

HOLDING FAST the FAITHFUL WORD



SUBJECTS-STUDIES-STORIES FOR ALL

*With the Editor's
Best Wishes
J.G.*

Holding Fast the Faithful Word

SOUND DOCTRINE FROM THE WORD OF GOD
FOR CHRISTIAN WORKERS AND STUDENTS

COMPILED BY

JOHN GRAY

Editor of "The Herald of Salvation"



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From the Word of God

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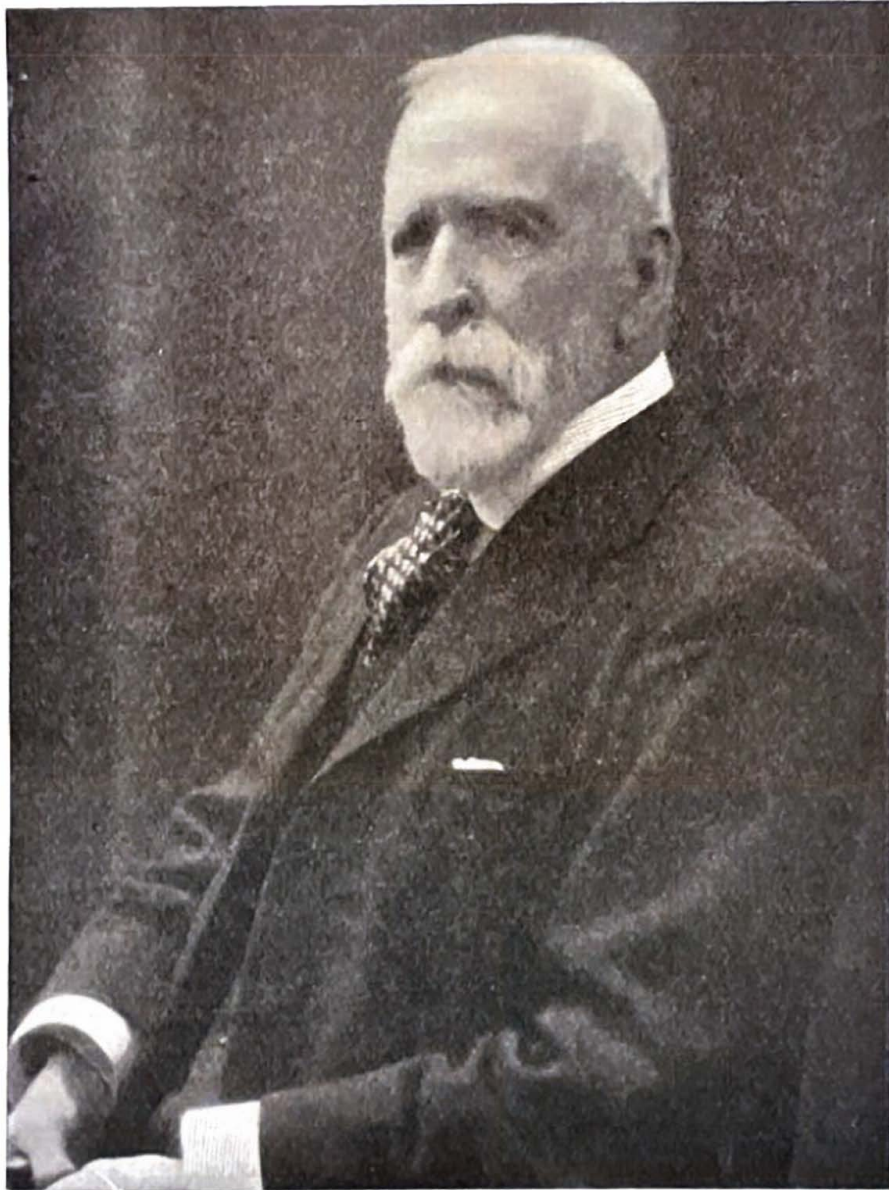
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BRIEF RECORDS
SCRIPTURE STUDIES
AND
PRACTICAL POINTS



DOUGLAS RUSSELL, Weston-super-Mare

DOUGLAS RUSSELL, *Weston-super-Mare.*

DOUGLAS RUSSELL, of Weston-super-Mare, passed Home to be with the Lord on Tuesday, November 14, at the ripe old age of ninety-one. Mr. Russell was born October 8, 1842, at Old Cumnock, Ayrshire. He was converted when a youth of nineteen, at a time of general awakening in Scotland. His first spiritual impressions were received through the ministry of Edward Payson Hammond, of the United States, when on an evangelistic visit to Great Britain. By this time young Douglas Russell had been apprenticed to the Law, but the doctrines of free grace had taken such a grip of his young soul that he decided to step out as an evangelist to preach God's good news far and wide. Possessing a pleasing personality, fluent in speech, bright and kindly in manner, this youthful servant of Christ found everywhere a ready response to the Gospel message. In his evangelistic tours he visited the United States and Canada, also Australia and New Zealand. Ever loyal to New Testament principles in worship and service, he always retained a love for all the Lord's people. He believed that wherever there is a sinner there is the work of the evangelist, and wherever there is a saint there is the work of the pastor or teacher, and he claimed perfect freedom in service for His worthy Lord. In his labours for the Lord he has been associated with such men of God as Gordon Forlong, Harrison Ord, and others. Wherever he found an open door he captured it for his Lord and the furtherance of His cause. Mr. Russell became acquainted with Messrs. Moody and Sankey on the American side, before those two God-sent evangelists paid their fruitful visits to Britain, and in the days of the Moody and Sankey revivals of 1873-1874 in this country, not only did he stand by them, but helped in some of their great missions; sometimes even leading the praise at the large gatherings.

A keen student of Scripture, and widely read, Douglas Russell was at all times ready by lip and pen to advance the cause of Gospel truth. He was a strong controversialist, and would openly oppose all forms of heresies which came his way. Especially was he a strong opponent of Christian Science, whose propagators could not withstand his power and argument. He has been rightly described as a standard-bearer for the truth. With a mind

Douglas Russell, Weston-super-Mare.

saturated with the Old and New Testaments, Mr. Russell loved to minister the truths of Scripture, and sought at all times to lead the souls of his hearers to the person of the Lord Jesus Christ Whom he loved and served.

Our friend loved the ministry of song, and was rich in poetic gift. He tells us, however, that it was not until he was well past middle life that the poetic muse stirred within him, but the growing appreciation of the Divine blessings made known in the Gospel moved him to its expression again and again in sacred song. A selection of sacred poems and hymns by him, embracing the whole scope of the Christian course, entitled "Songs of Salvation and Glory," were published some years ago, and can still be had.

Notwithstanding his advanced age, Mr. Russell did a good deal of walking, and enjoyed working in his garden and greenhouse almost till the end. For some considerable time our brother has not been able to do any reading, but his only daughter, Pearl, was both sight and pen to him. As long as he was able he attended the meetings at Gospel Hall, Weston, with regularity, frequently walking the distance of two miles each way.

He loved open-air work, and as late as August last year he supported such meetings daily on the sands. Our brother was held in high esteem by the townspeople; so much so, that the local newspapers testified after his death that Weston would be incomparably poorer for the loss of our departed friend. He peacefully entered his heavenly home on November 14, 1933, and his remains were laid to rest in the local cemetery. Mr. Douglas Brealey, Mr. Revill, Mr. Green, and Dr. Latimer Short spoke suitable words at the funeral, which was large and representative.

POINTS OF PROFIT.

Ramiah, a trader in Madras, was preparing cakes and sweetmeats for sale, when a hawk, swooping down to seize a cake, dropped a copy of St. John's Gospel. Much surprised, the man read it, went to see the missionary, and declared his faith in the Lord Jesus. Truly, "God moves in a mysterious way." "His ways are past finding out" (Rom. 11. 33).

THE PROMISE OF HIS COMING.

THE oldest promise is the promise of His Coming. It is contained in the pronouncement of Jehovah on the serpent.

The Seed of the Woman (Gen. 3. 14-20). Disobedience to the Divine decree caused the entrance of sin and death, not only to the guilty pair, but to their posterity. All under Adam were involved in a common ruin (Rom. 5. 12; Heb. 2. 8). Hope for mankind could only come through man (1 Cor. 15. 20; Rom. 5. 15). As Satan is the enemy of God and man, his crushing and final overthrow will come from man (Heb. 2. 14; Rom. 16. 20). Not any man, but the promised seed, the Son of Man; the Son of the Virgin (Isa. 7. 14). Jesus Who in the fulness of the time came forth the sent One of God.

The Prophet of the Lord (Deut. 18. 15-22). Israel surrounded by idolatry and its abominations, including resort to familiar spirits, are warned against them, and the promise of a Prophet is given. "*Like unto me;*" "*from among their brethren;*" indicate His character, and His origin. The Prophet is Christ (Acts 3. 22), Kinsman Redeemer, and Mediator of the new and better covenant (Heb. 8. 6). Husbandman of Zechariah's song, with wounds in His hands. The Son Who tells us as He hears He speaks, Whose words are the words of God.

The Son Promised (Gen. 22. 15-18). Abraham's call, his faith, and his obedience is the continuation of the history of the seed. He obtained promises and he received power because he believed God, Who called the things which are not as though they were (Rom. 4. 17). These promises were twofold: earthly and heavenly; the sand of the sea shore, the stars of Heaven. A covenant with his seed which was everlasting (chap. 17. 17). The seed was confined to Isaac (ch. 21. 12). The child born, the son given of Isa. 9. 6. The Seed which is Christ (Gal. 3. 16).

David's Son (Isa. 11. 1-5). In its foretelling Scripture becomes ever more definite. The rod of the stem of Jesse, the branch out of his root is Christ, who is the Minister of the Covenant, fulfilling this promise to the circumcision (Rom. 15. 12), Israel, but coming also with blessing to the Gentiles (Psa. 132. 11). This portion of Scripture has in it the prophecy of an authority, an instruction, and a kingdom which shall know no end. J.H.

FOUR OF GOD'S GREAT REASONS.

A Card with the word "BECAUSE" in different colours on front,
and the text as shown in bold type on back.

IN the fifteen minutes allotted to me, I want to say something about a little word found nearly **700** times in the Book of Books. Here is

Number 1  **BECAUSE**  Job. 36. 18.

It implies a *Reason*, and No. 1 tells of the reason why every one should be ready for Eternity. Here is God's own reason: "**Because there is wrath, BEWARE.**" No doubt there is a Judgment Day ahead for each one of us, so "**BEWARE**" and get saved. Next comes

Number 2  **BECAUSE**  Isaiah 53. 9.

But how can we get "saved?" Not by works, or prayers, but by the death of Another in our room and stead. Here is God's reason for accepting Christ for me the sinner: "**Because He had done no violence, neither was any deceit in His mouth.**" That means He was "*without sin*," and therefore could die "the **JUST** for the unjust," to bring us to God. *But why be so urgent about the matter?*

Number 3  **BECAUSE**  Matt. 7. 14.

The Saviour made it plain that **ALL** are not on the Way to Heaven, not even **MANY**, indeed only **FEW**. Hear His reason for earnestness: "**BECAUSE strait is the Gate . . . and few there be that find it.**" Let nothing whatever hinder you from getting upon the **NARROW WAY** which leads to the Glory Land.

Number 4  **BECAUSE**  Acts 17. 31.

Ever remember that "God hath appointed a **Day** in the which He will judge the world," and that includes **YOU**. And the judging is done "by that Man." **JESUS**, who died for *you*, will either welcome *you* into Heaven as one of His own; or banish you from His presence as one "whom He knows not." Oh, which shall it be? Settle it *now*. Take Christ as your Saviour and do it now. "Believe on the Lord Jesus Christ and thou shalt be saved"—Acts 16. 31.

hyp.

TO OUR READERS AND HELPERS.

JANUARY issue of *The Believer's Pathway* gives the lesson notes for January and February, and in consequence other features are necessarily curtailed. As previously intimated, however, the new features will commence with February issue.

INTEREST in the best methods of imparting spiritual help will be maintained by enlisting the aid of some of the best known workers among young folk. February issue will contain an opening paper by Mr. George Goodman.

INSTRUCTION. Valuable lesson notes, outlines, and illustrations for each Sunday. Four concise and suggestive outline studies for the Bible Class. An eye-gate lesson, and blackboard outlines for the infant gives a full lesson course for adults and juveniles.

INSPIRATION and encouragement in work among the young will be found in the soul-stirring biography of Dr. Barnardo, one of the pioneers in caring for waifs and strays. The Editor will give one of the new annuals, "Flowers, Fruit, and Full Corn," to teacher sending in the best "Eye-gate Lesson." If suitable, the winning lesson will be used in an early issue of *The Pathway*.

SIMPLE BLACKBOARD LESSONS

FOR YOUTHFUL READERS. FROM "GOSPEL SCHEME" SUBJECTS.

February 4.

Moses Breaketh the Tables.

Exodus 32. 15-28.

THE **W**ORK
RITING OF
RATH **GOD**

February 11.

The Tabernacle Erected

Exodus 40. 1-16.

ITS **C**ONSTRUCTION.
OST.
ONTENTS.
OMPLETION.

In God's Building.
TRIED
SURE FOUNDATION
PRECIOUS

February 18.

Divine Guidance.

Num. 10. 11-13, 29-36.

GOD'S
ATHERED
UIDED
UARDED **PEOPLE**

February 25.

The Stone Rejected.

Matt. 21. 33-45.

In Man's Building.
STONE DISALLOWED.
OF STUMBLING.
REJECTED.

FOOD FROM HEAVEN.

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

THE miraculous feeding of the children of Israel with manna from on high makes an instructive lesson.

Murmuring Israel. "The whole congregation... murmured" (v. 2). While in Egypt they had suffered cruel bondage, but it would appear that they had had plenty to eat. In the wilderness, however, there were no visible means of support, and the God in Whom they were asked to trust was unseen. Would they trust God? No they murmured and complained, They would rather live by sight than on the principle of faith.

Forgiving Grace. "I will rain bread from heaven for you" (v. 4). This was not what the Israelites deserved. They had charged God with bringing them out to the wilderness to kill them. What ingratitude! Surely the God who had redeemed them from bondage and had destroyed their enemies had nothing in His heart towards them but good. If God had dealt with them as they deserved, He would have rained fire and brimstone upon them, but in forgiving grace He rained down from heaven angel's food for them. The Lord Jesus is the true Bread from Heaven.

Israel's Responsibility. "The people shall go out and gather a certain rate every day" (v. 4). God will never do for us what we can do for ourselves. God supplied the manna, but the people's responsibility was to *gather* it. The gift of God is eternal life, but it only becomes the possession of those who by faith accept it. If the Israelites had failed or refused to *gather* the manna, they would have died with plenty around. To refuse to partake of the true Bread, Christ Jesus, is to perish eternally (John 6. 32).

Bounteous Fare. "At even the quails came up" (v. 13). The quail was a bird about the size of a turtle dove, which might be looked upon as wild fowl. The God of Israel was the God of nature, who caused those birds each evening to fly right into the camp of the Israelites, so that they had an abundance of good things. God is Creator, Provider, and, best of all, He is Saviour of those who put their trust in Him (Psal. 34. 8).

Illustration. "Let her have the house, and look to me for rent," said a gentleman to a house factor. He became the guarantor for the poor woman. In order to be saved God says, "Look unto Me" (Isa. 45. 22).

WATER FROM THE ROCK.

READ Exodus 17. 1-15. MEMORY TEXT: John 7. 37. HINTS: Smitten Man, Isa. 53. 4; Shepherd, Zech. 13. 7; earth, Rev. 11. 6; nations, Rev. 19. 15.

THE smitten rock and the waters that issued therefrom teach graphically the story of salvation.

Severely Tried. "The people did chide (contended) with Moses" (v. 2). There was no water in the wilderness. Would they appeal to the God Who had but recently and so lavishly met their need in raining bread from heaven? No, they blamed Moses (and of course God as well) for bringing them into the wilderness to kill them with thirst. What ingratitude. In the heart of man sin abounds, but in the Gospel grace superabounds (John 3. 16).

Cruelly Treated. "What shall I do unto this people? They be almost ready to stone me" (v. 4). Moses was their friend. He was leader, guide, and benefactor to them and yet, because of this little untoward incident, they would have put him to death by stoning. How like the treatment meted out to the Lord Jesus. The people whom He befriended cried, "Crucify Him!" (Luke 23. 21).

Smitten Saviour. "Thou shalt smite the rock" (v. 6). Such was the wicked behaviour of the people toward Moses and God, that they deserved to be smitten with the rod of judgment, but God's command was, "Smite the rock," and forthwith gushed the waters. The rock was typical. "That rock was Christ," says Paul. The waters would speak of the spiritual blessings of salvation. Without the smiting of the sinless Substitute at Calvary, there would have been no salvation for sinful man (Isa. 55. 2).

Israel's Enemy. "There came Amalek and fought with Israel" (v. 8). Amalek was Israel's first enemy after leaving Egypt, and is a type of the flesh in the believer. Just as the Israelites got the victory over Amalek through the upholding of the hands of Moses in intercession, so the child of God may gain the victory over every foe (internal and external) by taking full advantage by faith of the present intercessory work of Christ on his behalf (Heb. 7. 25).

Illustration. A Christian African boy used to be heard praying thus: "O Lord, I find that in me there are two boys—a good boy and a bad boy—and they fight. Sometimes the good boy is on the top, and sometimes the bad boy. O Lord, may the good boy always be on the top." This story illustrates the two natures in the believer.

LAW FROM SINAI.

READ Exodus 19. 1-16. MEMORY TEXT: Gal. 3. 10. HINTS: Come to deliver, Exod. 3. 8; to save, 1 Tim. 1. 15; to take up, 1 Thess. 4. 6.

THE revelation of God and His character at Sinai was of vital importance, not only to Israel, but to us all.

Sinai's Mount. "The same day came they into the wilderness of Sinai" (v. 1). Of all the places mentioned in connection with the wanderings of the children of Israel, Sinai is one of the most notable. It was there God manifested Himself in His holy character to His people Israel. In the person of His Son, God to-day has manifested His boundless grace to rebel sinners (John 1. 17).

Israel's Mediator. "And Moses went up unto God" (v. 3). It was at Sinai that the great moral distance existing between God and the people was manifested. Moses, therefore, became Israel's mediator. He represented the people to God, and communicated God's message to the people. In this respect he is a type of the Lord Jesus Christ, of Whom it is written: "There is one God and one Mediator between God and men, the Man Christ Jesus" (1 Tim. 2. 5).

