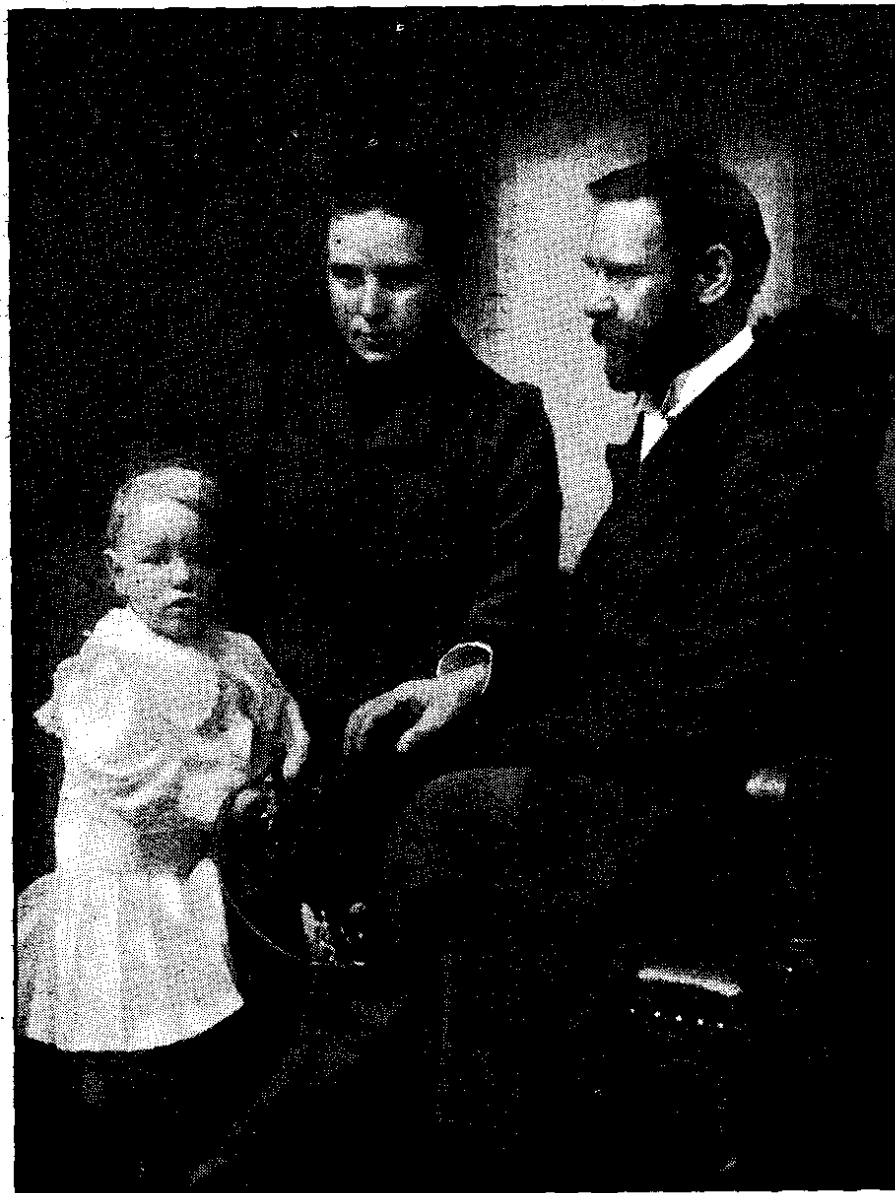
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The Believers Pathway

A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



DR. J. NORMAN CASE, CHINA, WITH MRS. CASE AND SON.

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DR. JAMES NORMAN CASE.

NEWS has arrived from China announcing the home-call of this gifted and devoted servant of Christ. He will be greatly missed in China, not only by his sorrowing widow and children, but by the Chinese, to whom he had greatly endeared himself.

Dr. Case was born at Dorchester in 1858, and at the age of nineteen was brought to a knowledge of the truth at Bournemouth. In his early Christian life he was greatly helped through the ministry of the late Mr. George Vine, uncle of Mr. E. H. Vine, of Bath. Soon after his conversion he sought to make known the Gospel on the Bournemouth sands. A devoted Christian lady, seeing that he gave promise of becoming a useful worker, encouraged him to study at Harley College, London. During his two years' attendance at that institution, he had as fellow-students, Mr. Ephraim Venn, long known in the west and south of England, and Mr. Richard Irving, of Belleville, Canada, who has been evangelising in the Dominion for over thirty years.

On leaving college, Mr. Case went to Ireland, then returned to England, and about thirty years ago went to Canada. For a number of years he laboured with many tokens of blessing at Toronto, Orillia, Belleville, Bancroft, and other towns and country districts of Ontario. Becoming exercised about the need of medical missionaries in heathen lands, he became connected with the International Missionary College, New York, attending classes and lectures in the University. After graduating with his M.D. degree, he visited Britain and gospelised in various towns in Scotland and England.

In the year 1891 he left for China, labouring at Wei-hai-wei, Shantung, for close on twenty years, broken by occasional visits to Britain and Canada. In the year 1897 Dr. Case was married to Miss Farwig, who had been associated for several years with Dr. and Mrs. Parrot, at Laohowkow.

In addition to his ardent labours in the mission field, he used the "pen of a ready writer," helpful articles on a variety of subjects having appeared in magazines in Britain, America, Australia, and elsewhere, especially in *The Witness*, where the eighth series of papers is at present being printed. It is significant that the subject for this month should be "The Finger of God"—the providential movement of which has called the writer to his eternal rest.

The production of his pen in Chinese was also considerable—tracts, magazine articles, some presentations of his English

Dr. James Norman Case.

work in Chinese dress, some written especially for the Chinese, were widely circulated.

Little did we imagine that when we parted from Dr. Case in the city of Winnipeg in July, 1911, on his way to China, that we should not see him on earth again, for he was then the picture of health. In March, 1912, he went to Chaoyangfu, Mongolia, to take charge of a work in that city that had been previously conducted by the Irish Presbyterian Mission. From news to hand it would seem that he had taken typhoid fever whilst on a missionary tour, and reached home in a very weak state.

Mrs. CASE writes concerning the closing days: "My beloved husband had recently returned home from a five-weeks' tour, and was about to set out again for a round of the out-stations when he was taken ill with typhoid fever. He diagnosed his disease as typhoid, but did not think it would be so serious. For the last eight or nine days he was unconscious. When there were gleams of consciousness he had lost the power of speech. The Lord took him Home on 5th April. It is my thought to stay and work on here, carrying on the boarding school for the daughters of Christians, doing some medical work, and visiting amongst the Christians."

As soon as the gravity of the case was realised, Mrs. Keers, a lady doctor at Chin Chowfu, was sent for. Arriving on Thursday, all was done that could be done. His heart failed on the Saturday, and he passed into the presence of the Master.

Mr. Herbert Brewster, son of Mr. Frank Brewster, of Australia, who was at the station, rendered invaluable help. Mr. Robert Stephen, not long returned from Scotland, and Mr. E. J. Tharp, hurried to the station, and arrangements will be made for the continuance of this hopeful work.

Mr. J. WARD WILSON, one of his colleagues, expresses the feeling of the other workers: "Dr. Case's removal from the work makes a gap that will not be easily filled, as he was an experienced worker, and had a shepherd's heart for the Lord's people."

When a soldier dies in battle one or more usually step into the gap, and keep the battle going. Is the sudden call of Dr. Case in the prime of life not a call for volunteers, and for more prayer and real interest from all?

May the readers of this brief sketch of our beloved brother remember at the throne of grace Mrs. Case and her two children and the workers at that far-away mission station in Mongolia. A. M.

HOW TO CONDUCT A SUNDAY SCHOOL CLASS.

Notes of an Address at Sunday School Teachers' Conference, Bloomsbury, London.

By J. W. JORDAN. PART I.

THE first matter I would emphasise is the great necessity of:

Prayer. I hope none of us would attempt to conduct a Sunday school class without waiting upon God, because this is as much needed for the conduct of the class as it is in the preparation of the lesson. We shall have the open ear and attention of our children in proportion as we have dealt with God concerning the younger or older ones that He has committed to our care. You remember in the case of Jacob, when the angel wrestled with him all through the night, and Jacob with his thigh out of joint just clung to him, saying, "I will not let thee go except thou bless me." Then the answer was given, "As a prince hast thou power with God and with men." Therefore in the same measure that we get power with God in prayer, just so in that proportion shall we have power with men, or with the children, and prevail.

The next thing required in the conduct of the Sunday school class is:

Power. The control that we shall be able to exercise over our scholars will be in measure to the control that we exercise over ourselves, and not a bit more. We must first of all learn self-control before we can control others. We have an example of this in the centurion, who said to our Lord, "I am a man under authority. I say to this man, Go! and he goeth," &c. He had power of control in measure as he subjected himself to the Roman power. "I am a man *under authority*," and whilst he obeyed his authority, the whole force and power of Rome was at his back; but if he began to dispute Rome's authority over him and got from under it, the power that was for him would then be against him. In like manner, therefore, as we are subject to God by subjecting ourselves to the control and guidance of the Spirit of God, so shall we be able to control others, and the power of God will always be with us. I would therefore say again, we shall be able to exercise power over the children in measure as we exercise power over ourselves by being subject to God. You doubtless know the word translated "temperance" in the beautiful list of the fruits of the Spirit in Galatians 5 is really "self-control." The Spanish version translates it "self-government." The Sunday school teacher must have himself or herself under perfect control, in true submission to God.

How to Conduct a Sunday School Class.

Another ingredient necessary for the conduct of the class is:

Punctuality. The teacher who goes late to his class is spoiled for the whole afternoon. Get to your class ten minutes before school begins. Don't let the children be there to receive you, but you should be there to receive them, acting as *their host*. If during the rush and tear of the week you have not had time to visit your scholars, here is your opportunity to get a little chat with them. Ask them what they have been doing during the week; interest yourself in them; get at the hearts of the boys and girls. If you cannot visit them in their homes, have them to your house to tea. If you cannot do this, take them out for a walk on Saturday afternoon. There are many ways in which you can get to know your scholars.

JEWELS FROM THE JOURNEYS OF CHRIST.

Addresses in Albany Hall, Glasgow, by Dr. A. T. SCHOFIELD, Author of
"The Knowledge of God," &c.—Selection II.

12. **L**UKE and John show the two sides of Christianity, "Christ in me" (Luke) and "I in Christ" (John).

13. At Cana's wedding feast Christ showed Himself as a Man among men. He could rejoice with them that did rejoice. His miracle here teaches us the great truth that our Saviour was no ascetic. We want Him in our pleasures as well as in our prayer meetings.

14. Christ never received the drink of water He asked of the woman of Samaria, but she got a drink she never asked for.

15. In heaven our Lord will complete the text He left unfinished in the synagogue at Nazareth.

16. Each believer will see in heaven the Christ he sees on earth.

17. Learning, wealth, culture are only means to ends. It is likeness to Christ that counts.

18. The Lord Jesus was always glad to get out of Jerusalem to Galilee, because He came not to call the righteous, but sinners to repentance.

19. Christ selected Capernaum, the most Gentile of cities, for the centre of His ministry, because, though a Jew, He yearned for the Gentiles.

20. The same voice which raised the son of the widow of Nain raised Jairus' daughter and Lazarus. The same salvation is needed for the ordinary man in the street as for the beautiful, sweet, and cultured but unsaved young woman, or the notorious sinner who is obviously going to corruption.

Jewels from the Journeys of Christ.

21. Lazarus when raised from the dead was bound with grave-clothes; many saved men and women are bound with the grave-clothes of riches, convention, and the fear of man. They need the call of Jesus, "Loose him."

22. There met on the mount of transfiguration: the former of Israel, Moses; the reformer of Israel, Elijah; the Transformer of Israel, Jesus.

23. The whole of John's Gospel is the transfiguration of Christ.

24. Martha and Mary each represent half the life of a Christian. Mary stands for the inner life of worship to God, and Martha the outer life of service to man. A Christian is not of much use without both.

25. The lesson of great calamities is not so much destruction on wicked people as warnings for us.

26. When Moses and the Israelites and Elijah crossed the Jordan miracles were performed, but Christ walked through its waters like an ordinary man. He refused to work miracles for Himself, though always for His people. Yet He was the Son of God.

27. You can never be so lonely as the Son of God.

28. Judas did not sell Christ. Judas sold himself. Thirty pieces of silver, the price of a female slave, was the price of Judas.

29. The incense which arises from the giving of a cup of cold water for Christ's sake can fill all heaven with its odour.

30. From God, from man, and from the devil came the threefold testimony that Christ, the Paschal Lamb, was without spot or blemish.

31. The raiment in which Christ went to the cross will be that in which He shall return from the glory. His vesture a raiment, as it were, dipped in blood. COLLECTED BY C. S.

TALES WORTH TELLING.

Already Crowned.—A doctor cutting the hair of a female patient, feared to be dying, remarked, "Never mind, there will soon be a crown there." Stirring herself up, she replied, "There is a crown already 'Who crowneth thee with loving kindness'" (Psa. 103. 4).

Through a Stone Wall.—John Wesley, the founder of Methodism, said, "If Almighty God asked me to jump through a wall, I'd try. Going at it belongs to me; going through belongs to God." "I can do all things through Christ who strengtheneth me" (Phil. 4. 13). HYP.

SUBJECTS FOR SPEAKERS AND STUDENTS.

Christ in John 1.

- | | |
|--------------------------------|-----------------------------------|
| 1. Christ the Word, John 1. 1 | 3. Christ the Lamb, John 1. 29 |
| 2. Christ the Light, John 1. 8 | 4. Christ, Son of God, John 1. 49 |
- J. C. M. D.

Redemption.

We are Redeemed by the Death of Christ from the

- | | |
|---|-------------------|
| 1. Curse of the law, - - - - - | Gal. 2. 13 |
| 2. Tradition of the fathers, - - - - - | 1 Peter 1. 18 |
| 3. Spirit of the present age—lawlessness, - - - - - | Titus 2. 14 J. G. |

The Master's Calls.

- | | |
|---|--------------|
| 1. Come unto Me, - Salvation and Security, - | Matt. 11. 28 |
| 2. Learn of Me, - Sanctification and Satisfaction, ,, | 11. 29 |
| 3. Come after Me, - Self-Surrender, - - - - - | 16. 24 |
| 4. Abide in Me, - Succour and Strength, - | John 15. 4 |
| 5. Follow Me, - - Schooling and Service, Matt. 4. 19 | J. M. H. |

Faith and its Actings.

- | | |
|--|-----------------------|
| 1. The Operation of Faith—"through faith unto salvation, - - - - - | 1 Peter 1. 5 |
| 2. The Probation of Faith—"that the trial of your faith," - - - - - | 1 Peter 1. 7 |
| 3. The Exultation of Faith—"believing, ye rejoice with joy unspeakable," - - - - - | 1 Peter 1. 8 |
| 4. The Consummation of Faith—"receiving the end of your faith," - - - - - | 1 Peter 1. 9 W. E. V. |

Some Exhortations in Hebrews.

- | | |
|---------------------------------|----------------------------------|
| 1. Let us fear, - - Heb. 4. 1 | 9. Let us run, - - Heb. 12. 1 |
| 2. Let us labour, - ,, 4. 11 | 10. Let us have grace, ,, 12. 28 |
| 3. Let us hold fast, ,, 4. 14 | 11. Let brotherly love |
| 4. Let us come boldly, ,, 4. 16 | continue, - - ,, 13. 1 |
| 5. Let us go on, - ,, 6. 1 | 12. Let conversation |
| 6. Let us draw near, ,, 10. 22 | be without, - ,, 13. 5 |
| 7. Let us consider, ,, 10. 24 | 13. Let us go forth, ,, 13. 13 |
| 8. Let us lay aside, ,, 12. 1 | 14. Let us offer, - ,, 13. 15 |
- Js. Fs.

As the Centre of Seven Circles.

Jesus in the Midst in Seven Characters.

- | | |
|---|--------------|
| 1. Jesus in the midst as the Listening One, - | Luke 2. 46 |
| 2. Jesus in the midst as the Suffering One, - | John 19. 18 |
| 3. Jesus in the midst as the Risen One, - | John 20. 19 |
| 4. Jesus in the midst as the Gathering One, - | Matt. 18. 20 |
| 5. Jesus in the midst as the Praising One, - | Heb. 2. 12 |
| 6. Jesus in the midst as the Judging One, - | Rev. 1. 13 |
| 7. Jesus in the midst as the Throned One, - | Rev. 5. 6 |

GODLINESS.

PRACTICALLY God-like-ness. It is the reproduction in heart and life of the nature and character of God; the working out in conduct and conversation of the change in heart and affections inwrought by the Holy Spirit (Phil. 1. 6). The public display of the ways of God which the Christian is enjoined to add to faith (2 Peter 1. 6).

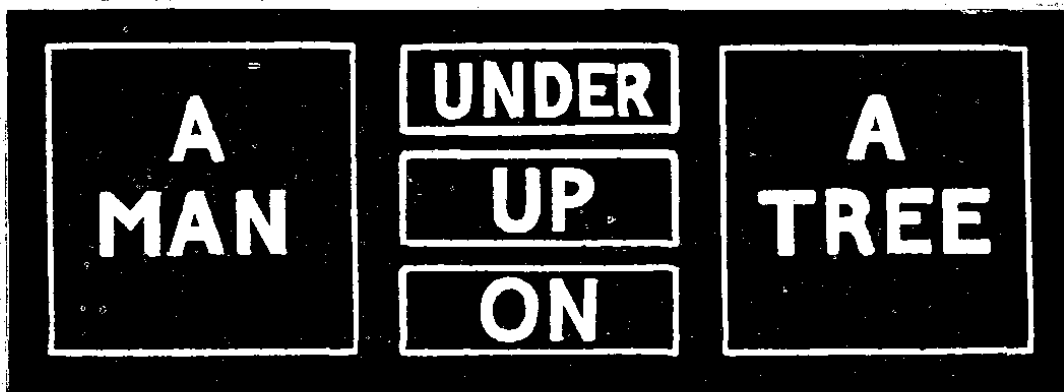
In Walk (1 Tim. 5. 15). "Be ye followers of God, as dear children" (Eph. 5. 1). Based on the imitation—often consciously, through admiration; often unconsciously, as the result of affection—of the parent by the child, we are asked to follow or imitate God. On the page of Time, in the tablets of our hearts, in His Word He reveals Himself, in the discipline of life, and we are asked to imitate Him, to follow where He leads. "Walk in love" (Eph. 5. 2), of which we have Calvary as the great example (Gal. 2. 20).

In Spirit (1 Tim. 4. 1-16). "Glorify God in your body, and your spirit" (1 Cor. 6. 20). True godliness is the outcome of a true attitude toward God. The perfect unity existing between God and His people is a bond of perfect sympathy, and He has shown us Himself in the midst of the very circumstances which try us to-day, and now asks that we should learn of Him (Matt. 11. 29). Where there is this affection for Him, there will be also the desire to please Him, and a corresponding yielding of ourselves to the leading of the Spirit to be taught and guided by Him (Gal. 5. 22).

In Ways (1 Tim. 6. 1-11). "To do good and to communicate forget not" (Heb. 13. 16). As God deals with us, so must we deal with our fellows. Have we received mercy? Then we must show mercy (Matt. 18. 23-34). Has He pardoned us? Then we must "forgive our debtors" (Matt. 6. 12). Does He deal with us in grace? Then grace should mark our dealings with our fellowmen. Has that grace given us ALL THINGS? (2 Peter 1. 3). Then surely if we would be godly we must "Become all things to all men, in order to save some" (1 Cor. 9. 22).

In Speech (1 Tim. 6. 12-21). "Let your speech be always with grace" (Col. 4. 6). In nothing do we offend so much and so often as in speech, and unfortunately James 3. 10 is often overlooked. But if we consider our Lord Jesus Christ, and see how He spoke "the word in season" (Isa. 50. 4), that "grace was poured unto His lips" (Psa. 45. 2), that "Never man spake as this Man" (John 7. 46), we should surely strive to conform to Him in this as in all else. J. H.

A MAN AND A TREE.



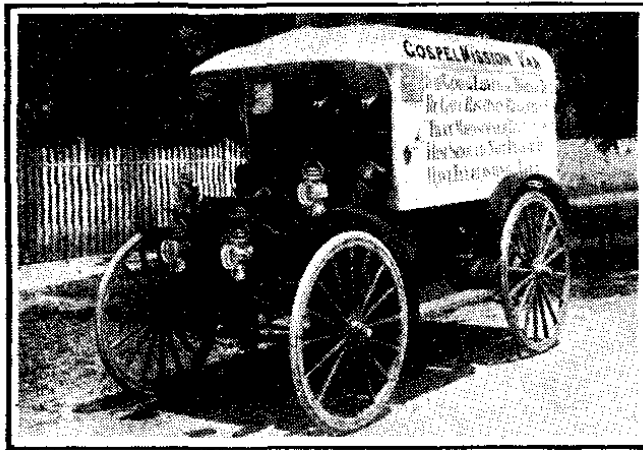
TEACHERS of junior classes often find it difficult to secure attention. Why not try eye-teaching? To encourage beginners, I pass on this easy lesson. Cut out of cardboard, or box lid, five pieces, as shown above. Put on words first with pencil, ruler, and rubber, then with brush and ink. Never mind though letters seem rough. Cut out letters required, and paste on. During lesson, cards could be pinned on wall or held in hands. Some may prefer to chalk words on blackboard. Picture or model of tree could be used.

1. **A Man Under a Tree.** A sinner. Tell in simple words the story of Eden's garden; how *Adam* ate of forbidden fruit, became afraid, and hid under a tree (Gen. 3. 8). Yet God found out, and punished. Make clear that all, like Adam, have sinned. Try to reach the conscience by speaking of particular sins—stealing from cupboard, cheating at school, disobedience, &c. May hide from mother, but cannot hide from God (Gen. 16. 13). God sees, and will punish sin.

2. **A Man Up a Tree.** A seeker. Relate the incident of *Zacchæus* (Luke 19), the little man who climbed up a tree seeking Jesus. Tell how the seeking Saviour (verse 10) met the seeking sinner. Note a few points out of many. *Zacchæus* was rich, yet wanted Jesus. Nothing less can satisfy. He overcame hindrances. Let nothing keep you from Jesus. He "received him joyfully" (verse 6). Will you? Wrong habits were given up (verse 8). If saved, your life will show it.

3. **A Man On a Tree.** A Saviour. Tell the story of *Jesus* crucified. Gather details from four gospels, set in order, and get your heart full of it. No story like it. Make plain He had no sin, yet "bare our sins in His own body on the tree" (1 Peter 2. 23). Put "my" for "our" to make personal. "It is finished" (John 19. 30) means nothing left to do for salvation. "Doing is a deadly thing." Believe, and be saved. Use John 3. 16, or other soul-winning text. T. R. C.

SUMMER WORK AND WORKERS.



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rise up and bless God for this summer's evangelistic service? To help workers at home and abroad we have issued a new

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TWO NEW VOLUMES are added this month to the popular Every Christian's Library. An entirely new volume by A. C. Gaebelein, entitled, "The Work of Christ: Past, Present, Future;" and a book famed for years, "Grace and Truth Under Twelve Aspects," by W. P. Mackay. Eight illustrations specially drawn make it the first illustrated edition issued. 1/ net; 1/3 each, or the two for 2/4, post free.

DR. J. NORMAN CASE. Many will value the photo of our loved departed brother, his wife, who nobly seeks to carry on the work, and one of the children. Brief records of Mr. H. SIDNEY SMITH, who also died in China, and Dr. EVANS, of Dublin, will follow.

ARGUMENTS FROM DETAIL, No. 12. Mr. Gaebelein points out in his new book, "That holy thing shall be *called* the Son of God" (Luke i. 35), not "shall *be* the Son of God." Such He ever was. What a wonderful Book we have!

SCRIPTURE STUDIES FROM THE EARLIEST STORIES form the interesting course of lessons for the "Gospel Scheme," 1913. They are simple, evangelistic, and suitable for scholars of all ages. Complete scheme, 3d. per dozen; 1/6 per 100, p.f. Notes on following pages.

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THEME FOR MONTH.	DATE.	SUBJECT.	PORTION TO READ.	REFERENCE.
GODLINESS.	July 6,	In Walk,	- 1 Tim. 1. 5-15,	- Eph. 5. 1
	" 13,	In Spirit,	- 1 Tim. 4. 1-16,	- 1 Cor. 6. 20
	" 20,	In Ways,	- 1 Tim. 6. 1-11,	- Heb. 13. 16
	" 27,	In Speech,	- 1 Tim. 6. 12-21,	- Col. 4. 6

CHOICE PORTION.—"Christ must be all to us every moment. It is of no avail to me that I have life on earth, unless that life is renewed every moment by my inbreathing of fresh air. Even so must God renew, uphold, and strengthen."—Andrew Murray.

Class Text-Book.—"Abundant Grace," by Dr. W. P. M'Kay. 1/, post free.

MORE PEARLS FROM OLD SEAS.

By Diver T. BAIRD.

TRUE knowledge is to know how little we do know.
Who *hears* evil will soon *speak* evil.
Who *thinks* evil will soon *commit* evil.
Life is too short to be spent in sin.
The closest vail of all vails is the vail of light.

Salvation Studies from Earth's Earliest Stories

WITH LESSONS FROM THE LIFE OF OUR LORD.

Lesson 27
July 6

JACOB'S SERVICE AND LOVE.

READ Gen. 29. 1-29. LEARN Isaiah 42. 1. HINTS, Motive, Exodus 21. 6,
Eph. 5. 25; extent, John 13. 1, Gal. 2. 20.

IN our lesson we have an account of Jacob meeting Rachel. The story is not only interesting but instructive, and contains much of the Gospel.

JACOB AT THE WELL. "Behold a well in the field" (verse 2). Wells are often mentioned in Scripture. At a well good Eliezer found Jacob's mother, Rebekah (Gen. 24); at a well Moses found a friend in Jethro, and a wife (Exod. 2. 15); and at a well Jesus found the Samaritan woman (John 4); on this occasion Jacob found Rachel, his future wife. In the meeting of Rachel at the well we have the distinct leading of God. "Jacob told Rachel that he was her father's brother" (verse 12). The term "brother" in the East is used for uncle, cousin, and nephew.

HIS CALL TO SERVICE. Though son of a rich father, and heir of great possessions, we find that he becomes a servant, a shepherd, a good and faithful one, too (chap. 31. 28-40). Reminds of another One who became a servant though rich (Phil. 2. 6-8), and a Good Shepherd.

THE LORD'S BLESSING. In chapter 30. 30, we see Jacob as a very successful servant, who attributes his success and Laban's prosperity to the Lord's blessing. So also is Jesus described in Isaiah 52. 13, and repeatedly does God call attention to Jesus as the perfect Saviour (Jer. 42. 1-4; Matt. 12. 17-21).

JACOB'S ARDUOUS SERVICE. Summer sun and winter frost, wild beasts and sheep liable to go astray and be lost (Gen. 31. 38), all went to make Jacob's service one of severe trial; again we see our Lord Jesus, who kept the flock when the wolf drew near (John 10. 12), and lost not one (John 17. 12).

JACOB'S LOVING DEVOTION. "Jacob loved Rachel" (verse 18). Love was that which made Jacob serve. He loved Rachel, and because of that love he bound himself to serve an arduous service (see Exodus 21, and note the devotion of the man to his wife); without her he will not be free, with her he is willing to serve continually. These are but faint types of the great love of Christ that brought Him down and made Him lay down His life for His Church (Eph. 5. 25).

JACOB'S UNTIRING PATIENCE. Seven years twice over, fourteen in all, did Jacob serve for Rachel, and the years seemed but "a few days," because of his love for her. Here again we see the Heavenly Bridegroom, who "for the joy that was set before Him endured the cross and despised the shame" (Heb. 12. 2).

JACOB'S FAITHFUL CONSTANCY. In chapter 48. 7, about

Jacob's Service and Love.

thirty years after Rachel's death, the old patriarch, on his death-bed, recalls this Rachel buried at Bethlehem; it was an undying love he had. Reminds us of Romans 8. 38, 39, where we read of a love that even death cannot separate from.

JACOB'S BITTER EXPERIENCE (verse 25). Jacob had deceived his old father, and now he is deceived by his father's brother. "Whatsoever a man soweth, that shall he also reap" (Gal. 6. 7). "The Lord said unto Cain, . . . The voice of thy brother's blood crieth unto Me from the ground." Every sin has a voice, and speaks back. Thank God for the blood of Jesus, "which *speaketh* better things than that of Abel" (Heb. 12. 24).

Lesson 28
July 13

JACOB'S NEW NAME.

READ Gen. 32. 9-12, 22-30. LEARN 2 Cor. 12. 9. HINTS, Discipline, Psalms 32. 4; blessing Isa. 40. 29.

FOR twenty years Jacob had served his uncle, Laban. During this period God had so blessed and prospered him that the envy of Laban and his sons was aroused. God then appeared to Jacob and told him to return unto the land of his fathers and to his kindred (Gen. 31. 3). Our lesson has to do with some of the events that happened on the way thither.

GOD'S PRESERVING CARE. Laban did not like Jacob's departure; Jacob had reason to fear that he would have been prevented by force from taking his wives and children and his goods away (Gen. 31. 31), so he stole away before Laban was aware. Laban pursued seven days, no doubt intending to punish the runaways; but God interposed by a dream and averted the blow (Psa. 105. 13-15).

JACOB'S HEAVENLY CONVOY. "And the angels of God met him" (verse 1). Another difficulty lay in the path of Jacob. He had to meet his brother Esau, whom he had wronged, and he was filled with fear (verse 7). Men have to meet their sin even after many years. The only effectual way of getting rid of our guilt is by the atoning blood of Christ (1 John 1. 7). At this point, however, the angels of God met the pilgrim band, and Jacob calls the place "Mahanaim," the meaning of which is "two hosts," that is, God's host and Jacob's band—the unseen and the seen; an earthly band with a heavenly convoy. God was for Jacob, who therefore could be against him? (Rom. 8. 31).

HIS HUMBLE CONFESSION. "I am not worthy of the least of all the mercies" (verse 10). Jacob's prayer is beautiful. "My father's God, who bade me return; I am not worthy, yet Thou hast blessed me, deliver me"—complete, humble, and definite. The **PLANNING**, so Jacob-like—he sent messengers; he sent a gift of over 500 cattle, saying "I will appease him," and so on. All his planning was of no use; God had turned Esau's anger away, and prepared Esau's heart to receive him kindly.

HIS UTTER HELPLESSNESS. After sending his family and belongings across the brook Jabbok, Jacob was left alone; perhaps he wanted a quiet time to think the problem out, and devise fresh plans in view of the dread meeting with Esau. Very opportune, therefore, was the advent of the **MAN** who in that lone hour came to close quarters with the scheming Jacob, dealing with him so as to take all the strength out of him and make him a helpless, clinging cripple. See 2 Corinthians 12. 9; Isaiah 33. 23; Romans 5. 6.

HIS OPEN ACKNOWLEDGMENT. What is thy name? "Jacob,"—supplanter, crooked! So said poor Jacob, owning it all. Then, said God, in future it shall be "Israel"—prince with God, prevailer! God

Jacob's New Name.

can change both name and nature—only God can. Any and every poor, helpless sinner who does what Jacob did—that is, own all his need—will find God in Christ able to meet that need, and give him a new name of “saint” in place of “sinner,” besides giving power to prevail.

Lesson 29
July 20

JOSEPH AND HIS BRETHREN.

READ Gen. 37. 1-11. LEARN Psalm 69. 7, 8. HINTS, Loved, Matt. 3. 17;
hated John 15. 25.

WE now commence the study of the beautiful life of Joseph who is a striking type of our Lord Jesus Christ. He was the loved son, the persecuted brother, the sufferer for righteousness' sake, and later on he becomes the exalted one in power.

JOSEPH, THE SHEPHERD. “Joseph . . . was feeding the flock with his brethren” (verse 2). Although only seventeen years of age, his father had evidently entrusted him with the charge of the flock. We are told that Joseph brought to his father “their evil report” (verse 2). It must not be thought that he was a tale-bearer, but being overseer he had to give a faithful account of how each of his brothers performed his duties, and that, doubtless, irritated his brethren, and stirred them up to hate him. The world hated the Lord Jesus for the same reason (see John 7. 7; 3. 20).

HIS FATHER'S LOVE. “Now Israel loved Joseph” (verse 3). In addition to being the son of his loved Rachel, he was also the son of his old age (verse 3)—a Hebrew phrase for “a wise son,” age and wisdom being intimately connected. Joseph's righteousness of life would be a constant condemnation of the evil of his brethren. Jacob's love for Joseph is a beautiful type of God's love for His Son (John 3. 35), who was the “delight” of His Father's heart from a past eternity (Prov. 8. 30), and yet to save men “God so loved the world, that He gave His only begotten Son” (John 3. 16).

HIS BRETHREN'S HATRED. “They could not speak peaceably unto him” (verse 4). Jacob showed his love for Joseph by giving him a “coat of many colours” (verse 3). His brethren thinking they had an equal claim to their parents' favour hated Joseph with all their heart. True type of the treatment received by the Lord Jesus, who “was despised and rejected of men” (Isa. 53. 3). Jacob's partiality for Joseph may have given good cause for his brethren's hatred, but our blessed Lord was hated without a cause (John 15. 25). He “went about doing good” (Acts 10. 38), and yet “He was taken, and by wicked hands crucified and slain” (Acts 2. 23; Isa. 53. 5).

HIS FUTURE HONOUR. Joseph dreamed two dreams (doubly confirmed) in which God revealed to him that he was destined to future exaltation, although nothing appeared of the suffering he was to endure on the way to that high position. Two pictures appeared, one of earthly similitude, the other heavenly, a sheaf of grain produced through toil and out of the grave; and the sun, moon, and stars submitting to the star representing himself. Later on Joseph could say, “God did this to me for your sakes” to preserve life (Gen. 45. 5). In all this he is an apt type of Jesus Christ who was not only “delivered for our offences, but raised again for our justification” (Rom. 4. 25).

HIS TREATMENT AT HOME. Joseph told his dreams to his brethren and to his father (verses 9, 10). His brethren *envied* him; his father observed the saying, “Who is able to stand before envy?” (Prov. 27. 4). “For envy they have delivered Him” (Matt. 27. 18). We see the twofold effect of Joseph's declaration. His brethren *envied*; his

Joseph and His Brethren.

father *observed*. As a rule the preaching of the Gospel is followed by the same twofold result—some “obey not the Gospel” (1 Peter 4. 17), while of others, it is said, they “clave unto Him and believed.”

Lesson 30
July 27

JESUS, THE LIGHT OF THE WORLD.

READ John 9. 1-14. LEARN John 8. 12. HINTS, Need of light, Psalm 82. 5, Isaiah 59. 9; light arriving, John 1. 9; light enjoyed, 1 Peter 2. 9.

OUR lesson deals with the Lord Jesus giving sight to a man who was not only blind, but had been in that condition from his birth. He is a type of man by nature who is born into a condition of spiritual darkness. Christ came to give light to such, and He does so by His blessed Gospel (2 Cor. 4. 4).

THE LORD'S COMPASSION. “As Jesus passed by He *saw* a man who was born blind” (verse 1). The scribes and Pharisees having taken up stones to stone Him, the Lord “hid Himself, and went out of the temple” (John 8. 59). On His way He *saw* this blind man, and immediately He thinks of the poor man's need, not of His own safety. He *lived* not for Himself, but for others. He saved others (Matt. 27. 42).

THE DISCIPLES' QUESTION. “Who did sin, this man or his parents?” (verse 3). It was believed that all suffering had its cause in some sin, either in the person afflicted or his or her antecedents; hence the question of the disciples, “Who did sin, this man or his parents?” Sin is certainly the cause of suffering, disease, and death, but particular sufferings are not always the result of particular sins. The object of this affliction was “that the works of God should be made manifest” (verse 3). The best of the Lord's people are sometimes sorely tried.

THE LIGHT OF THE WORLD. Jesus said, “As long as I am in the world, I am the Light of the World” (verse 5). Jesus Christ is the originator of all true light. He has “brought life and immortality to *light* through the Gospel” (2 Tim. 1. 10). Those who believe the Gospel are brought “out of darkness into His marvellous light” (1 Peter 2. 9). There are many, alas! to-day in the darkness of sin and death, because “the god of this world hath blinded their minds” (2 Cor. 4. 4).

THE BLIND MAN'S FAITH. “He went, . . . and washed, and came seeing” (verse 7). It may have seemed a foolish thing to anoint the man's eyes with clay, but the man submitted to it, and when told to wash in the pool of Siloam he did what he was told. There was no virtue in the clay nor the pool; it was the obedience of faith that brought about the cure. It is faith in the Word of the same Lord Jesus that brings light and life to the souls of men to-day.

THE CHANGED MAN. (1) HIS NEIGHBOURS. A saved person is a curiosity and a puzzle to all around. He is not the same person, and yet he is the same—he has to own that he is the one who *was* blind, so blind, and a beggar—but he is not now. Then rises the question, “How?” The answer is blessedly simple. Jesus, a Man, used clay, sent me to wash, I see, that is all. (2) HIS BETTERS. The Pharisees, religious leaders, are consulted, and by close scrutiny they found what they thought was sufficient to condemn the whole work; it had been done on a Sabbath day. The Healer must be a sinner, they said. Not so, the man said; that I do not know Him as; I know Him as my Saviour; “I was blind, now I see.” They cast the poor man out.

THE TRUE SHEPHERD. True Shepherd of souls, Jesus, sought the man out, and there revealed Himself to the eyes of the man's soul as “the Son of God,” and the blind man bowed in believing worship in the presence of his Benefactor. The “Man Jesus” is now known in a way calculated to strengthen and comfort the outcast one (Psa. 27. 10).

NOTES AND SUGGESTIONS.

IN THE HOMELAND. G. T. Veitch commenced with Beulah Gospel car and tent at Fordwick, Canterbury, May 18, having encouraging services for young people...J. A. Anderson reports fruit amongst the young people at Guarlford, Malvern. The "Pocket Testament Band" has proved quite helpful amongst the young. An examination was held on the month's readings...Children's meetings proved one of the features at the special effort of Messrs. Thomson, Beers, and Rankine in Newcastle, Co. Down...Fred Glover and W. H. Clarke are having united young people's meetings at Uffculme...Wm. M'Kenzie and David Walker are finding quite an interest amongst the children in tent meetings at Avoch, Ross-shire. Hy. Pickering gave helpful address on May 8 to young believers in Neilston, where about seventy professed within a few months.

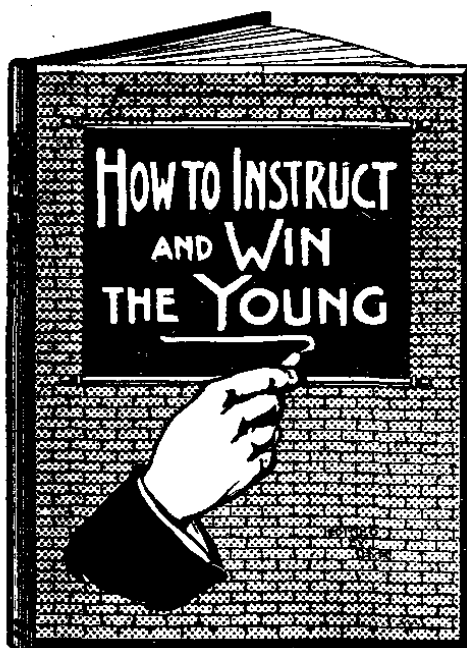
WORKERS IN COUNCIL. Annual Teachers' Conference in Collingwood, Melbourne, March 22, was very helpful. Encouraging addresses by Matthew Marrs, of Bendigo, and Mr. Tolley, of Melbourne...S.S. Teachers' Conference in Renwick Hall, Leichardt, March 22. Helpful addresses on "The Character of the Teacher," "The Need of Study," &c., by Mr. Brewster and others...S.S. Teachers' Conference at Palisade Park Hall, Buffalo, U.S.A., May 3, was well attended...Jersey City Heights, May 10, hall crowded. Dr. Martin and T. Baird gave help...A goodly number of Lanarkshire teachers gathered in Lesmahagow, May 17, when Alex. Bayne and John Gray gave valuable help concerning work amongst the young...Hy. Pickering took up the subject of "Present Day Perils" at District Visiting Conference in Townhead Hall, Glasgow, May 17, pointing out that though perils were increasing, the exhortation of Paul, the aged, to his young son Timothy, still holds good (2 Tim. 3. 14).

ROUND THE WORLD. W. Barton, Pondoland, South Africa, writes that quite a number of young folks have come out on the Lord's side...A. Mitchell, Skien, Norway, has had large meetings, and baptised three young believers...The Sunday school in Akureyri, Iceland, has been well attended during the winter. Some of the elder lads have been converted. Two are now in assembly....Numbers of children have left the Sunday school in Algiers because the Roman Catholic priests refuse them the first communion if they attend the Protestant school. Such is Rome, even to-day!...Thirty children are in day school

conducted by Misses Butcher and Briseid in Shantung, China....10,000 children have passed through the Chambari schools, Madrid, during the forty years in which they have been in existence, 257 are now on the register...S. B. Adams, Caracas, Venezuela, writes of an opening for a good school, and of being helped in Sunday school work.

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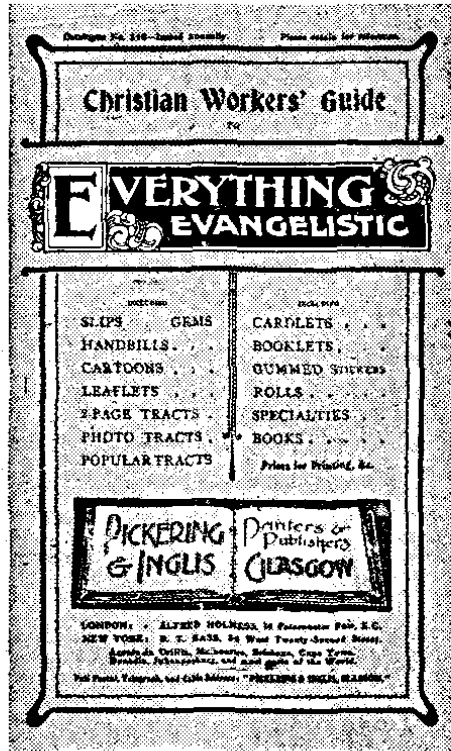
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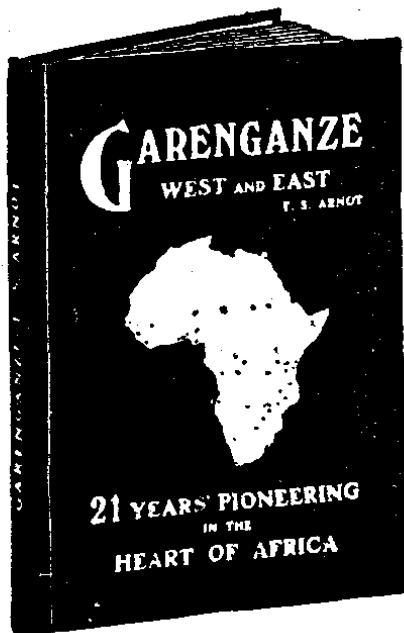


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The Believer's Pathway

A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



H. SYDNEY SMITH, OF CHINA.

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H. SYDNEY SMITH, OF CHINA.

THERE have been many changes in the personnel of the workers in Eastern Shantung, some going to other parts of China to labour, while others have returned to England; but we have had no break in our ranks through death since the sudden home-call of our young brother, Mr. Charles S. Roberts, in 1902.

Now we have to mourn the loss of our brother, Mr. H. SYDNEY SMITH, after more than nine years' service in this part of China. He was born and brought up in London, and was converted at the early age of fourteen. For a number of years after conversion he was connected with the Baptists, then later associating himself with one of the many assemblies in and around London.

He became exercised about service in China while he was engaged in a bank in London, and this impression was deepened, and ultimately led him to come forth, by reading of the sudden removal of Mr. Roberts in 1902.

In December, 1903, he arrived in China, and the first year was spent at Wei-hai-wei in acquiring the language. Then he went to Wen-teng for a season, and later opened a station at Kwan-hsia-kia, a day's journey from Wei-hai-wei, where he sought to preach the Gospel and help the Christians in and around that centre.

After his marriage, five years ago, he and his wife carried on the work at Kwan-hsia-kia until they went on furlough. Previous to their going to England his health was very indifferent, so while at home he was obliged to undergo an operation, which it was hoped would give permanent relief. Mr. and Mrs. Smith returned from furlough about a year ago, and took up the work on the island during the absence of Mr. and Mrs. Ockenden. Shortly after arrival the old trouble began to manifest itself, and though our brother must have suffered much pain at times, he stuck nobly to his post, and carried out the various duties at the Mission Press, as well as the various meetings in English and Chinese, as health permitted.

At our last Chinese Conference he was able to be present for one day, and gave an address, although far from well. He left us a day or two after the Conference for Shanghai to consult medical advisers as to his complaint, and although an operation was necessary, and successfully performed, complications set in which necessitated a second operation, but ere this was completed he suddenly passed away.

H. Sydney Smith, of China.

His was a quiet, godly, devoted life, and he has now entered on his reward.

May some young men hear the call through our brother's sudden removal, and be led to consecrate themselves to God for service in China.

"All the sorrow we are tasting
Is but as the dream of night;
To the day of God we're hasting,
Looking for it with delight.
Thou art coming,
This will satisfy our sight."

Wei-hai-wei.

J. W. W.

HOW TO CONDUCT A SUNDAY SCHOOL CLASS.

Notes of an Address at Sunday School Teachers' Conference, Bloomsbury, London.
By J. W. JORDAN. PART II.

NOW let us consider how to **Preserve Discipline** in the class. Never allow talking. I have seen teachers so interested in the lesson that they did not notice the children talking at the side of them. It is impossible rightly to instruct a class when the children are talking. They should be stopped at once. Be firm, but very kind. Act both the lady and gentleman towards your children if you want them to act the lady and gentleman to you.

In the matter of preserving discipline another great help is to control with the eye. Fix them with your eye, look straight at them, and constantly hold them with it. Then a few words about your

Position in the class. Don't sit doubled. Don't bend right forward. I have seen this sort of thing—a teacher bending right forward, and three or four boys who were sitting at the end of the forms having a nice little game behind his back. You must sit straight, and look the children in the face if the lesson, having been thoroughly thrashed out, is to be thoroughly thrashed in. If the lesson has been beaten out in the presence of God, then beaten into our own hearts, we can then impart it to the children in the consciousness of that which we ourselves have tasted and enjoyed. We will now take up the

Presentation of the lesson, because there should be every care in presenting the truth even as in preparing it. There are many dear children of God who possess a store of knowledge but have no ability to impart it. It is necessary

How to Conduct a Sunday School Class.

to carefully study the best way possible of setting the truth before the children.

A story is told of a teacher who was scolding his boys, and saying, "Why don't you behave yourselves while the lesson is going on?" "Well, sir," said one of the boys, "how can we when you are always cutting down that 'ere fig tree?" It was his pet subject. He was always giving it forth because of lack of preparation.

You can vary your lesson. Take Zacchæus, for instance. Here you will find a long string of "s's." You can say, "Now, boys, let's turn up the 19th chapter of Luke." Read out verse by verse. Where is the first "s"? The one who finds it first should read it. "Sought to see Jesus," next "sycamore tree," then "salvation comes to his house," &c. Let them search them out, and as they do so you can speak on each.

Suppose you take the "manna" one Sunday afternoon. First of all, What does its name mean? What is it? A strange *name*, but it speaks of Christ. And who could give Him a name that would include all His preciousness and loveliness? Then it was very *small*. So was our Lord. Born in a manger. "Every man went to his own home." He had not a home to go to. He was very small. It was *round*. Where do you begin with a round thing? Where do you finish? It has no beginning, no ending. Like the Divine Son of God, He is God Himself—no beginning, no ending.

Don't preach in your class. I have seen teachers preaching to the boys and girls. If you have an open-air meeting, by all means shout (John 3. 16). Give out Gospel texts there and herald the Gospel. If you can preach, preach, but don't do it in your Sunday school class. Here you want to teach the Gospel. There is all the difference between preaching and teaching the Gospel.

Be careful how you invite questions. A young man once invited questions from his class and was given a poser. He could not answer it, but he was not going to admit his ignorance. So he asked, "Don't you know that?" "Don't you know it?" all round the class. "Well, now," said he, "I will give you the whole of the week to find it out, and you must tell me by next Sunday."

My time has gone, but I must say one word about the refractory boy or girl. If it is at all possible to avoid it, do

How to Conduct a Sunday School Class.

not turn them out of the school; it seems like handing them over to Satan at once, and shows great weakness on the part of superintendent and teachers. I have proved again and again that if the boy is kept behind by the teacher and spoken to lovingly, and prayed with about his behaviour he will pay attention and heed what is said. We had a prayer meeting every Sunday in our school, and after this, if it was a very serious case, I would take the boy into a room and we would talk the matter over, and when I would say, "Now, shall we go on our knees and ask the Lord to forgive and to help you," I found a boy could always be won in this way.

In "that day" may every teacher be able to say, after the pattern of the words of our Lord Jesus, concerning the boys and girls committed to their charge, "Behold I and the children whom Thou hast given Me."

TALES WORTH TELLING.

Few D.D.'s.—R. C. Chapman said one morning, "It is a great pity there are so few D.D.'s." "Surely not!" exclaimed a guest. "Yes, we want more people in Psalm 119. 25 down in the dust," he replied.

Blown Over the Wall.—A woman in an Ayrshire village was hanging out clothes in her garden when a tract blown over the garden wall fluttered at her feet. She picked it up, read it, and was saved. She was the means of the conversion of her whole family.

Where To?—"Mother, where do the strokes go to?" asked a little girl at the end of her first school day, referring to the rubbing the lines off her slate. "They disappear, vanish, are blotted out, go to,—" and the mother stuck. Where do our sins go to? (Psa. 103. 12; Isa. 44. 22).

Which Leg Tires?—"The leg you use must grow very tired," remarked an onlooker to a potter working at his wheel. "No, it's the leg that does nothing that gets tired," was the reply. And it is the people who do most who are least tired in the Lord's work (Eccles. 10. 18; John 6. 32-36).

Cobweb Protection.—When Felix of Nola was hotly pursued by murderers he took refuge in a cave, and instantly over the rift of it the spiders wove their webs. Seeing this the murderers passed by. Then said the saint, "Where God is not, a wall is but a spider's web; where God is, a spider's web is as a wall." Compare Job 8. 14; Psalm 40. 4.

SUBJECTS FOR SPEAKERS AND STUDENTS.

The Bread of Life.

1. Life given—"the living Bread" which
"came down," - - - - - John 6. 35, 41
2. Life sustained—"the Bread of that life"
which "cometh down," - John 6. 48, 50 W.H.H.

God's Measuring Line.

1. Measures to the *ankles*—walk and testimony, Ezek. 47. 3
He did not go in head foremost—lip and life.
2. Measures to the *knees*—prayer, - - - - - Ezek. 47. 4
The promises of God are as good as ready money any day.
3. Measures to the *loins*—personal purity, - Ezek. 47. 5
We may not all be clever, but we can all be clean. D.C.

Restoration and Victory

As seen in the days of Samuel.

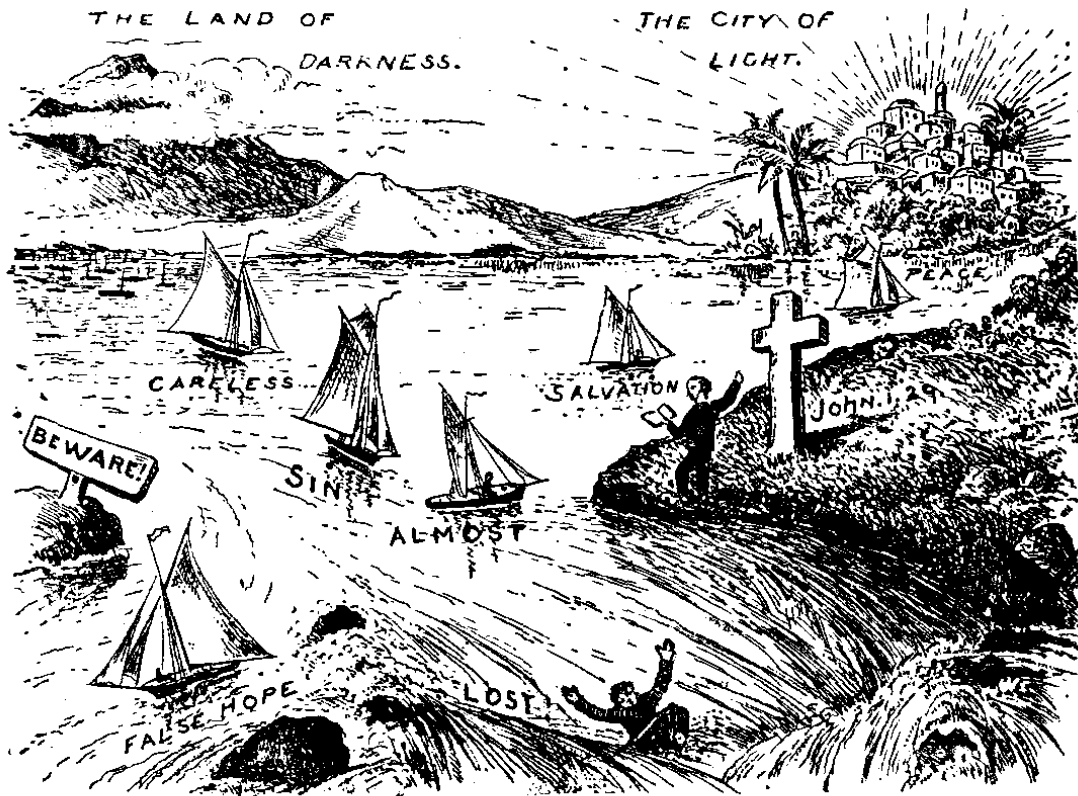
1. The people *lamented*, - - - - - 1 Sam. 7. 2
2. They *put away* strange gods, - - - - - „ 7. 3
3. They gathered *together*, - - - - - „ 7. 6
4. Offered a sucking lamb, - - - - - „ 7. 9
5. Gained the *victory*, - - - - - „ 7. 10
6. Set up a *testimony*, - - - - - „ 7. 12
7. Samuel continued in *circuit* to Bethel, Gilgal,
and Mizpah, and returned *home* to
Ramah, - - - - - „ 7. 16

SIR ROBT. MATHESON.

Paul's Voyage and Shipwreck (Acts 27).

1. DIVINE PROTECTION. Julius, although a Roman
centurion, is kindly disposed toward Paul,
and brings him safely to Rome. God was
at the back of the arrangement, - - - - - verse 1
2. PERILOUS REJECTION. Paul's wise advice to the
mariners was rejected; like the Gospel
to-day, - - - - - verses 10, 11
3. PREVAILING INTERCESSION. During the great
storm Paul had been praying for the safety
of the 275 lives on board, - - - - - verses 21, 22
4. COMPLETE SALVATION. All lives saved, - - - - - verse 22
5. PERSONAL DEVOTION. Whose I am—possession;
whom I serve—consecration, - - - - - verse 23
6. PERFECT RESIGNATION. The storm was unabated.
He did not trust the ship, for it was doomed;
nor the sailors, a bad lot; but against all
appearances he trusted God, - - - - - verse 25 J. G.

SAILING ON LIFE'S SEA.



YOU may not be able to draw a picture like this, but you will usually find an amateur artist or enthusiastic school boy or girl who will enlarge the picture on blackboard, white sheet of paper, or even on blue or brown grocer's paper, with white or coloured chalks. Take up five simple points. (1) To begin with, copy mountains and main channel, showing voyage from **Land of Darkness** to the **City of Light** (Acts 26. 18). (2) Next put in promontory, leaving out the Cross meantime. This divides all craft as sailing up or down river (Matt. 7. 13, 14). Enlarge on this. (3) Now draw the **Sinful Boats** one by one, and explain as you draw *Careless*, *Sinful*, *Almost*, *False Hope*, and, finally, *Lost* (Eph. 2. 12). You could get children to suggest a text for each of the five boats; then point out how they all end in the same way; they pass over the rapids into Eternity, and are "lost"—lost for ever. (4) **Salvation Boats** sailing in *peace* to the city which hath foundations (Heb. 11. 10). Again invite texts relating to Salvation, Peace, and the Golden City. If class consists of little folks you could have verses ready, or write on blackboard. Keep the two points clear—Sin and Salvation. Conclude by (5) an appeal, put in Cross, *man preaching* from John 1. 29, and a warning, adding *beware* on rock. A boy or girl or friend reading the five references as you proceed will help. Try the lesson, it is simpler than it looks.

W. & P.

KINDNESS.

"THE kindness of God" is the evidence of spiritual growth, the mark of true religion (James 1. 27), and should temper the conduct and character of the believer (Eph. 4. 32; 2 Cor. 6. 6). "By love serve one another" (Gal 5. 13).

Drawing (2 Sam. 9. 1-13). "With loving kindness have I drawn thee" (Jer. 31. 3). The story of Mephibosheth has been re-enacted in the salvation of each believer. God has bridged the gulf between the exile and His own palace. In loving kindness He has brought us to Himself (Eph. 2. 7). Justified us by His grace and made us heirs (Titus 3. 7). The remembrance of this should determine our conversation toward our fellows and the loving kindness of God rule our lives. "Even as God, for Christ's sake," the model on which our actions toward each other are fashioned (Eph. 4. 32).

Blessing (Psa. 91. 1-16). "He hath showed all His marvellous kindness" (Psa. 31. 21). The unvarying goodness and unceasing care of God for His own; the daily renewal of His mercies; the constant love wherewith He sustains, comforts, and strengthens the weak; His ready forgiveness for our transgressions, the joy of restored communion—these conscious blessings of His kindness ought to impel us to thus deal with our brethren; to show the same forbearance and forgiveness which we ourselves have received.

Comforting (Psa. 89. 1-16). "Let Thy merciful kindness be my comfort" (Psa. 119. 76). Drawing from this source, the trials and disappointments of life become not only a blessing to the individual, but through the ministration of grace they are blessed to others. "That we may be able to comfort them that are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1. 4).

Teaching (Psa. 103. 1-22). "Ye should do as I have done to you" (John 13. 15). The great example of kindness is the Lord Jesus, and it is entirely foreign to the teaching of grace for the Christian to order his attitude and actions toward men by their actions toward him; not even by "do to others as you would have them do to you," but by the highest and purest of all standards, the conduct of the Lord (John 13. 15).

Communicating (Psa. 107. 1-15). "To do good and to communicate forget not" (Heb. 13. 16). The practical side of godliness is the expression of His care toward others. Limited as our opportunities may be, there are still some to whom we can show the "kindness of God," which if only in the simple form of a cup of cold water, will not lose its reward. J. H.

COAST AND COUNTRY SERVICES.



SEASIDE WORKERS will find a special seaside lesson on another page of this number, another good lesson in *Boys and Girls* for this month, and a number of coast and country lessons in "How to Instruct and Win the Young," or, "Through Eyegate to Heartgate." 1/3 each, p.f.

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UNAPPRECIATED GEMS. A schoolboy, six years of age, in Tunbridge Wells, found a packet of gold rings, some of them set with precious stones. It had been dropped by a jeweller's assistant. The boy, not knowing their value, distributed them among his school-fellows, who played with them during school time. This led to their discovery and return to their owner. How many there are who are to-day playing with the precious things of Christ's wonderful Gospel, not knowing their value. Urge your own heart and the hearts of your scholars to value more the "gems" of God's Gospel and God's Word.

SCRIPTURE STUDIES FROM THE EARLIEST STORIES form the interesting course of lessons for the "Gospel Scheme," 1913. They are simple, evangelistic, and suitable for scholars of all ages, Complete scheme, 3d. per dozen; 1/6 per 100, p.f. Notes on following pages.

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THEME FOR MONTH.	DATE.	SUBJECT.	PORTION TO READ.	REFERENCE.
KINDNESS.	Aug. 3,	Drawing,	- 2 Sam. 9. 1-13,	- Jer. 31. 3
	" 10,	Blessing,	- Psa. 91. 1-16,	- Psa. 31. 21
	" 17,	Comforting,	- Psa. 89. 1-16,	- Psa. 119. 76
	" 24,	Teaching,	- Psa. 103. 1-22,	- John 13. 15
	" 31,	Communicating,	- Psa. 107. 1-15,	- Heb. 13. 16

PEARLS FROM OLD SEAS.

By Diver T. BAIRD.

YOU cannot drive an engine with lukewarm water, nor can you move a man with lukewarm preaching.

Lot's condition must have been spiritually low when the angels preferred the streets of Sodom to his house.

Pray to the Lord, but never *prey* upon the Lord's people.

Salvation Studies from Earth's Earliest Stories

WITH LESSONS FROM THE LIFE OF OUR LORD.

Lesson 31
Aug. 3

JOSEPH SOLD TO THE ISHMAELITES.

READ Gen. 37. 23-36. LEARN Zechariah 11. 12. HINTS, The price, Matt. 26. 14; the pit, Mark 14. 64; Isaiah 53. 9.

EVERY detail in our lesson is aptly illustrative of our blessed Lord in His humiliation and death. The Gospel is woven throughout, and the lesson can be made highly interesting.

THE LOVING SEEKER. "I seek my brethren" (verse 16). In verse 13 we have the father *sending* Joseph, the son, while in verse 16 we have the son *seeking* his brethren. Surely we have a picture here of God *sending* His Son into the world (John 3. 17), and of the Son of God seeking the sinner (Luke 19. 10). The Lord Jesus is the same seeking Saviour to-day. The seeking sinner and the seeking Saviour are sure to meet.

THE ENVIOUS BRETHREN. "They stript Joseph out of his coat" (verse 23). Their object was to insult and degrade their brother. Joseph is a true type of the Lord Jesus, of Whom it is written, "They parted My garments among them, and upon My vesture did they cast lots" (Matt. 27. 35). Joseph's brethren also "cast him into a pit" (verse 24). Psalm 69. 2 describes the deep pit into which Jesus sank in order to effect our deliverance.

THEIR HEARTLESS CONDUCT. "And they sat down to eat bread" (verse 25). Probably this bread had been brought from home by Joseph, and was an evidence of their father's love and care. These heartless men could sit near to the mouth of the pit, and partake of the good things brought by Joseph while listening to his cries, and witnessing his sufferings. Men to-day are treating Jesus Christ in the same way. They refuse and reject the One through Whom every blessing comes.

THE PRICE OF A SLAVE. They "sold Joseph to the Ishmaelites for twenty pieces of silver" (verse 28). Restrained by Reuben from committing murder, they sell Joseph to a company of Midianites for the price of a slave. Twenty pieces of silver was the price of a lad, Joseph being yet a lad of seventeen (Lev. 27. 5); thirty pieces was the price of a man slave (Exod. 21. 32). Our blessed Lord was sold for thirty pieces of silver, the price of a slave (Matt. 27. 3).

THE FOUL LIE. "They sent the coat of many colours, and they brought it to their father" (verse 32). To cover their guilt they tell their old father a deliberate lie. Again, we think of the lies told against Jesus Christ with a view to bring about His death (see Luke 23. 2), and after His resurrection from the dead the people who cried, "Crucify Him," said "His disciples came by night and stole Him away." Joseph's brethren had to meet their sin twenty years after. So will every Christ rejecter have to meet the Lord Jesus. He will then be Judge and not Saviour (Acts 17. 31).

Joseph Sold to the Ishmaelites.

THE CAPTIVE SLAVE. The Ishmaelites carried Joseph into captivity, and the next time his brethren met him the tables were turned; their lives were at his mercy. Like the Lord Jesus who prayed for His murderers (Luke 23. 34), Joseph extended to his brethren mercy and love in the day of his power. The teaching is plain and simple. Jesus the Saviour Prince is in the place of power to give "repentance and remission of sins" (Acts 5. 31).

Lesson 32
Aug. 10

JOSEPH EXALTED IN EGYPT.

READ Gen. 41. 14-24, 37-44. LEARN Hebrews 2. 9. HINTS, Suffering, Psa. 22; exaltation, Phil. 2. 9.

OUR lesson deals with Joseph in prison, and the various steps leading to his exaltation, in all of which we see typified "the sufferings of Christ, and the glory that should follow" (1 Peter 1. 11).

JOSEPH, THE PRISONER. Joseph was seventeen years of age when he was carried captive into Egypt. Bought by Potiphar, captain of Pharaoh's guard, the Lord prospered him, and he secured the favour of his master. He became ruler over all the captain's house. At the end of that time he was falsely accused and cast into prison. In all this he is like the Lord Jesus Christ, against Whom false charges were made. Pilate admitted, however, there was "no fault in Him."

JOSEPH, THE COMFORTER. When Joseph went to prison the Lord went with him (compare verses 2 and 21). If we have the Lord with us, it matters little whether we are in a palace or a prison. In prison he again finds favour with the keeper who commits to his care all the prisoners (see chapter 39. 22). Seeing the butler and baker looking sad one morning, he inquires as to the cause of their sadness, and learning of their dreams he interprets them. Again, he resembles the blessed Master, whose one concern was the welfare and salvation of others. "He saved others" (Matt. 27. 42).

JOSEPH'S PATH TO HONOUR. "All things work together for good to them that love God" (Rom. 8. 28). Man's life is a plan of God. The road to the throne was by way of the pit, the slavery, and the prison. If Joseph had not been hated by his brethren, they would not have sold him into Egypt. If he had not been in prison he would not have met with the butler, and if he had not met with the butler he would not have been brought before Pharaoh.

PHARAOH IN PERPLEXITY. "Then Pharaoh sent and called Joseph" (verse 14). The request made by Joseph to the butler was forgotten for two full years, but even this was of the providence of God. The time came for his elevation, and Pharaoh dreamed two dreams which filled his mind with anxiety. It is easy to open a lock if you have the key, but the Egyptian wise men had no connection with God, and therefore did not possess the key. Joseph's opportunity had come at last.

JOSEPH'S DEPENDENCE UPON GOD. "It is not in me: God shall give Pharaoh an answer of peace" (verse 16). Such was Joseph's humble reply to Pharaoh when the dream was laid before him. The same confession as he made to his fellow-prisoners (chapter 40. 8).

JOSEPH, THE INTERPRETER. "God hath showed Pharaoh what He is about to do" (verse 25). That which was dark and unintelligible to all the wisdom of Egypt was clear to the man who was in touch with God (Matt. 11. 25). Joseph foretold what would

Joseph Exalted in Egypt.

come to pass, as well as advised as to what should be done, saying, "Look out a man" (verse 33). God's Man to-day is Jesus Christ (Acts 5. 31).

JOSEPH, THE EXALTED ONE. "Thou shalt be over my house, . . . only in the throne will I be greater than thou" (verse 40). The despised one is estimated at high value now. The king sees in Joseph "a man in whom the Spirit of God is," "discreet and wise," and he is promoted to be ruler over all Egypt. Pharaoh's action was justified by the result in the preservation of the people. In all their need the people were directed to "go to Joseph;" all the fulness was stored in him (Col. 1. 19; John 1. 16); even so Jesus has passed through the suffering into the glory, and all in need must, if they are to be supplied, "go to Jesus," the once dead, but now risen and glorified.