God's Claims. "If ye obey My voice indeed...then ye shall be a peculiar treasure unto Me" (v. 5). Now He makes a covenant with them. They would be a peculiar treasure unto the Lord, on condition that they were obedient to His voice. The covenant they were about to enter with God was a covenant with a condition, whereas God's covenant of grace to-day has no conditions. It is a covenant, the fulfilment of which does not rest upon us, but upon Jesus Christ; and because it rests upon Christ, and not upon us, it is rightly spoken of in Scripture as the everlasting covenant.

Israel's Promise. "All that the Lord hath spoken we will do" (v. 8). These words were easily uttered, but the people had little idea of the obligations they were putting themselves under. Alas, they broke every promise they made! The people who, to-day, intend to reach Heaven by the doing principle are in a like hopeless case. We are not saved by anything we have done or can do, but by faith in what Another did for us on the Cross (Eph. 2. 8).

Illustration. One of Samuel Rutherford's trite sayings is: "Christ stands at the market-cross and cries the well is free."

THE LAMB OF GOD.

READ John 1. 10-34. MEMORY TEXT: John 1. 29. HINTS: Abel, Gen. 4. 4; Abraham, Gen. 22. 7, 8; Paschal, Exod. 12. 5; redeeming, 1 Peter 1. 18, 19.

PRIOR to the birth of our Lord, the whole world appeared to be anxiously waiting for the coming Messiah.

John's Humility. "I am the voice of one crying in the wilderness (v. 23) had attracted great crowds, and the people naturally asked whether this great preacher was the long-promised Messiah. John assured them that he was neither the Christ, nor the promised prophet. He was merely a voice, nothing more; and his message was not of himself, but of Jesus. John the Baptist did what every servant of Christ should do, he hid himself and pointed sinners to the Saviour (John 1. 29).

Christ's Deity. "Preferred before me, because He was before me" (v. 30). John, by natural birth, was older than Jesus, but, says John, He had a pre-existence. From all eternity He was the Son of God; but He took upon Himself the form of sinful flesh, in order that, as God's sacrificial Lamb, He might become the Substitute for sinners. Abraham's prophecy of Genesis 22: "God will provide Himself a Lamb," was fulfilled that day on the banks of the Jordan.

John's Testimony. "Behold the Lamb of God" (v. 29). Of all the crowds gathered that day, there was only One Person, according to John, worth paying attention to, and that was Jesus, the Lamb of God. If men wanted salvation, or, indeed, any spiritual good, they could only find it in Jesus. God's holy law had demanded a perfect sacrifice, and His boundless grace provided the Lamb of God, without blemish and spot (Heb. 7. 26).

Christ's Work. "The Lamb of God that taketh away the sin of the world" (v. 29). What a tremendous work! He not only bare our sins in His own body to the tree (1 Peter 2. 24), but He bare them away into the sea of God's forgetfulness (Psa. 103. 112). The Lord Jesus Christ, as the Lamb of God, so vindicated God's righteous law that He raised His Son from the dead, and now, in virtue of that work, He is able to justify every sinner who believes in Jesus.

Illustration. An old saint of God, who lay dying, was asked by a visitor, on what she was resting for her soul's salvation. She calmly replied: "On the solitary dignity of the Blood of Christ." What a foundation for faith!

MOSES BREAKETH THE TABLES.

READ Exodus 32. 15-28. MEMORY TEXT: James 2. 10. HINTS: Law kept, Isa. 42. 21; all to be kept, James 2. 10; free from, Gal. 2. 19.

THIS is perhaps one of the darkest chapters in the history of God's people.

Idolatrous Sin. "These be thy gods, O Israel, which brought thee up" (see v. 4). Moses had gone up to God in the mount to receive the tables of the law. In his absence they decided they must have a god to worship, and they appealed to Aaron to make them a god. They gave their gold to him, which was melted, and forthwith was made a golden calf. The blasphemy of it was that they gave this idol credit for having brought them out of Egypt. They substituted a golden calf for the true God. When men trust for salvation to anything apart from Jesus Christ they are committing the sin of the Israelites.

Righteous Indignation. "Moses' anger waxed hot" (v. 19). On coming down from the mount, Moses and Joshua heard the music and dancing, and learning the idolatrous cause of the mirth, Moses became hot with anger. His indignation was caused not on account of anything done to himself, but because the Lord's Name had been dragged into the dust by His people. He dashed the new tables of stone to pieces, indicative of how the people had broken every promise they had made to God. We also have broken God's law, and nothing but God's curse can follow a broken law (Gal. 3. 10).

Divine Retribution. "He took the calf . . . and ground it to powder . . . and made the children of Israel to drink of it" (v. 20). Whatever we sow, we reap. Every sin must be punished, either in the person of the sinner or by his Substitute, the Lord Jesus Christ. If men refuse to accept Jesus Christ as their Substitute, they must bear the punishment of their own sin to all eternity.

Fateful Choice. "Then Moses said, Who is on the Lord's side?" (v. 26). The Israelite had to declare himself as to whether he was a worshipper of the true God or a worshipper of the golden calf. There are just two sides to-day. The believer is "not condemned;" the unbeliever is "condemned already" (John 3. 18).

Illustration. A servant of Christ advised a gay young woman, who confessed she had chosen the world and its pleasures, that she should take as much happiness out of the world now as she could, for it was all she would ever have.

THE TABERNACLE ERECTED.

READ Exodus 40. 1-16. MEMORY TEXT: Exod. 25. 8. HINTS: With lowly, Isa. 57. 15; amongst men, John 1. 14; final and glorious, Rev. 21. 3.

GOD loves the fellowship of His own people, and He set up in their midst the "tent of meeting."

God's Dwelling Place. "The first month thou shalt set up the tabernacle" (v. 2). The families of Israel had each their tent of dwelling in the wilderness, and God, Whose glory is His people, must also have His dwelling-place among them. His delights are with the sons of men. It is worthy of note that it was only after the people had been redeemed that God dwelt among them.

The Tabernacle Apartments. There were two apartments, namely, the holy place and the most holy place. Into the holiest the high priest only entered once a year, on the great day of atonement. On that day he made atonement for all the sins of all the people of Israel. There was, therefore, a remembrance of sins once a year, whereas the believer to-day rejoices that concerning his sins God has said, He will remember them no more.

The Tabernacle Furniture. "Thou shalt put therein the ark of the testimony" (v. 3). The ark contained the tables of the law; on it the sprinkled blood and above it the shekinah glory between the cherubim, indicating the presence of Jehovah. Each of the vessels speaks of Christ, and His people in their relationship with God.

The Anointing Oil. "Thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein" (Exod. 40. 9). The tabernacle and each of the vessels therein spoke of different aspects of Christ and His work, whilst the anointing oil was typical of the Holy Spirit. In every step that the Lord took down here He was energised by the Holy Spirit; and when He had finished the work of redemption He was raised from the dead.

Illustration. Cyrus, of ancient history, took captives Tigranes, king of Armenia, with his wife. Tigranes offered to purchase his wife's liberty with the price of his life. Whereupon Cyrus, struck with the nobleness of the offer, set them both at liberty. The courtiers were full of the magnanimity of Cyrus, and lauded his virtues. The wife of Tigranes was asked what she most admired in Cyrus. She replied that she was not thinking of Cyrus, but of him who was prepared to purchase her liberty with the price of his life. This is true worship.

DIVINE GUIDANCE.

READ Numbers 10. 11-13, 29-36. MEMORY TEXT: Num. 10. 29. HINTS: Guidance, Psa. 32. 8; protection, Heb. 13. 5; promise, Luke 12. 32; assurance, John 6. 39.

AFTER a stay of twelve months at Sinai, the children of Israel set out for Paran.

A True Guide. "The children of Israel took their journeys out of the wilderness of Sinai" (v. 12). Jehovah's cloud lifted, and the people followed at the sound of the silver trumpets. God's commands were made known to the people by means of the silver trumpets blown by the priests. The means used by God to-day to convey His mind to His people is His Spirit through His Word. If we are to hear His voice we must read His Word, and with every fresh revelation of His will, seek grace to carry it out in our daily lives (John 8. 12).

Kindly Invitation. "Moses said unto Hobab . . . Come with us and we will do thee good." Hobab was not an Israelite, but was related to Moses by His marriage to Zipporah (Exod. 2. 21). Moses extended to him a kindly invitation, adding that he would find nothing but good by sojourning with God's people. How like is the invitation of Moses to that of the Saviour: "Come unto Me" (Matt. 11. 28). And those who come find not only bliss here, but pleasures for evermore.

Rejected Invitation. "I will depart to mine own land" (v. 30). Hobab was a complete outsider, and had nothing in common with the children of Israel. He evidently did not enjoy their company. Unconverted people have no desire for the company of the Lord's people. The carnal mind cannot understand, less enjoy, spiritual things. Except a man be born again he cannot see (or understand) the things pertaining to Christ's kingdom.

Glorious Prospect. "We are journeying unto the place of which the Lord said, I will give it you" (v. 29). The children of Israel had their wilderness experience, but they were journeying to a land promised them by God. The believer has his trials here, but they are only for a little while. He rejoices in hope of the glory of God.

Illustration. A lady asked a little boy on a warm summer day who was travelling alone in a railway train, if he were not tired of the journey and the heat. "Yes, ma'am, a little. But I don't mind it much, because my father is meeting me when I get to the end of it." For the Christian, at the end of the journey is "Home."

THE STONE REJECTED.

READ Matthew 21. 33-45. MEMORY TEXT: Psa. 40. 2. HINTS: In pit, Gen. 37. 24; enthroned, Gen. 41. 41; cleft rock, Exod. 33. 22; high rock, Psa. 61. 2.

THE parable of the husbandmen truly represented the Jewish nation and their attitude to Christ.

A Favoured People. "There was a certain householder" (v. 33). The parable has undoubted reference to the Jewish nation. He provided for, and protected them; hedging them around with His loving kindness. What more natural than that the Owner should expect fruit. Surely the least He could expect was that they would obey His law and keep His ordinances. This truth should be applied generally.

Cruel Ingratitude. "He sent His servants to the husbandmen that they might receive the fruits" (v. 34). The chief priests and elders might be looked upon as the husbandmen, whose business it was to cultivate in the hearts of the people the fruit of thanksgiving and obedience. The results were, alas, most disappointing. God's prophets who endeavoured to seek His glory, received persecution and many of them suffered martyrdom. Last of all, God sent His own Son. Surely they would reverence Him! In return for all His grace and goodness, they put Him to death on a cross. What cruel ingratitude.

Deserved Judgment. "He will miserably destroy those wicked men" (v. 41). This prophecy was literally fulfilled forty years after in the ruinous destruction of Jerusalem, by the Romans, attended with tremendous slaughter. Just as surely will God's everlasting destruction fall upon all who have enjoyed the privileges of the Gospel and yet have rejected them.

God's Building. "The Stone which the builders rejected . . . is become the head of the corner" (v. 41). God's kingdom must be established, and if the Jews reject the Saviour and His Gospel, the Gentiles will hear, believe, and live. God to-day is erecting a spiritual house built of living stones, of which the Lord Jesus is the chief corner stone.

Illustration. A Modernist preacher once remarked from his pulpit that if virtue were to become incarnate, men, ravished by her beauty, would fall down and worship her. A servant of Christ, from the same pulpit, made the statement: "Incarnate virtue came to earth and men cried, 'Crucify Him'" (Mark 15. 13).

TALES WORTH TELLING.

A Wonderful Machine.—There is a machine in the Bank of England which receives sovereigns for the purpose of determining whether all are of full weight. As they pass through, the machinery by unerring laws, throws all that are light on one side, and all that are of full weight on the other. A more wonderful test is to be applied to men. "He shall separate" (Matt. 25. 32).

Not Waste.—"Father, why waste the stone?" asked a sculptor's child of her parent, as with sharp tool and heavy mallet he splintered the pieces from the block.

"It is," he said, with accents mild,
"By strokes and heavy blows,
That as the marble wastes, my child,
The more the statue grows."

"God who worketh all in all" (1 Cor. 12. 6).

Compelled.—A tract distributor offered a young man a tract, which he refused. When urged he put it in his pocket. Some time after he met with an accident, and when lying in bed he asked the nurse to fetch the tract out of his pocket, saying, "I did not want it, but the young man made me take it." He read it through several times, and the nurse, who is a Christian, told me she believes he is now trusting in Christ as his Saviour. "Compel them" (Luke 14. 23). "We pray you" (2 Cor. 5. 20).

Missing It.—It was early days at the ranges, and the young soldier shot wide of the mark. "Missed it again," said the instructor; "you could not hit a furniture van." "You need not crow," replied the victim, "you missed a train yesterday," and as the train was larger than even a furniture van he felt he had scored one. How many things are missed in life! "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10. 23).

Garibaldi's Offer.—Setting out to liberate Italy, Garibaldi saw some young men at a street corner, and summoned them to enlist in the cause. "What do you offer?" said they. "Offer?" replied Garibaldi, "I offer you hardship, hunger, rags, thirst, sleepless nights, foot-sores in the long marches, privations innumerable, and victory in the noblest cause that ever asked you." Young Italy followed him. "If any one would come after Me, let him take up his cross, and follow Me" (Mark 8. 34).

ACTS AND FACTS.

Aristotle was a great philosopher. He proclaimed, "Happiness is man's greatest good." What did he say in the face of death? "I was born in sin. I have lived unhappily. I die in doubt. Cause of causes pity me!" How different to Paul in 2 Timothy 4. 7, 8.

Dr. Elder Cumming, the famous Scottish preacher, prayed a prayer which may well be repeated. It was: "Oh, God, when we read Thy Word, may we listen; when we listen, may we hear Thy voice; when we hear it, may we know; *and* when we know, may we follow. Amen." "Hear and do" (Phil. 4. 9).

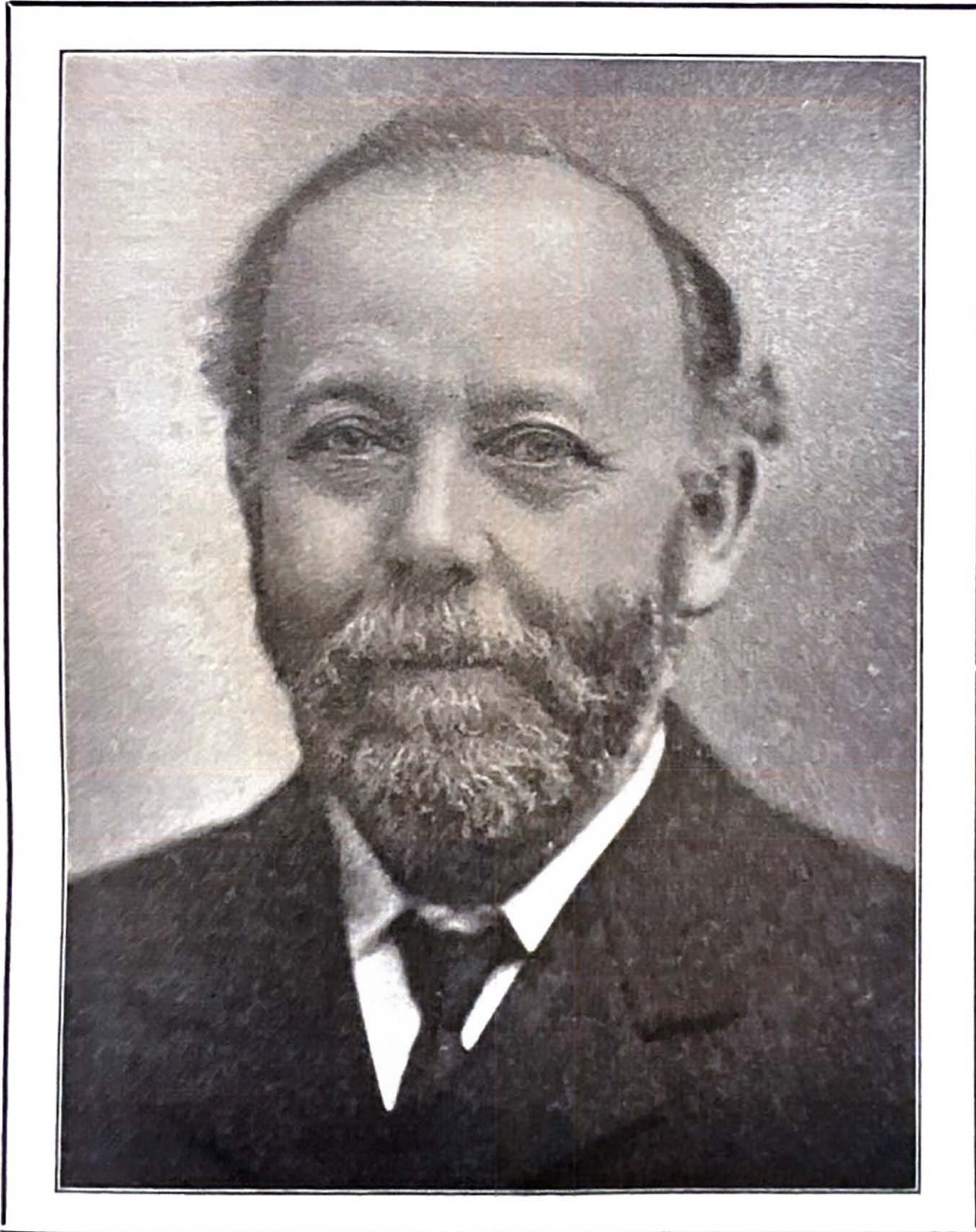
Lord Lister.—When King Edward VII. shook hands with the great surgeon after the operation of 1902, he said, "Lord Lister, I know well that if it had not been for you and your work I should not have been here to-day." How many rescued from "so great a death" (2 Cor. 1. 10) and planted on the golden strand will say the same of our Lord Jesus Christ.

Martin Luther said: "Once upon a time the devil came to me, and said, 'Martin Luther, you are a great sinner, and you will be damned! 'Stop! stop!' said I, 'one thing at a time. I am a sinner it is true, though you have no right to tell me of it. I confess it. What next?' 'Therefore you will be damned.' 'That is not good reasoning. It is true I am a great sinner, but it is written, 'Christ Jesus came into the world to save sinners, of whom I am chief,' therefore I shall be saved. Now, go your way.'"" "The devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5. 8).

Sir Walter Scott.—The following extract from Lockhart's "Life of Sir Walter Scott" gives the true version of an incident often quoted: "After again enjoying the Bath chair for perhaps a couple of hours out of doors, he desired to be drawn into the library and placed by the central window, that he might look down upon the Tweed. Here he expressed a wish that I should read to him, and when I asked from what book, he said, 'Need you ask? There is but one.' I chose the 14th chapter of St. John's Gospel; he listened with mild devotion, and said when I was done, 'Well, this is a great comfort. I have followed you distinctly, and I feel as if I were yet to be myself again'" (2 Tim. 3. 16). Not *fiction*, but *fact* at last!

CONTENTMENT.

LET us remember that a man's life consisteth not in the abundance of the things which he possesseth (Luke 12. 15). It is astonishing, when we are put to the test, how little of real happiness depends upon things or circumstances. Christ had no money, and sometimes not where to lay His head, and yet He could speak of His peace and His joy.



CHARLES HALL, of Clapham

CHARLES HALL, of Clapham.

FOR 40 years CHARLES HALL was one of the best known Evangelistic Philanthropic Workers in the South of London. His open-air gatherings on Clapham Common were the most successful of outdoor work in London in recent years, if not at any time in the Metropolis.

As an Auctioneer and Estate Agent, he came in contact with all classes of men and women, and his genial nature, kindly heart, and "a word fitly spoken for the Master," caused him to be a favourite in many ranks of life. A few details of his life will therefore be of interest.

CHARLES HALL was born in Newbury, Berks., in 1851, brought up in a strictly religious home, his parents were members of the Church of England. Coming to London, he came under the influence of the stirring evangelistic work carried on for so many years by C. RUSSELL HURDICH, in Kilburn and other halls. He was converted under the preaching of Marsach Day in Kilburn Hall, in 1870, when a youth of 19. Born in revival times and in a revival centre, he imbibed the spirit and retained it until his promotion to Higher Service. Not only did he join heartily in the work of "The Evangelistic Mission," but he was drawn to the work of the late CHAS. COOK, of Hyde Park Hall (then a live work), who aimed at rescuing the down and out, released prisoners, and such like.

Living in Clapham, he attached himself to Carfax Hall, near the Common, formerly what was known as a "Kelly Meeting." Here in connection with Mr. Low and others, he helped or controlled a unique Saturday afternoon meeting, which continues active to-day. A well-known speaker was invited for the afternoon, often a subject was announced; after the speaker had introduced the subject, time was allotted for short messages, or relative questions, then tea and friendly conversation, and a meeting in the evening, with the place usually packed. To mention any well-known Bible teacher, would be almost sure to be that of one who had been at Carfax Hall for this service.

Perhaps the best work of Mr. Hall was done during his 40 years' witness on Clapham Common. Here all classes of persons were reached, an immense variety of testimony was given, and *the Gospel* was ever well to the fore. CHAS. HALL had many means, but ever only one aim, the sal-

Charles Hall, of Clapham.

vation of the soul through the Gospel message. Many stars will be in the Saviour's crown through Clapham Common open-air work.

In addition, the activities of Mr. Hall (and he was a live wire) embraced valuable help in the great Torrey-Alexander Mission in London, as well as helping all other real evangelists. He stood by the Counties' Evangelization Work, was beloved as a helper of the Text Carriers; for long he had Seaside Services in different coast towns, and ever took a lively interest in mission work abroad.

His warm heart looked after the body as well as the soul, for he was life member of the Home for Incurables, Governor of the Home for Destitute Girls in Clapham, and connected with other cripple and philanthropic work. By this means he helped many.

Failing health and bodily infirmities (of which he had his share) led to his resignation from business 8 years ago, and retiring to Bournemouth. Here his activities led to the start of services on Fisherman's Walk and other interests. He entered a well-earned Rest on Christmas Day, 1933, at the ripe age of 82. Men of the Chas. Hall stamp are sadly needed to-day.

HYP.

SAVING OTHERS.

AS surely as we grow God-like by cultivating the spirit of missions, we shall rapidly decline and decay, in all that is most vital to our soul's life, when we quench that spirit. While some are asking, especially as to the weaker churches, how can they do mission work or give to the mission cause? I would ask, how can they live without it? Of the Church, as of the individual, it is true that to save life by such means is to lose it. The Church that leaves the lost to die without the Gospel, risks its own destruction. It is therefore a question how, if we do not undertake to save others, we can save ourselves. During the ages when missions to the heathen comparatively ceased, the Church scarcely survived; and Bishop Thoburn has said that God would sweep away the Church from the earth if missions were deliberately abandoned.

DR. A. T. PIERSON.

HOW TO TELL THE BIBLE STORIES TO THE BOYS AND GIRLS.

By GEORGE GOODMAN.

IT is with real concern that I mark a tendency among the workers among the young to resort to objects as the ground of addresses, rather than to the telling of Bible stories.

Often the objects illustrate Bible stories, as, for example, the Blood on the Door or the Brazen Serpent, the City of Refuge, then, of course, no possible objection can be taken, provided the story is well told and its teaching clearly given.

But to choose a bicycle or a fountain pen, or some other mechanical object as the basis of an address, rather than the Divinely inspired incidents, helps, and narratives, seems to me a mistake. I will not enlarge lest I seem to disparage any well-meant effort, but I draw attention to the possibility of the less valuable ousting the better. There is nothing ever devised so suitable and beautiful for teaching the Gospel and the Christian faith to children as well told Bible incidents.

Perhaps the reason they are not preferred is because it is not really easy to tell them. Many cannot make a Bible story last more than a minute or two. They tell it in a gasp, so to speak. Its loveliness being lost for want of a few details which would greatly interest the children.

Some of us remember learning history at school—that bare outline of dates, kings and queens and battles, as dull and lifeless as ditch water, our taste for the most delightful reading in the world being almost ruined for life.

But who that has started Macaulay's "History of the Trial of the Seven Bishops," or Froude's "Story of the Spanish Armada from the Spanish Side," or his account of "The Execution of Mary Queen of Scots," could put the volume down unfinished?

It is so with the Bible stories. Let them be told in detail and the hearers are usually spellbound.

How then shall we tell them? As to manner, quietly, without exaggeration or too many superlatives, with no fanciful or ridiculous details, but with a pleasant diction and a good variety of incident.

Allow me to give a few suggestions.

1. Imagine the scene you are recounting. *Visualise it*

How to Tell the Bible Stories to the Boys and Girls.

inwardly and describe it as you see it with the inward eye. This is the great secret of all good story telling. Practice it with your eyes shut. Look with your inner eye at David as he descends the valley to meet Goliath. Now describe him. What is he like? What has he got on? What is in his hand? What the expression of his face? His gait and walk? Does he show signs of fear, confidence, eagerness—what is it? Tell us exactly! Does he walk or run? He comes to the brook. Is it smooth running, or a torrent from the hills, deep or shallow? And so on. Paint your mind picture in glowing language.

See, he flings his stone! How? With a whirl round the head three times ere he lets it go. I saw it done by a man on the very spot.

Can you hear its whiz through the air, and the dull thud of the blow? Tell us all about what you see, we are eagerly listening. Now tell us how Goliath fell, the crash of his armour, the convulsions of his body as he lies prostrate. What of his armour-bearer? Of the Philistine onlookers? We want to hear all the particulars.

A friend of mine hoisted a life-size figure of Goliath he had painted on one of the Commons round London, and held the crowd of children it drew spellbound, as he recounted the conflict and told how faith in God gives men their victory over great sin. *(To be continued.)*

SIMPLE BLACKBOARD LESSONS

FOR YOUTHFUL READERS. FROM "GOSPEL SCHEME" SUBJECTS

March 4.

God's Manna Loathed.
Num. 11. 1-10, 31-35.

M URMURING	P EOPLE
E MERITED	U NISHMENT
O SES'	E DITION
M ERCIFUL	R OVISION

March 18.

Rebels Punished.
Num. 16. 1-11, 28-33.

S INFUL	D EMONSTRATION
P IRIT OF	E FIANCE
S EPARATION	E MANDED
U DDEN	D ESTRUCTION

March 11.

Evil and Good Reports.
Num. 13. 26-14. 4.

LAND	OF	PLENTY
CAUSELESS		GIANTS
CALEB'S	F	FEAR
		FAITH

March 25

The Serpent Lifted Up.
Num. 21. 1-9.

S IN
ERPENTS
UPPLICATION
ALIVATION

LESSONS FROM THE ASS.



ALL young people are fond of seeing their photographs. Some mothers tell their children that they are "little angels," but there is an Old Album in which the true picture of every one of us appears, and it is not so very flattering. Still it is the only real and life-like one. Long ago, before any of us had an existence, God said: "*Vain man would be wise, but he is born like—*"

A WILD ASS'S COLT (Job 11. 12). Born like what? A lamb? No. A dove? No; but a wild ass's colt—one of the most unmanageable creatures on the face of the earth. It runs across the plain without a master, without a bridle, without a home. This is just what we are all like by nature—lawless, self-willed, self-choosing. God says: "*We have turned every one to his own way*" (Isa. 53. 6) and that way leads on to death and the lake of fire. Do not deceive yourselves by thinking you are "lambs" of Christ's flock. No unconverted boy or girl is a lamb of Christ. You must be born again first. By nature you are like a wild ass; by regeneration from heaven like the lamb.

THE ASS WITH BROKEN NECK (Ex. 13. 13). The ass is not only a wild ungovernable creature, it is also unclean—subject to judgment—its neck had to be broken. It was unfit for the service of the Lord until it had been redeemed. Do you know any one like it? I do. "We are all as an unclean thing" (Isa. 64. 6). That unclean ass, with its broken neck, is just a picture of the sinner under the judgment of God. It made no difference whose ass it was: the king's or the peasant's; God's law was the same for all. Don't think that because you go to Sunday School, or because your parents are Christians, you will escape—that makes no difference, not a bit. You must either be redeemed or judged—your sins pardoned or punished—yourself converted or condemned.

THE ASS REDEEMED (Ex. 12. 13). But God is very good as well as holy. He not only pronounces sentence on the sinner, but also provides a Surety. To His ancient people He said: you may redeem your ass with a lamb. Bring a little lamb, pure and without blemish, to My altar. Set the condemned, unclean ass

Lessons from the Ass.

and the lamb side by side, then slay the lamb instead of the ass, and I will let the ass go free. This is redemption.

Young friends, this is what you may be. Jesus, the Holy Lamb of God, has died for your redemption—died that you might live. There is no other way. The first-born son and the first-born ass had both to be redeemed in the same way—redeemed or destroyed—under blood or under judgment. Have you been redeemed by the precious blood of Christ? (1 Peter 1. 18, 19). HYP.

"OH, GOD, FOR A BIGGER BOAT!"

A LARGE company, 900 men, women, and children, were coming back on the "Princess Alice" from an excursion, and when they were a mile south of Gravesend they ran into a fog, and in the darkness of that fog the "Princess Alice" and the "Bywell Castle" collided. The crash was heard for miles, and in two or three minutes 900 hundred men, women, and children were in the water, struggling for life, and over 600 perished. It was the most terrible disaster the Thames has ever known. And at the inquest two ferrymen gave evidence. The first said: "I had just moored my boat up for the night, and I was walking up the steps when I heard the crash and the cries of the people, and I knew something had happened, and I thought, 'Well, nobody knows I am here, and I am very tired,' so I slipped away through the fog and went home." And the coroner said: "Are you ashamed of yourself?" and the man said: "I am, sir, and I shall be ashamed of myself to the end of my days." The other ferryman said: "I had just harnessed up my boat for the night, and made it secure, when I heard the crash and the cries of the people, and at once I jumped into the boat, and loosing her I pulled for all I was worth to the scene of the disaster. I filled my boat with women and children that I had helped out of the water, and when it was so full that I dare not take in another, I lifted up my voice to God, and I cried, 'Oh, God, for a bigger boat!'" Is that your cry? Men and women are perishing all around us. You and I meet them in business, in social life, in church and in chapel. God give us a bigger boat, that we may gather in the perishing. A. LINDSAY GLEGG.

"HE CAN"

"He...hangeeth the earth upon nothing" (Job 26. 7).

IN looking to God for deliverance of any kind we are prone to try to discover what material He has on hand to work on in coming to our relief. If we are praying for financial help, we are apt to look over the community to see if we can think of anyone whom the Lord might influence to lend us some money. If there are no apparent probabilities in that direction, we find it difficult to believe for hard cash.

If it is employment we need, in order to insure the continuance of our bread and butter, we make diligent inquiries in the industrial centres, and if we find that the shops, stores, and factories are more than full-handed, it is pretty hard work to be hopeful that we are going to get work.

If we are ill, and our physician is at a loss to know what next to try in order to alleviate us, it is not at all easy to convince ourselves that we are going speedily to recover.

It is so human to look and crave for something in sight, that will help the Lord out. In time of need if we can only find a little something for God to begin on, we seem so much better satisfied. To need a sum of money, and not to be able to think of a friend, a man, or a moneyed institution from which it might be obtained, gives a dark background to the scene.

To need work, and to find that throngs of others as needy as ourself are also idle, makes the human outlook very dark.

To be in bed day after day, feeling no better, but rather worse, doctor's bill increasing, business suffering, and patience giving out, makes a situation in which relief does not seem very probable. The trouble is, there does not seem a single prospect to begin on. The outlook is all liabilities, with no resources to help out.

Now, to God's child, what is the real situation? Is there nothing but liabilities? Much every way. Are there no resources? Yes, thousands, millions, billions, trillions! Where are they? Above you, below you, around you, earth and air are full of wealth untold. Can't you see it, eh? You don't need to see it; keep your eye on Him.

Just think a moment. It is not at all necessary for you to see any help in sight, nor is it really necessary for

"He Can."

God to have any relief on hand. He does not need anything to begin on. In the beginning God created the heaven and earth. What did He make them of? Nothing, absolutely nothing. When the earth was made, what did He hang it on? Nothing. Pretty satisfactory earth to be made of nothing, eh? Remember, not a scrap of anything was used to make it. "He . . . hangeth the earth upon nothing."

It hangs all right, doesn't it? Very well, then. A God Who can make an earth, a sun, a moon, and stars out of nothing, and keep them hanging on nothing, can supply all your needs, whether He has anything to begin to work on or not. Wonderful, isn't it?

Trust Him and He will see you through, though He has to make your supplies out of nothing. "Trust in the Lord with all thine heart; and lean not unto thine own understanding.

P.J.S.

POINTS OF PROFIT.

Living in Poverty. David Williamson tells of a bank inspector who found, at a certain bank, a very large account, which for years had not been touched. Some while afterwards it happened to come to his knowledge that the man to whom that large fortune belonged was living in poverty—by some freak of circumstances he was unaware of his resources! The "prince with God" is no pauper! "My grace is *sufficient* for thee" (2 Cor. 12. 9).

Unknown Love. One of the most pathetic stories I ever heard was about a man and a woman who loved each other, but by some unkindly providence they were separated, and they both lost their reason through the trial. In course of time it so happened that they were in the same asylum, and the tragedy was that they walked the garden, these two who had lost their reason because of their love of each other; they walked and passed each other, not knowing each other, though each to each was everything. How many people in the world to-day walk God's world and do not know God? Do you know a more tragic, a more pathetic thing than that, that people in God's world, in the midst of God's magnificence, in the midst of God's faithfulness and glory, should not know God? Praise God, He knows them and He seeks them (Luke 19. 10).

GOD'S MANNA LOATHED.

READ Numbers 11. 1-10, 31-35. MEMORY TEXT: Isa. 53. 3. HINTS: Danger, Heb. 3. 12; 12. 16; blessing, Luke 10. 42, Col. 3. 2.

FORGETFUL of God's mercies, the children of Israel, after leaving Sinai, grumbled at God's provision for them.

Groundless Complaint. "When the people complained, it displeased the Lord" (v. 1). They had now been fed with manna (angels' food) for eighteen months, and up till now there had been apparent satisfaction. At the extremity of the camp, however, there was a mixed multitude, composed probably of Egyptians who were hangers-on, and it was quite natural that they should long for Egyptian fare. The trouble was, they affected the true Israelites, and the discontent spread. Evil communications corrupt good manners (2 Cor. 6. 17).

The Lord's Displeasure. "The Lord heard and His anger was kindled" (v. 1). Moses may not have been alive to the discontent among the people, but God, who seeth the hearts of men, knew all about their complaints, and He was displeased. The truth is, instead of complaining, they should have been praising God for all His mercies to them. Sin always brings its own punishment, and the fire of God's judgment came upon them.

Availing Intercession. "Moses prayed unto the Lord, the fire was quenched" (v. 2). In their distress they cried to Moses, who interceded with God for them. The result was that judgment was averted and Israel was saved. In this Moses is a beautiful type of Jesus Christ in His work as Mediator and Saviour (1 Tim. 20. 5).

Granted Desire. "While the flesh was between their teeth . . . the wrath of God was kindled" (v. 33). They wanted flesh food, and God gave them their desire. By means of a wind from the Lord, quails were brought from the sea. Alas for them, they would have been infinitely better with the manna. They got flesh and it killed them. God's will is always better for us than our own desires. "He *willeth* not the death of any" (Matt. 6. 33).

Illustration. A preacher gave out for his text these words: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. 1. 15). A poor Christian negro said: "Be so good, massa, read it again, it makes my soul feel so good" (Jer. 15. 16). The Word of God is good fare for the soul.

EVIL AND GOOD REPORTS.

READ Numbers 13, 26-14, 4. MEMORY TEXT: Heb. 13, 6. HINTS: A true report, 1 Kings 10, 6; good report, John 14, 2, 1 Cor. 2, 9, 2 Cor. 12, 4.

WE consider in our lesson the report of the twelve spies, two of whom were Caleb and Joshua.

Israel's Proposal. "They went and came" (v. 26). They were not prepared to take God's Word that it was a good land, and that He would give it to them. God having told them to go forward (see Deut. 1, 21, 22), their clear duty was to obey Him. Surely God knew more about the land than the knowledge they could acquire by spying the land. It is better at all times to trust the Lord than to lean on our own understanding (Prov. 3, 5).

Confirmed Promise. "Surely it floweth with milk and honey" (v. 27). God had promised them a land flowing with milk and honey, and all the spies were agreed in their report that the land was all that God had spoken of it. God is the God of truth, and His Word is absolute and will remain when heaven and earth have passed away. We can with safety rely on the unerring Word of God.

Conflicting Reports. "The people be strong that dwell in the land" (v. 28). Whilst admitting the superabundance of the land of Canaan, all the spies, with but two exceptions (Joshua and Caleb), magnified the difficulties that stood in the way. On the other hand, Caleb, taking God into account, calmed the people by telling them they were quite able to conquer the land. To be without God is to be without strength and without hope (Rom. 5, 6), but if we have God with us we become more than conquerors through Him (Rom. 8, 37).