Lesson 33
Aug. 17

JOSEPH MAKES HIMSELF KNOWN.

READ Gen. 45. 1-16. LEARN Rev. 1. 7. HINTS, Revealed, Zech. 12. 10,
2 Thess. 1. 7; owned, Phil. 2. 11.

JOSEPH'S prophecy came true. During the years of plenty Joseph gathered one-fifth of all the produce of every district, and placed it within immense granaries. The years of famine arrived, and the dearth reached Jacob and his sons in Canaan. There was corn only in Egypt, and they were obliged to go there for supplies.

THE FULFILLED DREAM. "Joseph's brethren came, and bowed down themselves before him" (Gen. 42. 6). In search for food, the ten sons of Jacob sought out Zaphnath-paaneah, little thinking that this great Egyptian ruler was the same person they had so cruelly treated twenty years before. On getting into his presence they bowed themselves before him, and so fulfilled the dreams. Joseph remembered (Gen. 42. 9).

THE GUILTY BRETHREN. "We are verily guilty concerning our brother" (Gen. 42. 21). Joseph wisely seeks to rouse the consciences of the men who had sinned so grievously. He planned a way of putting them into prison for three days (chapter 42. 17), that they might taste that which they consigned him to for years. They feel their guilt, and say, "We are verily guilty;" this brought the tears to Joseph's eyes, but he desires deeper still to probe them. Keeping Simeon as a hostage, he orders them to fetch to him their youngest brother Benjamin. They could hardly bear to ask Jacob to part with his youngest; and Jacob bitterly cried out against it, but Joseph's command was imperative, so Benjamin is brought into Egypt.

THE RULER'S LOVE. "Joseph could not refrain himself; . . . he wept aloud" (Gen. 45. 1, 2). Eleven men now stood before the ruler. They knew him not; they understood him not. He knew them well; he understood all about them. They had sinned against him, yet he loved them. Persecution could not sour, and prosperity could not spoil Joseph; he was always the same (Heb. 13. 8; John 13. 1). Pity and love moved his heart—"he could not refrain himself." Egyptian eyes could not be allowed to see that scene; it must be private to Joseph and his brethren.

THE GRACIOUS INVITATION. "Come near to me" (verse 4). Hitherto Joseph had spoken through an interpreter, now he speaks in their own tongue. With flowing tears, he says, "I am Joseph; doth my father yet live?" Terror, and no wonder, filled the minds of the brethren, so that dumbly they shrunk back in Joseph's presence. "Come near to me," said Joseph—a gracious invitation, an appeal of love. The Lord's invitation to-day is, "Come unto Me" (Matt. 11. 28).

Joseph Makes Himself Known.

THE TRUE BROTHER. "I am Joseph, your brother," relationship unchanged, a brother in all its best senses, "born for adversity" (Prov. 17. 17). Joseph further, in various ways, directs the minds of his brethren to the hand of God and the love of God, overruling and guiding in all that had taken place. "God did send me; it was not you that sent me thither, but God." Thus Joseph would have them realise God in it all and over it all. The guilt was theirs; the good was God's (John 19. 11; Rom. 9. 16). After instructing them to haste to tell Jacob, their father and his, to come down and tarry not, Joseph launches out into large promises to them of protection and supplies, and finally he "kissed ALL his brethren," and they "talked with him." Lovely picture of forgiving love. Does Jesus come up to this? Surely He does (Eph. 2. 6; Rom. 5. 20, &c).

Lesson 34
Aug. 24

JOSEPH'S LAST DAYS.

READ Gen. 50. 14-26. LEARN Heb. 7. 25. HINTS, Grieving doubts,
Matt. 14. 21, John 20. 27; comfort, John 14. 19.

IN our present lesson we have an account of Jacob's funeral. We also have a continuation of Joseph's love to his brethren; although they show that their confidence in him was not so deep as it should have been.

JACOB'S DEATH. "Jacob yielded up the ghost, and was gathered unto his people" (Gen. 49. 33). Jacob died at the age of 147 years. It was a long life, but it came to an end. It is appointed unto men once to die, but after this the judgment (Heb. 9. 27). Death is no respecter of persons, it visits prince and peasant. What should concern us most is what lies beyond death.

JACOB'S HOPE. In dying, Jacob had requested that his body should be buried in the land of Canaan, showing that although in Egypt, Jacob recognised that was not his rest (Gen. 49. 29, 30). He was a stranger in a strange land. The child of God is the same to-day. The present scene is not his home; his hope is beyond the grave. "We rejoice in hope of the glory of God" (Rom. 5. 2).

HIS FUNERAL. We read in verse 7 that Joseph went up to Canaan to bury his father, and with him all the servants of Pharaoh, &c. A magnificent funeral procession was formed, and Joseph with his brethren visited again the land of their childhood. Besides the occasion of that visit to these scenes, how interesting it would be to Joseph to see the places he had left forty years before, and would never see again.

JOSEPH'S UNCHANGING LOVE. "Joseph will peradventure hate us, and will certainly requite us" (verse 15). Joseph's brethren were afraid that now that Jacob was dead he might change his attitude toward them. They did not realise that Joseph's action had its root in himself. It was his own character, and not his duty as a son of the same father, that was the ground of their safety and comfort. Alas, it is a reflex of our own selves which causes unbelief; we are so changeable and affected by circumstances, but God is not "a man" (Num. 23. 19). Whom He *takes* up He never *gives* up. "The gifts and callings of God are without repentance."

HIS BROTHERS' UNBELIEF. "We pray thee, forgive the trespass of the servants of the God of thy father" (verse 17). Joseph's brethren sent this message to their brother craving afresh his forgiveness. They also went to him, and prostrated themselves before him. The tears again flow from Joseph's eyes; doubtless he was grieved by their distrust. Many a time must we grieve the heart of our Joseph, the Lord Jesus Christ, by our distrust of Him.

Joseph's Last Days.

JOSEPH'S REPEATED ASSURANCES. "Fear not, for am I in the place of God?" (verse 19). What he had said before, Joseph repeats; again he refers them to God, again he points out that it was God's way of doing them good, again he promises to nourish them and their "little ones," and spake kindly to them. He spoke not an upbraiding word; it was nothing but love. So it is with our blessed Lord (see John 13. 1).

Lesson 35
Aug. 31

JESUS, THE INVITING SAVIOUR.

READ Matt. 11. 25-30. LEARN Matt. 11. 28. HINTS, Invitation accepted, Luke 15. 1; refused, John 5. 40.

OUR lesson is the consideration of one of the sweetest invitations of our blessed Saviour. Many a Gospel address has been preached from the well-known words; they are equally serviceable to the children.

THE SIMPLE OF EARTH. "Thou hast . . . revealed these things unto babes" (verse 25). Simplicity and humility are two essentials in conversion; indeed, the Lord said to His disciples, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18. 3).

THE ONE WHO INVITES. "All things are delivered unto Me of My Father" (verse 27). "The Son" of God, by whom all things were made (John 1. 3), by whom all things consist (Col. 1. 17), the Heir of all things (Heb. 1. 2); this is the Inviter—no mean son of earth, but God's blessed Son, "holy, harmless, and undefiled" (Heb. 7. 26). The high of earth may not want to have anything to do with us, but the Highest of Heaven wants to bless us with the best of blessings.

THOSE WHO ARE INVITED. All that are weary and burdened, the poor and needy, not the righteous, but sinners, Jesus came to call (Mark 2. 17). "Not many mighty, not many noble" (1 Cor. 1. 26). "Whosoever will" (Rev. 22. 17). As "all have sinned" (Rom. 3. 23), all are invited. None need despair; God loved the world, and Christ died for all.

THE GRACIOUS INVITATION. "Come unto Me." The best place to come to is a Person. The Person is surely more than the place. Coming to Jesus is the greatest act one can do; it is fraught with the greatest blessing to the one who comes (1 Peter 2. 25), and causes great joy in heaven (Luke 15. 7).

THE BLESSED PROMISE. "I will give you rest;" just what a weary one needs—exactly suited to one burdened. It is more than taking away a burden, it is relief from the weariness caused by the burden. Full rest is restoration (Psa. 23. 3); fulness of rest is heaven (Heb. 4. 9).

THE REST GIVEN does not mean idleness or inactivity; those who know rest of soul best are most able to serve well. "Take My yoke, and learn"—when saved we become disciples (Matt. 28. 19)—and we have to learn, Christ being the model (1 Peter 2. 21), and heart training in meekness the road to real service. A light burden is a contradiction; yet it is not. It depends on the condition of the bearer. A meek and lowly heart has God's resources and God's presence assured (Matt. 5. 3; Isaiah 66. 1, 2), and great strength carries heavy weights easily.

THE REST EARNED. The first "rest" is a gift to every coming one; the second "rest" is "found" in the school of the disciples at Jesus' feet (Luke 10. 42), where Mary found rest, while Martha was burdened with her service. We might profitably call to mind the fact that it is "Come now" (Isaiah 1. 18; 2 Cor. 6. 2). There is a time drawing near when it will be "Depart!" (Matt. 25. 41).

NOTES AND SUGGESTIONS.

INTIMATIONS. Tract Band Conference in Tillicoultry, Aug. 30... At Quarterly Meeting of S.S. Superintendents in Devonshire House, London, June 6, it was decided to have next S.S. Conference in Oct.... Part 2 of Mr. Jordan's address on "How to conduct a Sunday Class," given in Bloomsbury Chapel, appears on page 103.

WORKERS IN COUNCIL. Thirteenth Conference of Teachers was held at Collingwood, Melbourne, May 3. Dr. Kitchen gave helpful address on "The Ideal Sunday School Teacher." Numbers attending these conferences increasing.

HERE AND THERE. W. S. King saw a number of boys and girls saved in Adam St., Belfast... Ten young believers in Ardrossan were recently baptised, all converted at usual Gospel meetings... John M'Alpine is having large and good meetings amongst the children in tent at Camelon... One encouraging feature of the Annual gatherings at Barnstable, June 11, was the number of young folks who attended... Hy. Pickering gave helpful address at Young People's Meeting in Clapton Hall, London, June 17, also in High Barnet, June 16, when quite a number of young believers were present... Encouraging children's meetings are being held in tent at Alexandra Park Street, Glasgow, on Sunday afternoons and Friday evenings... A. Midson and J. A. Sykes are having good children's gatherings at Dunsfold, Surrey... Tent meetings are also being held as follows: John Ferguson at Parkhead Cross, Glasgow; J. M. Hamilton in Auchinleck; W. M'Kenzie and D. Walker in Fortrose; James Stephen, Tongland, and many more too numerous to mention. See *Witness*.

IN MANY LANDS. Mrs. Bromley has nearly forty boys in her boarding-school at Narsapur, India... Robt. Hogg, Sante Fe, Argentina, writes that the attendance at the Sunday school has lately reached eighty, scholars of all ages attending... The Sunday school in Caracas, Venezuela, gives real encouragement, though the day school is not so hopeful... Teachers in Georgetown, British Guiana, are greatly encouraged in their work amongst the young. Some of those converted in the school are now teachers. Besides an average attendance of 282 they have two large adult classes... Sunday school in Lisbon goes on well with fruit... Mr. M'Gavin, Tunisia, writes of encouragement amongst the children. Some are showing a heart interest... Numbers are rapidly increasing in the Sunday school at The Stream, 150 being now on the register... Six young people were recently baptised in Kuala Lumpor, Malaya... A. Young, Tinneveli, reports that work goes on quietly amongst the children... W. Payne, Cordoba, reports that they have eighteen meetings a week, including four Sunday schools, all of which are well attended... Eight young believers were recently baptised and received into fellowship at Pohangina, New Zealand.



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The Believer's Pathway

A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



HENRY MOORHOUSE, THE ENGLISH EVANGELIST.

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HENRY MOORHOUSE.

HENRY MOORHOUSE, well known as the "English Evangelist," was born in the city of Manchester. When very young he was sent to jail on more than one occasion, afterwards joining the army and trying the life of a soldier, being bought off by his father at considerable cost. Whilst "sowing his wild oats" he had many escapes from death. Once he tried to poison himself, and again and again was on the verge of everlasting woe.

But God's eye was on him, and a career of usefulness was marked out for the profligate youth, soon to be changed in an unexpected way. Passing the Alhambra Circus in Manchester, where Richard Weaver was preaching, hearing a noise within, and thinking a fight was going on, Henry buttoned his coat and rushed in, ready for the fray. As he entered he was arrested by one word—"JESUS." The glorious name shot from the preacher's lips went home as a bullet and as balm to the heart of the wanderer. His early childhood, reckless career, and awful danger rose vividly before his vision, the "Glorious Gospel" (2 Cor. 4. 4) message went home to his heart, and he who had entered to fight remained to praise and pray. Thus suddenly and soundly converted to God, he entered heartily into the service of his new Master. His first services were chiefly in the open air, at local and national gatherings, and in special places of concourse. From morning till evening his joy was to spend his time distributing tracts, speaking personally with individuals wherever he got an opportunity, or crying aloud in the street or market-place, urging multitudes to "flee from the wrath to come."

Like the apostle of old, he had visions of God. Upon one occasion he saw in his sleep three young men in Manchester, with white jackets on their backs, on which were words legibly written, "These men are going to hell!" The place appeared to be near the infirmary, and before them was a deep burning lake of fire, unperceived by them. Henry called aloud for them to stop, but they took no heed, until he fell down upon his knees and cried to God, saying, "Lord, it is not by might, nor by power, but by Thy Spirit." The men then turned back in haste, having discovered their danger. This dream was on Friday night; and on the Sunday evening following, when Henry was preaching in the Alhambra Circus, those three identical young men came into the place, and before the meeting closed they were all on their knees crying out for mercy, and were brought to accept the pardon of their sins.

Henry Moorhouse.

JOHN HAMBLETON, a man of remarkable gifts and power, became theological tutor to the earnest young evangelist. He introduced Moorhouse to the work, watched over him with a mother's love and a father's care, nursed him spiritually and bodily, became his bosom companion and lifelong friend, ministered to him on his dying bed, and helped to bear the frail body to its final resting-place.

The revival stream, which had begun to flow in 1854, was in full tide in 1860, when Moorhouse was converted. Thus he was early brought into touch with the enthusiastic spirits—Richard Weaver, from the coalpit (under whom he was converted, and whose style he largely followed); John Hambleton, the converted actor; Edward Usher, a dockyard labourer; Wm. Carter, the converted sweep; Henry Varley, a butcher, and afterwards valiant champion for the truth; Reginald Radcliffe, the Liverpool lawyer; Brownlow North, the man of wealth and fashion; Joshua Poole, better known as "Fiddler Joss;" J. Denham Smith, of saintly memory; and many others. C. H. Spurgeon, of the Metropolitan Tabernacle, H. Grattan Guinness, of the "regions beyond," D. L. Moody, and Ira D. Sankey afterwards became his special friends.

Henry's special call to devote all his time to the work of the Lord came through an enthusiast known as "the hatless preacher." One evening when Henry was engaged in crying his wares as auctioneer of "Notions," and rapping for bids, the hatless man suddenly appeared before him, and cried aloud: "Thou oughtst to have thy Bible in thy hand out amongst the people, and not that hammer for the devil," and immediately departed. That short, terrible speech was like a thunderbolt falling on Henry, and the words gave a harder blow than he could stand. He at once dropped the auctioneer's hammer, went to Liverpool, sought out Hambleton, and entered with him on an evangelistic tour through the provinces. Since that date Henry laboured in the special work of evangelising without a fixed salary, or human promise of support. John Hambleton, the preacher; Edward Usher, the singer; and Henry Moorhouse, the young and fervid disciple, attended the tercentenary of William Shakespeare at Stratford-on-Avon. They bore aloft textboards bearing the words "CHRIST FOR ME! PRAISE THE LORD! MERCY'S FREE!" and created no small stir, with fruit which shall abound in "that Day."

The stories concerning the visits of these heroes to race meetings, haunts of vice, sinners in the slums; their theatre

Henry Moorhouse.

services—sometimes fourteen theatres were filled in London on one Sunday night; visits to public executions, then not uncommon; labours amongst Romanists in many parts of Ireland, and “labours more abundant” would make a volume of entrancing interest for these apathetic days.

Through incessant labours in Britain, Henry Moorhouse, never strong at the best, began to show signs of sadly needing rest and change. Hence he set out for the United States, arriving in Philadelphia in 1868. His welcome was so hearty, and his ministry so appreciated, that he paid five visits in the following ten years. How he became “the man who moved the man who moved the world” is best told in D. L. Moody’s own words: “In 1867, when I was preaching in Dublin, at the close of the service a young man, who did not look over seventeen, though he was older, came up to me and said he would like to go back to America with me, and preach the Gospel. I thought he could not preach it, and I said I was undecided when I could go back. He asked me if I would write to him when I went, and he would come with me. When I went I thought I would not write to him, as I did not know whether I wanted him or not. After I arrived at Chicago I got a letter saying he had just arrived in New York, and he would come and preach. I wrote him a cold letter, asking him to call on me if he came West. A few days after I got a letter stating he would be in Chicago next Thursday. I didn’t know what to do with him. I said to the officers of the church, ‘There is a man coming from England, and he wants to preach. I am going to be absent Thursday and Friday. If you will let him preach on those days I will be back on Saturday, and take him off your hands.’ They did not care about his preaching, being a stranger; but at my request they let him preach. On my return on Saturday I was anxious to hear how the people liked him, and I asked my wife how that young Englishman got along. How did they like him? She said they liked him very much. ‘He preaches a little different from what you do. He tells the people God loves them. I think you will like him.’ I said he was wrong. I thought I could not like a man who preached contrary to what I was preaching. I went down on Saturday night to hear him, but I had made up my mind not to like him, because he preached different from me.”

After graphically describing the six nights on John 3. 16 Moody concludes: “In closing up that seventh

Henry Moorhouse.

sermon, he said: 'For seven nights I have been trying to tell you how much God loved you, but this poor stammering tongue of mine will not let me. If I could ascend Jacob's ladder and ask Gabriel, who stands in the presence of the Almighty, to tell me how much love God the Father has for this poor lost world, all that Gabriel could say would be, that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life".' I have never forgotten those nights. I have preached a different Gospel since, and I have had more power with God and man since then." Ever after he was a close, personal friend and helper of Messrs. Moody and Sankey.

During the last few years of his life he found work something akin to that of his early days in preaching and selling Scriptures from a Bible carriage. In two years he sold over 150,000 Bibles and Testaments, and gave away millions of books and tracts.

In 1876 his cough began to trouble him greatly, his last year of labour was one of much suffering, the doctors said his heart was twice the size it ought to be, yet he was ever bright and happy. Near the end he said, "If it were the Lord's will to raise me up again, I should like to preach from the text 'God so loved the world.'" On December the 28th, 1880, in his fortieth year, he passed home to receive the "Well done, good and faithful servant," and to enter into the joy of his Lord.

The two veterans, Richard Weaver and Henry Moorhouse, lie not far from each other in Ardwick Cemetery, Manchester. John 3. 16 is engraved on the memorial to Moorhouse.

John Hambleton, in relating his farewell interview with Henry, aptly summed up his life: "Calling to see him on Monday last, before he left us, I grasped his arms, as his face betokened that the enemy death was doing his last work, and said, 'Harry, we shall soon meet up yonder.' He replied, while gasping for breath, 'Sure, sure, sure!' How plainly visible is the work of God in putting into such a little frail vessel as our brother such a treasure, showing us all that the excellency of the power is of God, and not of us." His last letter aptly summed up his own life. "Ask prayer for me to suffer for Christ better than ever I preached for Him; I ONLY WANT TO GLORIFY HIM. Praise be to the Lord."

HYP.

ACTS AND FACTS.

Adolph Saphir, the eminent Hebrew Christian teacher, said: "If I were to live my life over again I would spend less time in service and more time in prayer." "Pray without ceasing" (1 Thess. 5. 17). "In everything by prayer" (Phil. 4. 6).

Frederick the Great once said to his chaplain, "Chaplain, I am a busy man, and I want you to put the argument for Christianity into one word." "Sir," said the chaplain, "the Jew" (Deut. 4. 31). A world-wide witness to the truth of God's Word.

Will Crooks, M.P., at a public meeting in Yorkshire, said "that a single boy or girl was of more value to the world than any great Dreadnought." This should encourage Sunday school teachers to "by all means save some" (1 Cor. 9. 22).

Dr. Payson when visiting a sick saint, asked, "Do you know why God lays people down upon their backs?" On the sufferer saying he had never thought of it, Payson replied, "I can tell you. It is just that they may look straight up." "Look up" (Luke 12. 28; Titus 2. 13).

Sir Richard Sutton, when Ambassador to Prussia, was taken by Frederick the Great to see his regiment of giants. Said he, "Do you think any regiment in the English army could fight my men, man for man?" "Well, your Majesty," said Sir Richard, "I cannot tell; but this I know, half the number would try it." "Add to virtue courage" (2 Peter 1. 5).

Dr. Talmage, when a young man, was inclined to be rather sceptical. One day, after he had asked an old minister "*Why* this, and *how* that," the aged man said, "Talmage, you must let Almighty God know some things you don't know." He wisely acted on the advice, got out of his sceptical questions, became a true Christian, and preached to thousands for many years (Rom. 11. 33).

Edward, the Black Prince.—At the Battle of Cressy, where Edward, the Black Prince, then a youth of eighteen years of age, led the van, the king, his father, drew up a strong party on a rising ground, and there beheld the conflict, in readiness to send relief where it should be wanted. The young prince being sharply charged, and in some danger, sent to his father for succour; and as the king delayed to send it, another messenger was sent to crave immediate assistance. To him the king replied, "Go, tell my son that I am not so inexperienced a commander as not to know when succour is wanted, nor so careless a father as not to send it." Is our Father less considerate? "Like as a father pitieth" (Psa. 103. 13). "Your Father knoweth" (Matt. 6. 8). HyP.

SUBJECTS FOR SPEAKERS AND STUDENTS.

Three Phases of Acquaintance.

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

A Study in Opposites.

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

H. K. D.

"His Own."

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

G. H.

Figures of the Word of God.

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

Js. Fs.

Threefold Power.

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

W. J. M.

A Threefold Doxology and Its Motives.

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

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

PATIENCE.

IMPATIENCE with its attendant evils, fretfulness against God, and forgetfulness of His mercies, does much to rob the Christian of his peace, and mar his usefulness as a servant of Christ. How needful, therefore, to add patience (2 Peter 1. 5), and follow after it (1 Tim. 6. 11).

Waiting (James 5. 1. 12). "The husbandman waiteth, . . . and hath long patience" (James 5. 7). We require to learn that God's "tarry" (Luke 24. 49) is as essential to His glory and our good as is His "go" (Matt. 28. 19). That the period of adversity has its lessons, and profits, quite as much as the days of prosperity. That "mercy and judgment" make up the web of time; that the end in view (Rom. 8. 29) determines the dealings of God with us. This end is imminent, and because it draweth nigh we may well be patient.

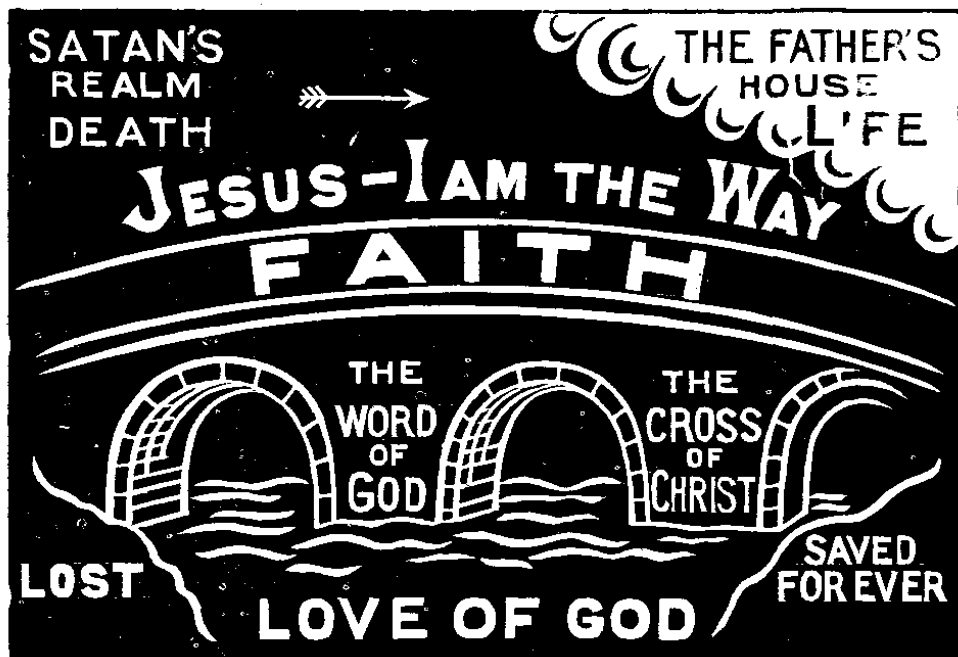
Inheriting (Heb. 11. 8-16). "Followers of them who through faith and patience inherit the promises" (Heb. 6. 12). Heirship with Christ is part of God's provision for us (Gal. 4. 7; Rom. 8. 17), His children. The blessing of sonship is ours now, the glory of the inheritance awaits the day of manifestation (Col. 4. 4). Until that day the "patience of hope" is necessary. "If so be that we suffer with Him" is the condition of glory and reward hereafter (Rom. 8. 17). Enduring as seeing Him who is invisible (Heb. 11. 27).

Continuing (Heb. 12. 1-29). Gentle unto all, apt to teach, patient (2 Tim. 2. 24). "To be likeminded" is the standard which the "God of Patience" places before us; not uniformity, but unanimity, in seeking His glory. The care wherewith He cares for us should be the measure of our care for one another. To "be not weary in well doing" (2 Thess. 3. 13), but to "let patience have her perfect work" (James 1. 4), that whether under the persecution of the world, the unfaithfulness of a brother, or the discipline of God, we may in all things please Him. In the work and warfare of life "ye have need of patience" (Gal. 5. 10).

Perfecting (James 1. 12). "Blessed is the man that endureth temptation" (James 5. 7). Patience is only perfected in the school of experience. It is wrought by tribulation (Rom. 5. 3), increased by the test of faith, and made perfect under daily discipline and trial. Through it God's will for us becomes sweet and blessed; and while no discipline for the present seemeth to be joyous, hope and love say that the end of "the Lord is very pitiful, and of tender mercy" (James 5. 11).

J. H.

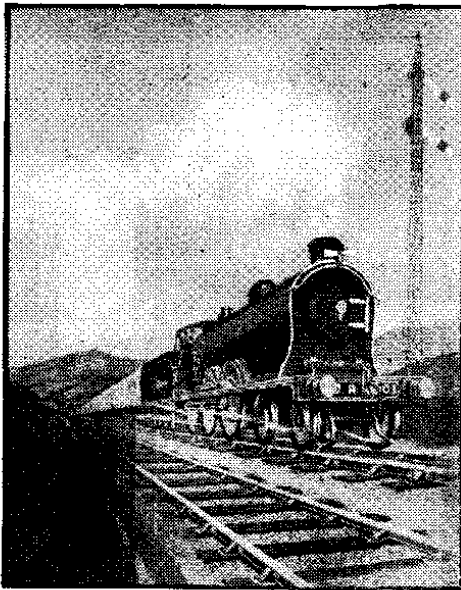
CROSSING FROM DEATH TO LIFE.



BLACKBOARD ready and texts noted on a card. Draw the sweeping line above "faith" as a beginning. Explain we are to cross from one side to the other, so want a bridge. Draw two lines underneath. With this span as centre take (1) where **from**? Satan's realm (Eph. 2. 2), "death" (Rom. 5. 12). Where **to**? The "Father's house" (John 14. 2), "life" (John 6. 33). (2) **How** can we get? "Jesus said, I am the Way" (John 14. 6). Point out that baptism, good works, prayers, ordinances, or anything of man can never save. Jesus only is *the* Way. Emphasise this point. How do we appropriate? "By faith" (Rom. 5. 1). (3) On what **basis**? "The Word of God" (1 Peter 1. 23) and "the Work of Christ" (John 17. 4). Draw in pillars to illustrate the perfect Word and the finished Work. The Word assures, the Work secures. (4) What is **river**? The love of God. Write words, and quote John 3. 16, 1 John 3. 1, and other "love" portions, which are abundant. Two corners still remain to fill, and time can be filled in wisely and well with these. (5) Two **classes**. All who are not saved are "lost" (2 Cor. 4. 3). Not yet lost for ever, but if they die unsaved, this will be their portion. All who are "saved" (Acts 16. 31) are saved for ever (John 10. 28), for whom the Lord takes up He never gives up. Press home points. Which side in time? Which in eternity? Urge to take the step, cross the bridge now, and pass "from death to life" (John 5. 24). Try the lesson, and you will like it. HYP.

Eyegate Lesson, No. 89.

WORKERS ON HOLIDAY.



I F YOU HAD this engine in a bold size, printed in colours, and two or three pointed Gospel messages relating to holiday and railway travel, would it not make an ideal message for distributing on holiday? Such is now ready, printed on good paper, with articles by C. Stanley, A. Marshall, and Hy. Pickering, at the moderate price of 1/ per 100, or 8/ per 1000, post free. Localised with title of seaside resort, special meetings, tent, or any heading you like—250, 3/; 500, 5/; 1000, 8/, complete, and posted free same day if desired. Send for free specimens.

HOLIDAYS are proving helpful times to workers who do a little service for the Master. Meeting new associates, getting new ideas as to methods, taking in hints, and reaching many children otherwise unreached with the simple

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"WHOSE FAITH FOLLOW," a brief record of one of the most wonderful of modern evangelists is given in this number. It should act as a stimulus to young men and women. Well do we remember hearing him give an address on 5th August, 1876, on "That Sweet Word COME." We copied his references, and pass them on for others to weave together and use—Revelation 22. 17, Genesis 7. 1, Luke 19. 5, Matthew 11. 28, 2 Corinthians 6. 17, John 21. 12, Mark 6. 31, Revelation 22. 20. **"BIBLE READINGS ON RUTH, and other Subjects,"** by H. Moorhouse, have just been reissued at 1/. They are simple, soul-stirring, full of sap and suggestion, and cheap for a shilling.

ARGUMENT FROM DETAIL, No. 13. "My God shall supply all your need *according to* His riches in glory" (Phil. 4. 19). If Rothschild gave *out of* his riches he might give a cent or a shilling; if *according to* his riches it would be hundreds or thousands. Paul was not satisfied with *out of*, he believed and got "*according to* His riches." So may we.

NEW ISSUES include "The Principles of Open Brethren," by a Younger Brother. 1/3, post free. "Grace and Truth," by Dr. Mackay. Illustrated edition. 1/3, post free. List free.

SCRIPTURE STUDIES FROM THE EARLIEST STORIES form the interesting course of lessons for the "Gospel Scheme," 1913. They are simple, evangelistic, and suitable for scholars of all ages. Complete scheme, 3d. per dozen; 1/6 per 100, p.f. Notes on following pages.

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THEME FOR MONTH.	DATE.	SUBJECT.	PORTION TO READ.	REFERENCE.
PATIENCE.	Sept. 7.	Waiting,	- James 5. 1-12,	- James 5. 7
	" 14.	Inheriting,	- Heb. 11. 8-16,	- Heb. 6. 12
	" 21.	Continuing,	- Heb. 12. 1-29,	- 2 Tim. 2. 24
	" 28.	Perfecting,	- James 1. 1-12,	- James 1. 12

Class Text-Book.—"Abundant Grace," by Dr. W. P. Mackay. 1/, post free.

CHOICE PORTION.—"The tempter would lead us to judge of God by the dark shadows of many a passage of our history here; but the Spirit would have us acquaint ourselves with Him in the beauteous light of the Gospel; the glory that shines in the face of Christ."—A. J.

PEARLS FROM OLD SEAS.

By Diver T. BAIRD.

WHEN conscience is seared sin seems small.

God entrusts *great souls* with *great sorrows*.

True ignorance is to be ignorant of our ignorance.

To be truly spiritual you must be soundly scriptural.

Weak minds make treaties with passions they cannot overcome.

Beware of the man who speaks with *Jacob's voice*, but works with *Esau's hands*.

If God were all *wrath* there would be no *love*; if God were all *mercy* there would be no *righteousness*.

Salvation Studies from Earth's Earliest Stories

WITH LESSONS FROM THE LIFE OF OUR LORD.

Lesson 36
Sept. 7

ISRAEL IN BONDAGE.

READ Exod. 1. 1-14. LEARN Deut. 15. 15. HINTS, Bondage, Romans 6. 16; oppression, Acts 10. 38; deliverance, Hebrews 2. 14.

WE now commence the study of the Book of Exodus. In this book we have the beautiful story of the birth and life of Moses, the deliverer. We also find in it the history of the nation of Israel, through whom the world is to be blessed.

A SAFE PEOPLE. "Now these are the names of the children of Israel" (verse 1). God deals with men and women as individuals. He is careful to record the names of His people. The Lord knoweth them that are His (2 Tim. 2. 19). Their names are written in heaven (Luke 10. 20). None of them is lost (John 17. 12). "I give unto them eternal life, and they shall never perish" (John 10. 28).

A SEPARATED PEOPLE. "The children of Israel" (verse 1). Although in Egypt they were not of it; they were strangers in a strange land. The child of God to-day is in a like condition. He is in the world, but he does not belong to it; he belongs to another world. His citizenship is in heaven (Phil. 3. 20). He is merely a pilgrim passing through to his heavenly home.

A PROSPEROUS PEOPLE. "And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty" (verse 7). God had promised that He would make of them a great nation (see Gen. 46. 3), and He fulfilled His promise. From being a small company of seventy souls (verse 5), they became a nation of about six hundred thousand men when they left Egypt (Num. 1. 46). This would mean a probable population of over two millions (see Psa. 105. 24).

A WICKED KING. "Now there arose up a new king over Egypt, which knew not Joseph" (verse 8). This new king neither knew Joseph, nor was he acquainted with what he had done on behalf of the nation in the past. He was only concerned about the present. The prosperity of the children of Israel provoked his jealousy. He was afraid that the Israelites would become so numerous that they would either revolt or join some of the other nations against the Egyptians. He determined to reduce their number by oppression, and so he set task-masters over them, who laid burdens on the poor Hebrews, till their

Israel in Bondage.

lives were bitter, and their cry rose to God. The new king is a true type of Satan, the prince of this world (John 14. 30), who is the enemy of God and of His people.

A THRIVING PEOPLE. Israel's extremity was God's opportunity. "The more they were afflicted, the more they grew" (verse 12). There is a blessing concealed in every trial. It was when Saul "made havoc of the Church" that they went "everywhere preaching the Word" (Acts 8. 3, 4). When Herod "stretched forth his hands to vex certain of the Church, the Word of God grew and multiplied" (Acts 12. 1-24). If John Bunyan had not been put into Bedford Jail we would have had no "Pilgrim's Progress" to-day. This affliction was doubtless allowed in order to wean the people from Egypt and drive them to God, as the famine drove the prodigal home to his father (Luke 15).

Lesson 37
Sept. 14

THE BIRTH OF MOSES.

READ Exodus 2. 1-10. LEARN 1 John 4. 9. HINTS, A greater Deliverer born, Luke 2. 11; a greater deliverance, Matt. 1. 21.

THE children of Israel had now become a nation of slaves. Our lesson deals with the birth of Moses, who was raised up to deliver them from slavery, and to lead them into the land of promise. Moses is a true type of the greater Deliverer, the Lord Jesus Christ.

MOSES' GODLY PARENTS. We learn from Joshua 24. 14 that many of the children of Israel had become idolaters like the Egyptians. Men become like the company they keep. "Evil communications corrupt good manners" (1 Cor. 15. 33). There was one family, however, that remained faithful to the God of Abraham, Isaac, and Jacob. A humble, godly pair, Amram and Jochebed, were the father and mother of Moses. His father's name means "exalted people;" he was a grandson of Levi, son of Jacob. His mother's name signified "glory of Jehovah," and was of the same tribe (Exod. 6. 20). For heritage, Moses had this godly parentage and the promises of God, with share of the oppression of God's people.

THEIR TRUST IN GOD. "By faith Moses, when he was born, was hid three months of his parents" (Heb. 11. 23). Moses was born just about the time that Pharaoh issued his cruel decree, but his parents trusted in God, and consequently were not afraid of the king's commandment. Faith in God not only secures salvation (Eph. 2. 8), but defies the wrath of men (Isa. 12. 2).

THEIR WORKS OF FAITH. "She took for him an ark of bulrushes" (verse 3). To put her darling boy in a little ark of bulrushes, coated with clay and covered with pitch, and then to put that ark down on the banks of the river was an extraordinary act. The same word "ark" is used in connection with Noah's salvation (Gen. 6. 14), the Arabic word for coffin. Moses' small ark was a replica of Noah's great one. Doubtless Moses' mother was guided by God in all this, and she would commit that frail and precious treasure to a faithful God.

MIRIAM'S FAITHFUL WATCH. "His sister stood afar off." Miriam is the original form of the name Mary. This Miriam proved to be very wise and tactful, as her way with Pharaoh's daughter afterwards showed (Psa. 8. 2; Heb. 11. 23). Pharaoh's daughter passed that way to bathe. She, seeing the ark, sent her maid to fetch it. On opening the vessel her heart was touched at the sight of the weeping babe. A child, even though a stranger's child, has a strong claim on a woman's love. Now is Miriam's opportunity, and cleverly suggesting that she should find a nurse, she called her own mother. Thus the child was not only preserved, but restored to his mother's bosom.

The Birth of Moses.

GOD FULFILLS HIS PURPOSE. We see in our lesson the power of Satan in Pharaoh, the power of faith in Moses' parents, and the power of God in Moses' protection. Pharaoh's cruel decree served to bring Israel's deliverer right into Pharaoh's court. Pharaoh also, at his own expense, gives Moses the training necessary to fit him for the work God had for him to do. God will carry out His purpose, in spite of His enemies. Indeed, He often uses His enemies to carry out His purpose.

Lesson 38
Sept. 21

THE CHOICE OF MOSES. :

READ Exod. 2. 11-25. LEARN Hebrews 11. 24, 25. HINTS, Throne refused, Luke 4. 5-8 ; people chosen, John 15. 16.

MOSESES was now forty years of age (Acts 7. 23), and about this time he made his definite choice. Brought up as the son of Pharaoh's daughter, he had been trained in all the learning of Egypt. Moses knew, however, that it was not as an Egyptian prince he was to be the deliverer of God's people, but as one of themselves (Heb. 2. 14). In our present lesson we see him vacating the place of power and identifying himself with the afflicted people of God.

A MOTHER'S TEACHING. We do not know how long Moses' mother was allowed to nurse her boy ; probably it was not more than a few years, but that was enough to enable her to plant in his young heart the seeds of all that, under God, came out in Moses' after-life. We can only indicate some of the things Jochebed would fondly teach the boy—(1) about the true God ; (2) the story of the fathers, Abraham, Enoch, Noah, &c. ; (3) the promises of God to His people about their land, the Messiah, &c.

AN AFFLICTED PEOPLE. "When Moses was grown, he went out unto his brethren, and looked on their burdens" (verse 11). With all his knowledge of their past and expectations for their future, Moses' heart must have been deeply stirred in him. In like manner Jesus came into the midst of the poor bondsmen of this world, and "looked on" their sorrows.

AN ACT OF DELIVERANCE. "He slew the Egyptian" (verse 12). True to all his feeling of kinship, and notwithstanding all that it involved him in, Moses slew the Egyptian, and delivered his brother Hebrew. This has been called a hasty act, but it was the outcome of no hasty resolve ; the determination to help the people of God was doubtless deeply implanted in Moses' heart, this deed being the sudden out-breaking of the pent-up feeling.

A REJECTED DELIVERER. "Who made thee a prince and a judge over us?" (verse 14). The choice had been made, the choice had found expression in action, the result seemed disastrous, even his own brethren, for whom he risked his all, turned on him when he rebuked wrong-doing. At the same time the king Pharaoh sought to slay him.

A STRANGER IN A STRANGE LAND. Moses fled from Egypt, and found refuge in the land of Midian. Like Jacob of old, his courtesy at the well to Jethro's daughters obtained for him a place in Jethro's house. Here he found lowly service as a keeper of sheep, and acquire a bride and an heir, Gershom (a stranger), as well. We read that here "Moses was content to dwell ;" a marvellous state of mind in a man who had been a prince, as he had been. Again the likeness of Jesus is outlined, who became the lowly servant ; found a bride, having joyfully accepted the place of learning and the path of suffering.

The Choice of Moses.

A FAITHFUL GOD. The cry of the Hebrews "came up unto God," (verse 24) and He REMEMBERED His covenant with Abraham, Isaac, and Jacob. LOOKED upon the children of Israel, and KNEW (marg.) them. Here we note the faithfulness and kindness of God, and these are the cause of all the subsequent acts of power and grace done by Him. From that same fountain flows salvation, through, and by, the Lord Jesus to all the oppressed of Satan who call on the Lord.

Lesson 39
Sept. 28

JESUS THE SORROWING SAVIOUR.

READ Luke 19. 37-48. LEARN Isaiah 53. 3. HINTS, Man of Sorrows, Isaiah 53. 3, 4, Mark 13. 34; man of gladness, Hebrews 1. 9, Hebrews 12. 2, Jude 24.

THERE is now before us one of the most touching incidents in the record of our Lord's life on earth, in which we are privileged to observe Him in the midst of a scene likely to raise exultant pride and expectant joy in any ordinary man; yet it is just there that His lowly and loving character shines out.

THE TRIUMPHAL PROCESSION. It was six days before the Passover. Up to this time, after the raising of the dead Lazarus, Jesus had lived near to the wilderness in a city called Ephraim (John 11. 54). From thence approaching Jerusalem on His last visit. He called at Bethany, where He stayed, and where He supped with Lazarus and Martha and Mary. On the morrow Jesus set out for Jerusalem, His approach causing great commotion and exhibitions of joy on the part of the people. Pausing at Bethphage, Jesus sent for an ass, on which He sat in His advance to the city.

THE PEACEFUL CONQUEROR. "Fear not, daughter of Zion, behold thy king sitting on an ass's colt" (Zech. 9. 9) is the portion quoted in John 12. 15 as applicable to the event. There is no cause for fear, there is no hurtfulness in the lowly One (Heb. 7. 26). The crowds shouted "Hosanna!" spreading palm branches and garments in the path; they thought Jesus was some way or other about to set up His kingdom in Jerusalem. It is in a scene like this, as the ancient and holy city comes into view, that the heart of Jesus wells up, out of the depths of unfathomable love, the cry of distress concerning the doomed city. It is out of the dark clouds of sorrow that Jesus shines in loveliest lustre.

THE WICKED CITY. Note the force of the words, "Came near to the city," topographically true, but true also in a deeper sense—how near Jesus came to sinners to save them (Luke 10. 33). Again, He "beheld the city," more than a mere look; it means an attentive, surveying observation, and as Jesus beheld, He saw so much—the past history, opportunities, glories, and shames of that city, as well as its then present passing day.

THE BLINDED PEOPLE. "If thou hadst known, even thou, at least in this thy day" (verse 42). The advent of the Messiah amongst them made their time a day of great opportunity, but they knew it not, so blind the minds of men then and now (2 Cor. 4. 4; Isa. 6. 10).

THE TERMS OF PEACE. There can be no peace where faith in Christ is not (Rom. 5. 1); there can be no peace without righteousness (Isa. 57. 21); there is peace through the blood (Col. 1. 20); there is a day in which these things can be known.

THE DOOMED CITY. The Lord plainly described that which has since come to pass, and with weeping eyes and suffering heart lamented the doom of the city which so blindly and wickedly thrust aside the only hand able to save it. So will it be with those who to-day refuse to own allegiance to King Jesus; they will die in their sins (John 8. 24).

NOTES AND SUGGESTIONS.

INTIMATIONS. Devonside Tract Band Conference, Tillicoultry, August 30...At Quarterly Meeting of S.S. Superintendents in Devonshire House, London, June 6, it was decided to have next S.S. Conference in October...Half-Yearly Conference of Sunday School Teachers in Glasgow and the West of Scotland falls due September 20.

SEASIDE SERVICES for young people have been held at many of the coast towns throughout the British Isles, thus reaching many who seldom hear the simple Gospel message. Special petitions should be presented at S.S. Workers' gatherings for blessing on these services, naming those who are known.

BIBLE CARRIAGES form another attractive feature for young folks. Many thus hear the message of love in country village and hamlet who otherwise would have little opportunity of listening to the "glad and glorious Gospel." Messrs. M'Nab and Kennedy in Stepps and other places in the West of Scotland, Percy Beard at Aberdour in the East of Scotland, W. H. Browning at Temple Sowerby, where a number of young folks professed to receive Christ.

CANVAS TENTS form the third attraction for young folks. How many have been led to Christ between the ages of ten and sixteen by this means, who can tell! The children are being cared for by John Ferguson and M. M'Kinnon in the two Glasgow tents; W. M'Kenzie and others in Ross-shire; Jno. M'Alpine in Camelon; Jas. Wilson in Stonehaven; A. Gilmour in Cumbernauld; M. M'Donald in Whifflet; J. M. Hamilton in Comondyke; Jas. Stephen in Tongland, Kirkcudbrightshire. (See *Witness* for fuller list.)

HOMELAND. Very many Sunday school outings have been held the last two months, affording teachers opportunities for having a private word with their scholars, as well as for manifesting a friendly interest in all their affairs. By keeping the spiritual ever in view, these gatherings can be blessed of God...Large and interesting gatherings at the 39th anniversary meetings of Sunday school in Malden Hall, London, June 22. Mr. J. E. Collier gave an interesting address...Hy. Pickering, Editor of *Boys and Girls*, gave illustrated addresses in Clapton Hall and in the Ferry Mission, London, June 29.

THE WIDE WORLD. Miss Selby has six girls, ranging from four to seventeen years of age, saved from convent and other evil life, in her house at Spinetta Marengo, Italy. Remember in prayer...Two plots of ground have been secured for S.S. Teachers' house at Karmatar. A new school has been opened in a village six miles off. Commenced with twenty-five Santali boys. Has now risen to forty. *Notes of work amongst the young welcome.*



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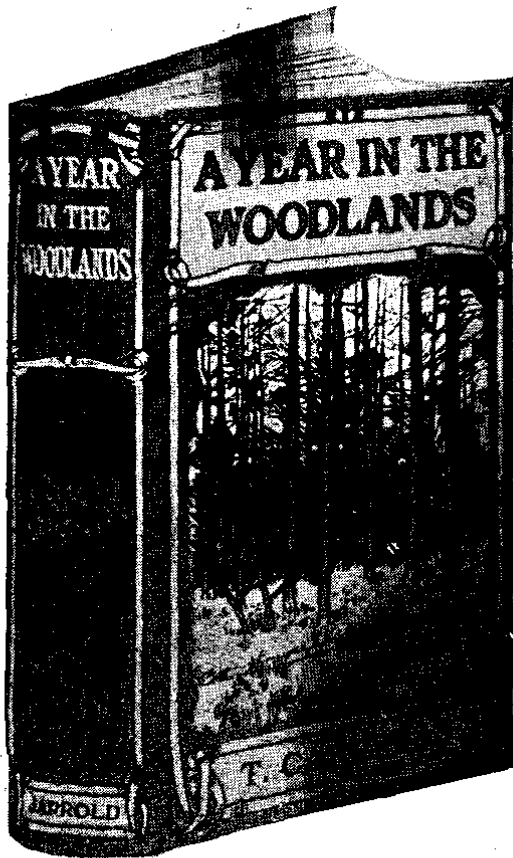
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The Believer's Pathway

A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



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JUBILEE OF MERRION HALL, DUBLIN.

MERRION HALL is one of the household words in connection with a testimony for the truth in Ireland and throughout the world. What scenes have been witnessed, what addresses given, what trophies of grace won, what thundering words concerning wrath and seraphic notes concerning grace from preachers of world-wide fame have been heard within its walls! Hence a few details concerning the work commenced in 1863, and carried on uninterruptedly till the Jubilee year 1913, should be of interest to all our readers.

MERRION HALL owes its origin to the great revival which swept over Ireland in particular, and Britain in general, during 1859-60. This revival was experienced in a marked degree in and around Dublin, the late J. DENHAM SMITH, then pastor of a Congregational Church at Kingstown, being in a special measure used of God in the work.

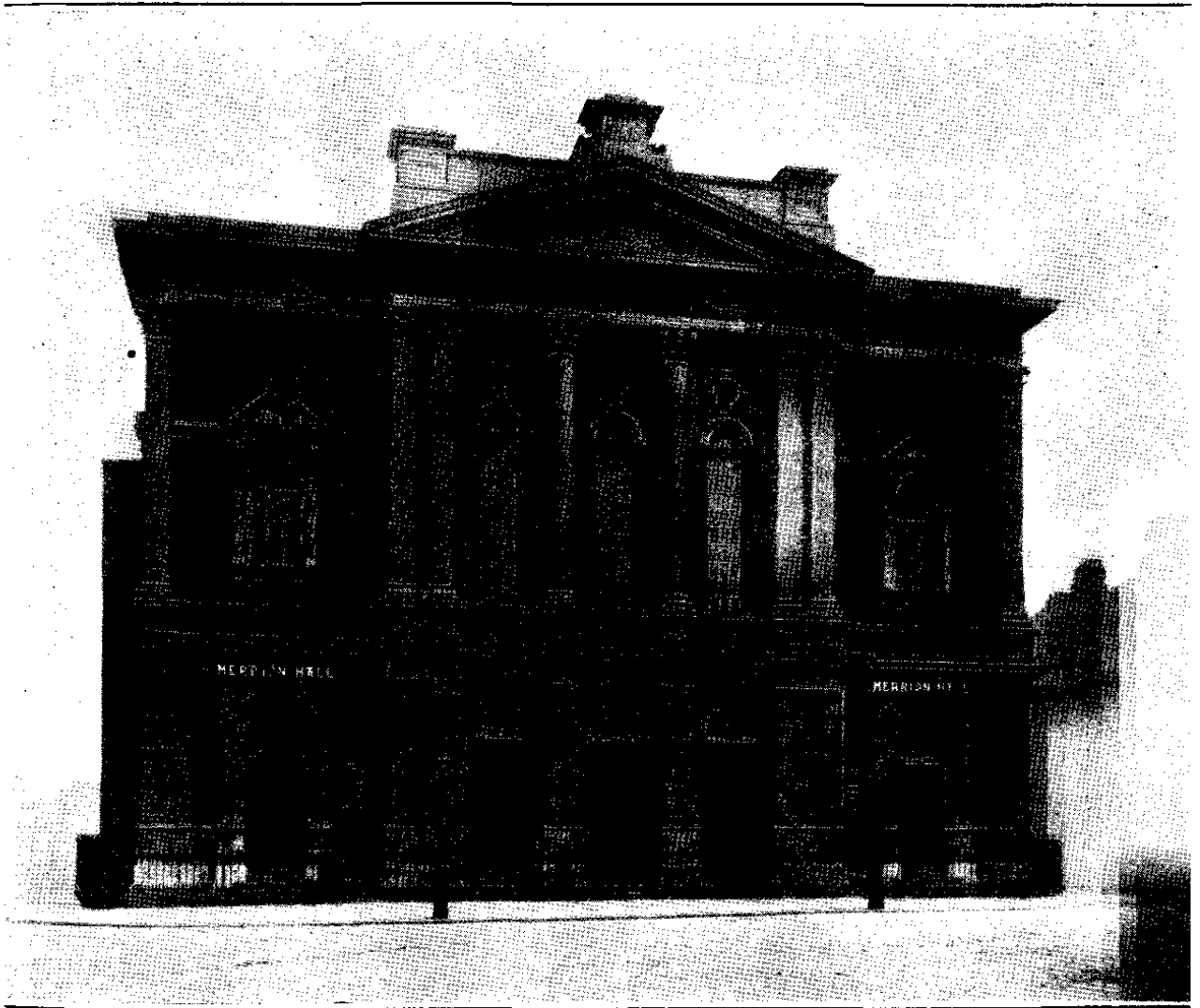
In 1860 the old Metropolitan Hall was taken by William Fry, a well-known solicitor in Dublin, for special services to be conducted by J. DENHAM SMITH. These were continued with much blessing till 1863, many other servants of Christ giving invaluable aid. In the autumn of 1861 brethren HENRY BEWLEY, William Fry, and Denham Smith had many consultations as to the best means of carrying on and consolidating the work. These ended in a determination to erect a new hall. In 1862 the site in Lower Merrion Square was secured, and the present building, capable of seating 2500, was erected at a cost of £16,716, the first trustees being Henry Bewley, William Fry, and the Hon. Somerset Maxwell. It was opened on 26th August, 1863.

During all these years the preaching of the glorious Gospel of God's salvation for sinful men has been kept well to the fore. In early days the Gospel was heralded from its platform by Denham Smith, Richard Weaver, Grattan Guinness, T. Shulldham Henry, Harry Moorhouse, George Müller, F. C. Bland, Dr. Barnardo, and others, all since passed away, whose names are universally honoured. Through the goodness of God there has never lacked a supply of gifted preachers to proclaim the message of salvation. The congregation gathered each Sunday evening under the sound of the Word is one of the largest to be found in any Protestant building in Dublin, and Eternity alone will reveal the numbers of whom it may truly be said

Jubilee of Merrion Hall, Dublin.

that "this and that man were born there," and there are many in various parts of the world serving God as evangelists and missionaries who owe their salvation to the Word they heard preached in Merrion Hall.

Although the preaching of the Gospel occupies such a foremost place, it by no means exhausts the record of the



EXTERIOR VIEW OF MERRION HALL, DUBLIN.

work carried on. A large assembly meets each Lord's day to break bread in remembrance of the Lord, while a clear testimony for the truth of God and the authority of His Word has also been maintained, and through His grace "the unity of the Spirit" has been kept in "the bond of peace." Work amongst children, too, forms a special feature, a large Sunday school being carried on each Lord's day, and a week-night service on Tuesdays. The

Jubilee of Merrion Hall, Dublin.

workers in these services are for the most part themselves the fruit of the work.

United gatherings of Christians, now known as "Conferences," were famed in Dublin in early days, and many precious seasons of refreshing were enjoyed by large numbers. During recent years Merrion Hall has again become the centre for such gatherings, thus adding to its sphere of usefulness.

A very important and successful work has for years been carried on among members of the police force. Largely attended meetings of these men are held weekly, of whom not a few now scattered throughout Ireland were brought to a saving knowledge of the truth at these meetings. There are also prayer meetings, general Bible classes, and special classes for men and women, and a missionary study meeting is held monthly. From the first the old paths have been firmly adhered to, and the Gospel of the Lord Jesus Christ has been found to be sufficient. No extraneous aids have been resorted to, and the Word of God, unmixed with human novelties, has proved effective to secure the accomplishment of God's purposes of blessing for both saints and sinners.

There are neither pew rents nor collections in the Hall for defraying expenses, all such being met by voluntary contributions, and though the expenditure for so large a work is necessarily heavy, averaging about £1000 a year, yet the need has always been supplied, and it has been abundantly proved that it is a good thing to trust in the Lord.

The Jubilee year has been selected as a fitting time for a large scheme of renovation, including repainting, and installing the electric light, the necessary improvements costing about £700. A special thanksgiving service, in recognition of the Lord's goodness during "these fifty years," is to be held in the hall this month. Any who desire to rejoice with our brethren could communicate with Mr. John Booth, Merrion Hall, Lower Merrion Street, Dublin. All should join in earnest supplication that the Hall may continue to be the birthplace of many souls in these days of dearth, an outstanding witness for the Truth in these days of declension, and a haven of rest for the weary and distressed in the dark days which may lie ahead for the Emerald Isle.

SUBJECTS FOR SPEAKERS AND STUDENTS.

What God Offers You!

- A
FRANK—He frankly
forgave, - - Luke 7. 42
FREE—Justified freely,
Rom. 3. 24
FULL—Justified from
all things, - - Acts 13. 39
FINAL—Eternal salvation,
Heb. 5. 9
SALVATION—Will you accept
it? Will you reject it?
T.B.

A Saviour Jesus.

1. Incarnation, Acts 13. 23
 2. Exaltation, „ „ 25
 3. Rejection, - „ „ 27
 4. Perfection, - „ „ 28
 5. Crucifixion, „ „ 29
 6. Resurrection, „ „ 30
 7. Manifestation, „ „ 31
 8. Proclamation, „ 38, 39
- W.J.M.

Three Things Adam tried to do.

1. Hide himself, - Gen. 3. 8
 2. Cover himself, Gen. 3. 7
 3. Justify himself, Gen. 3. 11
- God hides, covers, and justifies the one who believes on the Lord Jesus Christ. H.K.D.

Portions (Psa. 41).

1. David's Pollution, ver. 2
 2. David's Penitence „ 4
 3. David's Plea, - „ 1
 4. David's Petition, „ 7
 5. David's Persuasion, „ 7
 6. David's Preparedness for Service, „ 11
 7. David's Praise, „ 13
- G.H.

See in Philipians 4.

1. An Important Precept, verse 4
 2. A Great Privilege, verse 6
 3. A Blessed Promise, verse 7
- W.T.R.

The Believer's Place. (Deut. 33. 3).

1. In the Heart
of God, - Affection
 2. In the Hand
of God, - Protection
 3. At the Feet
of God, - Instruction
- H.K.D.

A Safe Hiding Place.

- “ I ”—A sinner with many sins and no goodness or merit of my own—
“ FLEE ”—For I am in danger of wrath to come—
“ UNTO THEE ”—For Thou art the only Saviour; but Thou dost call me to come—
“ TO HIDE ME ”—For there is no other hiding place to shelter me from the tempest of judgment, but hiding in Thee I am safe eternally (Psa. 143. 9). s-s.

Seven Cups.

1. Trembling, Isa. 51. 17, 22
 2. Salvation, - Psa. 116. 13
 3. Consolation, - Jer. 16. 7
 4. Suffering, - Matt. 20. 22
 5. Blessing, 1 Cor. 10. 16
 6. The Lord, - Psa. 16. 5
 7. Wrath, - Rev. 16. 9
- I took the cup at the Lord's hand, Jer. 25. 17. T.B.

DILIGENCE.

PROFICIENCY in earthly pursuits can only be attained by painstaking perseverance, and progress spiritually is only possible where there is diligent application of heart and will to the obedience of Christ (2 Cor. 10. 5). The promise of reward is to them that seek Him (Heb. 11. 6).

In Service (Luke 5. 18, 39). "For to me to live is Christ" (Phil. 1. 21). Here was the secret of the endurance and perseverance of the great apostle. He had taken in of the Spirit of his Master, and followed him who said "I have set the Lord always before me" (Psalm 16. 8), and in the confidence of ultimate triumph he spent his life-day in the service of Christ. In measure as our confidence is in and our affections go out to Him, we shall be enabled to spend, and be spent in His service.



In Suffering (Luke 13. 22-33). "Christ also suffered, leaving us an example" (1 Peter 2. 21). Discouragement, disappointment, defeat, disease, and even death itself become to the Christian, in the providence of God, means of discipline and blessing. Here faith is tested, and patience manifested. Diligence amidst the fair weather and success is good, but how much better to go on for and with Him when the storm clouds lower and disaster overtakes us. To persevere amidst the frowns of the world and in spite of the slanders of false brethren (Psa. 16. 8).

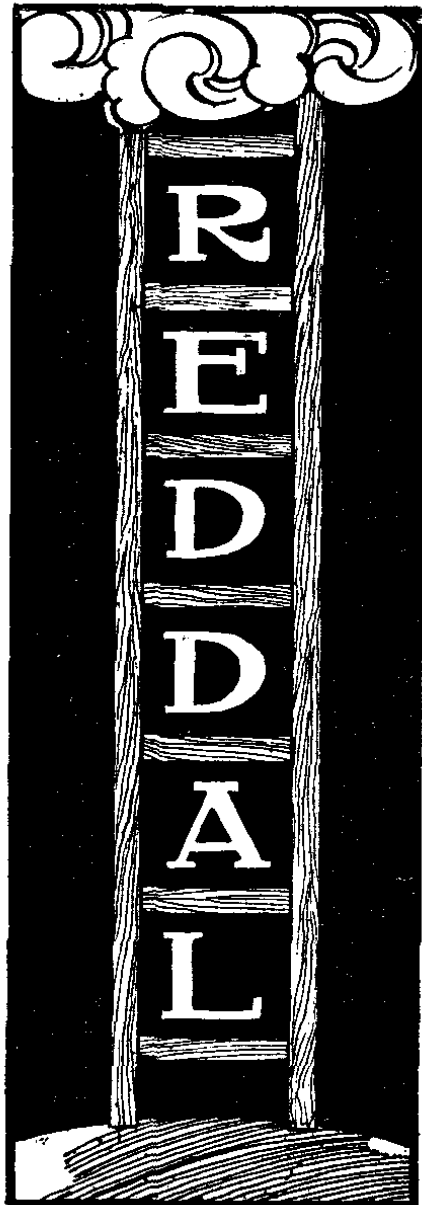
In Continuing (Heb. 12. 1-29). "Ye did run well. Who did hinder you?" (Gal. 5. 7) has often to be asked concerning the Christian. Too often the joy and gladness of salvation is a matter of history, and not of present experience. Indolence and indifference have taken the place of the zeal and diligence of former days. The line of separation is finely drawn, and so far their usefulness is at an end. Leaves only, instead of fruit. If we would avoid this we must "show the same diligence" (Heb. 6. 11).

In Conduct (John 13. 1-15). "Holding faith and a good conscience" (1 Tim. 1. 19). "Make your calling and election sure" (2 Peter 1. 10). Continuance is the evidence of salvation; character the suretyship of calling; and carelessness as to conscience must soon end in the shipwreck of faith. It is presumption to speak of assurance while disobedience marks our behaviour; but keeping the heart with diligence, our life, under the eye of God, will be marked by diligence in service, in business, and in rule. May we "be diligent" to attain unto the goal of 2 Peter 3. 14. J. H.

THE GOSPEL LADDER.

READ the story of "Jacob's ladder" in Genesis 28. Explain that you are going to speak about the *longest* ladder ever known. Speak of other ladders, then mention that this is the only one which reached all the way from earth to heaven. Having got the attention of the class or audience, large or small, produce the ladder which you have either made yourself or got a handy joiner to make.

How to Make. Begin with a solid piece of wood for flat base, 17 by 3 ins. Get two uprights, 36 long by 1½ ins. broad, jointed in the middle with an ordinary iron band. Make 7 round rungs, 9½ ins. long. Insert the uprights into holes cut in base. Two pieces of wire like this  fitted into eyeholes on back of uprights will keep rigid as lesson proceeds. Cut slits like this // into back of uprights 5 ins. apart; shape ends of rungs thus  to fit into these slits. Tack a piece of cloth, with letter **L** on rung 2, roll it round, open out as needed, then commence lesson, and fix rungs with letters on one by one. Thus **L** for



Eye-gate Lesson, No. 90.

LONGEST. Longer than stair, gas-lamp, electric-light, fire-escape, or even the steeplejack's ladder. So long that it reached from earth to heaven. WHO WAS IT FOR? A bad boy who had

cheated his father, saddened his mother, and ran away from home for fear of being killed by his brother. Yet, as he lies in the desert with a stone for his pillow and the sand for his bed, a poor fatherless, motherless, friendless, homeless, bedless boy, Jehovah condescends to make a way of intercourse between the sinful, wandering one and the Saviour God.



The Gospel Ladder.

ASCENDING. Had man written the Bible he would have spoken of the angels "*descending* and ascending," but God inspired the Bible, and as the angels were down as soon as Jacob was in need, they are said first to be "*ascending*." The Gospel ladder, the Sunday school, and Salvation, all have an elevating, ennobling, ascending influence. Satan drags down; the Saviour lifts up. See that you are on the up-grade of God's Salvation. Open fourth rung with D for

DESCENDING. The mighty Saviour needed first to "descend" (Eph. 4. 10) before one wicked sinner could ever ascend to realms of bliss. Point out specially how He who was rich became poor (2 Cor. 8, 9), so poor that He had not even where to lay His head (Luke 9. 58). Descending even lower than Jacob. What is next D for?

DIVINE. There is only one ladder in the Bible, and that is the one mentioned here. It was Divine, for God saw Jacob, loved him, planned for him, provided a means of communication for him, and more, God Himself stood at the top to crown all. The fifth rung of the longest ladder indicates the place on which its foot rested on the

EARTH. God did not put the ladder halfway down and ask Jacob to jump up the other half, nor threequarters, nor almost all the way down, leaving Jacob to do just a little. Nay, nay, the foot of the ladder touched the foot of the lad. God did it all. So on the Cross Jesus cried with a loud voice, "It is finished" (John 19. 30). Nothing either great or small remains for any sinner to do. Believe on the Lord Jesus Christ, and be saved right away. Hundreds have done so, why not *you*? We near the top, and have kept the best till last, for R tells us the top

REACHED even unto heaven. The ladder reached from the sinner on the stone to the Saviour on the throne. How like the Gospel of God! *Who is this Gospel ladder for?* Putting a hand on the top D, what have we below? L.A.D. Any lad or any lass may step on and be saved. What above? E.R., which may stand for "everybody remaining," for are we not all included in "whosoever will?" (Rev. 22. 17).

Who is our ladder to-day? Here is the secret. Turning the ladder, the red letters on the back indicate JESUS. God grant, when travelling days are done, each of us may "reach unto heaven" through Jesus Christ our Lord. HYP.

OPEN-AIR TESTIMONY.

IN these days of abounding indifference, when it is getting more and more difficult to get the unconverted into the halls, it is encouraging to find that open-air services have been unusually well attended this summer. Men, who are becoming fewer and fewer in most indoor religious



Open-Air Services on Low Green, Ayr, Saturday, 19th July, 1913.

services, have stood in large numbers and listened earnestly when the Gospel has been presented in a clear, intelligent, and courteous manner.

Most of the coast towns of Britain report interest and fruit from these services. Amongst the Scottish coast towns Ayr was perhaps typical, as will be seen by the photo taken by a friend interested in the work. Messrs. W. J. Grant, Alex. Stewart, J. Hixon Irving, C. F. Hogg, Handley Bird, W. J. Meneely, J. C. M. Dawson, John Ferguson, H. Beattie, R. W. Smith, Hy. Pickering, and friends from many parts, including South Africa, New Zealand, United States, and Canada, took part. Our esteemed brother, ALEX. STEWART, an open-air preacher

Open-air Testimony.

for over forty years, is seen giving the message, or, as he aptly said, "I am here by invitation to give an invitation." At the afternoon meeting on Fair Saturday the united testimonies to the Gospel as the power of God unto salvation amounted to 225 years.