Cruel Ingratitude. "Would God we had died in the wilderness" (v. 2). The people believed the lie of the evil spies in preference to the truth. They treated God as a cruel monster who had brought them out to the wilderness to kill them. They wanted to die in the wilderness, which indeed they all did, except Caleb and Joshua. There is nothing can exceed in magnitude the evil of man's heart but the superabounding grace of God (Rom. 5, 20).

Illustration. A Christian preferred a glass of water to a glass of wine. His friend replied that such was prison fare. The Christian replied that it was not prison fare, but garrison fare. As soldiers of Jesus Christ we have to endure hardness, and God gives what is good for us (2 Tim. 2, 3).

REBELS PUNISHED.

READ NUMBERS 16. 1-11, 28-33. MEMORY TEXT: Job 36. 18. HINTS: God's ruler, Psa. 2. 6; God's edict, Isa. 45. 23; Judgment, 1 Peter 4. 17.

OUR lesson gives a view of the awful wickedness of which the heart of man is capable.

Cruel Jealousy. "Ye take too much upon you" (v. 3) Korah, who was responsible for the rebellion, was related to Moses and Aaron. He belonged to the tribe of Levi, and was displeased at having to be subject to Moses and Aaron. Cruel jealousy on the part of Korah was the root cause of all the trouble. Jealousy is as cruel as the grave, and we do not forget that for envy and jealousy they crucified our Lord (Matt. 27. 18).

Deliberate Falsehood. "Thou hast brought us out of a land that floweth with milk and honey" (v. 13). Whoever heard of milk and honey in Egypt? Their experience in Egypt was characterised by bricks and mortar and cruel bondage. Further, they blamed God for failing to make good His promises in Canaan (see v. 14). Truly the heart of man is at enmity with God. This has been the history of the natural man from the beginning.

True Wisdom. "When Moses heard it, he fell upon his face" (v. 4). Moses did not attempt to vindicate his own case. Like the Lord Jesus, of Whom undoubtedly he was a type, it could be truthfully said that when "he was reviled, he reviled not again" (1 Peter 2. 23). Instead of contending with Korah and his companions in rebellion, Moses humbled himself before the Lord and committed his case to Him. This was not only real humility, but true wisdom. The Lord was better able to deal with Korah than Moses, and Korah and his confederates found that out to their cost. His message to His people to-day is, "Call upon Me in the day of trouble (of any kind) and I will deliver thee" (Psa. 50. 15).

Swift Judgment. "Even to-morrow the Lord will shew who are His" (v. 5). The murmurers had not to deal with Moses now, but with the Lord, who commanded Moses and Aaron to separate from the congregation in order that He might consume them. Separation of the godly from among the ungodly precedes the stroke of justice (Gen. 19. 12; 2 Thess. 2. 7).

Illustration. A famous judge, after many years of experience at the bar, testified that jealousy was the cause of the worst crimes of which he knew.

THE SERPENT LIFTED UP.

READ Numbers 21. 1-9. MEMORY TEXT: John 3. 14, 15. HINTS: The trouble, Rom. 5. 12; the cry, Rom. 7. 24; the cure, Isa. 45. 22; faith's object, John 1. 29.

OUR lesson should be read in conjunction with the memorable interview between Christ and Nicodemus recorded in John 3.

Enemy Opposition. "King Arad the Canaanite . . . fought against Israel" (v. 1). After 38 years' wanderings in the wilderness, the children of Israel returned to Kadesh. The wilderness experience being now at an end, they were about to enter the promised land. Arad the Canaanitish king, however, barred the way, and opposed them. The Israelites were obliged to fight their enemies, and in their extremity they turned to God, who gave them the victory. God's children have enemies to-day who oppose their every step Godward, and our safety is in committing our case and cause to the Lord (Rom. 8. 37).

God Blamed. "The people spake against God and against Moses" (v. 5). Checked in their forward march towards Canaan by Arad they had perforce to take a long detour round the land of Edom, and the Israelites became discouraged not only by the length of the way, but by its roughness. The sin of it all was they blamed God for all their trials and failed to thank Him for all their blessings.

Sin's Punishment. "The Lord sent fiery serpents . . . and much people of Israel died" (v. 6). God being holy, His character is against sin and His righteous judgment descended upon guilty, murmuring Israel. They were stung to death by fiery serpents. As all have sinned, and the wages of sin is death, so death has passed upon all men (Rom. 3. 19).

Sin's Cure. "Make thee a fiery serpent, and set it upon a pole" (v. 8). The people confessed their sin to Moses, and confession is always the first step towards conversion (see Psa. 32. 5). The cure was miraculous. A serpent of brass erected on a pole, so that everybody could see it. Healing, like salvation, was within the reach of all. The cure was effected by a simple look. The lesson is clear and simple (see John 3).

Illustration. A man at the close of a Gospel meeting, being asked by a Christian worker if he were saved, replied: "I am doing my best." The Christian worker answered: "So am I, not to be saved, but because I am saved by grace alone" (Eph. 2. 8).

CHRIST: THE SUBJECT OF PROPHECY.

To Him gave all the prophets witness (Acts 10. 43).

Jehovah's Servant (Isa. 42. 1-5). Acknowledged as chosen. An elect one in whom God delighted (Matt. 3. 17). Sanctified and sent into the world (John 10. 36). Anointed and energised by the Spirit for the establishment of God's judgment and law, the hope of the nations. Humble, without self-advertisement or strife (Matt. 12. 15); forbearance and longsuffering characterise His service, until truth triumph in judgment. He shall not fail; His strength and endowment come from God, and His daily enduements are wisdom and knowledge (Isa. 50. 4-6; John 8. 28). Withal, He is a bond servant with ear pierced (Exod. 21. 6), obedient unto death.

The Man of Sorrows (Isa. 53. 1-12). Our Lord suffered for sins and He suffered from sinners. By men He was unknown, lightly esteemed, despised, and rejected, taken from restraint, denied judgment; led to slaughter, cut off. He was the sport of the soldiers. To God He is a tender plant, yet wounded and bruised, with the iniquities of us all meeting on Him. Jehovah forsook Him (Psa. 22. 1); had pleasure in His death. Out of this comes blessings and triumph. The Father is well pleased, the Son is satisfied.

The Chief Corner Stone (Isa. 28. 16; Psa. 118. 22). God's overruling power is manifested. His purposes for the world are centred in Zion. There He has His Man: described as a Chief Corner Stone, head over all things; in Whom all things shall ultimately be gathered together in one. Despised of men, but chosen of God; to the disobedient a cause of stumbling (Matt. 21. 42-44), to the believers a living stone, in whom they are builded, a spiritual house.

The Ancient of Days (Dan. 7. 9-14; Dan. 2. 37). A twofold vision of Gentile world power, and its final overthrow. From man's standpoint, glorious; from God's, wild and ravaging. Judgment falls by the stone cut out without hands (Luke 20. 18). When the Eternal One sets up His throne and opens the books, power passes into the hands of the Son of Man. The Lamb in the midst of the throne is worthy to receive power and glory, and in His own time shall reign till all rule and authority and power is under His feet (Psa. 2 and Isa. 53. 12). J.H.

TALES WORTH TELLING.

How the Shepherd Knows.—A missionary, meeting a shepherd on one of the wildest parts of Lebanon, asked him if he knew all the sheep. He replied: "Master, if you were to put a cloth over my eyes, and bring me any sheep, and only let me put my hands on its face, I could tell in a moment if it was mine or not." "I know My sheep" (John 10. 14). "Your Father knoweth" (Luke 12. 30).

Grown from Smith's Seeds.—There is an acre of lovely green turf on the outskirts of a busy town, and close by the railway track. The grass is as fine and close as the turf in the quadrangle of an old university. And this explanation is given to the passing traveller: "Grown from Smith's seeds." No other explanation is needed. "Ye shall know them by their fruits" (Matt. 7. 16).

The Last Test.—Extract from the letter of a British prisoner in Germany: "We should always be prepared to meet our Maker, and I am glad to say that ever since we first mobilised in August last I have been prepared; so should everyone be, especially those who have come through this campaign and seen hundreds of soldiers dying on every side of them, *their last words being a prayer to God to save them.*" Vain infidelity flees in the presence of Eternity. "Whosoever shall call upon the Name of the Lord shall be saved" (Acts 2. 21).

Effect of Grace before Meat.—A professor of mathematics in Italy, who has been greatly used by God in Gospel work, was led to partake of a simple meal in the humble dwelling of an earnest Christian. Before serving the food, his host, raising his hands, according to his custom, gave thanks, and invoked the blessing of his Heavenly Father upon it. The young man, who remained standing, was invited to be seated, and to commence eating. "No," said he, "I want first to hear more about God." "Sit down then, please, and while we are eating we will talk about Him." For the first time this learned young man heard the simple truths of the Gospel explained to him. Before he left the house he was led by the Holy Spirit to receive the truth into his heart, and has since found his delight in making it known to others. "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving" (1 Tim. 4. 4, 5).

ACTS AND FACTS.

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).

Charles Garrett said: "I was at a railway station with a friend, and looking at a couple of engines. As we were talking the engine-driver came up, and I remarked, 'We have just been admiring the engines; very splendid ones they are. I should think they are just alike.' The man looked at me significantly. 'Yes, they are much alike outside; but that one there has no fire burning, and it cannot even move itself; but this one here has the fire burning and the steam up, and I am just going to jump upon it, and you will see it run away with the whole train behind it.' Well, I thought, there is just that difference between the formalist and the true Christian" (Matt. 25. 10).

Sir Robert Ball says the microscope teaches us that there are animals so wonderfully minute that if a thousand of them were ranked abreast they could easily swim, without being thrown out of order, through the eye of the finest cambric needle ever made. "Yet each of the minute creatures is a highly organised number of particles, capable of moving about, of finding and devouring food, and of behaving in all respects as becomes an animal as distinguished from a fragment of unorganised matter." The human mind is utterly incapable of realising the structure of these little creatures, and of fully appreciating their marvellous adaptation to the life they are destined to lead. "Who hath created these things?" (Isa. 40. 26).

FORMATION OF CHARACTER.

LIKE flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, man's character.

JEREMY TAYLOR.



WILLIAM TAYLOR, London

WILLIAM TAYLOR, London.

WILLIAM TAYLOR was born of Christian parents in Oyne, Aberdeenshire, on 24th January, 1868. In early years he was led to a knowledge of the Lord Jesus Christ as his sufficient Saviour. Soon afterwards he was baptised in St. Paul's Street, Aberdeen. He spent his business years in the National Bank of Scotland, Ltd., and in 1889 he was moved to London. As the result of steady perseverance and faithful service, he gained promotion in the Bank, until eventually he held a position of considerable trust and responsibility. He retired from the Bank in December, 1931. He was well-known, and highly esteemed in banking circles in the city.

It is recorded in the Scriptures that "there are diversities of gifts." It is not necessary that a man should be prominent in order to be useful. Mr. Taylor rendered valuable service in paths not always seen of men. Behind all his labours he was influenced by conviction, and who knows but his early life may have been responsible for some of these.

For example, his father, George Taylor, was converted in the 1859 Revival. Men and women who were born again in these stirring times seemed to have a better grip of things eternal than others. Any desires after the spiritual welfare of men can sometimes be traced to early experiences in life. At any rate, it is a fact that our friend maintained a warm heart for the salvation of men. A good old-fashioned Gospel address cheered him better than anything else. He was in his element in his work in Carrington House, which is one of the largest Lodging Houses in London. There he would be found every Sunday night, and frequently on week-nights. He got to know the men, and could talk to them. The Lord has been pleased to bless that Lodging House work to many.

Another impetus in his life may be traced to the fact that his father was among the earliest of believers to assemble in a simple Scriptural fashion in Aberdeenshire. His son, in his day, remained loyal to the teaching of Scripture on church truth, and was respected for his convictions. His father took a stand where it was not a popular thing so to do. It cost these early brethren a lot. The subject of our memoir knew this, and so he in turn remained steadfast to the Divine principles.

William Taylor, London.

Our brother was a man "given to hospitality." His house and his table were ever open. Remembering his own early days away from home, he took a special interest in young men coming to town. He was helpful in finding situations for, and in giving advice to a large number of this class.

It was not surprising that when certain London business men started the Christian Emigration Service William Taylor should be found among the company of those taking an active part. He was cheered when he heard of the success of those who had gone out to business appointments in other countries, and who were happy in the Lord's service. He kept in touch with these men.

The one sphere of service which brought our brother into prominence in later years was in connection with the Annual Missionary Meetings held in London, in October. Mr. Taylor was probably the longest, and most faithful attender at the Monthly Missionary Prayer Meeting in London. His heart was interested in the spread of the Gospel in all parts of the world. Thus he continued to meet with others where prayer was wont to be made for the Lord's workers. Then, for some time, he assisted in financial matters, and was happy in doing the work. Eventually he became treasurer, and one of the conveners of these meetings. He was always present, and he was a man who had a kindly smile and word for all who came.

The service of our departed friend was unique in that it was practically all done behind the scenes. Some forms of service are more attractive, because of the prominence secured when serving.

On a Monday he was speaking at a Women's Meeting. The following day, 16th January, 1934, he complained of not feeling too well, and in the evening he was "absent from the body" and "at home with the Lord." He was spared a long and painful illness. He was in the midst of many activities until the very last. Straight from serving the Lord into the presence of his Lord.

There is room and need for more men of the type of William Taylor, who on the one hand, maintain a heart for the spread of the Gospel, and on the other, have a care for the spiritual welfare of the Lord's people, especially the lambs of the Flock.

J.S.

HOW TO TELL THE BIBLE STORIES TO THE BOYS AND GIRLS.

(Continued from last month.)

By GEORGE GOODMAN.

2. *Interesting details for your story must be thought out before you tell it*, and not left to the inspiration of the telling. There may be no inspiration just then—though as a rule as you describe your mental picture, a dozen details will spring to life. As good John Bunyan says of his great allegory:

"In more than twenty things which I set down,
Tho' done, I twenty more had in my crown;
And they again began to multiply,
Like sparks that from the coals of fire do fly."

These details must not be added facts, for that is not permissible, but things that must have occurred and may be fairly told in your own way.

3. *Adapt your details to your audience.* Remember men are interested in some details that would not appeal to women and vice versa. If you have a good company of boys, and your story is concerned with a meal, tell them what there was to eat, and they will listen with mouths watering; or if it is girls you address, and your story is of a young girl, as Miriam, or Esther, or Ruth, describe what she wears, and they will not move a feature till they know all she had on.

4. Seek in your story-telling *to arrest the attention by bold contrasts*, or by *swiftly moving incidents*. Do not dwell too long on one point, or weary with too many details.

Is your story of the Betrayal? Describe in succession the look, and action, and attitude of Judas. His deceitful kiss, his cunning hungry mien, and then the grace of the Lord as He greeted him as "friend."

I once had to speak in a theatre to a motley assembly of a thousand. As I saw them pouring into the place, I was at first at a loss how to fix their attention. Then I be-thought me of the greatest story in the world.

For three-quarters of an hour they listened as I told them of the arrest of the Lord Jesus in the Garden, and with them attended the trials before the High Priest and next morning before Pilate, and heard all the accusations and the pronouncements of the judges. We saw the scourging, the purple robe, crown of thorns and sceptre reed, and Herod and his men of war setting Him at naught.

How to Tell the Bible Stories to the Boys and Girls.

We followed the procession out of the north gate to the Place of a Skull, and saw the wicked hands crucify the Prince of Life. We heard the seven utterances from the Cross, and marked the head laid back in death, the soldier pierce His side, and the outflow of blood and water, and so on, till the sad story ended with the glory of the Resurrection morn. A few minutes were spent answering the question: "And why?" And an hour followed dealing with seekers.

5. But all the Bible stories will not last out thus—then *let two or three be strung together*, each adding a fresh truth to that taught by the last. It was thus the Lord taught.

The 15th Luke has three stories of lost things. The 13th Matthew seven parables of the kingdom. Mostly the moral added is short. Luke 15 has only two verses of moral (7 and 10) out of 32 verses in all. The last story has no lesson added, it carries its wonderful message with it as it proceeds. "Who teacheth like Him?"

SIMPLE BLACKBOARD LESSONS

FOR YOUTHFUL READERS. FROM "GOSPEL SCHEME" SUBJECTS

April 1.

The Strait Gate.

Luke 13. 24-35.

SOME STRIVE
CORN
HUN
LOW TO ENTER

WILL YOU ENTER NOW?

April 8.

Balaam the Pretender.

Num. 23. 7-24.

HIS PRACTICES.
PARABLES.
PROPHECIES.
PERISHING.

April 15.

Moses on Mount Nebo.

Deut. 34. 1-12.

SEEN BUT UNENTERED.
STRENGTH UNABATED.
SEPULCHRE UNKNOWN.

April 22.

Joshua the Chosen Leader.

Josh. 1. 1-18.

PREVIOUS REPARATION.
PROMISED POSSESSION.
PROMISED PRESENCE.
RESPECT OF PROSPERITY.
PRIVILEGED PEOPLE.

April 29.

Jesus the Pattern Servant.

John 13. 1-17.

SELECTED COMPANY.
UPPER.
BEHAVIOUR.
SIMON PETER.
SERVICE.

NO DARK VALLEY.

I BELIEVE that the Twenty-third Psalm is more misquoted than any other part of the Bible. If I have heard one man I have heard a thousand talk about the "dark valley." But the word "dark" isn't there. Keep it out. It says, "Though I pass through the valley of the shadow of death." Ever see a shadow in the dark? Go down to your cellar to-night without a light, and try to see your own shadow. The fact that there is a shadow shows that there is a light in the valley. All death can do is to throw his shadow across the place. Shadows never hurt any one. Walk through them. We have nothing to fear.

So said the great evangelist to all Christian people. What a comfort this thought has for us all. D. L. MOODY.