Let us remember the commission: "Go ye into all the world" (Mark 16. 15), and "*Launch out into the deep*" (Luke 5. 4), and if people will not come into Gospel halls, let us carry the Good News unto them by open-air meetings in villages, hamlets, highways, parks, streets, and wherever people can be got to congregate. HYP.

Salvation Studies from Earth's Earliest Stories

WITH LESSONS FROM THE LIFE OF OUR LORD.

1914 will be here before we are aware. Many are even now thinking of friends in lands far away. For such we have almost ready *The Believer's Calendar*, with 365 texts and meditations, 1/; *Daily Manna Calendar*, with 365 tear-off leaves, with precious portions, 6d.; *Ebenezer Calendar*, for schools, &c., 4d., and others.

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CONCISE COURSE OF BIBLE STUDIES for Bible Classes, Senior Scholars, and Home Studies, will deal with "CHRISTIAN LIFE AND CHARACTER," taking up the "additions" of 1 Peter and other vital themes connected with the daily life and walk of the believer. Neat folding card for Bible or vest pocket. 12, 2d.; 25, 4d.; 50, 6d.; 100, 1/, post free. Notes on same on former page.

THEME FOR MONTH.	DATE.	SUBJECT.	PORTION TO READ.	REFERENCE.
DILIGENCE.	Oct. 5,	In Service, -	- Luke 5. 39-52,	- Phil. 1. 21
	" 12,	In Suffering, -	- Luke 13. 22-33,	- 1 Peter 2.
	" 19,	In Continuing,	- John 4. 28-42,	- 2 Peter 1. 5
	" 26,	In Conduct, -	- John 13. 1-15,	- 1 Tim. 1. 19
<i>Class Text-Book.</i> —"Abundant Grace," by Dr. W. P. Mackay. 1/, post free.				

Lesson 40
Oct. 5

MOSES, THE DELIVERER.

READ Exod. 3. 1-14. LEARN Acts 7. 34. HINTS, Jesus, Isaiah 49. 1; Paul, Romans 1. 1; all disciples, Gal. 5. 13.

OUR lesson deals with the second part of Moses' training for the position of deliverer. The first forty years of his life had been spent in Pharaoh's court learning the wisdom of the Egyptians. God had certain lessons for him to learn, and so He takes him to the back side of the desert to teach him. Mere human wisdom and learning cannot equip any one for the service of God.

THE FAITHFUL SHEPHERD. "Moses *kept* the flock; . . . he *led* the flock" (verse 1). Moses exchanged Pharaoh's court for the back side of the desert; he became a shepherd. Shepherds were hated by the Egyptians (Gen. 46. 34). The Good Shepherd, of whom Moses is a type, was hated without a cause (John 15. 25). Moses was also a faithful shepherd; he *kept* the sheep safely; and he *led* them to the green pastures. The Lord Jesus has not only pledged Himself to save us to

Moses, the Deliverer.

the uttermost, but to see to our present supplies. Blessed are all those who can say, "The Lord is *my* shepherd" (Psa. 23. 1).

THE STRANGE SIGHT. "The bush burned with fire, and the bush was not consumed" (verse 2). Whilst faithfully discharging his humble duties as shepherd, the angel of the Lord appeared to him. God's presence was symbolised by fire. In Old Testament times God's presence was frequently represented by fire (see Exod. 13. 21, 22; 19. 18). The bush burned, but was not consumed. This was not according to nature; the bush should have been destroyed, but was not. It might be said to represent the people of God who were in the furnace of affliction, but instead of being consumed they increased continually. All down the ages Satan has endeavoured by the fires of persecution to stamp out Christianity, but the more he persecuted, the more the name and fame of Christ spread.

THE VOICE OF GOD. "God called unto him out of the bush" (verse 4). The voice of God, not audible for nearly four hundred years, a similar interval between Malachi and Christ, breaks the silence, revealing Himself as the covenant-keeping One. "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob," the One, whom the mother of Moses spoke to, of whom Moses often thought, in whom Moses trusted, to whom Moses prayed, for whom Moses suffered, was now manifesting Himself to the exile. It is a happy day for the soul when the voice of God reaches the hearing ear (Isa. 55. 3).

THE OMNISCIENT ONE. "I have surely seen the affliction of My people; . . . I know their sorrows" (verse 7). He is not only the all-seeing One, but He is the all-loving One. The great heart of God feels for man's sorrows. While here on earth our blessed Lord yearned over the multitudes who were as sheep without a shepherd (Mark 6. 34); and now in heaven He is the same Jesus "who can have compassion" (Heb. 5. 2).

THE REVERENCE ENJOINED. "Draw not nigh hither: put off thy shoes from off thy feet" (verse 5). Under law the worshipper dare not "draw nigh." This distance was enforced at Sinai (Exod. 19. 12, 13). The high-priest could only enter the holiest once a year, and then on the ground of shed blood. Under grace we who are believers, having been "brought nigh" by precious blood, are called upon to "draw nigh," as children to a father. What a blessed relationship! The unconverted, however, will one day hear the word, "Depart from Me" (Matt. 7. 23). Thank God, the invitation of grace is, "Come unto Me" (Matt. 11. 28).

THE GREAT DELIVERANCE. "I am come down to deliver. . . and to bring them up." All the plan of salvation is indicated here; the Lord Himself, not by deputy or messenger, however powerful or exalted, "once in the end of age He appeared to put away sin," and, again, He will appear "unto salvation" (Heb. 9. 26-28) "the Lord Himself" (1 Thess. 4. 16). Then "to bring them up" in their case out of the house of bondage and unto the land of promise, in the Gospel sense, up out of the pit of sin, and out of the world of woe, unto His own place in the Father's house (John 14. 3).

THE UNCHANGING GOD. God was going to deliver the children of Israel, but He will not do it alone. Moses was to be His instrument. It is so to-day. "Only Christ can save, but Christ alone cannot save." He has His co-labourers (2 Cor. 6. 1). Moses was timid and said, "Who am I?" Can an exile man go against a kingdom and set a nation free? God's answer was complete. "Certainly I will be with thee." God and Moses can do anything. (See Matt. 28. 18-20; Phil. 4. 13; and John 15. 5).

Subjects for Sunday.

Lesson 41
Oct. 12

MOSES FITTED FOR SERVICE.

READ Exod. 4. 1-17. LEARN 2 Cor. 5. 20. HINTS, Source, Matt. 28. 19; extent, Phil. 4. 13; manifestation, 2 Cor. 12. 12.

IN our lesson we have to consider Moses' timidity to go forward, notwithstanding God's assurances. Man will trust anything and anybody but the bare Word of God.

GOD'S PROMISED PRESENCE. At verse 12 of chapter 3 God had said, "Certainly I will be with thee." In the greater work of freeing the souls of men, Jesus said, "Lo, I am with thee." God promised His presence in all the ups and downs of the wilderness journey, and kept His promise (Matt. 28. 20). This was encouragement and power. Then Moses gets the Name that describes the Person, the Eternal I AM. There is power in the Name (Luke 10. 17; Acts 3. 16; Phil. 2. 10, &c.).

MOSES' UNBELIEVING TIMIDITY. "Behold, they will not believe me" (verse 1). Doubtless remembering how his brethren had rejected a premature deliverance (Exod. 2. 14), Moses is slow to venture on God's Word, and so he says, "they will not believe, nor listen to my voice." In patient grace God bears with him, and gives him an object lesson or two in the power of God that was at his back."

SATAN'S POWER REVERSED. "What is that in thine hand? And he said, a rod." God always takes the things that lie to His hand—just a simple rod. Cast on the ground, the rod becomes a serpent. In the hand of Moses it becomes a rod again. The serpent is a type of Satan, while Moses is a type of Christ. In virtue of Christ's work the power of Satan will yet be turned against himself. There are many examples in Scripture of the power of the devil being reversed, and the accuser of the brethren will yet be eternally crushed by the power of God's anointed.

SIN'S STAIN CLEANSED. "The Lord said, . . . put now thine hand into thy bosom," &c. (verse 6). Moses' hand becomes leprous, and at the word of the Lord, when drawn out of his bosom, it became clean again. Leprosy is the type of sin. The Lord Jesus, of whom Moses is a true type, not only has power over the evil one, but His blood cleanses from the stain of sin. His blood cleanses from all sin, and His power saves His people day by day (1 John 1. 7).

GOD'S THREATENED JUDGMENT. "If they will not believe, . . . thou shalt take of the water of the river," &c. (verse 9). If Pharaoh would not obey the Word of the Lord through Moses, the result would be God's judgment would come upon him. It is the same to-day; if men will not accept the blessings of the Gospel, the day will come when God will become their Judge instead of their Saviour.

MOSES' CONTINUED UNBELIEF. "I am not eloquent" (verse 10). Notwithstanding all the assurances that God had given Moses, first, at the burning bush, which burned and was not consumed, and now in the three miracles displaying the power of God that was with him, Moses is still afraid to go forward. He says, "I am not eloquent," as if mere talk had anything to do with the deliverance of Israel. Moses said in effect, "Excuse me, I don't want to go," and God, though angry at his self-will, brought in Aaron to share the work and honour. Moses in this is a contrast to the blessed Lord who, with a view to deliver men and women in bondage, "delighted to do the will of God" (Psa. 40. 7, 8; John 4. 34; Phil. 2. 6, 7, 8).

Lesson 42
Oct. 19

GOD'S DEMAND AND PHARAOH'S REPLY.

READ Exodus 5. 1-9, 19-23. LEARN Hebrews 3. 7, 8. HINTS, Deaf ear, Proverbs 1. 24; hard hearts, Mark 3. 5.

IN verses 20-31 of the previous chapter we find that as a result of Moses and Aaron speaking to the people the words God had given

God's Demand and Pharaoh's Reply.

them, and confirming these words by the signs given them by God, the people believed. First of all, God makes the people believers, and then He undertakes their cause. Our lesson deals with Moses and Aaron courageously entering the presence of Pharaoh and demanding the release of the children of Israel from bondage.

MOSES' COURAGEOUS ACT. "Moses and Aaron went in and told Pharaoh" (verse 1). Pharaoh was an autocrat, and was worshipped as a god. It was a bold action therefore on the part of Moses and Aaron to go in and tell this man the message of God to Israel. Like their parents, however, "they were not afraid" of King Pharaoh. They had God at their back. The Lord Jesus is with His servants to-day. "Go ye, . . . lo, I am with you alway" (Matt. 28. 19; 2 Tim. 4. 17).

GOD'S URGENT DEMAND. "Let *My* people go" (verse 1). Here we have possession and emancipation. The children of Israel did not belong to Pharaoh; they were the possession of God, and His will for them was that they should be free. God's heritage is His people (1 Peter 5. 3), and His purpose is that we should be completely delivered, not merely from the penalty of sin, but from sin's power.

PHARAOH'S BLIND IGNORANCE. "Who is the Lord that I should obey His voice?" (verse 2). The Egyptians are credited with being very wise. Pharaoh doubtless knew a great deal, but he did not *know* God. To know God is eternal life (John 17. 3). There are many to-day who do not possess much of this world's wisdom, but who can say, like the blind man, "One thing I *know*, that whereas I was blind, now I see" (John 9. 25). This knowledge is worth having.

ISRAEL'S COMPLETE SEVERANCE. "Let us go three days' journey into the desert" (verse 3). Three days' journey would take them clear out of Egypt. The three days would speak to us of death, burial, and resurrection, the threefold truth of the Gospel (1 Cor. 15. 3, 4). The third day, the resurrection day, tells of the distance God puts between His people and the world (Col. 2. 12).

PHARAOH'S DECIDED REFUSAL. "Wherefore do ye . . . let the people from their works?" (verse 4). Pharaoh will do everything possible to prevent the liberation of the people. Satan, of whom Pharaoh is a type, is doing the same to day to keep souls in bondage. His tactics are of a different character, but they are none the less effective. He satiates them with pleasure, and so you have theatres, football, picture palaces, &c., all for the purpose of keeping men and women in the grip of the devil.

PHARAOH'S INEFFECTIVE OPPOSITION. Pharaoh and his taskmasters tried to drown the cry for liberty, to crush the soul of the people by hard bondage, but God for them was more than all against them. It seemed all wrong, worse than ever; but God makes no mistakes, "all things work together" (Rom. 8. 28); "affliction worketh" (2 Cor. 4. 17); and after a little suffering, then glory (1 Peter 5. 1) for the believing people of God.

Lesson 43
Oct. 26

JESUS, THE DYING SAVIOUR.

READ John 19. 13-30. LEARN Isaiah 53. 5. HINTS. Able to keep, 2 Tim. 1. 12; living to keep, Hebrews 7. 25; none lost, John 17. 12.

THE crucifixion of our Lord is a subject which should melt the hardest heart. It is so solemn and sacred a theme that it should be approached with deepest reverence. The teacher should have no difficulty in reaching the hearts and consciences of the children with such a subject.

Jesus, the Dying Saviour.

THE MOCK TRIAL. Pilate brought Jesus forth, and "saith unto the Jews, Behold your King!" (verse 14). Convinced of the innocence of the Lord Jesus, Pilate had endeavoured, by appealing to their reason, to effect His release. Now he appeals to their sympathy. Many hours without sleep, scourged, wearing a crown of thorns, spit upon, Jesus stands before them. Surely such a sight will turn the people's hatred into pity and compassion. There was only one cry, "Crucify Him." The heart that those Jews had is the same that all men possess to-day. How true are those words spoken by our Lord to Nicodemus: "Ye *must* be born again" (John 3. 7).

THE SAD PROCESSION. "And He bearing His cross went forth" (verse 17). Physically exhausted by the mysterious sorrow and blood-like sweat of Gethsemane, the excitement attending the arrest, the trials, and suffering pain from the cruel scourging, Jesus, "bearing His cross," was led away outside the city walls. Luke tells us of Simon the Cyrenian and a company of weeping women, and a great number of people all proceeding towards the place of execution—truly a sight to wonder at. The world never saw such a sight; it will never see such a sight again. The next time it sees Him, the tables will be turned.

THE IGNOMINIOUS DEATH. "They crucified Him" (verse 18). We need not go into detail—the laying of the wood on the ground, the digging of the hole for the socket, the prostration of the Victim, the affixing by nails of the body, the uprearing of the cross all come into view under the word "crucifixion." Note the persons who did this, and to whom they did it. We must, however, emphasise to the scholars that in a deeper sense He "was delivered for *our* offences" (verse 25). "Christ died for *our* sins" (1 Cor. 15. 3).

THE OBJECTIONABLE TITLE. "Pilate wrote a title, . . . Jesus of Nazareth the King of the Jews" (verse 19). The crime of the convict was written usually on a wooden tablet. The Jews protested, and asked that the title be altered, but Pilate refused. "What I have written, I have written." Although the Jews rejected their King, the title was true to the letter. And He shall yet reign (see Luke 19. 14; 1 Cor. 15. 24, 25; 1 Tim. 6. 15). It is good to acknowledge Him now as Saviour, Lord, and King.

THE ROMAN SOLDIERS. "The soldiers . . . took His garments" (verse 23). Underneath the cross the soldiers gambled for His garments. They cast lots for His vesture. It was usual for the soldiers who performed the execution to appropriate the garments of the victim. Yet, unknown to these Roman soldiers, they were fulfilling a prophecy written hundreds of years before (see Psa. 22. 18).

THE FAITHFUL WOMEN. "There stood by the cross of Jesus His mother" (verse 25). Old Simeon's prophecy was fulfilled that day as Mary stood by the cross (see Luke 2. 35). The Blessed Saviour not only fulfilled every divine claim, but He meets all natural claims as well. He makes provision for His mother. He commits her to the care of the best disciple He had.

THE VICTOR'S CRY. With a loud voice Jesus cried, "IT IS FINISHED." The terminus is reached, the last touch put on the work, no more is to be done—"once in the end of the age He appeared to put away sin by the sacrifice of Himself" (Heb. 9. 26); "there remaineth no more sacrifice for sin" (Heb. 10. 26); it is finished, grand and glorious truth. The work was all His, and He did it all, and there it stands giving blessed rest and peace to all believers.

NOTES AND SUGGESTIONS.

INTIMATIONS. Half-yearly Conference of Workers Amongst the Young in Albany Hall, 534 Sauchiehall Street, Glasgow, Sept. 20, at 4.30. ...Conference in Bloomsbury Chapel, London, in October. Details later.

SUMMER SERVICES in Tents, with Bible Carriages and Caravans are nearing a close for another year. Many young folks have thus heard "words whereby they may be saved," and a number have professed faith in the Lord Jesus Christ. Among labourers are John Ferguson and Malcolm M'Kinnon in Glasgow; Jas. Wilson, Stonehaven; A. Gilmour, Cumbernauld; Malcolm M'Donald, Leadhills; J. M. Hamilton, Auchinleck, as well as many in England, Ireland, and other lands. For full details see *Witness* monthly.

WOODEN-SIDED TENTS are proving more and more useful amongst both young and old. Messrs. M'Kenzie, Hill, and Walker find a tent of this sort usable all the year through, even in the North of Scotland. They had some blessing recently at Fortrose, Ross-shire.

SPECIAL REPORTS. John M'Alpine, Bainsford, had about three hundred children each night with a good interest...James Stephen, Dundrennan, had many young men attending on Sunday nights...G. H. Cooke, Wantage, Berks, had sixty to eighty children nightly; some have professed...W. M'Farlane, St. Thomas, Exeter, makes the children's services a special feature of the work. Many seem near the kingdom, if not within...W. G. Morley and Augustus Pope are having some interest at Carisbrooke, Newport, I.W.

A GOOD IDEA. A Sunday school testimony meeting was held in Leichardt, Australia, June 1. The superintendent read a number of testimonies from girls. The boys or young men gave short, bright accounts of their conversion. Some saved only a week, others several years. A number through John 3. 16. "33"

"BEGINNING AT JERUSALEM." During August many schools have adopted the "open" principle, a Bible address being given by a stranger or a local brother...John Fraser, Alex. Bayne, John Gray, and others have thus given help at Clapton Hall, London...The Editor gave an object lesson on "The City Four Square" to a large audience on Largs shore, July 27...E. A. Thomas has been using his blackboard on Blackpool sands; quite a number of children at some of the meetings.

"TO THE UTTERMOST PARTS OF THE EARTH." Alfred Furniss writes of two girls having professed conversion in the Sunday school at Santiago del Estero, Argentine...Miss J. C. Mitchell of a deeper interest in spiritual things in Sunday school at Trichur, India...Miss Lily Baker, nearly one hundred children on the books at Ootacamund.

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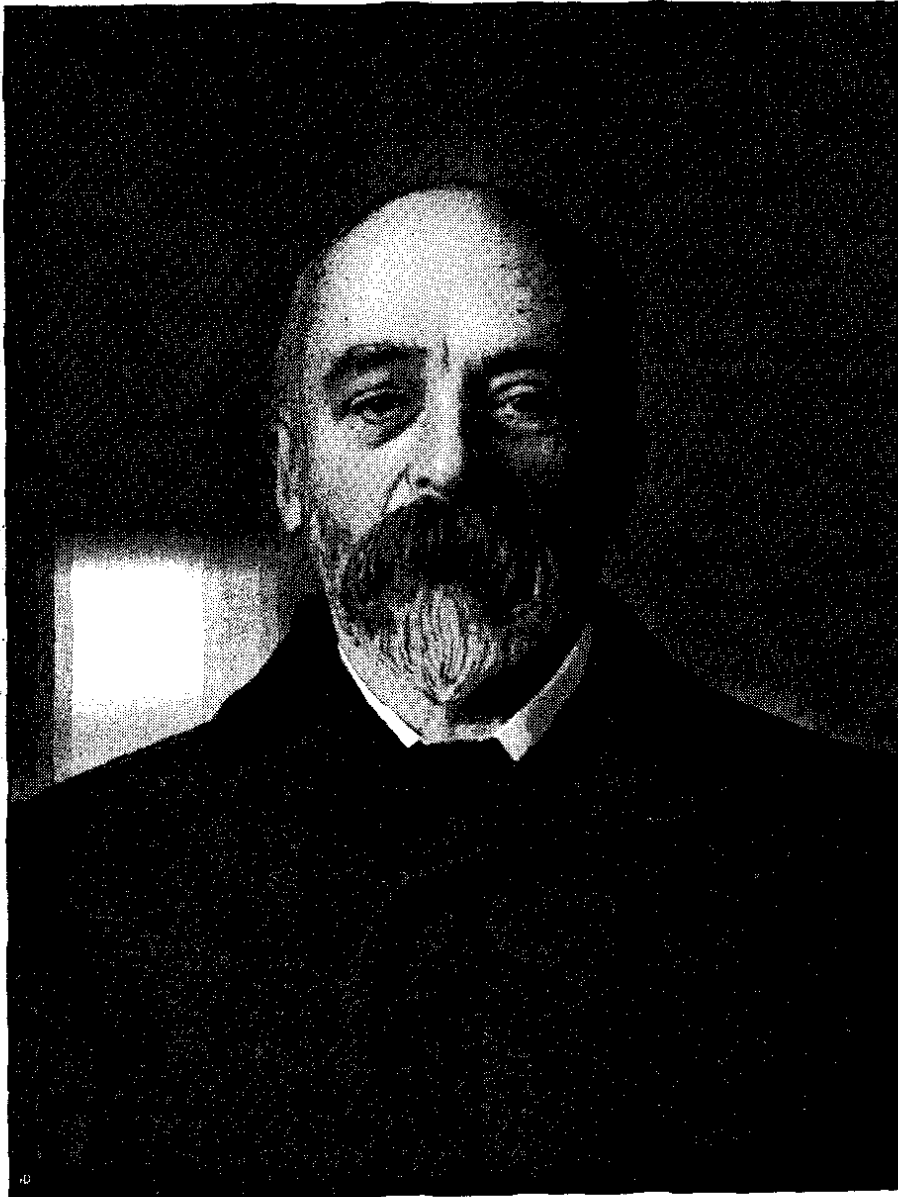


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The Believer's Pathway

A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



DR. WILLIAM R. EVANS, OF DUBLIN.

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DR. W. R. EVANS, OF DUBLIN.

TWO facts induce us to give a few details concerning a brother beloved by all who knew him. The appearance of the address, so precious in its sweetness, in *The Witness* for this month, and the Jubilee of the Hall in which it was delivered, full details of which were given in our last issue.

DR. WM. R. EVANS had helped in the ministry of the Word in many of the halls in and around Dublin. On the night of 7th April, 1913 a United Meeting for Christian Fellowship was held in Merrion Hall. The meeting was commenced by singing the hymn, "O Lord, Thy love's unbounded." Several brethren led in prayer, when the hymn, "Praise the Saviour, ye who know Him," was sung.

Dr. Evans then rose to speak. He said: "These hymns express the source of supply for our every need. The first speaks to us of the love of Christ, and the second of His gracious care of His people through life's journey, and of the 'promised joys in heaven.' But I desire to draw attention to some of the dangers we, as believers, are exposed to, and which in all the Epistles we are warned against, and are exhorted to avoid," and proceeded with the address as reported, concluding with:

"God graciously holds out a reward to each one of us, but we are warned that by going back to those things from which we have been delivered, and, not holding the Head, we may be beguiled of it." Then in a few earnest, loving words he expressed the hope that each one present would seek at all times to be in the attitude of waiting for the coming of the Lord; and that fashioning our lives in harmony with His revealed will we may in that day receive from the Lord the reward that He will give to each one who in this life sought to walk uprightly before Him.

Dr. Evans then resumed his seat, and a few minutes after having done so it was noticed that he was falling. He was immediately supported, and loving friends carried him to an ante-room. A short time afterwards it was announced to the meeting that he had entered into rest, to be with Christ, which is far better. Thank God, he, too, had fought the good fight, he had finished his course, he had kept the faith. The meeting was immediately closed with prayer.

Miss Florence Evans, sister of Dr. Evans, who for very many years was an invalid, on hearing of the departure

Dr. W. R. Evans, of Dublin.

of her beloved brother, did not recover from the shock, but also that night passed into the presence of the Lord.

The funerals of Dr. Evans and Miss Florence Evans took place at the same time, on the morning of 11th April, 1913, at the Cemetery of the Society of Friends, Temple Hill, Blackrock, and although they were announced as private, they were very largely attended. In the cemetery meeting-room Mr. John Booth led in prayer. Mr. Alexander Stewart, of Glasgow, read Luke 23. 39-43; 2 Corinthians 5. 1-8; Philippians 1. 21-24. He said it was only by revelation that we knew, or could know, anything of what occurred after death, but these scriptures leave us in no uncertainty. The true believer, on departing this life, was "in paradise," was "at home," and that immediately, "this day." And in each of these scriptures we are told His company—"with Me," "with the Lord," "with Christ, which is far better." Mr. F. Penrose said: "The words, 'the memory of the just is blessed,' were much on my mind, and this is indeed true regarding the two dear friends whose departure we mourn this morning."

Mr. F. Penrose spoke from "The memory of the just is blessed," and gave some interesting details; Sir Robert Mathieson led in prayer. Those present then gathered round the graves, and amid heavy rain, the hymn, "'Midst the darkness, storm, and sorrow, one bright gleam I see," was sung. Two of the verses seem specially appropriate for this very special occasion:

"Oh! the blessed joy of meeting,
All the desert past!
Oh! the wondrous words of greeting
He shall speak at last!

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

Mr. Hugh Wallace closed the service with prayer. Truly the memory of these two dear saints is blessed. Their lives were fragrant, for they gave forth the savour of Christ, and of the love and grace of God. May the saintly lives of those two servants of Christ stimulate to greater personal devotedness and untiring energy in the service of our worthy Master.

THE TRAINING OF THE TEACHER.

THE work of Sunday school teaching is becoming increasingly difficult. "How to retain the young" is as great a problem as "How to reach the masses." Probably the solution of the former would remove the necessity for the latter. The reflex of public sentiment and the influence of present-day thought are felt as keenly in the Sunday school as in the Gospel service. Education is being more firmly established on scientific lines, the standard of intelligence is increasing, and young people in their early teens are grappling with problems formerly reserved for maturer years. The influence of the home is loosening, and this means the removal of the marks of respect which are necessary to rule and discipline. Add to this the easy view of teaching taken by most of us, and the youth and incompetence of a great number of the teachers, and you have the secret of the problem which we have to overcome.

The regrettable thing is that so few are exercised toward proper management and efficiency, and that conversion is regarded as the only qualification of service. We dare not doubt that "a heart for the work" is of primary importance, that the royal road to efficiency is to begin to do it; but these alone are not sufficient. To win the life for Christ is the mission of teacher, and this means much more than a profession of conversion, with which we are too often satisfied.

"APT TO TEACH," "in meekness instructing," "an example in all things" (2 Tim. 2. 24, 25; 1 Tim. 4. 12), are qualifications without which no teacher is complete, and in order to attain them a threefold training is necessary.

I. Moral. Patience and self-restraint should characterise every worker amongst the young. Youth is restive, the animal spirits of young folks are difficult to control and guide, growth is slow, and too often the will of the scholar is set against the teacher. These call for all the patience and restraint you possess. The acute and observant eyes of the scholar are quick to observe any weakness and take the fullest advantage thereof. Favouritism, inconstancy, affectation in manner or speech, the loss of your temper, irregularity in time or attendance are all noted by the observant scholar, and all detract from the influence of the teacher and the authority of his words.

The Training of the Teacher.

In the matter of dress and demeanour it is also important that both should be as becometh a follower of Christ. Day-school inspectors are raising their voices at the tawdry overdress of many teachers and the vulgar display of jewellery (often imitation) before the young, and certainly the Christian, while avoiding slovenliness, should exercise care and caution in this respect. Make certain that your dress never attracts attention to you and detracts from what you say.

Demeanour to one another is also important. Avoid lightness, and never expect a youngster to respect you if you fail to treat your fellow-teachers with courtesy and respect.

II. **Mental** fitness is necessary if we expect mind to influence mind. If you would impart, you must receive. Sponge-like, you must be filled, if you would give out. To prepare a lesson means the intellectual grasp of those points by which you can impress it upon your hearer's mind, but it also means the adaptation of your mind to the capacity of the child. Never forget that it is from the standpoint of the child you must teach; that the same word may convey one meaning to you and another to your scholar. A father, taking his children across a seaside golf course, pointing to a sand-hole described it as a bunker, and was asked by his elder child where the coal was. Avoid, on the other hand, the weak and childish attitude which children detest. Be *childlike*, but avoid *childishness*.

III. **Spiritual.** Moral fitness is essential to control, mental fitness to conviction, but by spiritual fitness alone can a scholar be converted. The first is for myself, the second for my scholar, and the third for God. A charming personality, a ready and easy expression, are not enough without the personal presence of an ungrieved Holy Spirit. It means the submission of heart and will to Christ, the consecration of time and talents to His will, the daily living in fellowship with Him; to mark His ways, to follow His steps, to find in Him the great example of all teaching and of all Christian service. Joshua's first discovery in Canaan was that he was only second in command, and when the teacher discovers he is under authority, and seeks guidance and grace accordingly, then will his work be blessed and God glorified.

J. H.

ELECTION.

THE sovereign act of God, displaying mercy to the sinner, pardoning freely his transgression, and by grace choosing him to be His son. "Not of him that willeth, but of God that showeth mercy" (Rom. 9. 16).

From Eternity (Eph. 1. 1-14). "Chosen us in Him before the foundation of the world." Two things appear in our choice. The object, "Christ," and the purpose, holy and without blame before Him. In the hidden counsels of a past eternity, God looked beyond human failure and saw His Son, the object of His delight, fully glorified, and man pardoned and perfected, in Him, to the praise of the glory of His grace. Our salvation is no afterthought, our calling no coincidence, but is according to His will, and in perfect keeping with His character.

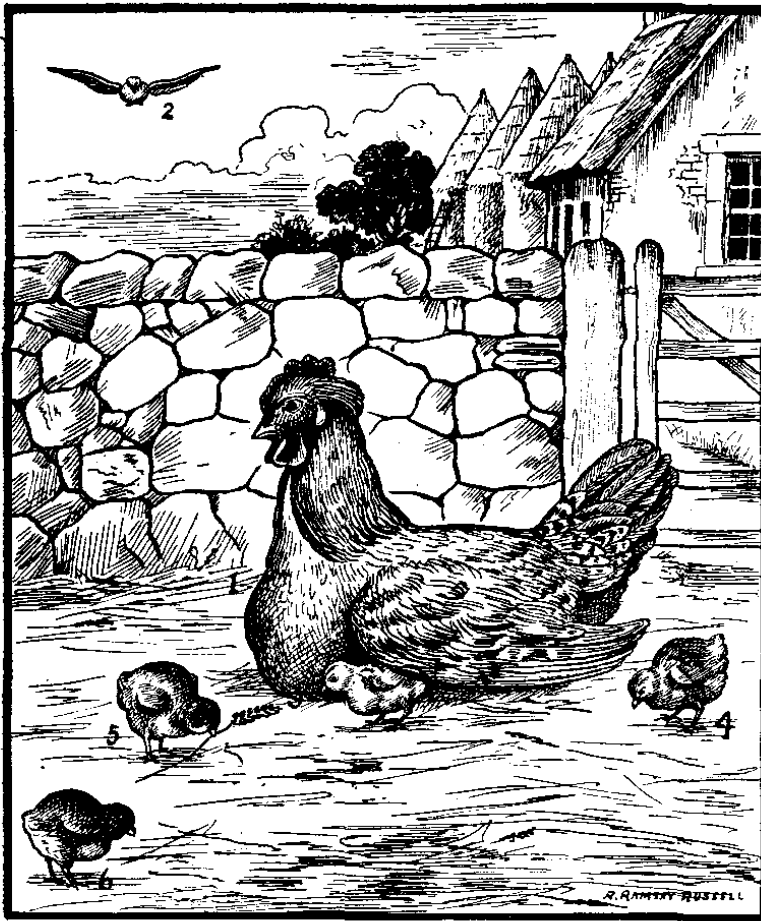
By Calling (Eph. 1. 15-23). "Whom He did predestinate, them He also called" (Rom. 8. 30). The steps are—God's purpose; His proclamation; and, lastly, our obedience. "In whom ye also trusted" (verse 13) is the link which unites us to the eternal purposes of God. Neither blind chance on the one hand, nor hopeless fatalism on the other, but the submission of the sinner to the will of God (Rom. 16. 26).

For Blessing (Eph. 2. 1-22). "Blessed with all spiritual blessings" (Eph. 1. 3). Choice and purpose are linked together. Sovereign grace descends to where we are; quickens, raises, and seats us with Christ in heavenly places. Called not for what we are, but for what the grace of God, the work of Christ, and the operation of the Spirit can make us. In Christ, made like Him, and with Him blessed.

As Sons (Rom. 8. 1-18). "Ye have received the Spirit of adoption" (verse 15). The purpose of God stops at nothing short of making us His sons. Sons in nature as well as name, and the proof of election is the Spirit of the Son, not only brought into a new and a spiritual environment, but also fitted by the power of the indwelling Spirit to enjoy it (Gal. 4. 6, 7).

To Eternal Life (Rom. 8. 18-30). "To be conformed to the image of His Son" (verse 29). "That in all things He might have the pre-eminence" (Col. 1. 18). God all in all (1 Cor. 15. 24). The Son head over all things (Eph. 1. 23). The saints conformed to the likeness of Christ. When all this is fully accomplished "He shall see of the travail of His soul, and shall be satisfied" (Isa. 53. 11). J. H.

THE HEN AND THE CHICKENS.



A N every-day subject which can be used as a blackboard lesson, a model lesson with earthenware hen and Japanese chicks, sold in most fancy emporiums, also as a picture or cartoon lesson. We will take it as the former.

Now, children, quietness is good at any meeting, but it is

specially needed on blackboard night. But before I begin to draw, some boy please read Matthew 23. 37. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Thanks. Now, what have I drawn? A hen. (1) Yes. **The mother hen.** How fitly and well chosen is the picture Christ uses. How a hen loves and cares for her chicks. Her's is all the love; *the chicks all the disobedience and carelessness.* Look how she sits down, spreads out her wings, and cries, "chuck, chuck." That's how she gathers them—makes the place of rest and comfort, then calls them. So Christ in love has prepared a place of rest, and now calls you little chicks to come to Him (Matt. 11. 28). I have drawn something else. (2) What sort of bird is this likely to be? A lark. No. A lark always looks up, hence its song. A seagull. No. I always get a seagull from seaside children. Third time, **a hawk.** Yes. It comes to devour a chicken if it can lay hold of it. Just like Satan, "seeking whom he may devour" (1 Peter 5.

The Hen and the Chickens.

8). Now, look at little **Chick No 3**, safe and secure from all alarm. Like all who believe in the Lord Jesus Christ, and can say, "In the shadow of Thy wings will I rejoice" (Psa. 63. 7). I want every one here to-night to be like **Chick No. 4**. Say, "Keep me as the apple of Thine eye, hide me under the shadow of Thy wings" (Psa. 17. 8). And haste and get in before the hawk gets you. Let me draw **Chick No. 5**. This one is like many children here. Well, I'll let you see how it listens to its mother's call; seems all attention, but never making a move to get under the wing. What will get it if it listens long enough? The hawk. Who did I say the hawk was like? The devil. Yes. Now, if you listen to Christ's call in the Gospel, but never come, you will be for ever lost. Now for our last, **Chick No. 6**. How like some boys and girls. It never listens, but pecks, pecks away. So the children are so busy with pleasure, and one thing and another, they won't heed the Gospel call, and so may be caught away any moment. "To-day if you will hear His voice, harden not your hearts" (Heb. 4. 7). Come and be saved. WM. SN.

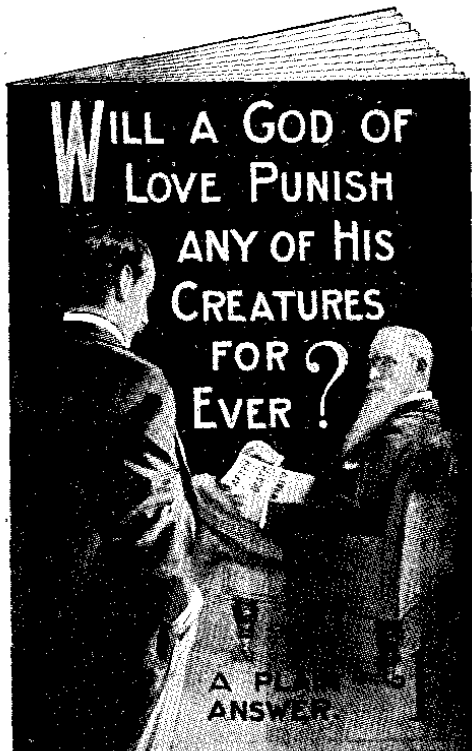
ACTS AND FACTS.

Dr. A. C. Dixon, of Spurgeon's Tabernacle, London, related the following personal incident at a gathering in Leeds. After leaving his country home to occupy his first city charge, he received a letter from his father advising him that since he had always been accustomed with pure fresh milk for his health's sake he had better keep a cow. Dr. Dixon used this as an illustration of the words, "As new born babes, desire the sincere milk of the Word, that ye may grow thereby."

Dr. A. T. Schofield, the eminent London physician, says: "I paid a visit once to a poor girl who lay dying in a cottage by the Severn river, which at the time of my visit had overflowed its banks. In order to reach her I had to walk through water above my knees. Climbing a rickety stair, there she lay perfectly alone, and the ground floor full of water. I entered that cottage, thinking I was a real royal priest about to give a little comfort, but I found her to be a wonderful priest herself. The whole room was full of the love of Christ. She looked at me, and, without a single word of intimation, she said, 'He is the fairest among ten thousand, and the altogether lovely' (S. of S. 5. 10, 16). I went to give, but it was I who got."

HyP.

POINTS FOR THE PRESENT DAY.



TO-DAY, above all the days that have been, is the day of the Enemy of souls. The daily newspapers have columns of matter advocating "No Hell;" the city hoardings are used to display a huge photo of one who advocates a "second chance" for all; the homes of the people are visited regularly with free circulators of "non-eternity" literature. To help to counteract these evils in a small degree we have issued this interestingly written, attractively got up pamphlet for broadcast circulation. Thirty-two pages of Scripture statements, forcible facts, and choice quotations for id. (Post free, 1½d. each; 12 for 1/3; 50, 4/6; 100, 8/.)

HOLIDAYS PAST means a settling down to work for the winter session in right earnest. Our new and complete list of "EVERYTHING EVANGELISTIC," with a few samples, will be cheerfully posted to any

worker, young or old, who will kindly apply for same on post card or otherwise. All you need write is, "Pickering & Inglis, Glasgow." "Send and see."

ARGUMENTS FROM DETAIL, No. 14. In Romans 7, after Paul uses "I" thirty times, and "we," "me," and "my" twenty times, he sums up, "I thank God, through Jesus Christ, *our* Lord" (verse 25). He might have been satisfied with "*my* Lord," but rejoices that "*our* Lord" can give victory to us all.

1914 WILL BE HERE before we are aware. Many are even now thinking of friends in lands far away. For such we have now ready *The Believer's Calendar*, with 365 texts and meditations, 1/; *Daily Manna Calendar*, with 365 tear-off leaves, with precious portions, 6d.; *Ebenezer Calendar*, for schools, &c., 4d., and others... *Guide to Season's Literature* is nearly ready, and will be sent post free to any address on application.

THE SANCTUARY OF GOD, an address given in Merrion Hall by Dr. Evans, appears in *The Witness* for this month... "The Brides of Scripture," a devotional volume by J. Denham Smith, the well-known expositor in Merrion Hall, Dublin; Clapton Hall, London, and elsewhere, is ready this month. 1/3. post free.

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THEME FOR MONTH.	DATE.	SUBJECT.	PORTION TO READ.	REFERENCE.
ELECTION.	Nov. 2,	From Eternity,	- Eph. 1. 1-14,	- Ezek. 37. 26
	" 9,	By Calling,	- Eph. 1. 15-23,	- Heb. 10. 17
	" 16,	For Blessing,	- Eph. 2. 1-22,	- Eph. 1. 3
	" 23,	As Sons,	- Rom. 8. 1-18,	- Rom. 8. 15
	" 30,	To Eternal Life,	- Rom. 8. 18-30,	- Rom. 8. 29

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MORE PEARLS FROM OLD SEAS.

By Diver T. BAIRD.

BEWARE of *natural* faith. . . Prophecy is anticipated history. . . Mistake not the sunshine for the sun. . . Be not an expert in the art of scorn. . . Nothing should be intolerable that is inevitable. . . Christ can lift the lowest from the deepest. . . Don't touch a tender soul with a clumsy finger. . . Never speak of worship while living in sin.

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WITH LESSONS FROM THE LIFE OF OUR LORD.

Lesson 44 **GOD'S GRACIOUS WORDS TO HIS PEOPLE.**

Nov. 2

READ Exod. 6. 1-13. LEARN Hebrews 1. 1, 2. HINTS, Words to weary, Matt. 11. 28; to needy, Luke 4. 22; to thirsty, John 7. 37; to His flock, Luke 12. 32.

THE result of the visit of Moses and Aaron to Pharaoh was that he made the bondage of the children of Israel worse than ever. The people appealed to Moses and Aaron, saying: "The Lord look upon you, and judge"—a remarkable committing of the matter to the Lord's judgment. It is a good thing when trouble casts us on God.

THE POWER OF THE LORD. "Now shalt thou see what I will do to Pharaoh" (verse 1). When God begins to act on behalf of His people there is no power (human or satanic) can withstand Him. The strength Pharaoh had exercised in keeping the Israelites safe in his land would now be put forth, not only in allowing them to go free, but actually to *drive* them out of the land. If Pharaoh would not hearken to the word of the Lord (Gen. 5. 2), he will be obliged to bow to His *power* in judgment. The same is true of the Christ-rejecter (Acts 17. 31).

THE NAME OF THE LORD. "I am the Lord" (verse 2). Hitherto God had been known as the Almighty, or "All-Sufficient" One, and as such He had proved Himself sufficient in every emergency in the lives of Abraham, Isaac, and Jacob. Now he reveals Himself to Moses as Jehovah, which means He that is, that was, and is to come. He is the ever-present, unchanging God. We are reminded that the Lord Jesus is the same yesterday, to-day, and for ever. "I change; He changes not."

THE COVENANT OF THE LORD. "I have also established my covenant with them" (verse 4). God's character being unchanging, His word is faithful. He will fulfil His promise to the letter. He *forgets* the sins of His people (Heb. 10. 17), but He *remembers* His covenant to them (Psa. 111. 5; 89. 34). Under the new covenant, sealed in the blood of Jesus, the same unfailing God maintains His faithfulness (Heb. 6. 18; 8. 7). Surely such a God is worthy of our trust.

THE PROMISES OF THE LORD. Notice the definite promises of the Lord—seven "I wills," without any "ifs," or "may be," or "perhaps," but "yes" and "verily."

I will bring you out.

I will rid you of bondage.

I will redeem you with a stretched-out arm.

I will take you to Me for a people.

I will be your God.

I will bring you into the land.

I will give it to you for a heritage.

THE SALVATION OF THE LORD. Salvation is of the Lord (Jonah 2. 9). As these Hebrews could only be freed by God in His own

God's Gracious Words to His People.

way, so only by God, through the redemption that is in Christ Jesus (Rom. 3. 24), can souls be freed now. Faith in Jesus makes us children of God (Gal. 3. 26), and engages all God's power on behalf of the trusting one.

THE PATIENCE OF THE LORD. "Moses spake so unto the children of Israel, but they hearkened not" (verse 9). Notice how the Israelites treat the message of the Lord, and yet in patient grace Jehovah continues to carry out their deliverance. How very like the treatment given by men to-day to God's Gospel; and yet His attitude towards man is one of forgiving grace.

Lesson 45
Nov. 9

GOD'S LAST WORD TO EGYPT.

READ EXOD. 11. 1-10. LEARN PROV. 29. 1. HINTS, Warning given, Acts 13. 40; warning heeded, Heb. 11. 7; warning despised, 1 Peter 3. 5.

OUR lesson deals with God's last word to Pharaoh. Repeated warnings and plagues had only had a temporary effect on Pharaoh; he hardened his heart, and refused to obey. Now God predicts an awful stroke; only one plague more, but of such a character that Pharaoh will be glad to get rid of the children of Israel.

GOD'S FINAL ACT. "I will bring one plague more" (verse 1). God had given Pharaoh every opportunity of obeying His Word, but he had refused, and now He acts in terrible judgment throughout all Egypt. We are reminded that God's dealings in grace will not last for ever. He will speak in judgment (Acts 17. 31). Thank God, His day of grace is with us now (2 Cor. 6. 2).

THE PEOPLE'S JUST DEMAND. "Let every man borrow of his neighbour" (verse 2). The word "borrow" does not mean to borrow in the sense of a loan; the word really means to *demand*. The children of Israel had served with rigour for years, and all the while had been kept in great poverty. What they now demanded was the recovery of overdue wages. The people "found favour in the sight of the Egyptians." This was quite within God's power (see Daniel 1. 9; Gen. 39. 21). It is God's business to look after the *rights* of His people.

THE GREATNESS OF MOSES. "The man Moses was very great in the land of Egypt" (verse 3). Although the man Moses was very meek (Num. 12. 3), yet God made him great in the eyes of the people. We are reminded of the Lord Jesus, who also was meek and lowly in heart (Matt. 11. 29), but of Whom we read, "He shall be exalted and extolled, and be very high" (Isa. 52. 13). "Jesus Christ *made Himself* of no reputation," and because of that, God "hath highly exalted Him" (Phil. 2. 8, 9). This is the true road to greatness.

GOD'S APPOINTED TIME. "About midnight will I go out into the midst of Egypt" (verse 4). God in grace still gives Pharaoh and his people time to repent. Yet a little space of time—a few hours—ere the stroke falls. How will they spend it? Will they act like Nineveh? (Jonah 3). No, they harden their hearts, and the blow must fall (Prov. 29. 1).

JUDGMENT'S TERRIBLE STROKE. "All the first-born in the land of Egypt shall die" (verse 5). This was a terrible edict. God is no respecter of persons; peasant and prince alike. In the palace and in the prison death enters; one death in every family. Romans 5. 12 tells us that "death has passed upon all men, for that all have sinned;" not one in a family, but every one in every family. The only way to get life is by believing on the Lord Jesus Christ (John 3. 36).

JUDGMENT'S BITTER CRY. "There shall be a great cry throughout all the land of Egypt (verse 6). A bitter cry of anguish

God's Last Word to Egypt.

under the stroke of judgment. God's voice unheard ends in man's cry unheeded (Prov. 1. 27, 28). "Not a dog moves his tongue" is an expressive way of describing the cowering of the Egyptian nation in the presence of God's people (Rom. 16. 20).

GOD'S LINE OF DISTINCTION. "The Lord doth put a difference between the Egyptians and Israel" (verse 7). A broad line of distinction—redemption by the Blood of the Lamb—lies between God's people and the condemned-already world. In nature, in sin "no difference" (Rom 3. 22). In Christ makes all the difference.

GOD'S FINAL ABANDONMENT. "And he went out from Pharaoh" (verse 8). The last word was said, the ultimatum has been delivered—war is declared—the ambassador withdraws. So the chapter closes. Pharaoh is left to his hardening and his doom, and Moses goes to his people to prepare them for the great coming crisis—to gather them under the Blood of the Lamb and around the Person of the Lamb, to feed on Him in that safe place, while the judgment falls on the unsheltered Egypt nation around (1 Cor. 5. 7). Happy people! Dark, dark Egypt!

Lesson 46
Nov. 16

THE PASSOVER IN EGYPT.

READ Exod. 12. 1-14. LEARN 1 Peter 1. 18, 19. HINTS, Antitype, 1 Cor. 5. 8 ; redemption price, Eph. 1. 7 ; purpose, Titus 2. 14.

THE first Passover feast, with its attendant circumstances, forms a profoundly interesting and deeply instructive lesson. We get a vivid picture of redemption by blood through the death of the paschal lamb.

THE BEGINNING OF LIFE. "This month shall be unto you the *beginning* of months" (verse 2). The children of Israel had been over four hundred years in Egypt, but in the reckoning of God their calendar dated only from redemption. It is the same to-day. Unconverted men talk about seeing and enjoying life, but God describes the unregenerate as "*dead* in trespasses and sins" (Eph. 2. 1). Just as natural life counts from natural birth, so spiritual life counts from new birth.

THE LAMB OF SUBSTITUTION. "They shall take to them every man a lamb" (verse 3). The judgment stroke must fall, and if the Israelite is to be saved he has to provide a substitute; and so they took a lamb. The paschal lamb points forward to the Lamb of God's providing. "Behold the Lamb of God, which taketh away the sin of the world" (John 1. 29).

THE ALL-SUFFICIENT SACRIFICE. "If the household be too little for the lamb" (verse 4). There were many lambs slain, but they are spoken of as *one* lamb. It does not say, "If the household be too little for the lamb;" the lamb was all-sufficient. So is the Lamb of Calvary. "His blood can make the foulest clean." There is no sinner out of hell but God's grace can save, and Christ's blood can cleanse.

THE PERFECT SACRIFICE. "Your lamb shall be without blemish, a male of the first year" (verse 5). Beautiful type of the Lord Jesus, who was without spot or blemish (Heb. 9. 14; 1 Peter 1. 19). He was holy, harmless, undefiled, and yet His perfect life could not save. He must needs die (John 3. 15; 11. 50, &c.). Men are saved not by Christ's beautiful life, but by His vicarious death (1 Cor. 15. 3).

THE BLOOD APPLIED. "They shall take of the blood, and strike it on the two side-posts and on the upper door post" (verse 7). It was not sufficient to slay the lamb, the blood must be applied if they are to be saved from judgment. It is quite true that Christ died for all (2 Cor. 5. 15), but only those will be saved who believe the Gospel (John 3. 36).

The Passover in Egypt.

THE GROUND OF PEACE. "When I see the blood, I will pass over you." The blood secures; the word assures. Inside the house the inmates had the word of God that He would pass over them—that there was no condemnation (Rom. 8. 1); outside the house, meeting the eye of God was the blood. The first-born did not need to pray, realise, or feel; in the measure in which he believed God's word would he feel quite safe and peaceful.

THE LIMITED TIME. "Let nothing remain of it until the morning" (verse 10). Just as the Israelite in Egypt fed upon the roast lamb, so the believer now by faith feeds upon Christ (John 6. 56). In the morning, however, when Jesus comes, the feeding on Him by faith shall cease, and we shall feast in sight.

THE EXPECTED DEPARTURE. "Your shoes on your feet, and your staff in your hand" (verse 11). The children of Israel were to be ready to depart out of Egypt. So should the Christian be always in readiness to leave this Egypt world at a moment's notice (Luke 12. 35, &c.). The lesson is full of Gospel teaching.

Lesson 47 Nov. 23 **EGYPT'S JUDGMENT; ISRAEL'S LIBERATION.**

READ EXOD. 12. 29-42. LEARN ROMANS 6. 22. HINTS, Free from sin, Romans 6. 7; from curse, Gal. 3. 13; from law, Gal. 4. 5.

WE were considering in our last lesson the keeping of the feast by the Lord's people, sheltered by the blood of the Lamb. In our present lesson we see the effect of the judgment stroke on the Egyptians, and the liberation of God's people so long in bondage.

THE JUDGMENT OF GOD. "At midnight the Lord smote all the first-born in the land of Egypt" (verse 29). God is no respecter of persons, and the judgment stroke came down on prince and peasant alike. Wherever a first-born one was not sheltered by blood, death came (Rom. 5. 12). The Egyptians had caused the Hebrew male children to be thrown into the river, and now their own first-born are destroyed by the stroke of God's judgment. "Whatsoever a man soweth, that shall he also reap" (Gal. 6. 7).

THE CRY OF DISTRESS. "Pharaoh rose in the night; . . . there was a great cry in Egypt" (verse 30). In the houses of the Israelites, sheltered by the blood of the Lamb, there was "peace, perfect peace," but in the homes of the Egyptians there was the greatest distress. Pharaoh had despised his day of opportunity, and now his day of judgment had come. This will also be the experience of them who reject the offer of salvation (Prov. 1. 24-27).

THE SPEEDY DESPATCH. "Get ye forth; . . . go serve the Lord" (verse 31). Pharaoh was now urgent to send away the people he had been so determined to retain. They were "thrust out of Egypt" with jewels of gold, and silver, and raiment, out of bondage into happy liberty. They were made free to *serve* the Lord. Paul speaks of His people as being *made free from sin*, they have become the servants of righteousness (Rom. 6. 18).

THE APPOINTED DAY. "It came to pass at the end of the four hundred and thirty years" (verse 41). For all these years the children of Israel had lived as strangers in a foreign land, but God's appointed day of deliverance arrived. The people of God to-day are "strangers and pilgrims" passing through an enemy's land, but they, too, will have their day of deliverance when they will reach their heavenly Canaan. God has appointed a day of judgment, which will also arrive (Acts 17. 31).

THE NIGHT OF THE LORD. "It is a night to be much observed" (verse 42). The children of Israel were never to forget this

Egypt's Judgment; Israel's Liberation.

night, the night when they were redeemed by the blood of the Lamb. We are reminded of that "night in which He was betrayed," the night of His work for His people, when He wrought liberty for the bond-slaves of sin (Heb. 2. 15).

Lesson 48
Nov. 30

JESUS, THE RISEN SAVIOUR.

READ John 20. 17-29. LEARN Acts 2. 36. HINTS, Alive for ever, Rev. 1. 18; to reign for ever, Heb. 1. 8; over all, 1 Cor. 15. 25.

ONE of the most important truths in the New Testament is the resurrection of our Lord. "If Christ be not raised," says Paul, "your faith is vain; ye are yet in your sins" (1 Cor. 15. 17). In our lesson we consider some of the incidents which happened on that momentous resurrection day.

THE FAITHFUL DISCIPLE. "Jesus saith unto her, Mary" (verse 16). Mary Magdalene had been a great sinner, but having been forgiven much, she loved very much. She was the first human being who saw the Lord in resurrection (Mark 16. 9). To One whom she thought an ordinary gardener she said, "My Lord." They have taken away "*My Lord*." There is much food for thought here. Peter and John had come and examined, and *gone home*! Mary, with her keen-scented love, waited where she had last trace of her Lord, and she was amply rewarded.

THE NEW RELATIONSHIP. "Go to my brethren." "My Father, your Father" (verse 17). New relationships are here revealed, the old dead and buried. "Newness of life" is come to pass. Out of Mary the Lord had cast seven devils (Luke 8. 2). She was far off by nature and practice; but now, through the work of Christ, she is brought so nigh (Eph. 2. 13) that she is able to address God by the same endearing name as the Lord Jesus—"Father." What grace!

THE BARRED DOOR. Jesus appeared to Mary Magdalene early on the morning of the first day of the week, and the *same day* at evening (the Emmaus appearance took place at the interval, see Luke 24) the disciples gathered together, the report of the resurrection having spread. They *shut* (barred) the door, not to keep Jesus out (Rev. 3. 20), but the enemy, Jews. This serves another purpose, *i.e.*, to show that where His people are Jesus can be, despite doors, barricades, or Jews. He *stood in the midst* (Matt. 18. 20). Always in the midst (see John 19. 18; Matt. 18. 20; Rev. 5. 6).

THE MESSAGE OF PEACE. To that trembling company Jesus' greeting was "Peace!" (verse 21). He made peace, preaches peace, gives peace, and *is* our peace (Eph. 2), and we *have* peace with God through Him (Rom. 5. 1); showing them His hands, with the nail prints, and His side with the spear wound, He displayed the ground of peace to the disciples, making their hearts glad.

THE DOUBTING DISCIPLE. The "other disciples" who reported to Thomas what had taken place had cause to be vexed with him, but again, eight days after, on the first day of the week, with shut door, the disciples gathered, Thomas with them. The special feature of this appearing is the revelation of the Lord to this *faithless* disciple. He wanted *sight* and *feeling*, but he was no better off—not so well off—after he both saw and felt.

THE DOUBTER CONVINCED. Exclaiming, "My Lord and my God!" all the being of Thomas bowed in worship in the presence of that One who bears the marks of the cross (Rev. 5. 9).

THE VERY SAME JESUS. We thus see that in the resurrection Jesus is the same, the very same loving, sympathising Jesus—desiring not only to love, but to be loved—and He is worthy of it all.

NOTES AND SUGGESTIONS.

COMING EVENTS. United Teachers' Conference in Bloomsbury Chapel, London, W.C., in October...Bethany Hall Tract Band Conference, Paisley, Nov. 1, at 3.30, W. J. Henry, W. A. Thomson, and A. Hamilton...Conference of Teachers in Muir Street Hall, Larkhall, Nov. 8, at 4...Conference for young men and young women in Elim Hall, Glasgow, Nov. 8, at 4.

WORKERS TOGETHER. Quarterly S. S. Conference in Collinghead, Melbourne, Aug. 2. Ministry from "Daniel" by Messrs. Shittell, Reed, Walder, Smith, and others. A very profitable time. Next Conference in Nov...The important subject of "The Superintendent's Work in relation to the Sunday School" was taken up at the Teachers' Conference in Conference Hall, Brisbane, Aug. 9...Half-Yearly Conference of Workers amongst the Young, in Albany Hall, Glasgow, Sept. 20, was well attended. W. Hoste introduced the subject of "The Servant of God." G. Chesterman, J. Harris, J. Ritchie, and others followed. A profitable time.

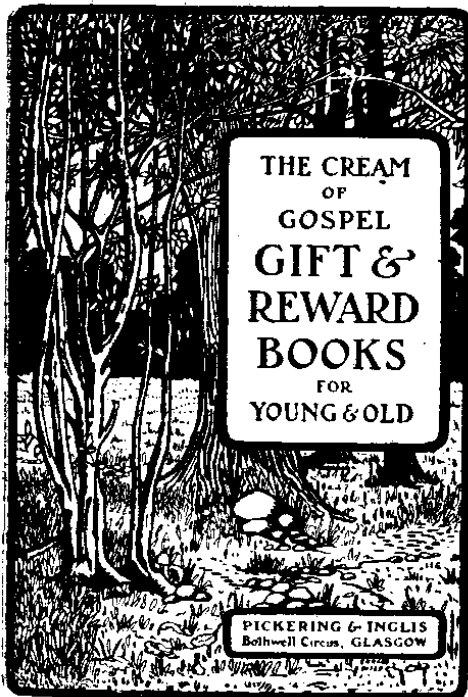
SCHOOLS INCREASING. Workers in Ebenezer Hall, Hamilton, Ontario, have had to build an adjoining hall to accommodate the scholars. They also hold a children's meeting on Sunday evenings, whilst the older folks are in the large hall. Quite a number saved and serving the Lord...Sunday school teachers and others in assembly at Higham Hill Gospel Hall, London. After six months Saturday afternoon and holiday labour, have opened two new class-rooms to be used for Bible classes. Hy. Pickering gave an interesting object lesson on Sept. 19...C. Gordon Smith, Queenstown, British Guiana, writes that they do not know where to put the large numbers of children who come...Mrs. Pownall and Miss Loggin should now be occupying the new school premises at Nanchang, China...Mwenda, son of old Msidi, concerning whom so many tragic tales were told, has been helping Jas. Anton, Koni Hill, Africa, to build a meeting-house and school.

MULLER'S ORPHAN HOMES. The Seventy-fourth Annual Report of Ashley Down Orphanage, now conducted by Dr. Wm. Bergin (son of the late Mr. G. F. Bergin), and Mr. A. E. Green, shows that there are at present in the Homes 2028 orphans, making a total received from the beginning of 13,896. £38,000 has been received during the year, making a total of £1,923,135 since the institution of the work. See *Witness* for synopsis of report, which will be sent post free for 3½d. or four for 1/.

FAR AND NEAR. M. P. Lockhart (formerly of Manchester) writes that meetings for children three nights a week are proving fruitful in Chelsea Green, London, Ont...Some have been brought to the Lord at the Annual Children's Gathering at St. Kilda, Melbourne.

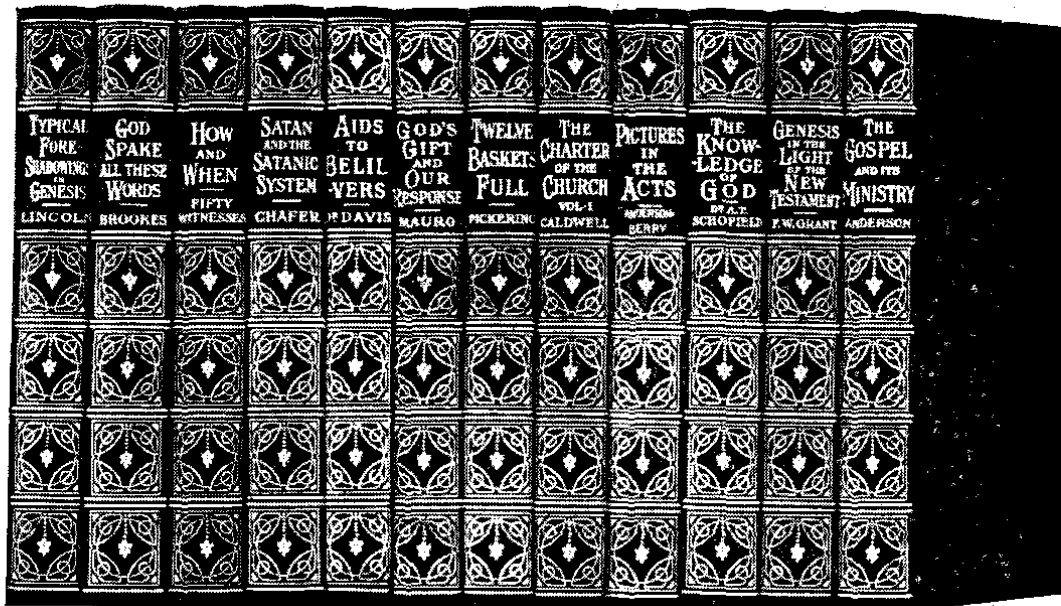
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The Believer's Pathway

A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



JOHN CHURCHILL, OF WIMBLEDON

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JOHN CHURCHILL, OF WIMBLEDON.

WHEN I was asked in 1906, the year of my father's death, to write some account of his life for this magazine, I felt quite unable to do so. One of my reasons was that he seemed to live so much before God that he was not easily understood by those acquainted with him. I considered, therefore, that he had lived in a way which could not readily be described. He was one who would obey God regardless of consequences. He could not consider, as of prime importance, whether his course was customary or if it would be pleasing to others. He had a Lord to obey, and His written Word to be his guide and daily food. He had a heavenly calling to pursue, and his whole being rose in this direction, with its corresponding detachment from earthly things.

As worldly wisdom and policy are brought to bear on matters of the service of God, even to the erection of a "worldly sanctuary" (Heb. 9. 1), it is only natural that those who respond to that gracious and glorious call to things above should be blessedly occupied with hopes and aspirations which cannot be appreciated by any who are unwilling to give up the world and its religion. They will consider such a Christian narrow, forgetting that this is the word which our Lord said should characterise the path in which His disciples were to walk.

It is a remarkable fact that the more a believer gets to know God, the more enlarged does he become. But Christians who love the world, and have partnership with it in its religious observances, will readily describe as narrow those who seek to walk closely with God. The truth is that they are really conscious of their own worldliness in being unequally yoked together with unbelievers (2 Cor. 6. 14), even in matters of worship and Church testimony, and it cases their minds to call others narrow.

As the principal object in writing this article is to help young believers, it is well that the conflict just referred to should ever be before them as one from which they cannot escape. We are warned not to love the world, or the things of the world, and this would include the world's religion. Let us, therefore, be on our guard, for the most subtle of all snares are those which are laid by our fellow-believers, and by those who profess to be Christians, but have not by the new birth received the divine life.

John Churchill, of Wimbledon.

My father was born in 1837, the year of Queen Victoria's ascension to the throne. I believe he was born again when he was about twenty years of age. Through God's goodness he early became acquainted with some very earnest believers. One of the most prominent Christians of that time was Sir Arthur Blackwood, and my father, with some members of his family, soon found his way to helpful Bible-readings at Sir Arthur's house. Another well-known Christian was Mr. William Yapp. He was a great help to my father, who was, I believe, at the first conference convened at Leominster by Mr. Yapp. For about a quarter of a century my father went once a year to these meetings in Herefordshire, which lasted for three days. Many will remember that Mr. Yapp was taken home soon after the conferences had begun, but God greatly honoured a good thing which had been begun in His fear, and allowed the meetings to be carried on for many years by his widow. Through thus going to Leominster my father frequently met those dear men of God called the three Henrys—Henry Groves, Henry Heath, and Henry Dyer. His friendship with them was very close, especially with the last named, who was frequently a visitor at our house. Here also, as well as in his home at Barnstaple, my dear father had much fellowship with beloved Mr. Robert Chapman.

Early in his Christian course it became manifest that my father's heart was in teaching and the pastoral care of the flock of Christ, and at Malden Hall, Kentish Town, London, he found ample opportunity for service. When he left this neighbourhood for Wimbledon, he found no Christians assembling together with the desire to be guided only by the Word of God, and not controlled by the traditions of men. He, therefore, commenced, with a few others, to break bread in his own house, all true believers in Christ being welcomed. Happily the accommodation thus found soon became too restricted, and a small iron room did service for some little time before a larger hall, holding about three hundred persons, had to be built. Through God's goodness the testimony, thus begun in a small way, continues unto this day.

In looking back on my father's life I am greatly impressed with the amount of time which he, a man of considerable responsibility in business, gladly gave to God and

John Churchill, of Wimbledon.

His people. He generally had nearly two hours before breakfast for reading and prayer, and would often read his Bible in the morning train, and, in addition, would read in the evening his Hebrew Bible or his Greek Testament. At one time on Sunday he would gather his children around the Word after breakfast, then go to the morning meeting, conduct a Bible-reading in the afternoon, visit some lonely neighbour, and preach the Gospel in the evening. This surely was a full day for a man hard at work all the week, and who would usually go to three week-night meetings. In looking back on this life of active service, one must heartily praise God for my mother, who, though very delicate, was always willing to spare him for these manifold calls upon his time.

I was frequently his companion for a holiday, and it is blessed to remember how he would plan a holiday, often taken abroad, in a way which would enable him to be of service to his brethren.

As a son, I was devoted to my God-fearing father. I was very closely associated with him in the family, the Church, and in business. In writing these few lines I cannot help remembering that another has written a book called "Father and Son," in which he belittles his eminent father's faith. What a contrast is his experience and mine. I shall never be able to praise God enough for the teaching and example of a parent, who, though observed closely and constantly by a son, left upon him the impression that life is only real as we seek to walk in the fear of God.

J. THEODORE CHURCHILL.

SUBJECTS FOR SPEAKERS AND STUDENTS.

The Christian's Three States.

(2 Corinthians 5. 1-4).

- | | | |
|---------------------------|---|-------------------------------|
| 1. The embodied state, | - | The Christian on earth |
| 2. The disembodied state, | - | The Christian in heaven |
| 3. The re-embodied state, | - | The Christian in resurrection |

T. B.

Three Things about the Way.