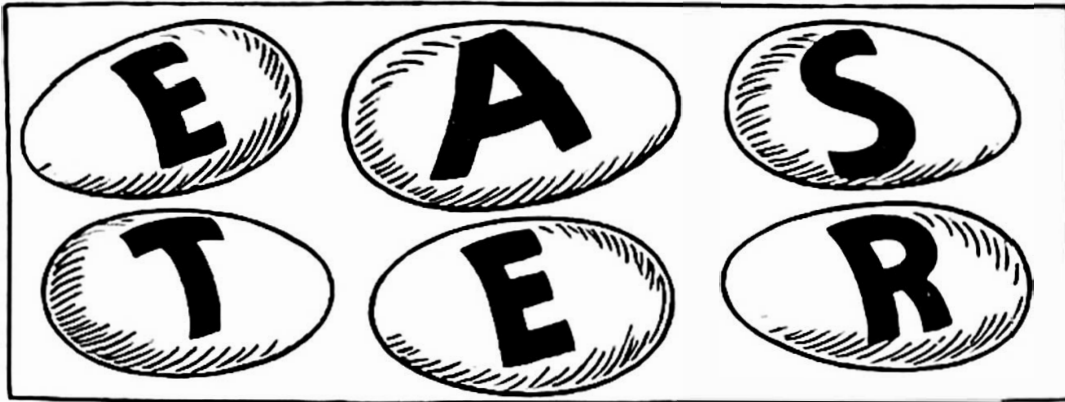
POINTS OF PROFIT.

Modern Miracles. An infidel said to a converted drunkard, "Surely you don't believe these Bible miracles, such as Christ changing water into wine?" "No difficulty in believing that," he replied, "you come to my home, and I'll show you how Christ changed beer into carpets, chairs, and a piano!" "Godliness is profitable unto all things" (1 Tim. 4. 8).

Safe Theology. Dr. Arch. Alexander of Princeton, a faithful servant of Christ for sixty years. He died on October 22nd, 1851. No man in America was more beloved. As he lay dying he was heard to say, "All my theology is reduced now to this narrow compass: 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners'" (1 Tim. 1. 15).

Gross Ingratitude. Within seventeen years of Waterloo, the Duke of Wellington was compelled to protect the windows of Apsley House with iron shutters. Such was the people's ingratitude to one who had so signally befriended the nation. The people whose lives Joseph saved turned against his friends. The Lord Jesus was the world's greatest Benefactor, and the people put Him to death on a cross; yet in boundless grace that death brought salvation within the reach of His enemies (Rom. 5. 20).

AN EASTER LESSON.



A LITTLE boy in London relating the Gospel forgot to mention the resurrection, then went back on his story, finishing this time with these words: "He's ris again!" This is the foundation of all our blessings, the proof of a satisfied God, and a finished salvation. Let us look at the letters. **E** stands for the

END OF THE ENEMY. Death stood like Goliath and defied the whole human race. How the Pharisees were rejoicing, but not for long. Like Samson at Gaza the Lord Jesus conquered, and carried away the gates and ascended on high. Sin had been punished in Himself, so now death was overthrown. When the prisoner's sentence is finished he is freed, and so with Christ. Justice is satisfied, and He is alive for evermore. Now for **A**.

ANNOUNCEMENT OF THE ANGELS. Angels at His birth attended, angels at His temptation, at His agony in the garden, and here also. Would you not have felt thrilled to have heard them? Note their message of comfort, "**FEAR NOT!**" The grandest display of God's power had been made. These shining, majestic servants attest the fact that fears have no place in the Gospel message. Since sin has been dealt with, fears *must* go. A message of Power. The enemy's domain is shattered, his authority gone, the shackles of sin are smashed, and the prisoners free. A message of Peace. The evidence was overwhelming and undeniable. The seal had been broken, while the stone rolled away let them see inside. No disorder reigned; His enemies had not stolen His body. Everything gave evidence of a Divine intervention, and consequently Divine peace was the outcome. Is it any wonder that the Lord's first words in the upper room that evening were, "**PEACE . . . PEACE.**" Now for the next letter.

An Easter Lesson.

SCARE OF THE SOLDIERS. Watch these bold (?) men. First they are willing to guard the dead! Later they are willing to risk their very lives by saying they were asleep on duty while the body was stolen, and all for money. God rocks the earth, terrifies them with darkness, dread, and dazzling angels. The very executioner had to say: "This is the Son of God." Well may resurrection terrify the unsaved as it did to an African chief who had killed hundreds. "Must I meet them all again. Must I give account for all that?" "You *must*," said the missionary, who was immediately expelled.

TALE OF THE TRAITORS. Look at these poor deluded Pharisees and Scribes, the leaders of the Jews. They were the traitors, Judas was only the cat's paw. Instead of being convinced by the overwhelming miracle of resurrection they immediately concocted another lie to justify their sin! The mighty miracle of an empty grave never moved them. They seemed beyond redemption entirely, since they had sold the Lord for a mere song. See how they bribe and lie, and cover their sins with another sin. Shall we sell our conscience, and believe the lie of the missing body, or own our sin, and embrace the glad-some news of an omnipotent Saviour.

EAGERNESS OF THE ENQUIRERS. These noble women put us to shame. They resolved to see every difficulty faced, even if they had to roll the stone away themselves. They were in earnest. Note then their *determination*, their *discovery*, and their *devotion*. The darkness and the Roman guard never terrified them. In their devotion they weep because the Lord was missing, "They have taken away my Lord." To such eager souls the word was first given and quickly they passed it on to Peter and John. It was too good to keep to themselves.

RESULTS OF THE RESURRECTION. It divides all mankind into two great classes. That very day it brought faith to the doubter, restoration to the backslider, revival to the disheartened, peace and joy to the faint-hearted. It proved beyond all doubt that He was the Son of God, and, therefore, able to save to the uttermost.

Note to teacher.—The "eggs" can be cut on cardboard to any size, and coloured to secure greater interest. G.A.N.

THE STRAIT GATE.

READ Luke 13. 24-35. MEMORY TEXT: Isa. 32. 2. HINTS: A safe place, Psa. 57. 1, 32. 7; exposed, Rev. 6. 16, Jer. 23. 24.

THE lesson under consideration should afford teachers a splendid opportunity for making an appeal for decision for Christ on the part of scholars.

The Strait Gate. Heaven's gate is so wide that the guiltiest sinner may enter, and yet it is so strait that it will not admit of anything that defileth (Rev. 21. 27). The question asked by the Jews was, "Are there many that be saved?" The Lord did not attempt to satisfy their curiosity, but virtually said to them, "See that you yourselves are among the saved."

The Open Door. The Master of the House is represented as sitting over Mercy's Door, and His invitation to-day is "COME, ENTER." One day soon, however, He will rise and shut the door, and woe betide those who find themselves on the outside of a closed door to all eternity. The day of grace is fast nearing its close, and then judgment will begin. The day of judgment has been appointed, and the Judge has been ordained (Acts 17. 31).

The False Plea. "We have eaten and drunk in Thy presence" (v. 26). Those Jews had had many privileges. They had listened to the Lord's words; they had seen Him work miracles in their streets; they had actually sat at His table, and yet they had failed to accept Him as their Messiah and King. They advanced those pleas as a reason why they should be allowed to enter, whereas, instead of being a commendation, they were their condemnation.

The Lord's Lament. "O Jerusalem, Jerusalem . . . ye would not" (v. 34). The people wanted rid of the Lord. They expelled their best Friend. He had come to His own people, and they received Him not. He passed on to Jerusalem where He must die. He was wounded and put to death in the house of His friends (Zech. 13. 6). "Ye will not come unto Me, that ye might have life," was the lament of our Lord (John 5. 40).

Illustration. "If ye seek Me, let these (My disciples) go their way," were the words of our Lord to those who apprehended Him in the garden. These were the words that brought to decision for Christ Donald Ross, the famous Scottish Evangelist. He saw in them the doctrine of substitution. The Lord virtually said, "If I am to die, they must live."

BALAAM THE PRETENDER.

READ Numbers 23. 7-24. MEMORY TEXT: Rom. 8. 34. HINTS: Blessed of God, Psa. 2. 12; 89. 15, Eph. 1. 3; no curse, Rom. 8. 1, Gal. 3. 13, Rom. 8. 33.

IN this lesson we see how God protects His people against the combined efforts of a wicked king and a false prophet to bring about their ruin.

The Bad Bargain. "King Balak and his people saw all that Israel did to the Amorites" (Num. 22. 2-4). This wicked king recognised that God was with Israel. He was a cunning man, and he believed it was possible for him to alienate them from their God, in which case he would accomplish their ruin. There was a prophet named Balaam who had the unenviable reputation that he could be hired (Deut. 23. 4). How many there are to-day who for money, pleasure, or fame, are selling their immortal soul.

The Blessing of Sacrifice. "Go therefore, I pray thee, curse me this people" (v. 17). The wicked King Balak had but one purpose, and that was that God's people should be cursed. Satan to-day thirsts for the blood of the Lord's people, and is ever seeking their downfall. Balaam, the false prophet, whom Balak engaged to carry out his evil purpose, knew full well that he could only prophesy by the Spirit of God, and standing by the altar and sacrifice. That altar and sacrifice spoke of Christ's atoning sacrifice, from which nothing but blessing issues to man (1 Cor. 1. 18).

The Ungratified Wish. "Let me die the death of the righteous" (v. 10). Although Balaam lived a false and deceitful life his desire was that at the end he should die like the righteous (Psa. 116. 15). This, however, was quite impossible. "As a man lives, so shall he die."

A Favoured People. "He hath not beheld iniquity in Jacob" (v. 21). Notwithstanding the curses of Balaam, and the enmity of King Balak God could see no iniquity in His people. The atoning sacrifice covered all their sin, and secured for them the divine blessing. It is so with God's people to-day. Their enemies may blame them, but because of Christ's sacrifice, God sees them free from all condemnation (Rom. 8. 1).

Illustration. A missionary in India in the course of his visitations, coming across a poor native who was dying, asked him what his hope for eternity was. The dark-skinned native replied, "The blood of Jesus Christ."

MOSES ON MOUNT NEBO.

READ Deuteronomy 34. 1-12. MEMORY TEXT: Psa. 37. 37. HINTS: Ready to go, Luke 2. 29, 2 Tim. 4. 6; put to sleep, 1 Thess. 4. 14; awakening, Psa. 17. 15.

OUR subject treats of the circumstances attending the death of one of God's most honoured servants.

Righteousness and Grace. "The Lord shewed Moses all the land" (v. 1). Although Moses was one of God's most honoured servants, yet his sin at Meribah in striking the rock could not pass unpunished. He was prevented entering the promised land. In great grace, however, God took His servant to Pisgah's height, and gave him a panoramic view of the land of Canaan. God's righteousness and grace were both manifested at the Cross (Psa. 85. 10), and the blessed result is that the Heavenly Canaan is now open to all who put their trust in Jesus Christ.

Honoured in Death. "So Moses died . . . God buried him" (vv. 5, 6). At the end of a noble life extending to 120 years, it is recorded that Moses died. Beyond death there is judgment (Heb. 9. 27). We have to meet God, and we will be wise if we make the necessary preparation by making friends with His Son. No mortal man knows the grave of Moses, but God does, and in the resurrection He will raise it again, and all who have died in Christ.

God's Commendation. "There arose not a prophet since in Israel like unto Moses" (v. 10). This was God's testimony to His servant. Moses made his mistakes, but for uniform virtue the record of Moses could not be surpassed by mortal man. He is a true type of our Lord Jesus, of Whom God testified, "My beloved Son in Whom I am well pleased" (Matt. 3. 17), and yet "He was *numbered* with the transgressors" (Isa. 53. 12).

Moses' Successor. "Joshua, the son of Nun, was full of the spirit of wisdom" (v. 9). God has too much regard for His people to leave them without a leader, and so He appointed Joshua, on whom Moses' spirit of wisdom rested. The names of Moses and Joshua are typical. Moses (type of the law) could only bring the children to the *verge* of the promised land, whereas Joshua (or Jesus) leads them through Jordan (type of death), right into Canaan. The law cannot save; only Christ can save.

Illustration. An old worthy who was a Christian, used to testify thus, "Jesus did the dying, and we do the believing." He died that we might live.

JOSHUA, THE CHOSEN LEADER.

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

JOSHUA became successor to Moses. "Joshua," the meaning of which is "Jehovah is salvation," is the Old Testament name for the New Testament name, "Jesus."

The New Leader. "The Lord spake unto Joshua the son of Nun" (v. 1). Joshua had been Moses' minister or servant. He only can rule best who first of all has faithfully obeyed. Having been much in the company of Moses Joshua became a fitting successor to him. Like the One of Whom he was a type, Joshua learned obedience by the things that he suffered (Heb. 5. 8).

The Great Possessions. "Every place that the sole of your foot shall tread upon, that I shall give you" (v. 3). The children of Israel were not allowed to enter the land of Canaan until after the death of Moses—typical of the death of Christ. There were enemies who did their utmost to prevent Israel obtaining their God-given possessions, but Joshua had God's promise that "no man would be able to stand before them." The picture is perfectly up to date for the Christian.

The Reliable Chart. "This book of the law shall not depart out of thy mouth" (v. 8). Joshua was neither to be guided by his own opinion, nor that of others, but the law and the testimony were to be his first and last appeal. Joshua was to *observe* (or study) God's law; he was also to so fill his mind with the Word of God that he would meditate therein day and night. He was also to *do* (or practice) God's law. He had God's promise that this course, if followed, would ensure him good success and true prosperity (v. 8). It always does.

The Promised Obedience. "They answered . . . all that thou commandest us we will do" (v. 16). The people promised their new leader absolute obedience, indeed any disobedience on their part was to meet with certain death. The same principle obtains to-day. Obedience to Christ and His Gospel brings salvation to the sinner, and blessing to the saint (1 Peter 4. 17).

Illustration. During the Roman days a rebel leader sent the emperor a choice gift, which Caesar returned with the message, "Subjection first." He could not accept a gift from a rebel. There must first of all be conversion and obedience (Isa. 1. 13).

JESUS, THE PATTERN SERVANT.

READ JOHN 13. 1-17. MEMORY TEXT: Mark 10. 45. HINTS: Selected, Isa. 43. 10; voluntary, Exod. 21. 5; prosperous, Isa. 52. 13; exalted, Phil. 2. 9.

IN this chapter we see Christ's perfect love for His people, and His complete provision for them.

Uttermost Love. "Having loved His own which were in the world, He loved them unto the end" (v. 1). Christ's love is not only without a *cause*, it is also without an *end*. He loved us when we were yet sinners (Rom. 5. 8), and purchased us with His precious blood. He pledges His Word to see His people saved to the uttermost—right to the glory (Heb. 7. 25).

Condescending Grace. "He . . . began to wash the disciples' feet" (vv. 4, 5). In condescending grace the Lord of glory took the place of a slave, and washed the disciples' feet. It has been suggested that He even washed the feet of Judas who betrayed Him. We know that He prayed for His murderers, and died for His enemies.

Peter's Objection. "Thou shalt never wash my feet" (v. 8). Peter objected to his Master, as he thought, so bemeaning Himself, as to stoop to wash his (Peter's) feet. The Lord used the incident as an illustration to teach His disciples, for all time, a foundation truth. "He that is washed (or *bathed*) needeth not save to *wash* his feet" (v. 10). The first washing refers to the "bath of regeneration," or the new birth, which never requires to be repeated. The second word "wash" would speak of the daily washing of the walk and ways by the water of the Word (Eph. 5. 26).

Christ's Example. "I have given you an example" (v. 15). The Lord had shown His disciples in this beautiful incident how they were to love and care for each other, even to the taking of the lowest place for the good of their brother. The disciple who, like his Master, takes the humble place here will be exalted in a coming day. There is no room for pride in Christ's kingdom.

Illustration. Dr. Torrey asked a young man attending his meeting if he were a sinner. The reply the doctor received was "Not as you use the word." "Do you believe that God loves you, and that Christ died for you," asked Dr. Torrey. "No, sir," was the reply. Dr. Torrey told the young man that he was guilty of the greatest sin possible. The truth was the young man was too full of pride to own his guilt (2 Thess. 11. 10).

CHRIST IN HISTORY (Acts 26. 26).

THE human story of Jesus is an attested historical fact.

The Nativity (Luke 2. 1-52). Here history and revelation combine. Mary's story is substantiated by the visions of others (Matt. 1. 20; Luke 1. 17). Her child is "*that Holy thing*," the Son of God. The angelic worship, the wonder and adoration of shepherds and wise men, the sayings and prophecies of Simcon and Anna, and Herod's murderous rage and vengeance, show us the reactions to His coming. Obedience to the law, submission to Jehovah, subjection to His parents, characterised an infancy and boyhood, natural as regards growth and attainment.

The Baptist's Testimony (Mark 3. 1-17). Contrast John ("My Messenger, the Voice, a Witness, the Greatest of the Prophets, the Friend of the Bridegroom) with Jesus (the Son, the Lord, the Man preferred, the Light, the Lamb of God); also John's words "He must increase, I must decrease." His baptism, water; Christ's, the Holy Ghost and fire. John's unto repentance; Christ's, unto remission. The Lord's submission to John was to fulfil all righteousness. By this He identified Himself with the obedient. In witness the Spirit abode on Him, and God bare witness (Luke 3. 21-22).

The Lord's Obedience (Luke 4. 1-13). "Led of the Spirit;" returned in the power of the Spirit, tell of His victory over a temptation in which Satan offered Him sustenance without dependence, preservation apart from obedience, and glory without suffering. This attitude of dependence, and surrender to God's will was the distinguishing mark of His life (John 17. 4).

His Gracious Ministry (Matt. 7. 28-29). He taught them with authority; He spake in communion with His Father the words He received and heard. All wondered at His gracious words. He made a tremendous claim, but what grace was there in this message of the Acceptable Year! "Never man spake like this Man." Combine the authority, tenderness, and finality of His message.

His Mighty Works (Luke 7. 18-23). "The works bear witness of Me." He was mighty in word and deed (Luke 24. 19). His answer to John's doubting request was His works and His words. His wisdom and mighty works amazed the people (Mark 6. 2). His testimony was, "My Father worketh hitherto, and I work" (John 5. 17). J.H.

TALES WORTH TELLING.

An Easy Job.—To a man who wanted an easy job Dr. Talmage said, "Don't be a doctor or a minister, or you better order your coffin at once." "In perils by —" (2 Cor. 11. 26). "Let us not be weary in well doing."

"You Can't Rub It Out."—A little boy was amusing himself by writing with a diamond upon the window-pane. "Don't write there, my son," said his father. "Why not, father?" replied the boy. "Because you can't rub it out," was the answer. "What I have written I have written" (John 19. 22).

Which Sister?—"Who is that lady dressed in black, mamma?" asked little Bobbie, as he sat with his mother in the tramcar. "That is a Sister of Charity, my dear," replied his mother. Bobbie sat still a minute, thinking, and then said, "Which sister is she, mamma, Faith or Hope?" "And now abideth faith, hope, love, these three; but the greatest of these is love" (1 Cor. 13. 13).

"The Last Thing I remember is pulling the saddle off my horse and letting him go. My tongue is sticking to my mouth. I know it is the last time I shall express my feelings. Lost for want of water! My eye dazzles! My tongue burns! I can say no more! God help me!" These were the last words of Coulthard, the Australian explorer, who was found lying dead near a tree. Drink to-day (Rev. 21. 17); or, thirst for ever (Luke 16. 24).

"Bad Business."—Two young men spent Lord's day on Coney Island. Returning after a frolic, one of them was caught under the wheels. Calling his comrade, he said, "John, this is bad business—bad business. I want you to tell the boys, when you see them to-morrow, that rum and pleasure did this for me. And, John, while you are telling them *my soul will be in Hell!*" "Beware! lest He take thee away with His stroke" (Job 36. 18; Acts 13. 40).

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

ACTS AND FACTS.

Epictetus, the famous Stoic philosopher, sought to explain the nature of the Divine Being. When his hearers replied, "We cannot understand what He is," his reply was, "Were I able fully to set forth God, I would either be a god myself or God would cease to be what He is. "He that cometh must believe that He is" (Heb. 11. 6).

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).

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

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).

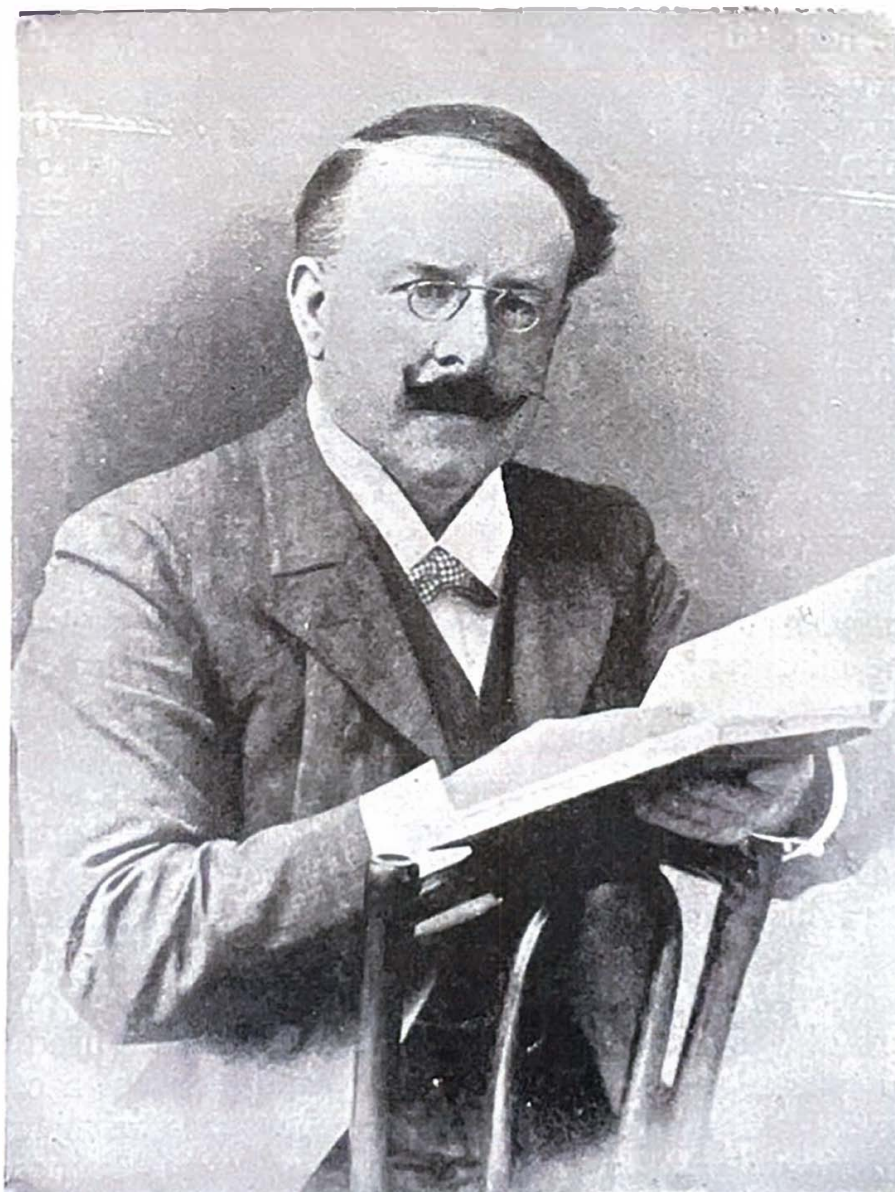
Sir Richard Sutton, when Ambassador to Prussia, was taken by Frederic the Great to see his regiment of giants. Said he, "Do you think that any regiment in the English army could fight my men, man for man?" "Well, your Majesty," said Sir Richard, "I cannot tell; but this I know, half the number would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

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 he preached to thousands for many years (Rom. 11. 3, 3).

CHRIST IS COMING.

I BELIEVE that the day is drawing very near. Oh that in the last remnant of time, before we hear the shout of our descending Lord and rise to meet Him in the air, we might come back with holiness of heart to the simplicity of our mission. Let us give our time, our strength, our money, our days to make Christ known "to every creature."

DR. C. I. SCOFIELD.



Dr. T. J. BARNARDO

Dr. T. J. BARNARDO.

FEW men have so worthily earned their title as did **THOMAS JOHN BARNARDO**, when by universal consent he was called "the children's friend." When he came to London in 1866, his eyes and his intentions were toward China. He had heard the call of God shortly after his conversion in 1862, to devote his life to the service of the Gospel, and having met J. Hudson Taylor, founder of the China Inland Mission, he offered himself as a missionary to the Chinese. On Mr. Taylor's advice, he entered the London Hospital as a medical student, and took lodgings among the poor of the East End in order to be convenient to the hospital. The following entry in a diary made by him reveals the bent of his mind at this time.

"For four or five years the missionary work on which I was bent was to be kept in abeyance, and I was to give myself up to preparation, but such a method is seldom the law of Christian life. The field is the world; true I was not in China, but I was in the field." In the field around him he saw men and women, boys and girls, steeped in ignorance and sin, veritable heathen, who needed the illumination of the Gospel. Accordingly, he writes. "On my way home after a hard day's work, I acquired the habit of turning toward the marshes, drawing near to the crowds, listening to and joining in their discussions, and sometimes giving a short informal address." The first hand information thus gained enlarged his sympathies for the people of the slums, and this was deepened by his experiences, when he went out and in among them during a visitation of cholera in the following year.

He begun his work among the children in Ernest Street Ragged School, of which he became Superintendent; but the desire to have a place which would be open two or three nights a week as well as on Sunday caused him ultimately to commence the East End Juvenile Mission in 1868. Premises were secured in Hope Place, on the borders of Stepney and Limehouse, which were used as a school four nights a week, and on Sundays were a centre of Gospel activity. The Ragged School was the means of introducing Barnardo to the waifs, and thus turned his thoughts from China to the problem of saving and caring for them. Two things stand out clearly as guide posts which led to his decision. The first was the discovery of

Dr. T. J. Barnardo.

Jim Jarvis. Jim came into the school on a bitter winter evening, shoeless, hatless, shirtless, clad only in a few miserable rags, and begged to be allowed to spend the night at the fire. He was without father, mother, friend, or home. In order to verify his story, this boy led Barnardo to some sheds on a wharf near Houndsditch, and after they had climbed on to the roof, showed him eleven boys asleep under the open sky, exposed to wind and weather, their only protection the few rags they wore. Burning with indignation and pity, the young student got an unexpected opportunity to speak of these suffering children at a Missionary Conference at Islington, which he used to the full. At the close, a servant maid pushed a small parcel into his hand, saying: "I intended it for the missionaries; you take it." When he opened it later, he found it contained 6½d. in farthings. This was the first money he actually received for his work, and he took it as God's guidance to venture out on his life work.

Lord Shaftesbury, who heard of this speech, invited him to dine with a few guests, and we find the young student leading the party that evening to a cul-de-sac near Billingsgate Fish Market, where after some searching they found 73 boys seeking warmth and shelter under the tarpaulins which covered a pile of goods. Provision had to be made for these outcasts, and in December, 1870, he opened his home for Working Lads at 18 Stepney Causeway. A year earlier he issued his first annual report of the Lord's dealings, and was writing in the religious papers pleading the cause of homeless children. From that time he never turned away one destitute, homeless boy.

After his marriage, in 1873, he was able to make provision for destitute girls, and Mossford Lodge, Barking-side, was opened in October of that year, with 12 little girls as inmates. How the work developed and extended until the activities of Barnardo's Homes became a feature of English life, and until Government action has stamped out the awful wastage of child life through neglect, is one of the romances of the evangelistic activity of last century. To the end the Doctor never lost that passionate attachment to the simple evangelical faith which characterised his earliest efforts. In the 67 years, "Barnardo's" have been open they have admitted 114,102 boys and babies. J.H.

HELEN T. EWEN, Glasgow.



Photo: G. Romney, Glasgow

MISS EWEN

THE devoted Christian life of Miss HELEN T. Ewen, and her unexpected Home-call at the early age of 22, have made such impression that it is desired to pass on some details for the benefit of others.

Our sister was born at Carnoustie, but brought up from infancy at Greenock, where a Christian home and attendance at Sunday School were influences for good.

At the age of twelve, in Glasgow, whence the family had removed, she was converted through hearing the Gospel proclaimed by the late Mr. Peter Hynd, of Dreghorn, at services carried on in Dixon Halls by the Assembly of Christians now in Victoria Hall, Govanhill. Forthwith she confessed Christ, and began, with her recently-saved companion, to pray for, and seek to win her schoolmates, in spite of ridicule. Six months later she was baptised, and joined the Baptist Church, then after a few years she left to become a member of the Assembly at Victoria Hall. Now 16 years of age, she developed an increasing interest in the Lord's work, taking a class at Sunday School, and seeking to win souls for Christ.

Entering the Glasgow University for a three years' course, she witnessed for her Lord, in association with the University Christian Students' Fellowship, whose midday prayer meeting and efforts to reach their fellow-students had her whole-hearted support. It was her custom to distribute tracts on the way to the University, and one summer she spent two months, along with a companion (now a lady-missionary in Peru), in the Western Highlands, camping from place to place, distributing Scriptures and Gospel literature.

Helen T. Ewen, Glasgow.

Having gained the M.A. degree, and completed training, she became a school teacher. She had charge of a branch of the Scripture Union which grew to about 100 members. It was, for long, her habit to rise early each morning to devote a lengthened time to prayer. Also for about two years she gathered a few friends in her home for a weekly prayer meeting on Saturday nights.

After her death, a note book was found containing many pages of written items for prayer, including about 190 names of individuals, together with a formidable list of Home and Foreign Missions, while one well-filled page recorded outstanding answers to prayer.

While on holiday at Kirkcaldy, she became ill with a septic throat, from which the trouble spread through the system. After a few days of suffering she passed away on 6th January, 1934, leaving a fragrant testimony. May this brief record inspire others to serve her Lord with like faithfulness.

T.C.

POINTS OF PROFIT.

Be Strong. C. H. SPURGEON, passing down a London lane, saw a notice in a marine store: "Wanted, 20 tons of bones." "Yes," he said, "*backbones*, for I know plenty of Christians in need of same" (Josh. 1. 9).

Lord Dawson, of Penn, the King's Physician, made the statement that 3 years ago he investigated the drink bill of the great restaurants of London, patronised by anything between 10,000 and 40,000 customers a day, and found that only a quarter took alcohol, and that mostly beer or light wine. Renewed inquiries indicate a further decrease from 7 to 17 per cent. in different places. "Avoid the appearance of evil" (1 Thess. 5. 22).

John Hambleton, the converted actor, known in Britain and Australia, used to say concerning "Cain's Wife" that there were as many women in his day as there are lassies in a Lancashire cotton town. A careful calculation will show that Adam probably lived to see the 8th generation with a population of nearly 20 millions; and that averaging the life at 900 years, a fair average then may have been over 100 millions in Cain's day (Gen. 4. 1-17; 5. 3-28).

LESSON PREPARATION AND INSTRUCTION.

PREPARE thy work without, and make it fit for thyself in the field; and afterwards build thine house" (Prov. 24. 27). Let us take the words of the wise man to heart. He makes this matter of building a very personal matter. Each Sunday School teacher is to be an *instructor*, a *builder*.

Solomon hints at private, painstaking preparation as the first essential. Let me pass on a handful of hints ON PREPARATION.

1. Preparation should be **Careful**. "Take heed unto thyself," said the Apostle Paul to Timothy. "Be thou an example." Prepare *thy work*. "It is through your own unrepeatable personality that God purposes that your light should break upon the world."

"Take heed unto the doctrine." Be careful as to what you mean to teach. Find the place, and read the Scripture lesson with prayer and meditation. Read in connection with the context. Read the sayings of others and make the ideas your own. Read round your subject, and thus read yourself *full*. So you will be a channel through which God's Word may flow to your scholars.

2. Preparation should be **Continuous**. Meditate pen in hand. Pick up as you go. "Open thy mouth wide," in daily meditation, and your gracious Lord "will fill it." Let your own inner man be satisfied, then out of the abundance of the heart your mouth will speak. Keep your mind and heart occupied. Remember the solemn parable of the untenanted house (Luke 11. 24-26). David prepared for the fight with Goliath by constant practice with sling and stone. In the desk of Turner, the famous landscape painter, were found hundreds of thumb sketches.

3. Thus your preparation will be **Cumulative**, as you keep adding to your stock. Keep a large note-book as a "Commonplace Book." It will be like a savings-bank, where you store your earnings, to be drawn upon at need. It will make you like the wise scribe who bringeth out of his treasure things new and old (Matt. 13. 52).

4. Let your preparations be **Concentrated**. "Give thyself wholly to them." Seek to rouse interest and maintain attention. Have a definite aim in your teaching. Therefore, do not attempt too much. Our Lord in every parable had one main purpose in view. When He taught

Lesson Preparation and Instruction.

His great lesson on humility, the means He used were quite circumscribed—A pitcher of water, a basin, and a towel. Learn also from Him to use homely illustrations and simple words.

5. Your preparation should be **Correlated**. Think of "them that hear you." Suit your message to the age of your pupils. Let it also be seasonable. Find out what your class already knows, and then add new instruction.

Your lesson should be *thorough*. This can only be done according to Acts 6. 4. Give yourself to prayer and to the teaching of the Word. Cultivate a prayerful expectancy. Let your work be done reverently, especially in the reading of the Word of God. The living Word can grip without our exposition (Heb. 4. 12; Psa. 119. 130).

Your delivery should be *earnest*. Learn from the little captive maid how to deliver your message. "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy" (2 Kings 5. 3). How reverent and respectful, how clear and confident, were her words.

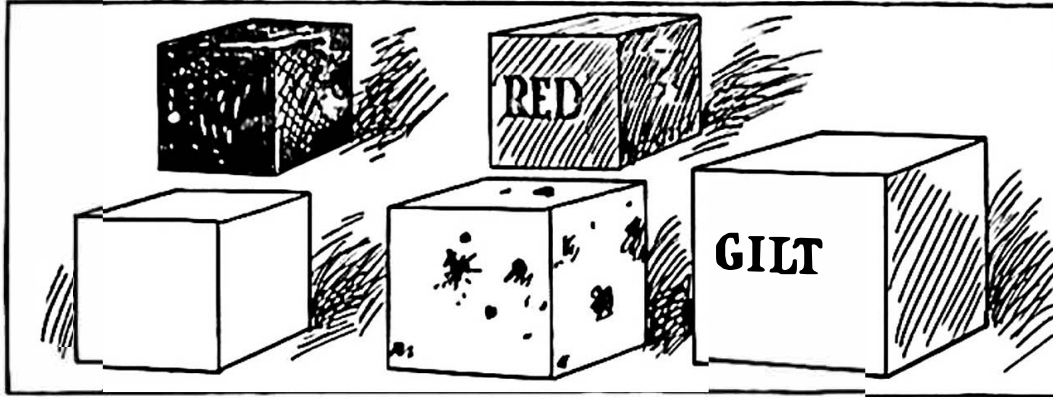
Again, your teaching should be *attractive*. Let your words be words of delight and words of truth (Eccles. 12. 10). Use plain speech, which cannot be misunderstood. "Let your illustrations be like good street lamps which do not attract to themselves, but spread the light around." Make your teaching picturesque. Know the road you mean to travel with your class, keep the end of the journey in view, and describe the scenery by the way. An attractive teacher should have (1) a full mind, (2) a gentle heart, and (3) a kind face.

Teach your lesson with *conviction*. *Be* what you preach, and *believe* what you teach. Have unshaken confidence in the Good Seed of the Word. "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, this or that, or whether they both shall be alike good" (Eccles. 11. 6).

In all your teaching seek the grace of *humility*. Simon Peter never forgot the lessons that he learned in the upper room and by the lake-side. Let us all take his words to heart as we seek to serve the little ones: "You must all put on the *apron of humility* to serve" (1 Peter 5. 5, Moffatt).

F.W.

A BLOCK LESSON.



BLOCKS are interesting little things, for nearly every one has played with them, and had such good fun placing them correctly and forming pictures, making trains, or building castles! Well, here are five blocks with no pictures, and yet all tell a story.

Note to Teachers. Blocks can be any size, preferably fairly large, and can be covered with the different coloured papers as suggested or painted over.

1. **THE BLACK BLOCK.** The story this one tells is a *sad* one, because of the blackness of sin. See, there isn't a single white spot, nothing but that horrid black all over. Well, that is what your heart is like, viewed under the eye of God (Jer. 17. 9). Sin is black in its origin, black in its character, and it leads to the blackness of darkness for ever. Here is a better one.

2. **THE RED BLOCK.** We'll put it over the black one. How much of the black can you see? None at all. Every bit of it is hidden by the lovely red block. This one's story is a *glad* one, and tells all boys and girls how every sin can be covered and forgiven when under the blood of Christ (1 John 1. 7). Just as the Israelites sheltered under the blood of the slain lamb from the sword of judgment, so, by faith in Christ as our Substitute, we are eternally secure.

3. **THE WHITE BLOCK.** The other two blocks are hidden now and all you can see is just this lovely pure white block. Shall we listen to what it has to say? "Boys and girls, you see what a beauty I am! Every side of me is perfectly white. I was once a black block, you know; but whenever I came under the red one, I changed my colour completely, and now I'm whiter than snow. You, too, little friends, can have the same experience. Whenever

A Block Lesson

you let the Lord Jesus into your heart He says He will make you whiter than the snow" (Isa. 1. 18).