- | | | | | | | |
|---------------------|---|---|---|---|---|---------------------|
| 1. The Closed Way, | - | - | - | - | - | Gen. 3. 24 |
| 2. The Unknown Way, | - | - | - | - | - | Rom. 3. 17 |
| 3. The New Way, | - | - | - | - | - | Heb. 10. 20 Js. Fs. |

"ONLY A BOY."

MORE than a century ago a faithful old Scotch minister coming early to the kirk met one of his deacons, whose face wore a very resolute but distressed expression. "I came early to meet you," he said, "for I have something on my conscience to say to you. Sir, there must be something radically wrong in your preaching and work; there has only been one person added in a whole year, and he is *only a boy.*"

The old minister listened. His eyes moistened, and his thin hand trembled. "I feel it all," he said; "I feel it, but God knows that I have tried to do my duty, and I can trust Him for the results." "Yes, yes," said the deacon; "but 'by their fruits ye shall know them,' and one new member, and he *only a boy*, seems to be rather a slight evidence of true faith and zeal. I don't want to be hard, but I have this matter on my conscience, and I have but done my duty in speaking plainly."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done for ever, and that he was at rest among the graves under the shady trees in the old kirkyard. He lingered in the kirk after the rest were gone. He wanted to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Here he had prayed over a bygone generation, and had welcomed the children of a new; and here, yes, here, he had been told at last that his work was no longer owned and blessed.

No one remained. No one? "*Only a boy.*" He watched the trembling old man. His soul was filled with loving sympathy. He went to him and laid his hand on him. "Well, Robert?" said the minister. "Do you think that if I were willing to work hard for an education I could ever become a preacher?" "A preacher!" "Perhaps a missionary?" There was a long pause. Tears filled the eyes of the old minister. At length he said, "This heals the ache of my heart, Robert. I see the divine hand now. May God bless you, my boy! Yes, I think you will become a preacher."

Years afterwards there returned to London from Africa an aged missionary. "His name was spoken with reverence. When he went into a meeting people rose; when he spoke

"Only a Boy."

in public there was deep silence. Princes stood uncovered before him ; nobles invited him to their homes. He had brought under the influence of the Gospel the most savage of African chiefs ; had given the translated Bible to strange tribes ; had enriched with valuable knowledge the Royal Geographical Society ; and had honoured the place of his birth, the British Empire, and the universal missionary cause." It was ROBERT MOFFAT, who, as *only a boy*, had been won by the labours of the old minister.

And there is something else traceable to the influence of him who was *only a boy*. When on a visit to England, Robert Moffat was telling about the dark land of Africa. Among those who listened to his stories of the wonders and needs of that continent was a sturdy young Scot. He was studying medicine, and had decided to give his life to the service of God. But just where and how he could make himself of most use he was not sure. He had planned to go to China as a missionary, but was prevented on account of the opium war.

As he listened to Dr. Moffat, he heard him say, " There is a vast plain to the north where I have sometimes seen, in the morning sun, the smoke of a thousand villages where no missionary has ever been." " The smoke of a thousand villages ! " The young Scotsman was deeply impressed with these words. Here was something worth while for him to do, something hard and heroic. He longed to go where no missionary had ever been, to give himself in service that no one else would attempt. Filled with the new vision he went to Dr. Moffat, and asked, " Would I do for Africa ? " It was DAVID LIVINGSTONE'S life decision !

Something more still. Another Blantyre youth, *only a boy*, heard of Africa's need from the lips of David Livingstone, and set his plans to follow in his steps. That was FREDERICK STANLEY ARNOT, who, following in Livingstone's footsteps, pioneered for twenty-one years in the heart of Africa, opened up " Garenganze " and the region of Central Africa, now the home of DAN CRAWFORD, so graphically described in his " Thinking Black," and other noble workers who have won hundreds of natives for the Redeemer.

Still another, some one reading this in your class or elsewhere may continue the chain of fruitfulness from "*only a boy*" in the dark continent—it may be YOU. *Ex. and Ad.*

UNITED EFFORT IN THE GOSPEL.

FOR the second year in succession a United Campaign has been conducted in the Cory Hall, Cardiff, the eight assemblies joining in the effort, with Mr. John Ferguson and Mr. James M. Hamilton as evangelists, ably supported by a band of hearty workers, both old and young. Last year, after much preparation and prayer, "night after night we saw evidences of the Lord's working. Scores were broken down, and dealt with in after-meetings, and many professed conversion."

This year the meetings have also been fruitful. A local brother writes: "I enclose photograph of our nightly procession. The numbers have varied from 20 to 120. Great interest has been aroused by the marches, and numbers have come to the meetings whom we have never



PHOTOGRAPH OF NIGHTLY PROCESSION IN CARDIFF, IN FRONT OF CORY HALL.

seen before. Audiences vary from 600 to 1300. About thirty have professed conversion so far. We trust the last week will be a very definite time of reaping."

The *South Wales Daily News* of 17th October, 1913, makes the following comment: "One of the features of Cardiff during the past fortnight have been the nightly procession of grave-faced men and youths carrying sandwich boards and illumined announcements, one of which bears the injunction, 'Wake up, Cardiff!' The object of the procession is to advertise the Gospel Campaign conducted by Messrs. Ferguson and Hamilton at the Cory Hall, which has proved a considerable success."

Other cities, towns, and districts might well emulate this example, in some degree at least, and thus seek to "by all means save some."

FINAL TRIUMPH.

ASSURANCE of complete and final victory and triumph over the presence and power of sin is as certain as the assurance of present pardon. The promise and power of God (Jude 24), the boast of the Saviour (John 17. 12), and the abiding presence of the Holy Spirit (John 14. 16) give to faith and love the certainty of an abundant entrance.

The Promise (1 Thess. 4. 9-18). "Where I am, there shall also My servant be" (John 12. 26). We are assured not only of the presence of the Lord with us in our service here, but when service is ended, and faith gives place to sight, we shall rest in the presence of the King. They shall behold My face in righteousness. What a triumph! Sin, which barred the way, removed; Satan, the accuser of the brethren, cast out; our stubborn wills overcome, and we made meet for His presence, "to the praise of the glory of His grace" (Eph. 1. 6).

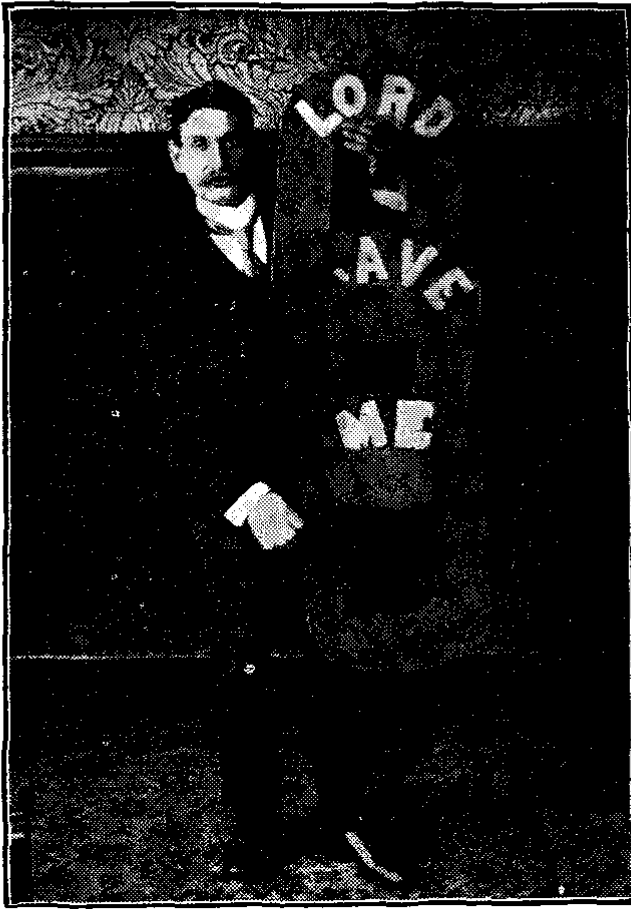
The Prize (Rev. 3. 14-22). "There is a reward for the righteous" (Psa. 58. 11). The final test with God is righteousness. Having imparted to us as well as imputed His own righteousness, He honours the handiwork of His grace. The obedience to His will, the fulfilment of His purpose in us and for us, will ever be the peaceable fruits of righteousness, and this He will reward in presenting us faultless "before the presence of His glory" (Jude 24).

The Presence (Psa. 16. 1-11). In Thy presence is fullness of joy (verse 11); made perfectly like Him (Phil. 3. 21); with every stain purged by the blood (Heb. 1. 3); everything base removed by the fire (1 Cor. 3. 15); our wills wholly in unison with His will; to see Him, and to be like Him; earth's last sorrow gone; the devil's final bolt shot; the Saviour and Lover of our souls gloriously triumphant, and we united to Him for ever. Then we shall be satisfied.

The Pleasures (Rev. 7. 9-17). "God shall wipe away all tears" (verse 17). Trial and suffering are to-day the counterparts of God's grace and mercy. Earth's cup of bliss is wisely mixed with woe. Here, limitation and mortality, sin and death. There, immortality and eternal life, and "at His right hand pleasures for evermore."

We look not at things seen, but at the recompense of reward. In the confidence of faith we are enabled to judge the present in the light of the eternal, and, denying self, accepting the cross, prove the greater riches, and are presently "more than conquerors" (Rom. 8. 37). J. H.

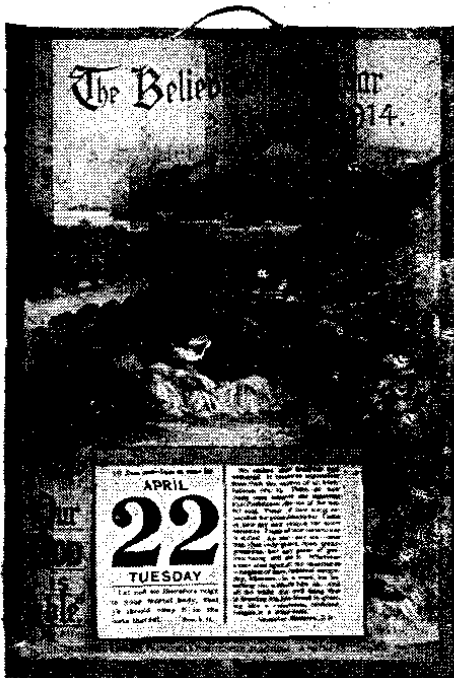
A PERSONAL APPEAL.



PLAIN—Pointed
—Personal—are
3 marks of a good lesson, such as is shown here. Get some old or new pieces of cardboard or boxes. Cut out 1 link, mark out other 2 from this to keep even. Keep No. 1 solid. Cut a slit like this \ in top left-hand corner of No. 2 and 3. Proceed to make **Link 1**, cover it with royal **blue** paper to indicate the Lordship of Christ, letters to be cut out of **gold** or **white** paper and pasted on. **Link 2**, **red** paper with **white** letters. The slit lets it

be linked on to No. 1. **Link 3**, **black** paper with **white**, **red**, or **yellow** paper letters, as handy. Now you are ready for the lesson. Begin telling the story from Matthew 14. 21 to 29 in your own language. Picture Peter sinking; hold up Link 1, and ask boy to read verse 30. **LORD**. Peter could not save, the disciples were no use, man was useless. A **POWERFUL** Saviour was needed. The Lord of Life and Glory, the only Saviour. So Paul admitted, Acts 9. 6. Tell how you owned Him "Lord." Hook on Link 2, **SAVE**, telling of a **PRACTICAL** Saviour. Not talk, advise, exemplify, but reach forth the Saving Hand. Ask girl to read Psalm 69. 1. Only the One who said "Save Me" for the waters are come in unto My soul" could save Peter from the stormy Lake of earth and the fiery Lake in Eternity (Rev. 21. 8). Explain why **red**. As the dying saint exhorted, "Preach the Blood." Now for Link 3. **ME**. Just the One needed; a **PERSONAL** Saviour. Peter did not say, "Lord, save Thomas, or Matthew, or some one else." He made a *personal* appeal to a *personal* Saviour. "LORD, save ME." So with all who are truly saved. **HYP.**

THE NIGHT FAR SPENT. ★ THE DAY AT HAND



ROLLING MONTHS and rolling years are indicated by the eleventh month of the thirty-fourth year of the issue of *The Believer's Pathway*. Commenced in a simple way it now helps 12,000 teachers month by month in the preparation of the lessons and instruction of classes, as well as being a useful companion to hundreds of other workers. All we need say for 1914 is that the well known features will be continued, and, if possible, improved.

ASHNESS BRIDGE, Derwentwater, one of the loveliest views in the Lake District of England, is reproduced in full colours in *The Believer's Calendar*, as shown in greatly reduced photo. In addition to bold type dates and texts, it contains a select Scripture portion and a choice meditation thereon for every day in the year. All for 1/ each; six for 5/6; twelve for 10/, post free. Examine it, and you will purchase. *Daily Manna*,

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A WONDERFUL LINK of blessing. Instead of Conference Report we give a soul-stirring incident, "*Only a Boy*." Read it alone first, in your family, in the class, teachers' or missionary meeting, watch developments, and report to Editor now or "after many days."

CARDIFF CAMPAIGN, depicted on page 171, shows a good use of our GOSPEL ROLLS—"How shall we escape?" "Believe and be saved," &c., on solid blue ground, white letters. Eight kinds. 6d. each. The bold text, "Christ is coming; are you ready?" is also supplied at 6d., or in post cards at 1d. each. A leader writes: "Your intimation bills are really splendid, and have been admired by every one for their nice get-up, really striking appearance, and very low cost."

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THEME FOR MONTH.	DATE.	SUBJECT.	PORTION TO READ.	REFERENCE.
	Dec. 7,	The Promise,	- 1 Thess. 4. 9-18,	John 12. 26
	" 14,	The Prize,	- Rev. 3. 14-23,	- Psa. 58. 11
FINAL TRIUMPH.	" 21,	The Presence,	- Psa. 16. 1-11,	- Psa. 16. 11
	" 28,	The Pleasures,	- Rev. 7. 9-17,	- Rev. 7. 17

"**THE HOMEWARD JOURNEY**, or From Bondage to Rest," will form the interesting subject for *The Gospel Scheme of Lessons* for 1914. It follows on in consecutive order, a steady reading through Our Father's Letter. An effort will be made to supply A STRIKING INCIDENT for each Sunday of the year along with the Notes. The Scheme is simple, evangelistic, and suitable for scholars of all ages. Complete Scheme, 3d. per dozen; 1/6 per 100, post free. Notes on following pages.

HELPFUL THOUGHTS

Given at Sunday School Teachers' Conference in Albany Hall, Glasgow, 20th Sept., 1913.
Collected by J. G.

JONAH would sooner have seen the whole of Nineveh engulfed than that he should lose his reputation. Truly, the depravity of human nature is great.

Generally speaking, the man who is indispensable in his own meeting is the man who will do for the foreign field.

It is better to have a good report of those that are without, and be in a back seat, than to be in the front seat without it.

Moses will never be rewarded for striking the rock, although blessing resulted. His action kept him out of the land. The Word of God is by far a safer test that we are in the path of God than any apparent success.

Salvation Studies from Earth's Earliest Stories

WITH LESSONS FROM THE LIFE OF OUR LORD.

Lesson 49
Ecc. 7

A LASTING MEMORIAL.

READ Exodus 13. 1-16. LEARN John 5. 39. HINTS, Another memorial feast, Matt. 26. 13, 1 Cor. 11. 23-36.

HAVING delivered His people from their bondage and redeemed them to Himself, it is the Lord's desire that the redeemed ones should own His rights and keep in memory in all generations what they are to Him and He to them. This is the burden of the portion before us now.

THE LORD'S POSSESSION. "All the first-born . . . is Mine (verse 2). The first-born of the Israelites had been preserved by redemption from the general destruction which befell the Egyptians, and now God claims the one so redeemed. Believers to-day, having been purchased by the precious blood of Christ (1 Peter 1. 19), belong to Him (1 Cor. 6. 20), and should not henceforth live unto themselves, but unto Him who died for them and rose again (2 Cor. 5. 14, 15).

THE DAY OF REMEMBRANCE. "Remember this day—this day ye came out" (verse 3). The day on which the Israelites were delivered from under the power of the tyrant Pharaoh was a day that was to live in their memories for all time coming, and in order to help in this the Lord instituted a seven-day feast of unleavened bread. We are so apt to *forget* the Lord and His delivering grace (Psa. 103) that He found it necessary on the night of His betrayal to appoint a memorial service (1 Cor. 11. 23), so that the greater deliverance of Calvary might be kept fresh in mind and heart.

THE INSTRUCTION OF THE YOUNG. "Thou shalt show thy son" (see chaps. 12. 26, and 13. 14). This memorial was not only for those who had personally passed through the scenes, but for all generations, that they also should know what God had done for them. Others are to be told redemption's story, and specially the children, because youth is the time when the mind is plastic and impressions are made which remain through life (Prov. 22. 6).

THE CONDEMNED ASS. "Every firstling of an ass thou shalt redeem with a lamb" (verse 13). Its NATURE BY BIRTH, as man is born a sinner (Psa. 51. 5; John 3. 3). CONDEMNED ALREADY—found the sentence already written against it (1 Cor. 15. 22)

A Lasting Memorial.

—but the same word that told the sentence spoke of the remedy (see Rom. 5. 20, &c.). Its CHARACTER—*unclean* (Lev. 11. 26), and so is man (Isa. 6. 5; 64. 6)—*wild and untamed*; man is like him (Job 11. 12)—*straying* (Exod. 23. 4; 1 Sam. 9. 3), and Isaiah 53. 6 and Luke 15. 6 tell the same of men. Such are some of the characteristics of the ass, and these are also, each of them, true of the children of Adam. Apart from the Lamb, death was its doom from the very day of its birth.

THE LAMB OF SUBSTITUTION. A redemption story rises up here. The eyes of man, the eyes of God, are centred on the Lamb. The ass lies helpless, condemned in its crib, and we turn from it to its antitype, and “Behold the Lamb of God, which taketh away the sin of the world” (John 1. 29). The lamb is a contrast to the ass. It is *innocent* (Heb. 7. 26), *patient* (Isa. 53. 1; Matt. 26. 53; Heb. 12. 3), *humble* (Phil. 2. 7, 8), and a *sacrifice* (Heb. 7. 26, 27; 1 Peter 1. 18, 19). All these and more are seen in the Lord Jesus.

Lesson 50
Dec. 14

REDEMPTION BY POWER.

READ Exod. 14. 19-31. LEARN Psalm 106 10. HINTS, Redeemed by blood, 1 Peter 1. 18; delivered from bondage, Hebrews 2. 14.

WE now review the way of God with His people in leading them through the depths and separating them by the passage of the Red Sea unto Himself. By the blood of the lamb God redeemed them, and by the arm of His power He brought them out. The same grace and power that sheltered them from death at the Passover defended and delivered them at the Red Sea—“all is of God.”

PHARAOH'S HARDNESS. The awful judgment on the first-born of Egypt had only for the moment terrorised the perverse monarch. He was smitten, but not subdued. So hard the heart, so blind the infatuation of man. (See Isa. 1. 5). Threefold purpose is served by the events narrated in our lesson—(1) Pharaoh's unchanged determination to have his way is revealed; (2) God's power to punish and protect is displayed; (3) an age-enduring lesson is given to God's people.

ISRAEL'S DIFFICULTY. There were various routes out of Egypt to the East, neither of which was chosen. The children of Israel were led into a position which any leader of ordinary capacity would have avoided. It seemed bad leading to lead the people into the corner they were in, for the pillar of cloud led the Hebrews into the place of trial (see Luke 4. 1), and paused in front of the Red Sea, with mountains on either side and Pharaoh's host behind them. They could neither fight nor swim. There was only one way open to them—the way upward to the throne of God.

ISRAEL'S PROTECTION. The pillar of the cloud became rear-guard, taking its place between God's people and their enemies. “The Lord is a Sun and Shield” (Psa. 84. 11). A most interesting view of the divine care. Between Israel and their foes the very God Himself stood. To reach these poor, helpless ones, Egypt's warriors must get through that cloud—past that God (John 10. 28, 29). It was darkness to one, light to the other. On one side of the Cross, only darkness; on the other side, light. See the two thieves (Luke 23. 39, 40). Death or life (2 Cor. 2. 15). All night through the dark clouds of God's anger shadowed the Egyptian host (John 3. 36); all night through the bright light of God's favour shone on the redeemed.

ISRAEL'S DELIVERANCE. A strong east wind caused the sea to flow back, opening up a path through the deep. “The winds and the sea obey Him” (Matt. 8. 27). Through the valley of the shadow of death (Psa. 23. 4) they safely walked; only faith can walk safely there.

Redemption by Power.

THE EGYPTIANS TROUBLED. In the morning watch the Lord "looked" unto the Egyptian host, and troubled them greatly; how dreadful the face of the Lord in His anger (Rev. 6. 16). Contrast with His look on Peter (Luke 22. 61).

THE EGYPTIANS PUNISHED. The Egyptians said "Let us flee," but it was too late. The towering walls of water, released at the word of the Lord, rolled back to their bed, and, like lead (Exod. 15. 10), the enemies of Israel sank in the flood. So the Lord saved His people and judged His enemies in one stroke. Thus was Israel saved from death, delivered from their enemies, and brought out of the wilderness—all of God, and by God. "Salvation is of the Lord" (Jonah 2. 9), from first to last. "God for us," "who can condemn?" (Rom. 8).

Lesson 51
Dec. 21

THE SONG OF THE FREE.

READ Exod. 15. 1-9. LEARN Exod. 15. 2. HINTS, New song, Psalm 40. 3; prison song, Acts 16. 25; song in glory, Rev. 5. 9.

THE first song of the Old Testament is the song of a saved people. Redemption ground is the only fit place for singing—a redeemed company only truly can sing. Even angels are never said to sing. Although poets often say they do, the Bible does not. The angels, in Luke 2. 13, 14 and Revelation 5. 11, 12, are described as "saying," but in Revelation 5. 9 the saints sing "a new song." Psalm 40 is the same; "out of the pit," "on the rock," and "a new song" follows, "even praise to God."

THE SONG OF THE REDEEMED. "Then sang Moses and the children of Israel" (verse 1). There was no singing in Egypt; on the contrary, hard bondage and embittered lives (Exod. 1. 14), but now standing on redemption ground, a nation of freemen, joy fills the heart and praise fills the mouth. There can be no real joy until we are brought into liberty—freedom from sin (Psa. 32. 1). Thank God, this is possible. Jesus died to save us from sin's guilt (1 Cor. 15. 3), and He lives to save us from sin's power (Heb. 7. 25).

THE OBJECT OF THE SONG. "I will sing unto the Lord" (verse 1). There is not a word about man in all the song; not even the leader Moses is mentioned: it is all about Jehovah. In heaven the song is also "Unto Him who loved us" (Rev. 1. 5), so should it be on earth. God will not allow the flesh to glory (1 Cor. 1. 29); to God should be ascribed all the glory in time as it will be in eternity (2 Peter 3. 18).

THE SUBJECT OF THE SONG. "He hath triumphed gloriously" (verse 1). The Lord deserves all the praise because He has done all the work. The love that expressed itself on the Cross of Calvary is surely worthy of the worship of our hearts. Our salvation and the Lord's glory appear together (2 Cor. 2. 14).

THE SINGER'S PRESENT POSSESSION. Notice the "my's"—my strength, my song, my salvation, my God, my father's God—mine He is in all His attributes. "The Lord is the portion of mine inheritance" (Psa. 16. 5). Not only what He has done for me, but what He is to me is part of the saved one's song (1 Cor. 1. 30; Eph. 1. 3).

THE SINGER'S PROSPECTIVE OUTLOOK. "I will prepare Him an habitation." See also verses 17, 18—a prophetic forecast, rising to the level of God's afterward-expressed desire and intention (Exod. 25. 8). Again recounting in very expressive language the great work of God in the overthrow of their enemy in verses 4 to 10, they proceed in the vigour of glad faith to describe what may be expected of such a

The Song of the Free.

glorious One. As if the desert were passed, they sing, "Thou hast guided them in Thy strength unto Thy holy habitation."

THE HOLY, HAPPY SCENE. There in the wilderness, on the Red Sea shore, the first song was sung and the first joyous dance we read of took place. Salvation wrought, God possessed, glory in view, justifies and calls for expressions of joy, gladness, and praise far greater than is commonly seen (1 Peter 1. 8; Neh. 8. 10).

Lesson 52
Dec. 28

JESUS, THE RETURNING SAVIOUR.

READ John 14. 1-13. LEARN Acts 1. 11. HINTS, Soon, Rev. 22. 20; sure, Heb. 10. 37; sudden, 1 Cor. 15-22; blessed, Titus 2. 13.

THE hour was drawing near when Jesus must be separated from His loved disciples, and He takes opportunity to reveal His constant love, and makes promise of His coming again. Our Lord had just told Peter that He would deny Him thrice before next morning, and immediately follows the word: "Let not your heart be troubled." How brightly do Jesus' grace and forgiving love shine here; not a word of reproach, but, instead, words of deepest, tender comfort and help.

THE TROUBLED DISCIPLES. The Lord had been telling His disciples He was about to leave them (John 13. 33), and as a consequence they were troubled. Since the time they had been called to follow Him they had been almost constantly in His company. "To Him they looked, on Him they leaned." They also trusted that He would redeem Israel (Luke 24. 21), but now He is about to leave them in a cold world. Little wonder they were troubled in heart. The trouble of the disciples, however, called forth from the Lord Jesus these words of comfort which have cheered myriads of God's people in deepest gloom.

THE OBJECT OF FAITH. "Believe in God, believe also in Me." God was an object of faith to them, although they had never seen Him. The Lord Jesus was to be the same when He had left this scene. It is faith first, faith in the middle, and faith at the end. The sinner's troubled heart by faith finds peace in believing (Rom. 5. 1), and the saint finds joy and peace in the same way (Rom. 15. 13; 1 Peter 1. 8). Note that it is persons we are to believe in—real, living, loving, active Ones—God the Father, God the Son.

THE FATHER'S HOUSE. "In my Father's house are many mansions" (verse 2). There may be, and is, "trouble" on the way to it, but beyond the trouble is Home, and hope reaches out to it. The Greek word for mansion means *abode*—a permanent dwelling-place. Earth has no such place. Every dwelling here is temporary, but the Christian's home in heaven is eternal, where the inhabitants never die. Then it is the *Father's* house; only children are there (Jer. 3. 19). Here opens out the teaching of the need of the new birth, the new nature, and sonship, in order to enjoy heaven, and heaven's company. The child's spirit here is the earnest and foretaste of the child's home in heaven (Eph. 1. 14; 2. 19).

A GLORIOUS FACT. Jesus Christ came to prepare a people for heaven by bearing away the sin and fitting them for the indwelling Spirit. He has now gone on High, and occupies the highest place in heaven "for them" (Heb. 6. 20; 9. 24). He is now in possession of the place, and in due time will "come again" to take all the children there.

A GREAT PROMISE. "I will come again." In His own Person to this earth will Jesus come again to call away His own. This has been and is the hope of the Church in all ages (1 Thess. 4. 15-18; Phil. 3. 20, 21; 1 John 3. 1-3, &c.). Again, notice that the Person is more than the place. Jesus says: "That where I AM, there ye may be also."

NOTES AND SUGGESTIONS.

INTIMATIONS.—Bethany Hall Tract Band Conference, **Paisley**, Nov. 1, at 3.30..Conference of S.S. Teachers, in Muir Street Hall, **Larkhall**, Nov. 8, at 4. John Ritchie and W. J. Henry expected..Special Conference for young men and young women in Elim Hall, Crosshill, **Glasgow**, Nov. 8, at 4. Alex. Stewart, Prestwick; W. H. M'Laughlin, Belfast; and R. W. Smith, Kilmarnock..L. W. G. Alexander will give special address on "The Gospel and its Ministry" in same hall, Nov. 30, at 2.30..District Visiting Conference, Townhead Hall, 45 Rottenrow, **Glasgow**, Nov. 15, at 7. John Hawthorn will take up "The Care, Character, and Conversion of the Young."..South Side S.S. Conference in Bethesda, **Linthouse**, Glasgow, Nov. 29, at 4.30. L. W. G. Alexander, Hy. Pickering, and A. Garven. Subject, "Success in Winning Young People."

TENT WORK has proved to have had a continued interest for the young during the summer. At **Culmstock**, Devon, a midday service was held in the tent for children coming from a distance to the village school. About fifty gathered daily. Used the tent as a dining hall, then waited for the meeting. At **Norton Hill** from sixty to seventy children attended regularly.

HOME NOTES.—B. R. Mudditt had two weeks' special meetings for young people in Cholmeley Hall, **London**. "A real good time, especially the second week, when the numbers were much better. The Lord gave some encouragement."..The Young Life Campaign, in Cheeke Street, **Exeter**, conducted by F. A. Glover, has been richly blessed..T. Angus, from Straits, conducted a week's special meetings for children in Elim Hall, **Glasgow**. A little interest.

FAR AND NEAR.—Miss Butcher, **Ta-shui-pao**, China, has between forty and fifty girls in her school. Miss Chilcott found work amongst school children at **Santa Elena**, Spain, healthy. Miss Frame reports three conversions in Sunday school at **Singapore**. Goodly numbers of children are attending tent in connection with Seymour St. Hall, pitched at Central Park, **Vancouver**, B.C. D. M. Campbell had the joy of baptising seven young believers at **Aarhus**, Denmark. H. T. Gander has a Sunday school of fifty children from heathen homes at **Naraikkinar**, India.

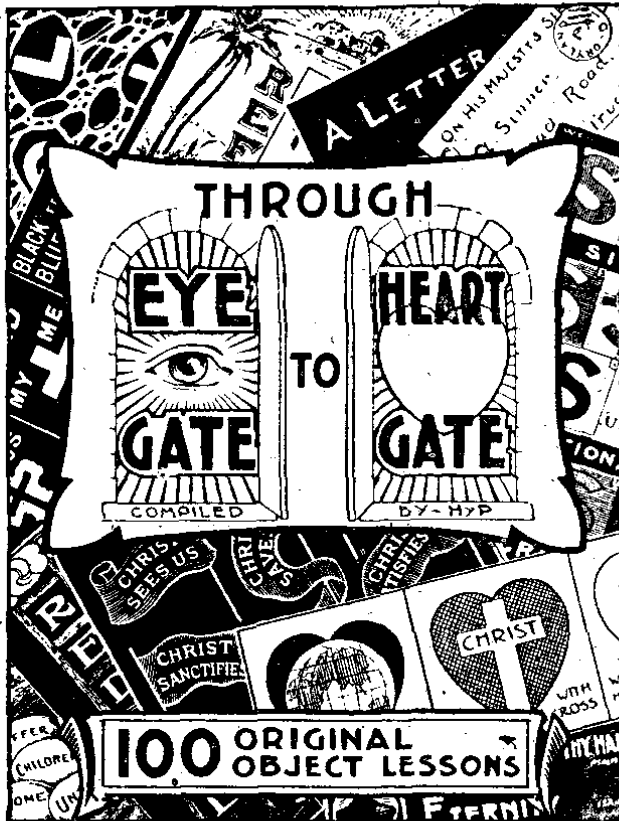
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SUPPLIES FOR THE SEASON.



SUNDAY SCHOOL

TREATS, Home Parties, Teachers' Gatherings, and similar assemblings are the order of the day. For such there is nothing better than (1) *Through Eyegate to Heartgate*, 100 Object Lessons, as shown in sketch. (2) *Bright Beams from the Blackboard*. 100 Chalk Talks. (3) *How to Instruct and Win the Young*. 140 Original Eyegate Lessons. (4) *Boys and Girls Book of Ballads, Poems, and Recitations*. 130 pieces, mostly original. 1/ each net; 1/3, post free. The set of 4 for 4/3, post free.

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The Believers Pathway

A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



RICHARD WEAVER, THE CONVERTED COLLIER.

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RICHARD WEAVER, THE CONVERTED COLLIER.

RICHARD WEAVER was born at Asterley, England, on 25th June, 1827. His father, an ungodly man, was addicted to strong drink, and a bitter opponent of the Gospel. His mother was a godly woman whose one ambition was to see her children walking in the fear of the Lord. Seldom did Richard preach without making some kindly reference to his praying mother. Speaking of his childhood's days, he says: "I could tell some sad tales of sorrow that I witnessed when quite a child. Many a time have I clung to my mother, and cried to my drunken father, 'Don't kill my mother.'"

When very young he was put to work in the coal pit, and one day having lost his temper in the mine he uttered his first oath. From that hour Richard dates the commencement of a life of ever increasing sin and profanity. His mother was greatly distressed to see the change in her boy. As he grew older he increased in wickedness, drinking and fighting with other lads, and often spending nights in drunken revelry. At one time he had a very narrow escape from death in the pit, but this produced no lasting impression upon him. On another occasion, returning home when the day was breaking, after a night's fighting and debauchery, the first sound that met his ear was his faithful mother praying for him. This hurt Richard more than the blows he had received in the fight. The loving mother washed away the dirt and blood from his face and again knelt down and pleaded with God for his salvation. Richard, in a fit of anger, grasped her grey hair and shook her while she was on her knees. At another time he actually smote her to the ground.

Becoming tired of home, and probably of his mother's prayers, accompanied by another young man he ran away, taking with them money which had been given them to pay their subscriptions to a society of which they were members. He joined his three brothers at Biddulph, and there let go all restraint to his sins, making companions of the most debased and debauched. About this time he removed to another town in Staffordshire, where, as he himself puts it, he "ripened fast for hell." At the age of twenty-four, tired of life, and disgusted with himself, he was about to take his own life with a razor, when these words came to his mind: "Remember that old woman who

. *Richard Weaver, the Converted Collier.*

cried in her prayer ' Lord save my lad.' " It was doubtless the Holy Ghost, and it was with power.