4. THE SPOTTED BLOCK. This is an ugly one you will agree, all spotted and dirty. Listen! "Once I was as black as coal—just like the black block, then I, too, became ever so white when under the red one; but some nasty smudges were splashed on me, and I'm so miserable. I do want to be clean again." (Perhaps these can be washed off here.) Once we have trusted the Saviour let us keep our lives without these nasty smudges of sin, but, should we be like this block, just run to Him, confess all, and He will cleanse us and keep us pure (1 John 1. 9).

5. THE GOLDEN BLOCK. All the other blocks are underneath, and only this one remains to tell us it's story. Perhaps it would *sing* instead: "Oh, that will be glory for me." The glory of heaven will baffle all description. What joy of reunions, of being like Him and with Him for ever beyond the last reach of sin, the grandeur of the place He has prepared, the palace of God, that sinless, tearless, deathless, *glorious* home above! The Saviour on the Throne steps forward and bids you to receive Him *now*. Will you do it? Then He will receive you up yonder into your eternal home (John 1. 12). R.A.

SIMPLE BLACKBOARD LESSONS

FOR YOUTHFUL READERS. FROM "GOSPEL SCHEME" SUBJECTS

May 6.

The Crossing of the Jordan.
Josh. 3. 9-17.

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May 13

The Rescue of Rahab.
Josh. 2. 1-21; 6. 25;

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May 20.

The Downfall of Jericho.
Josh. 6. 12-25.

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May 27.

Jesus, the Mighty Helper.
John 5. 1-16.

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THE CROSSING OF THE JORDAN.

READ Joshua 3. 9-17. MEMORY TEXT: Gal. 6. 14. HINTS: In death, Gal. 2. 20; through death, Rom. 8. 3; beyond death, Eph. 2. 2, 5; "no more death," Rev. 21. 4.

AT the end of forty years the children of Israel had reached the end of their wanderings in the wilderness. One obstacle barred the way to Canaan, namely, the river Jordan, which speaks of death.

God's Word. "Hear the words of the Lord your God" (v. 9). In view of all that God was about to do, God had told them to sanctify themselves (v. 5). One of the ways in which they would be sanctified was by listening to the words of the Lord. The Word of God is necessary for conversion (1 Peter 1. 23), for sanctification (John 17. 19), and therefore should have first place in our life.

Crossing Jordan. "The ark of the covenant of the Lord of all the earth passeth over before you" (v. 11). Hitherto the children of Israel had been guided by the pillar of cloud, but now the ark with its blood-stained mercy seat (typical of Christ and His atoning work) was to be their guide. It is worthy of note that the crossing took place at a time of the year when the Jordan overflowed its banks. We are reminded that the Lord Jesus went down into the deep of death in order that He might open up the way into the heavenly Canaan.

Complete Salvation. "All the Israelites passed over on dry ground" (v. 17). The priests stood still in the midst of the river until all the people had safely passed over. Not one of them fell out by the way. It was a complete salvation. The soul that trusts the Saviour is also assured of a deliverance that is perfect and complete.

Christ Magnified. "This day will I begin to magnify Thee in the sight of all Israel" (see chaps. 3. 7; and 4. 15). At Jordan God magnified Joshua in the eyes of all Israel. There was no other in the people's eyes to compare with Joshua. We at once think of our Joshua (or Jesus) Whom God has exalted and made very high (Acts 2. 23). By many on earth He is "despised;" but there are millions in Heaven and on earth who in their hearts crown Him Lord and King (Phil. 2. 9).

Illustration. Somebody said to Archbishop Whateley on his death bed: "You are dying, as you have lived, great to the last." The reply was: "I am dying as I have lived, in the faith of Jesus" (John 14. 6).

THE RESCUE OF RAHAB.

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

OUR lesson furnishes a beautiful picture of how God saves the soul by means of sacrifice, represented by the scarlet line.

Faith and Works. "Joshua sent two men to spy" (v. 1). It cannot be said that Joshua was timid or afraid, but probably he sent the spies as the result of Divine intuition. Joshua believed that God would give the land to Israel, and the sending of the spies was an evidence of his strong faith in God. We do not work to be saved, but we manifest our faith in God by our works for Him. The Apostle James tells us that faith without works is dead.

Mercy to the Guilty. "Whither the men went I wot not" (v. 5). The spies were divinely directed to the house of Rahab, the harlot. The deliberate lie told by Rahab cannot be justified, and God could surely have protected His servants without any such subterfuge. The telling of the lie was in keeping with the character of the woman. And yet to this sinful woman God's abounding mercy was manifested. Her life was spared, whilst numbers of others of high profession perished (Heb. 7. 25).

Faith's Confession. "The Lord your God, He is God in heaven above" (v. 11). Rahab had heard of the wonders performed by the God of Israel, and such was her faith in what she heard that she hid the spies. She believed that Israel's God was the only living and true God. Her life was therefore saved on the principle of faith.

Perfect Security. "Give me a true token" (v. 12). Rahab was to be granted protection on condition that she tied the scarlet cord on her window by which she let down (or saved) the spies. The means by which they were to be saved was to be her protection also. We are reminded of the blood-sprinkled door-post in Egypt which warded off the destroying angel. Surely these would speak of the security of the believer in Jesus Christ and His atonement (Exod. 12. 13).

Illustration. Pierpont Morgan, the American millionaire, who died in 1913, left the following testimony. In his will he said: "I commit my soul into the hands of my Saviour, that having redeemed it and washed it with His precious blood, He will present it faultless before the throne of my Heavenly Father."

THE DOWNFALL OF JERICHO.

READ Joshua 6. 12-25. MEMORY TEXT: 1 Thess. 5. 3. HINTS: Mercy offered, Deut. 20. 10; submission refused, Matt. 21. 37; judgment, Psa. 2. 9.

THE fall of Jericho was due to God's power, not to man's prowess. Rahab and her household were saved by faith.

Foolish Opposition. "I have given into thine hand Jericho" (see v. 2). Jericho was the gift of God to His people Israel, who were about to enter and take possession of what was theirs by Divine right. The people of Jericho, however, withstood Israel, and we read, "Jericho was straitly shut up" (v. 1). In withstanding Israel they were opposing God, and there can only be one issue in any fight in which God is concerned (Matt. 12. 30).

Divine Power. "And seven priests bearing seven trumpets of ram's horns" (v. 13). The method adopted by God for the pulling down of Jericho's walls was an altogether unusual one. They were not to employ the usual engines of war, but were to blow rams' horns. The truth is, the victory was not to be gained by human force, but by faith in the Divine arm. God's power to-day is His Gospel, which to certain is a stumbling block, and to others foolishness, but is actually God's power.

Neglected Opportunity. "They compassed the city... six days" (v. 14). God always gives due warning before He punishes. Patient grace precedes Divine judgment. For six days the city was encompassed before the final shout of judgment. The six days' grace being neglected, God's final word of judgment fell on Jericho. "He that being often reproved hardeneth his neck, shall suddenly be destroyed" (Prov. 29. 1).

Complete Ruin. "The wall fell down flat . . . and they took the city" (v. 20). The people kept silence until the seventh day, when according to the command of the Lord, they gave the shout which brought down God's judgment upon Jericho, and the wall fell flat. Israel's victory was assured, and Jericho's defeat was complete. Every living creature was slain, with the exception of Rahab. We read in Hebrews 11. 31, that she perished not with them that believed not.

Illustration. A man in one of Moody's meetings who, seeing that salvation was free on the principle of faith, not of works, rose to his feet and exclaimed: "It is beautiful; I always thought I had something to do, but now I see I have something to *take*" (Rom. 6. 23).

JESUS, THE MIGHTY HELPER.

READ John 5. 1-16. MEMORY TEXT: Rom. 8. 6. HINTS: No help, Psa. 49. 7; vain help, Mark 8. 30; effectual help, Heb. 7. 25; "my Helper," Heb. 13. 6.

JESUS proves Himself at Bethesda's pool to be Helper and Saviour.

The Pool of Mercy. "There is at Jerusalem by the sheep market a pool" (v. 2). This miraculous pool was an expression of God's pity and grace. In the midst of much misery there was Divine mercy. The meaning of Bethesda is, the house of mercy. And yet this remarkable pool only healed the first patient who stepped into it after the troubling of the waters. There is no limit to-day to God's grace, which abundantly saves, regardless of guilt or numbers (Luke 7. 48).

The Helpless Man. "A certain man was there which had an infirmity" (v. 5). This poor man was helpless and hopeless in himself, and he had been in that condition for over half a lifetime. He is a picture of the sinner, "without strength," and therefore unable to do anything to save himself. Hitherto the man's hope had been in the pool, which failed him; but he proved the Lord to be no disappointment (Prov. 18. 24).

The Willing Mind. "Wilt thou be made whole?" (v. 6). Even the Lord Jesus could not heal the man against his will. The Lord's question aroused hope within his breast. The man's reply is significant: "I have no *man*." He believed if he were to be healed, the healing must come to him by a man helping him into the *pool*, and he failed to recognise beside him the Lord of light and glory, who could speak health and salvation.

The Complete Cure. "Immediately the man was made whole" (v. 9). At the command of the Lord, disease fled and health returned. So far as this man was concerned, there was need no longer for *men* or *pools* to help him. The Lord was his help and salvation, and to Him alone he looked. As an evidence of the completeness of the cure, the Lord said: "Take up thy bed and walk" (v. 9). He proved by his walk that he was healed of his infirmity. This is the true order.

Illustration. A Glasgow student in great anxiety of soul accosted Dr. Bonar with the question: "What must I *do* to be saved?" The man of God replied: "You are too late; the work is *done*, '*Believe on the Lord Jesus Christ and thou shalt be saved.*'" (Acts 16. 31).

THE LORD'S SUFFERING AND DEATH (Heb. 2. 9).

DELIVERED by the determinate counsel of God; taken by wicked hands, crucified and slain" (Acts 2. 23). "I lay it down of Myself" (John 10. 18) are three different aspects of the facts we are considering.

His Submission (John 18. 1-11). With the full knowledge of all that awaited Him, Jesus went to Olivet. Complete knowledge was thus united with perfect obedience (v. 4). Of the Cup He said, "Shall I not drink it?" (v. 11); "Not as I will, but as Thou wilt" (Matt. 26. 49). He could have exercised Divine power (v. 6), or called for angelic interference (Matt. 26. 53). In order that the Scriptures should be fulfilled, He yielded Himself (v. 8).

His Wisdom (John 18. 19-24, 37-40). The Lord's silence is no less remarkable than His submission. He endured contradiction, but He held His peace. He was reviled, He reviled not again. He suffered, yet He threatened not. To their false charges He answered not a word (Matt. 27. 14). When directly challenged by the High Priest and the Roman Governor, His answers were of Grace and truth. He witnessed a good confession (1 Tim. 1. 13) and bore testimony to the promised Messiah and the coming kingdom. Even when cruelly smitten on the face, He was as a sheep, dumb (Isa. 53. 7).

His Trial and Sentence (John 19. 1-16). The trial was a mockery, the sentence an outrage, carried out with indecent haste. Before the High Priest and elders, the charge was blasphemy; but as the Jews could not put a prisoner to death, He was taken to Pilate, and charged with treason. Pilate's answer was that He was innocent and just; but to please the populace he delivered Him to their will. Thus unjustly scourged, set at nought, mocked, crowned with thorns, He was led forth bearing His Cross, in defiance of Jewish and Roman law (Matt. 27. 15-26).

His Obedience Unto Death (John 19. 17-30). Crucifixion is a cruel mode of death, which emphasises as no other can what is meant in the curse (Gal. 3. 13). The taunts, the physical suffering and abuse fade into insignificance before the experience which brings the cry of Psalms 22. 1. He could endure the former and comfort His mother or assure the penitent thief, but in the darkness, He tasted all that is implied in 2 Cor. 5. 21. Yet, in triumph, He cried, "It is finished," and dismissed His Spirit.

ACTS AND FACTS.

Baron Rothschild, who was supposed to be the richest man in the world, was once asked, "Are you happy?" "Happy!" he answered, "when just as you are going to dinner you have a letter placed in your hand saying, 'If you don't lend me five hundred pounds I will blow your brains out!' Happy, when you have to sleep with pistols under your pillow? No, indeed! I am not happy!" (Rom. 5. 1).

Professor Henry Drummond told of visiting a house in the country where one of the inmates was deaf and dumb. Along with a friend the mute climbed a neighbouring hill and conversed by the finger-alphabet. Drummond watched with a powerful telescope, and being well versed in the sign language, was able to relate their conversation to them on their return. A picture of Psalm 139. 2, "Thou understandest my thought afar off."

Dr. Doddridge, when in Northampton, was greatly interested in an Irishman who was convicted of sheep-stealing, and condemned to death, according to the law of that day. Doddridge did everything he could to save him, but in vain. When the man was being driven in the death-cart to the place of execution, he asked that they should stop at Dr. Doddridge's house. This was done, and when Dr. Doddridge came out the man said to him: "Dr. Doddridge, every drop of my blood loves you, every vein of my heart loves you, because you tried to save me." Our Friend died for us and "delivered us from so great a death" (2 Cor. 1. 10), hence "we love Him" (1 John 4. 19).

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

TALES WORTH TELLING.

A Noble Cripple.—Throwing down his crutches, Private Jesse White, 2nd Welsh Regiment, who has undergone seven operations and had his left leg amputated, jumped into the pond at Radnor Park, Folkestone, and rescued a three year old boy. “Provoke to emulation, my brethren” (Rom. 11. 14).

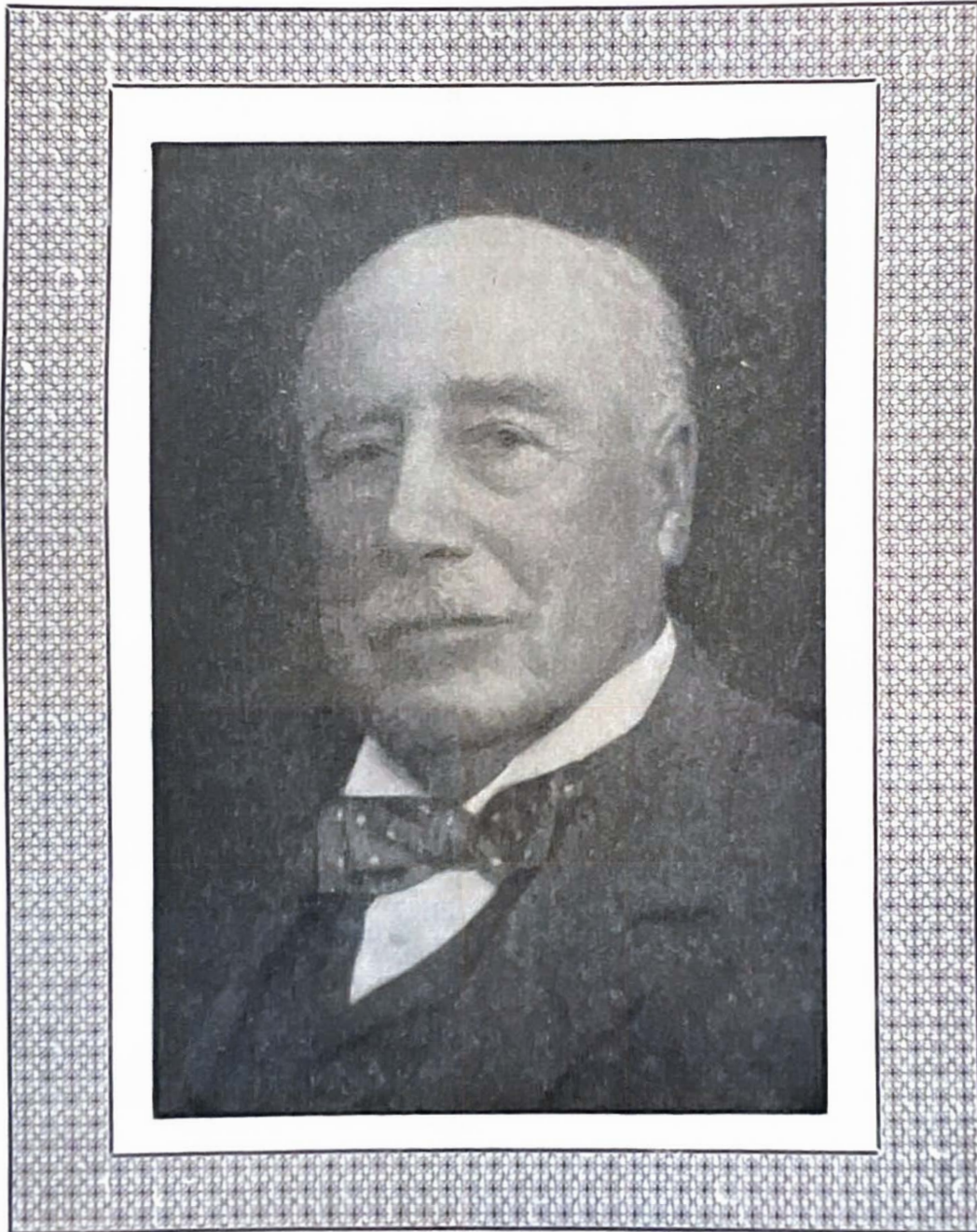
The No-Prayer Millionaire.—At the dinner table of one of the well-known millionaires who had done much for the public good, discussion turned upon the value of prayer, when the millionaire said he did not believe in it. Why should *he* believe in prayer? He had got everything he wished for; why, he could buy a kingdom; there was no limit to his wealth. The Principal of a Scottish University, who was present, said: “Ah, there is one thing that you *might* pray for.” “What is that?” “You might pray for humility.” “Before honour is humility” (Prov. 15. 33; 18. 12; 1 Peter 5. 5).

“My Favourite Text.”—Some one asked the late Robert Burdette for his favourite text. He replied: “When I think of a favourite text half a dozen dear ones leap to my lips. Stormy days I want a cloak; cold days I want the sunny side of the wall; hot days I want a shady path; now I want a shower of manna; now I want a drink of cool living water; now I want an arbour to rest in; now I want a pilgrim staff; now I want a sword, a right Jerusalem blade. I might as well try to tell which is my favourite eye. The one I might lose is the one I might want.” “I esteem all Thy precepts” (Psa. 119. 128). “All Scripture is given by inspiration, . . . and profitable” (2 Tim. 3. 16).