When about twenty-five years of age he went to stay with his brother George, who was an earnest Christian. One Wednesday night, in May, 1852, as he lay in bed thinking about a battle he was to fight the following Saturday night, his brother George returned from a meeting, and Richard overheard his wife ask George what the text had been. George replied, " What then shall I do ? " Richard said to himself, " What a funny text." He pondered over what the text could mean. " What then shall I do ? " he thought, " when God rises up in judgment against me ? " He passed a dreadful night. He tried to drown his conviction by getting drunk, but hell seemed to open before him. In awful anxiety of soul he rose out of bed one morning, and going into a field he crept into a sand hole, and there, where no eye could see him but the eye of God, he fell on his knees. Though his mother was a hundred miles away, all at once he thought he heard her say : " My dear boy, ' God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life ' " (John 3. 16) ; and taking God at His Word he entered into peace. He got a Christian to write to his mother telling her that her prayers were answered. When she got the letter she took it from house to house, telling the neighbours what the Lord had done for her prodigal son. At nights she could not sleep for weeping and praising God for answering her prayers.

For six months Richard lived a consistent Christian life amid much persecution, but if he was to be a chosen vessel for the Master he was also a special target for the enemy. After conversion he thought of taking to himself a wife. Acting on the suggestion of his class leader, he sought the companionship of a godly girl. One night, after having been at chapel together, they were standing at the gate of the cottage in which she lived. Three men came along and were treating her badly. She called on Richard to protect her. This was too much for Richard to bear ; he levelled the three men to the ground, and would have killed them had he not been prevented. This was a step backward, and for some months he returned to his former sins and ungodly associations. Having the life of God in his soul, however,

Richard Weaver, the Converted Collier.

he was miserable. One night, while fighting in a boxing saloon, the Holy Spirit dealt with him in such a way that he went home to his lodgings, and, getting on his knees, confessed all and returned to the Lord.

Shortly after his marriage Richard and his wife removed to New Mills, Derbyshire, where he preached his first sermon from the text, "I am the Way" (John 14. 7). Work being scarce, he afterwards went to Hyde, Manchester. Being chosen by God for a special work, it was necessary he should have some preparation, and so the Lord laid him aside with a very severe illness in which his life was wellnigh despaired of. God raised him up, however, the better able for his illness, to do the work to which, in His mercy, He had called him. After his day's work was over, with some other converted colliers, he used to conduct cottage meetings. He would tell the people that they were not fishermen from the sea, but black-faced colliers from the coal pit, whose hearts were made white through the blood of the Lamb.

One Saturday night, being at Hyde Market, he came across two servants of Christ, EDWARD USHER and JOHN HAMBLETON, selling Bibles and preaching the Gospel. Richard and his companions assisted them to sing, and joined them after this on the Saturday nights. One Good Friday night 6000 people had assembled in the open air to hear Reginald Radcliffe, of Liverpool, but something having prevented Mr. Radcliffe being present, Richard was asked to speak, and helped of God he told how God had saved a wretched sinner like Richard Weaver. This really commenced his career as a preacher of the Gospel. He started his first evangelistic tour in April, 1856, visiting the villages around Chester, and attending the races. He next visited Liverpool, and while preaching in the open air his message was blessed to the salvation of a poor prostitute. A young man who had run away from his home, and was on his way to take ship to America, was also arrested by Richard's stentorian tones, crying, "Be sure your sin will find you out." Richard attended the execution of the notorious Wm. Palmer, in 1857, at Stafford, and with others, preached to the thousands who thronged the streets, many souls crying for mercy. Richard was much used of God in and around Rochdale. At Wolverhampton he was pelted with sticks and stones, still the power of God was with the

Richard Weaver, the Converted Collier.

Word. He returned to Liverpool, where he preached in Brunswick Hall on Sunday nights, and held cottage meetings from street to street during the week. One night when returning home, he and another Christian were arrested for singing in the streets. Richard preached the Gospel to the officers in the prison until they were glad to get rid of them. Several nights afterwards he had the joy of leading the policeman who had arrested him to the Saviour.

About this time he was offered and accepted the post of town missionary in Prescott. Here he visited the sick and dying, and was not afraid to enter the haunts of vice and misery. At Mr. Radcliffe's request Richard fulfilled some engagements for him in Cheshire, which were attended with much blessing. Afterwards he returned to Prescott for a little, and then to Willenhall, where as many as 500 persons professed faith in Christ. He visited Darlaston and Bilston, and many were brought to the Saviour.

Early in 1860 his mother passed away, rejoicing in the Lord. He again preached in Brunswick Hall, Liverpool, to crowded audiences, and many were brought to Christ. About this time he had his first invitation to London to speak to a number of sweeps. They hooted and shouted, but Richard obtained order by singing to them, and afterwards they listened attentively to the Gospel messages delivered, and a number were touched. In Sheffield he preached in a theatre capable of holding 3000 people, and a great work of grace was done at this time. After this he returned to London where God's blessing was also on his labours.

In 1860 Richard paid his first visit to Scotland. He held open-air and other meetings in Edinburgh, Perth, Glasgow, and other places. Thousands flocked to hear "Undaunted Dick," as he was generally called. Dick was a great favourite with the Scotch people, and God saved multitudes at this time. Describing his preaching, one has said: "We have never heard one who could still and thrill an audience like the Lancashire miner; he was so tender and faithful, so sympathetic and searching in his appeals and exhortations. At one time he would expose sin in its loathsomeness and hideousness, picturing the Christ rejecter or neglecter sinning against light and love, depicting his last moments, cursing his folly, and bemoaning his madness

Richard Weaver, the Converted Collier.

and infatuation. Then changing his theme, he would tell of God's wondrous, tender, and matchless love to a guilty world, proclaiming his intense, yearning desire to save the lost, illustrating his subject with telling incidents and anecdotes from real life."

Returning to London, Weaver had meetings in some of the theatres, and his labours were greatly owned of God in the conversion of many souls. The strain proved too much for him, however, and he was obliged for his health's sake to take a month's rest, after which he recommenced his labours as an evangelist. He visited Dublin, and thereafter returned to England. Later he visited Dublin a second time, and night after night the Metropolitan Hall was crowded with persons of all ranks in life and varieties of creed. Many were brought to Christ at this time.

Richard's health again broke down, and he was brought to death's door. Again he recovered, and an old friend took him to Oldham for a rest. While there, some factory masters persuaded him to settle amongst them and visit the people around. God owned him in these places, with the result that a hall was built at a cost of £3000.

Once more, as a result of many calls, Richard went forth to declare the Gospel, and great numbers found the Saviour, amongst whom was the prize-fighter, Bendigo, whose change in life was such that when he died the aldermen of Nottingham gave him a public funeral, and on his tombstone were engraved the words: "A lion at rest." For long years he was thus used to preach to large audiences and lead multitudes to the Saviour.

Richard suffered much from the effects of his early evil life, and on Easter Sunday, 1896, at the age of sixty-nine, he entered into the presence of his Lord whom he loved so fervently and served so faithfully. His last words were, "How long, O Lord, wait I for Thee?" and "There's a light in the Valley."

J. G.

A new portrait of beloved GEORGE MULLER in next number.

FOR 1914 we have in preparation: How to deal with the Sunday Scholar in our Class, by Geo. Goodman, of London; How to Read the Bible, by George Muller; Collections in Sunday Schools, a vital question, by J. R. Caldwell; The Believer's History in One Verse, by Geo. Hucklesby; The Treatment of a Lesson, by John Hawthorn; Lesson on a Fountain Pen, and other subjects, by Hy. Pickering; as well as two drawers full of valuable matter for our pages.

THE BRIDEGROOM'S CRY.



SCHEME I.
**Blackboard or
Picture
Lesson.**

SCHEME II.
**1. Before the
wedding.
2. At the
wedding.
3. After the
wedding.**

SCHEME III.
**1. Prepara-
tion.
2. Prompt
action.
3. Personal
friendship.
4. Pleasures
for evermore
5. Perpetual
division.**

SCHEME IV.
Model Lamp
with cards, as III.

A SEASONABLE Lesson at close of year, or in any special time of change, calamity, or unwonted circumstance is **The Bridegroom's Cry**. It can be used as (1) Blackboard Lesson with modified sketch of above; (2) Picture Lesson, from cartoon or book; (3) Card or Wall-paper Lesson, with side heads; or (4) Combination Lesson, by uniting any of above. Get boy or girl, or children, to read all together, MATTHEW 25. 1-13. Begin by explaining that the story is given by the Lord Jesus Christ, and pictures a great event to come. Take a simple outline division.

1. Before the Marriage. They were alike in (1) *numbers*—five wise, five foolish; (2) *name and character*—“virgins,” pure, moral, respectable; (3) *ways*—went forth, presumably to welcome Bridegroom; (4) *actions*—arose. Saved and unsaved alike to-day. Which are you? Wise or foolish?

2. At the Marriage. “They that were ready went in.” The moment of testing came. The *sham* was revealed, the *real* was proved. Soon “the Lord Himself shall descend from

The Bridegroom's Cry.

heaven with a *shout* " (1 Thess. 4. 16), the saved shall be " caught up " to " the marriage supper of the Lamb " (Rev. 19. 9), the unsaved left behind to cry and lament. Impress the class with the necessity of being " ready " (Matt. 24. 44).

3. After the Marriage. " The door was shut." Contrast with " before." Ready now *in*, secure, rejoicing. Unready *out*, unknown, bewailing, with (1) an unopened door, (2) an unanswered prayer, and (3) an unknown Saviour. Urge immediate acceptance of Christ (2 Cor. 6. 2).

Lesson may be taken from central text :

" **They that were ready went in, and the door was shut,**" as a card or finger lesson, with the following points :

1. Preparation. " They that were *ready*," oil in lamp, and in vessels, a reserve of grace. Old Uncle Ned said many had bright and shining oil cans, but neither oil nor lamps.

2. Prompt Action. " *Went in.*" No long delay. " As lightning flash " (Matt. 24. 27), " in a moment " (1 Cor. 15. 51). Point out some who were " immediately " made whole. Saved at once, so welcomed into glory.

3. Personal Friendship. " *With Him.*" The only right of entrance then and now. " God for Christ's sake hath forgiven you " (Eph. 4. 32). A personal sinner accepts a personal Saviour.

4. Pleasures for Evermore. " *To the marriage.*" The prodigal " began to be merry " (Luke 15. 24), but he never ended. So will all who land " at Thy right hand " (Psa. 16. 11).

5. Perpetual Division. " *And the door was shut.*" Leaving some inside for ever, and some outside for ever. Two young men went to hear George Whitfield. He preached on " the shut door." " Bother him and his door," said they; " when one door shuts another opens." Just then Whitfield said, " The Door of Heaven will close and the Door of the Bottomless Pit will open." Awakened, they made haste, entered in, and were saved. See that you do the same ere the Saviour's voice says, "**I know you NOT.**"

Reverently remind the class how the Saviour divides the wise and foolish in the last verse of this chapter, " These shall go away into *everlasting punishment*; but the righteous into *life eternal*."

Work in local incidents or general events which have stirred hearts. Be plain, simple, and urge to immediate decision for Christ, lest they be left **outside**. HYP.

ACCEPTABLE WORDS.

THE preacher sought to find out acceptable words" (Eccles. 12. 10). Words of truth to warn and win, to instruct, touch the affections, and move the will.

Giving Wisdom (Prov. 1. 7-33). "The fear of the Lord is the beginning of wisdom." Kepler, the great astronomer, said: "O Almighty God, I think Thy thoughts after Thee." No man by searching can find out God. He reveals Himself to such as are of a broken heart and a contrite spirit; subjection to Him is the only true guide to wisdom. If any man will do His will he shall know (John 7. 17). Greek culture, Roman power, and the religion of the Pharisees have their culmination and condemnation in the rejection and death of the Son of God. True wisdom is alone to be found in obedience to God's revelation (James 3. 17).

Giving Strength (Prov. 2. 1-22). "Discretion shall preserve thee; understanding shall keep thee" (verse 2). Preservation from evil is quite as important as deliverance from it. The Gospel accomplishes both. Obedience to the light given is the divine standard for all. Strength and security lie in our whole-hearted response to God's claims. The acceptable word of God (Eph. 6. 17) is our weapon, and in the measure in which we range ourselves behind "Thus saith the Lord" we shall go from strength to strength.

Giving Confidence (Prov. 4. 1-27). "In the fear of the Lord is strong confidence" (Prov. 14. 26) as we are seeking to please God, as we are following Christ, living in obedience to His Word; in that measure shall confidence mark our demeanour and actions before the world. Courage before men is born of the fear of God. "The knowledge of His will" gives us confidence, and enables us "to labour that we may be accepted of Him" (2 Cor. 5. 9). This is ours by that definite faith which lays hold upon the promises of God, and translates them into everyday experience.

Giving Reward (Prov. 9. 1-12). "By Me thy days shall be multiplied." These promises, made literally under the law, carry with them an everlasting blessing in this day of grace. That they might have life, and have it more abundantly (John 10. 10) was the mission of the Good Shepherd; and He who speaks as wisdom in the Proverbs reveals Himself to-day as the Saviour and Rewarder of His people. We know that in the keeping of His words "there is great reward" (Psa. 19. 11) now, and a glorious heritage hereafter.

CURRENT NOTES FOR CLOSING MOMENTS.



DECEMBER is an important month in work amongst the young. The changing season has a voice for all, crying aloud: Time is flying, men are dying, eternity is coming! It should be used as a month of special appeal in classes and in school work.

A Welcome Friend, which has continued to increase its circle of friends since it made its appearance twenty-seven years ago, is depicted here. It gives (1) a text for every day, with space for children to fill in references; (2) a weekly lesson, as scheme, with references, memory texts, &c.; (3) a monthly subject, with daily text thereon; (4) pictures, poetry, stories; and (5) last, but not least, **50 Prizes for All**—superintendents, teachers, scholars, parents, and all workers. 6d. per doz.; 3/6 per 100, post free. Encourage the children to “Search the Scriptures.”

Current Notes. The “Vulturo” Disaster, Welsh Pit Fire, and Aisgill Train Smash are illustrated in Colours in *The Evangelist* for December. Can be used as incidents in lessons. 1/ per 100 post free. Photo of Senghenydd Pit is given in December *Herald of Salvation*. 6d. per doz., post free.

Your own Magazine with name of school, district, town, or other title, and full list of meetings. *Boys and Girls*, the children's favourite, and *Across the Seas*, the young people's missionary magazine, can be assorted at following rates for whole year: 50 copies, 21/, or \$5.25; 75 copies, 30/, or \$7.50; 100 copies, 40/, or \$10; 150 copies, 60/, or \$15; 200, 80/, or \$20, complete, post free monthly.

Seasonable Issues. “Human Destiny,” by Sir Robert Anderson, K.C.B. Formerly 3/6, now 1/ net (post free, 1/3).. “The Person of the Lord Jesus Christ,” by W. H. Bennet, of Yeovil. 1d. New Illustrated Guide to **60,000 Gift Books** actually on our shelves for inspection, post free to any address.

The Precepts and Promises of Jehovah, a subject of interest to every true believer, has been suggested as the attractive theme for the *Concise Course of Bible Studies* for Bible Classes, Senior Scholars, and Home Studies. Neat folding card for Bible or vest pocket, 12, 2d.; 25, 4d.; 50, 6d.; 100, 1/, p.f. Notes on former page.

THEME FOR MONTH.	DATE.	SUBJECT	PORTION TO READ.	REFERENCE.
ACCEPTABLE WORDS.	Jan. 4,	Giving Wisdom,	- Prov. 1. 7-33,	- Prov. 23. 5
	„ 11,	Giving Strength,	- Prov. 2. 1-22,	- James 1. 22
	„ 18,	Giving Confidence,	- Prov. 4. 1-27,	- Prov. 14. 26
	„ 25,	Giving Reward,	- Prov. 9. 1-12,	- Prov. 11. 25

“The Homeward Journey; or, From Bondage to Rest,” will form the interesting subject for *The Gospel Scheme of Lessons* for 1914. It follows on in consecutive order, a steady reading through Our Father's Letter. An effort will be made to supply A STRIKING INCIDENT for each Sunday of the year along with the Notes. The Scheme is simple, evangelistic, and suitable for Scholars of all ages. Complete Scheme, 3d. per dozen; 1/6 per 100, post free. Notes on following pages.

The Gospel Scheme of Lessons for School and Home.

THE HOMEWARD JOURNEY

FROM THE LAND OF BONDAGE TO THE REST OF CANAAN.

Lesson 1
Jan. 4

THE START ON THE WAY.

READ EXOD. 15. 22-27. LEARN Phil. 4. 19. HINTS, Bitter, John 18. 11; sweet, Psalm 116. 13; healing, Revelation 22. 2; plentiful, Revelation 22. 17.

AFTER triumph there is frequently trial. Delivered from the power of the enemy, the children of Israel pass into the wilderness with its trials. The life of the Christian is made up of light and shade, joy and sorrow, but the end is peace. We consider to-day the first trial of the children of Israel and its effect upon them.

Israel's First Trial. "They went out into the wilderness of Shur, and found no water" (verse 22). The want of water was their first difficulty. Everything up to this point had been in their favour. All the money in the world cannot purchase a shower of rain. They were entirely dependent upon God, and this was a splendid opportunity for seeking a supply from a good God. This reminds us that all our blessings (temporal and spiritual) come from God, and reach us because of Christ's atoning sacrifice.

Their Bitter Disappointment. "When they came to Marah, they could not drink of the waters" (verse 23). After three days' travel in a hot, dry desert, it must have been a real joy to find water. But, alas, what disappointment! It was so bitter they could not drink it. The one who drinks at earth's cisterns is doomed to disappointment. Christ alone gives the water of life that thoroughly satisfies (John 4. 14). His invitation is, "If any man thirst, let him come unto Me and drink" (verse 37).

Their Ungrateful Murmuring. "The people murmured against Moses" (verse 24). Trial tests the reality of our profession, and discovers both to God and ourselves what kind of people we are. Instead of turning to God as they should, they murmur against Moses. And so a chapter which opens with triumphant song, ends with discontented murmuring (verse 24). Oh! the unbelief of the human heart.

God's Healing Tree. "The Lord showed him a tree" (verse 25). The casting of the tree into the waters made them sweet. This would remind us of the Lord Jesus being cast into the deep waters where the floods overflowed Him (Psa. 69. 2) in order that all the blessings of salvation might be ours. Calvary's tree changes the bitter sense of judgment into the sweetness of forgiveness.

God's Gracious Provision. "They came to Elim, where were twelve wells of water" (verse 27). The wilderness has its Elims as well as its Marahs. The children of Israel found delight and satisfaction at the cool refreshing springs of Elim. The believer to-day finds his joy and satisfaction at the "Wells of Salvation" (Isa. 12. 3). Indeed he has within him a well of water "springing up" (John 4. 14).

Illustration. Sir Andrew Clark, the favourite physician of Queen Victoria, once said: "There is but one remedy for all the spiritual diseases in this world of ours, and that remedy is the person and work of the Lord Jesus Christ."

Subjects for Sunday.

Lesson 2
Jan. 11

FOOD FOR THE JOURNEY.

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

OUR subject is the feeding of the children of Israel in the wilderness with manna from on high. The lesson is one which can be made specially interesting to the children.

A Murmuring People. "The whole congregation . . . murmured" (verse 2). A little more than a month on the way, their provisions became exhausted, and instead of asking God for supplies they murmured against God's servants. Murmurers have bad memories. The Israelites forgot their deliverance from Egyptian bondage, the passage of the Red Sea, the sweetening of Marah's waters, and Elim's refreshing springs. They forgot *past* mercies, and when trial crossed their path they refused to trust God for future provision. The root cause of their murmuring was unbelief.

A Gracious God. "I will rain bread from heaven for you" (verse 4). God did not bring His people into the wilderness to starve them. He not only leads His people; He also feeds them. Like all other blessings, the manna came down from heaven. The Lord Jesus is the true Bread from heaven (John 6. 32), of which if a man eat he shall live for ever.

A Necessary Condition. "The people shall go out and *gather* a certain rate every day" (verse 4). It was God's part to send the manna; it was the people's part to gather. In Egypt, the lamb had not only to be slain, but the blood had to be *applied*. The application of the blood to the door-posts and lintel made them safe from judgment. The gift of God is eternal life, but if we are to be saved the hand of faith must be put forth to *accept* that gift.

A Passing Opportunity. The manna had to be gathered daily, and in the morning, because when the sun waxed hot it melted (verse 21). Just as the body must be fed regularly to keep it in health, so the child of God must feed his soul *daily* on the bread of life. Yesterday's supply will not do for to-day. Then, again, the manna was to be gathered *early* in the morning. The believer should *begin* the day with God. Our blessed Lord could say: "He wakeneth Mine ear morning by morning to hear as the learned" (Isa. 50. 4). For the unconverted, the lesson is that they should seek Him now, for tomorrow may be too late (see Prov. 8. 17 and 2 Cor. 6. 2).

An All-Sufficient God. "At even the quails came up" (verse 13). The quail was a bird about the size of a turtle dove. God brought the quails to the camp of Israel, showing that He could not only create a new thing in the manna, but that He is also above nature. He can use and control all nature to supply His people's need.

Illustration. Frederick Douglass, the great slave orator, was speaking at a time when things looked very dark for his people. In a melancholy tone he exclaimed: "The white man is against us, Governments are against us, I see no hope for the coloured race. I am full of sadness." Immediately a poor old coloured woman in the audience rose, and said, "Frederick, is God dead?" The question electrified the people, and they broke forth in songs of praise, glorifying God. The children of Israel forgot that the living God was among them (Joshua 3. 10).

Subjects for Sunday.

Lesson 3
Jan. 18

WATER ON THE JOURNEY.

READ *Exod. 17. 1-15.* LEARN *John 7. 37.* HINTS, *Smitten Man, Isaiah 53. 4; Shepherd, Zech. 13. 7; earth, Rev. 11. 6; nations, Rev. 19. 15.*

OUR lesson is full of beautiful Gospel truth. We have to consider the smitten rock and the plenteous supply of water which followed Israel all *through* the way.

Israel's Ungratefulness. "The people did chide [strive or contend] with Moses" (verse 2). Arriving at Rephidim, there was no water, and immediately the people begin to chide Moses. In chiding Moses they were blaming God. They actually blame Moses for bringing them into the wilderness to kill them. God had just begun to rain bread from heaven, and when their need of water arose, instead of appealing to Him for a supply, they speak of God as a heartless monster. The Israelites were no worse than many to-day, who seem to think of God in the same way. God is the great Giver. He has given the best of heaven for the worst of earth. (John 3. 16).

God's Goodness. "What shall I do with this people, they be almost ready to stone me?" (verse 4). Moses had done a great deal for the people, but like Paul in a later day, he could have said, "The more abundantly I love, the less I be loved" (2 Cor. 12. 15). They treated our Lord in the same shameful manner. On one occasion they would have stoned Him (John 8. 59). They did worse, "they crucified Him" (John 19. 18). Notwithstanding their treatment of Moses, God in the richness of His grace supplies their need.

God's Righteousness. "Thou shalt smite the rock, and there shall come water out of it" (verse 6). The people deserved to have been smitten by the rod of judgment because of their heartless unbelief; but instead the word was "smite the rock." Paul tells us, "that Rock was Christ" (1 Cor. 10. 4). The incident is a beautiful type of Jesus Christ, the Rock of Ages, smitten at Calvary, in order that the blessing of salvation might flow to men. Happy is he who can sing truthfully: "Rock of Ages, cleft for *me*."

Salvation's Fulness. "He smote the rock, the waters gushed out" (Psa. 78. 20). Like salvation the supply was *plenteous* and *continuous*. It followed them all the way. We are reminded that the blessing of salvation is for "whosoever will," and can be had "without money and without price" (Isa. 55. 2).

Christ's Intercession. "Then came Amalek and fought with Israel" (verse 8). Hitherto Israel had their battles fought for them. This was their first encounter with the enemy. Amalek is a type of the flesh, and immediately conversion takes place the flesh in the believer wars against the Spirit. Moses, Aaron, and Hur, on the Mount, remind us of our blessed Lord who continually maketh intercession for us (Heb. 7. 25). His hands never hang down with weakness or weariness.

Illustration. The smiting of the rock clearly speaks of the substitutionary work of Christ on Calvary "I thank Jesus that He was punished instead of me." Such was a little girl's confession of faith on Christ. It was simple, yet expressive; brief, but full of truth and meaning. It contained the sum and substance of salvation through a crucified Christ (Gal. 2. 20).

Subjects for Sunday.

Lesson 4
Jan. 25

GOD'S APPOINTED LAMB.

READ John 1. 19-34. LEARN John 1. 29. HINTS., Able, Gen. 4. 4; Abraham, Gen. 22. 7, 8; Paschal, Exod. 12. 5; redeeming, 1 Peter 1. 18.

OUR lesson is the consideration of the Lord Jesus as the Lamb of God. The title indicates both His character and work. The subject is one that is full of beautiful Gospel Truth.

John's Humble Testimony. "I am the voice of one crying in the wilderness" (verse 23). John's preaching in the wilderness had attracted great crowds. The religious leaders formed a deputation to ask him who he really was, and the object of his mission. He denied that he was the Christ; he was only a *voice*—"a sound that, so soon as it has expressed the thought of which it is the sign, dies into air, and is known no more." John points to Christ, and hides himself. This should be true of every servant of the Lord, for God has said, "Them that honour Me, I will honour" (1 Sam. 2. 30).

Christ's Solitary Dignity. "Preferred before me, because He was before me" (verse 30). Although John was older than Jesus by natural birth, yet John says Jesus was before him. The reason for this statement is that Jesus had a pre-existence. It has been said that a person has a wonderful memory who can remember events that took place when he was two years old, but the Lord Jesus could go back beyond His birth and speak of the glory which He with the Father had before the world was. He was the eternal Son of the eternal God.

His Redemptive Work. "Behold the Lamb of God, which taketh away the sin of the world" (verse 29). In order to redeem man, the Son of God becomes the Lamb of God. From Genesis to Revelation, all through, the choicest type of sacrifice is the lamb. Genesis 22. 7 question, "Where is the Lamb?" is answered by John's testimony, "Behold the Lamb." There is salvation in no other way than through the blood of the Lamb. In eternity the redeemed sing the praises of the Lamb that was slain (Rev. 22. 3).

His Wonderful Personality. John pointed twice over to the Lord Jesus as the only object worthy of attention. Of all the crowds of great and small that flocked to Jordan, none so worthy of observation as God's chosen, appointed, and approved Lamb, having in Himself all the graces and qualities required. He was "holy, harmless, undefiled, separate from sinners" (Heb. 7. 26). Happy are they who put their trust in Him, and find in Him their all for time and eternity.

Illustration. To John the Baptist, Jesus Christ was the object of His heart's affections and his hope for eternity. A scoffer once said to D. L. Moody: "I do not think much of Jesus Christ. I think the man who invented illuminating gas has done more for the world than Christ." To which Mr. Moody promptly replied: "My friend has a perfect right to his opinions. I suppose he would carry his view into practice. Now, when I come to die I shall send for a man who can talk to me about Jesus Christ, the Saviour of sinners; but I suppose that our friend would send for the nearest gas-fitter." "Whom say ye that I am?" (Luke 9. 20). "What think ye of Christ?"

NOTES AND SUGGESTIONS.

TEACHERS' CONFERENCES. Half-Yearly Conference at Bloomsbury Chapel, **London**, Oct. 25, was fuller than ever; many standing. Geo. Goodman's address was much appreciated. J. W. Jordan's class of over 700 children (= teachers) was quite a novelty. . . Ninth Annual Conference in Cumberland Hall, **Bristol**, Oct. 30; attendance good. A. E. Green, of Ashley Down, gave a characteristic address. H. W. Case also took part. . . Muir Street Hall, **Larkhall**, Nov. 8; hall packed. John Ritchie and John Carrick gave much valuable advice. . . District Visiting Conference in Townhead Hall, **Glasgow**, Nov. 15. John Hawthorn gave a helpful message on "The Care of the Young." . . Quarterly Conference in Donegal Road Hall, **Belfast**, Nov. 17. About 140 present; helpful ministry.

TRACT BANDS. United Gatherings in **Larkhall**, Oct. 29, when Messrs. Barnet, M'Ghie, and Balloch gave helpful messages. . . Bethany Hall, **Paisley**, Nov. 1; a good attendance. W. J. Henry, W. A. Thomson, and A. Hamilton sought to encourage the distributors.

SPECIAL GATHERINGS. Gospel Workers' Meeting in Victoria Hall, **Ayr**, Oct. 29. J. A. Garriock and Hy. Pickering gave stirring messages. . . Over 400 young men and young women assembled at their Tenth Annual Conference in Elim Hall, **Glasgow**, Nov. 8. A. Stewart, W. H. M'Laughlin, and R. W. Smith gave stirring and edifying ministry. Other districts might follow with similar conferences for young Christians.

CONVERSIONS amongst young folks have taken place under David Ward, at Bruce Grove, **Tottenham**. . . Garnet E. Thomas, at **London**, Ont. . . Will Payne, **Cordoba**, Argentina, where Sunday school has 103 children and 20 adults, not one of whom has ever been to Sunday school before. . . J. Ferguson and J. M. Hamilton in **Manchester** special campaign. . . Percy Beard in **Dalkeith**, and other places.

CRISP NOTES. Two new class rooms in Folkestone Rd. Hall, **Walthamstow**, opened Nov. 15. Suitable words from T. Baillie and G. J. Hyde. . . A **portable wooden hall** is being worked during the winter in needy villages in Herts, Middx, Beds, and Bucks

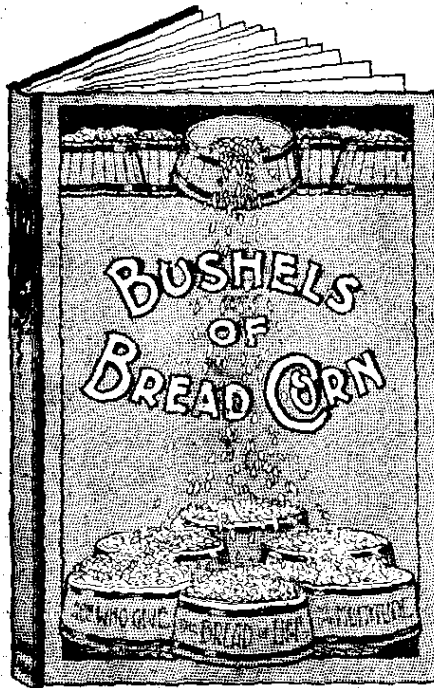
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The Believer's Pathway. — A Magazine for Bible Students, Christian Workers, and S.S. Teachers. Edited by HY. PICKERING, Monthly, One Halfpenny; 6d. doz.; 3/6 per 100, post free. Rates for the year—1 copy, 1/; 2 copies, 1/6; 3, 2/; 4, 2/6; 6 or more 6d. each, post free to any part of the world. Annual Volumes for 1908, 1907, 1906, 1905, 1904, 1903, 1902, 1901, 1/ each, p.f.



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POINTS ABOUT THE PATHWAY.



COULD you suggest a better title for the annual volume of *The Pathway* than "BUSHEL'S OF BREAD CORN for all who give the Bread of Life to the Multitude," containing as it does bushels of real help for the Superintendent, S.S. Teacher, Gospel Preacher, Open-air Worker, Tract Band Member, Home Student, or Busy Worker for Christ in any branch of His Noble Service? 200 pages packed with new matter. 1/ net (1/3 post free). The last 4, 6, or 8 volumes, all different, post free with this new one, at 1/ each to help young students, libraries, &c.

As the years roll by our little magazine continues to find its way all over the big world of ours. Commenced in 1879 in a very humble way, 35 years ago, it filled a niche, proved spiritually helpful, and has continued to expand its friendship

and usefulness, till close on 12,000 Teachers in all parts of the English-speaking world find it an indispensable visitor month by month. We expect that during the coming year the circle will be considerably increased.

During 1913 the "Brief Records" of several valiant soldiers of the cross have appeared, including DAN CRAWFORD, of Central Africa (an exclusive photo); THOMAS YOUNG, of New York; F. W. GRANT, of "The Numerical Bible"; The EARL OF CAVAN, one of the pioneers of the Back to the Bible Movement; Dr. CASE, of China, so suddenly called away; Dr. EVANS, of Merrion Hall, Dublin; JOHN CHURCHILL, of London, and others. All of these records and photos being specially produced for *The Pathway*. For next year we have a number more.

Bible Study Circles. In addition to the two circles—one for Junior and one for Senior Scholars and Bible Classes—as mentioned on former page, we hope to continue (1) EYEGATE LESSONS on a variety of themes; some suitable for infants, some for older scholars, and some for general school or treat times. (2) SUBJECTS FOR SPEAKERS OR STUDENTS, collected from active workers in all parts of the vineyard, thus being practical and useable. (3) ACTS AND FACTS concerning remarkable persons, or TALES WORTH TELLING to old and young. (3) CURRENT EVENTS of interest to teachers. (4) ARGUMENTS FROM DETAIL as to Inspiration of the Bible. (5) FACTS ABOUT TRACTS, Poetry, Gems, &c., &c.

The Editor would specially value (1) Prayer that the paper may be of practical use in the service of God. (2) Help in seeking to make *The Pathway* known. For this purpose he will cheerfully send as many free copies as any willing-hearted worker will hand round amongst Christian friends. Send post card stating number required. (3) Any friendly hints, criticism, or suggestions from those "in harness" in the work. Address, 11 Bothwell Circus, Glasgow.

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