A True Token.—An old Christian, passing a gentleman’s mansion as a near road to his meeting place, was accosted by the laird. “What right have you on this path?” “None at all, sir,” he meekly replied; “but I thought you would not mind an old man, who has lived many years on your estate, going this way to the meeting, especially as the other road is so far around.” “Give me your stick,” said the laird, sternly. Then handing him a gold-mounted stick with his crest, said, “If anyone asks you what right you have this way, show him this, and tell him I gave it you.” Grace gives the right into God’s presence. “Come boldly to the throne” (Heb. 4. 16).

"HE REMAINETH."

THE time of ebb is the time of sadness. But it is at low tide that we see most of the rock, and that experience has its compensations. The soul whose hope is founded upon the Rock of ages can afford to lose much else so long as the eternal plan endures. The structure of life, its happiness, its peace, its faith may be laid bare; but beneath them all the Rock is laid bare also. "He remaineth."



D. G. APPERLY, London

D. C. APPERLY, London.

D. C. APPERLY was called home on December 19th, 1933, at the ripe old age of 87 years. He was born in 1846, and converted to God when a lad of 16. It was at the time of the great revival, and he and his brothers were deeply impressed by the fact that numbers of people in the factory owned by his father were meeting regularly for prayer. They thought it very strange, and talked the matter over together in the bedroom they jointly occupied. This led to deep conviction and they knelt together to pray about it. Their sisters, who were in an adjoining room, joined them, and at that time, having accepted the Saviour, they commenced lives of earnest Christian usefulness in the joy of salvation. Mr. Apperly has, therefore, lived in the knowledge of the Lord Jesus as his Saviour for over 70 years.

Our friend always took a keen interest in work amongst the young, and for many years was engaged in Sunday School work as teacher and superintendent at Kilburn, Clapton, and Redhill. Only recently an old friend, calling on me referred appreciatively to the time when Mr. Apperly superintended the Sunday School at the Kilburn Hall, and I know personally how his name is held in affectionate memory at the Sunday School which he established at Shrewsbury Hall, Redhill, when he resided in that neighbourhood.

Among the many spheres of Christian service in which he took great interest there was none more dear to his heart than the work carried on by the late J. W. C. Fegan. He became acquainted with Mr. Fegan in the early days of this work amongst destitute and homeless boys. As the Lord prospered him in business he became a ready and princely giver, but his deepest interest was still reserved for Mr. Fegan's Homes, and particularly the definite evangelistic side of the work.

For nearly 40 years Mr. Apperly was Honorary Treasurer and Chairman of the Council, and I was often brought into close association with him on this account. There was a real and deep spiritual tone in his business life, and I well remember one of the first occasions when I was brought into contact with him. In the course of a busy life in a city warehouse, Mr. Apperly found time to give careful counsel and wise advice, and before parting

D. C. Apperly, London.

he commended the work of the Homes to God in prayer.

It is a hallowed memory that after so many years in the enjoyment of such wise and loving counsel, once more, only a few weeks before his Home-call, it was my privilege to meet him, this time in his sick room, where he was suffering in much weakness. After a little conversation about the blessing in the Gospel which had been recently manifested in the Homes and about the boys and work generally, in which he showed his deep interest, once more we bowed in prayer at the Throne of Grace, while he, in a wonderful comprehensive manner, commended the boys, the workers, and the whole work to the tender keeping and love of God.

Thus my earliest and latest memory of this dear servant of God is connected with fellowship and prayer.

These are but glimpses that may reveal a side not so generally known of his character. His death is a great loss to us, and will be felt very widely in evangelical circles. A large and sympathetic company attended the funeral service, when W. H. Bainbridge, of Bidborough, spoke with great feeling of the Christian career of this honoured servant of Christ. In life and work may it be ours to be imitators of him in so far as he was a follower of his Lord.

F. D. HOLLOWAY.

SIMPLE BLACKBOARD LESSONS

FOR YOUTHFUL READERS. FROM "GOSPEL SCHEME" SUBJECTS.

June 3.

The Theft of Achan.

Josh. 7. 1-22.

ITS **C**ONCEPTION
OMMITTAL
ONCEALMENT
ONSEQUENCE
ONFESSION
ONDEMNATION

June 10

The Wily Men of Gibeon.

Josh. 9. 3-21.

THEIR **D**ISGUISE
ECEIT
ETECTION
EGRADATION

June 17.

Victory Over Five Kings.

Josh. 10. 1-19.

FEAR
USION
AILURE
LIGHT

June 24.

Jesus, the Sent One of God.

Luke 4. 14-30.

JESUS PREACHER
ROPHET
HYSICIAN

A. M. M.

GLASGOW FRESH-AIR FORTNIGHT SCHEME.

SIXTY years ago D. L. Moody and Ira D. Sankey visited Glasgow. From the season of revival following their visit the Glasgow United Evangelistic Association was born. The beneficent activities of this Association spread over the central and eastern portions of the City. Its ministry is twofold—evangelistic and ameliorative. And not the least of the ameliorative schemes is the Fresh-Air Fortnight, which is operated from the Tent Hall. Here, every Sunday, nearly 1000 of the poorest of Glasgow children are provided with a hot meal. From this company come the guests for the Association's Holiday Homes. There are eight centres; six of them at the coast, and two in the country. Here, amid the beauties of the Firth of Clyde, or on the uplands of Lanarkshire and Ayrshire, these poor little denizens of the slums are taken to spend 14 days of health-giving holiday. Away from the dingy alleys and sunless back courts, bounded in most cases with four smoke-grimed walls, to the shining shore and sea or to the pleasant strath and glen, these youngsters often have their first experience of green fields and rolling waves.

Need is their only claim, and provided they pass the necessary medical examination enforced by the City Medical Officer, they are sent off to one or other of these Homes. The Homes stand in their own grounds, are well equipped, and provide every facility for the children obtaining the fullest advantages of the sunshine and fresh air.

In a new environment, with cheerful surroundings, good food, regular habits, and a happy atmosphere, what a change is wrought in many of their little lives in a very short time, as many of their letters to Daddy and Mum indicate, and tell in vivid and wonderful language of the new joy that has come into their lives.

Morning and evening prayers is a new experience to many of them, but who will estimate what even a fortnight of that training is going to do in setting their feet in the heavenly pathway. Chorus singing is a great feature of their holiday. Coming as they do from all districts of the city, they are able to teach one another the special chorus that is the favourite at their Sunday School or Children's Meeting, so that they each have their col-

Glasgow Fresh-Air Fortnight Scheme.

lection of choruses amplified and bring them back to the city to radiate in their homes and place of worship.

During the week-end Prophets or Prophetesses, whose business it is to occupy the children on Saturday afternoon with games, etc., are sent to the Homes, thus relieving the Matron for the time being of her great responsibility, and Friday being the discharge and admission day, this relaxation becomes a real boon to those in charge. On Sunday morning the "Prophet" takes the children for a walk, and incidentally gives a little nature or Scriptural talk on the way, and on Sunday afternoon a Gospel Service is held in each of the Homes, for which the Prophet or Prophetess is responsible.

Speaking as one who has enjoyed the privilege many times over to talk to these bairns on a Sunday afternoon, one cannot help feeling that the F.A.F. justify their existence in this alone, not to speak of the multitude of other things that are daily being done for the children and for the Master's sake. How they will listen to you with eager eyes and upturned faces, drinking in the story of a Saviour's love, who Himself was once a child, in humble home, and knew all the trials and difficulties of family life, yes, and who by one utterance has for ever vindicated the place of little children in His Kingdom, when He said: "Suffer little children to come unto Me."

Many of these little folks hear the Gospel story for the first time when they are at this service, and only the "Day" will declare the fruit that has been gathered in. Not long ago an evangelist, well known to many readers of the *Pathway* told me that he recalls perfectly sitting in this little Sunday School and listening to the "Prophet" preaching the Gospel, while as a little boy he was enjoying the benefit of the Fresh-Air Fortnight Scheme.

From "scenes like these," the children carry back to their homes some happy memories, and in many cases repeat the things they have heard to their parents and friends, thus becoming little "heralds of the great salvation."

When the Fresh-Air Fortnight was originated by Thomas Gregory, in 1884, 32 children were sent to be boarded out in the country; last year, in the 12 homes of the Association, 8785 boys and girls benefited by the scheme.

TRUE SUCCESS.

IT has been said that Salvation is not an attainment, but that it is the beginning of all attainments. In order to be successful in the Lord's work we must start out believing that God is, and that He is doing His best for us (Rom. 8. 28). This will make us care-free. If God is for us, we have nothing and no one to fear; and we therefore go forward to do His will, and carry out His work knowing that He is behind all that we do. The Christian who adopts this attitude will find that everything will work out in his favour; and whilst he will make his blunders, as we all do, God will in some unexpected way turn his very mistakes into true successes.

God has given each of us talents or gifts which must not be neglected; but rather stirred up and kept in lively exercise. Wake up and find out what your particular gift is; for remember, this is your stock-in-trade by which you work out your own destiny. Paul tells us to work out *our own* salvation (Phil. 2. 12). God will never do for us what we can do for ourselves. God gives us *His* salvation on the principle of faith, but *our own* salvation must be worked out by ourselves on the principle of hard work. There are possibilities before you of which, perhaps, you have never dreamed. Attempt great things for God, and then *expect* great things from God.

Our part is to faithfully and fearlessly do our bit in carrying out His work and will, and God will see that our efforts are duly crowned with the success they merit. We shall reap if we faint not (Gal. 6. 9). J.G.

A HAPPY GROUP.

ON 6th January, 1933, a happy group of fifty boys left Auckland by special launch for Ponui Island in Hauraki Gulf, 25 miles distant from Auckland. The island is 5 miles long by 3 miles broad, and is owned by certain Christian families. Possessing beautiful sandy beaches, the place is ideal for a camp. Two and a half hours' steam brought us to the island and there we were transferred with our provisions and tents to a large whale boat which took us ashore. A marquee was erected which served as dining-room and was used for the meetings. The tents were soon set up, each of which was in charge

A Happy Group.



JUDGING BY THEIR FACES, CHRISTIANITY IS NO FAILURE.

of an officer. The officers for the most part were school-masters and devoted men of God. The object of those brethren was to lead the boys to Christ and build up in them Christian character.

Each day was commenced with tent devotions, after which breakfast was served at 8 a.m. At 9.30 a.m. a meeting for an hour was held with the boys, after which open-air exercises, such as swimming, boating and fishing were enjoyed till 7.30 p.m., when there was another service.

Much prayer ascended for the Lord's blessing on the services, and God graciously answered our petitions. Before the twelve days had come to an end, every unsaved boy in the company had professed faith in the Lord Jesus.

The last meeting was an inspiration. As testimony after testimony was given to the saving power of the Gospel and the uplifting power of the spiritual ministry of the Word, we thanked God and took courage. Dr. J. M. Laird (whose father and mother reside at Kilmacolm, Scotland) was in charge of the camp.

The example of our Auckland friends might fruitfully be followed by others.

W. S. REDDELL.

EVERYBODY IN THE WORLD.



WHAT is this? A map of the World. Is it all the World, or only a part? The whole. Then our subject is a very big one—"EVERYBODY IN THE WORLD." Let me tell you four things about them.

1. **Everybody in the World has SINNED.** What girl can quote a proof-text? "*ALL have sinned and come short of the glory of God*" (Rom. 3. 23), quoted by 3 scholars at once. I had thought of Eccl. 7. 20, "*There is not a just man upon the earth, that doeth good, and sinneth not,*" but yours is quite as conclusive. Shut your eyes and you will see every one in — (name the town) who is *not* a sinner. How many? "Not one." "ALL" means everybody, but it also means "You"—*you are a sinner!*

2. **Everybody in the World is LOVED.** Not by a father, a mother, a friend, for many have none. But by some one even greater—GOD. Let us all say the proof-text together: "*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). (I am glad you are so well taught.) Then if God loves the *world*, and that includes *whosoever*, God must love YOU. Tell the story of the countryman who got the boy to interpret "*whosoever*," as meaning "you, me, or anybody else."

And the proof of that love is the Gift of His only begotten Son. You can say with the Chief of Sinners—"The Son of God, who loved *me*, and gave Himself for *me*" (Gal. 2. 20). Never forget, "*God loves you.*"

3. **Everybody in the World may be SAVED.** The "*whosoever*" in our last text is proof of this, but a teacher will read us another. Reads the next verse in John 3.

Everybody in the World.

"*The world through Him might be saved*" (v. 17). Because "ONE (Jesus) died for ALL (sinners), any man, woman, boy, or girl, through Him, may be saved. What a wonder! Any one in this Hall, at this moment, may be saved with an Everlasting Salvation.

4. **Everybody will soon be out of THE WORLD.** "*It is appointed unto men, once to die*, and after this the Judgment" (Heb. 9. 27). Dwell on the uncertainty of life, the suddenness of death, the truth of the Lord's Coming. Cite some recent accident, or death. Urge all to be saved in time, and ready for Eternity. HYP.

POINTS OF PROFIT.

Dr. G. H. Morrison, the famous Scottish preacher, who died Oct. 14, 1928, aged 64, left this testimony in his will: "I die without any grudge whatever at Providence, for my life has been richly blessed; and in a spirit of love and forgiveness towards everybody. *I die believing in the merits and mercy of our Lord Jesus Christ, which alone I plead, and on which alone I rest.*" "A reason of the hope that is in you" (1 Peter 3. 15).

Alex. Stewart, of Glasgow, used to tell this story illustrative of "extravagance" in speech, etc. An Ayrshire farmer, whose wife had been ill and had been ordered "to take the waters" (go to the seaside) took her to Prestwick, left her at high tide. Returning a week later and finding her by the sea at low tide, he exclaimed, "My, Jean, ye ha'e done weel" implying she had so "taken the waters" as to make the difference between the tides. "Let your *moderation* be known unto all men" (Phil. 4. 5).

Alphonse Lamartine, illustrious French poet, wrote: "David is the first of the poets of feeling, the king of lyrists. We are seized with profound astonishment at the mysterious utterances of the shepherd-prophet, who speaks with God as a Friend, who praises His wonders, admires His justice, entreats His mercy, and seems to be an anticipating echo of the poetry of the Gospel, repeating the loving words of Christ before he had heard them." "Holy men . . . spake as they were moved by the Holy Spirit" (2 Pet. 1. 21).

THE THEFT OF ACHAN.

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

Two lessons are apparent in this chapter. (1) We may be sure that sooner or later we will be faced up with our sin. (2) We are either an influence for good or evil in the world.

False Security. "Let not all the people go up" (v. 3). The children of Israel implied by their attitude that the taking of Jericho had been the work of their hands, and as Ai was a much smaller city, fewer men would be required to take it. This was a false idea. The real position was that it was God who gave them the victory over Jericho, and if Ai was to fall to their hands God must accomplish it. The same attitude in relation to the soul's salvation is taken up by many to-day. They wish to reach heaven by the works of their own hands, whereas God's Word plainly declares, "Not of works" (Eph. 2. 9).

Crushing Defeat. "They fled before the men of Ai" (v. 4). Full of self-confidence, and without invoking God's help, the Israelites went forth against Ai, but were completely defeated. It could not be otherwise. God had promised to make their way prosperous, and Joshua was disheartened and discouraged because of their defeat, which was clearly an evidence of God's displeasure. Self-confidence is sure to fail (John 15. 5).

Heinous Sin. "Israel hath sinned" (v. 11). God had distinctly declared that all the gold, silver, brass, and iron were to be His, but a covetous man named Achan had stolen what belonged to God, and because of the sin of one man, all Israel had suffered defeat. Many to-day are like covetous Achan, they are casting aside the true riches of heaven for the shadowy things of earth.

Sin's Disclosure. "Achan, the son of Carmi, was taken" (v. 18). If God's favour was to return to Israel, the sin must be discovered and dealt with. Achan failed to confess his sin until he was faced up with it, and he did so when it was too late for mercy to be shown him. How different with David, the Psalmist, who confessed his sin and received forgiveness (Psa. 32. 5).

Illustration. A fast-living young man had the claims of the Gospel presented to him by a Christian friend, and the necessity of deciding for Christ pressed upon him. He replied: "I'll risk it," which he did, but in a few days' time he was in eternity.

THE WILY MEN OF GIBEON.

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

THE anxiety of the Gibeonites to save their lives was true wisdom, but the means adopted cannot be justified.

Worldly-wise People. "The inhabitants of Gibeon . . . did work wily" (v. 4). The Gibeonites had heard what the Lord had done to the inhabitants of Jericho, and Ai, and they were afraid they would share the same fate. They sued for mercy on the ground that they did not belong to Canaan. Their rags seemed to confirm their report. All their subterfuge was for the purpose of saving their lives. It would be good if men were as anxious to-day about the salvation of their souls. Alas, the crowning sin to-day is that of neglect (Heb. 2. 3).

Assured Protection. "We be come from a far country" (v. 6). Such was their desire of protection from Israel that they were willing to be their slaves, hewers of wood and drawers of water. They humbled themselves before Joshua, who gave them his word of assurance of safety, on which they rested. The soul that comes to the Saviour must also humble himself and acknowledge he is a sinner and having done so, rest on the Word of God for salvation.

Enemy Hatred. Joshua, by his assurance to the Gibeonites, made himself responsible for their safety, whilst they (see chapter 10), because of their association with Israel, had to suffer the same persecution from their neighbouring nations as Israel. On the same principle, the Christian to-day is hated by the world, but God will see that he is divinely protected (John 17. 14).

Serious Neglect. "Asked not counsel at the mouth of the Lord" (v. 14). The Israelites accepted the word of the Gibeonites too hastily. They should have laid the matter before the Lord. If they had done so they would have been guided aright. Time spent in seeking the Lord's guidance is not wasted. When we seek His counsel we are safely led past all pitfalls. Our guide to-day is God's Word, which maketh wise unto salvation (2 Tim. 3. 15).

Illustration. A French Roman Catholic was given a Bible. He began to read it to his wife. Soon he said: "If this Book be true, we are lost." But reading further, he said, "Wife, if this Book be true, we can be saved" (John 5. 24). The Bible leads aright.

VICTORY OVER FIVE KINGS.

READ Joshua 10, 1-19. MEMORY TEXT: Rom. 16, 20. HINTS: Past victory, Psa. 98, 1; present, 1 John 5, 4; final, 1 Cor. 15, 54-57.

THE opposition of the enemies of Israel and of the Gibeonites form the subject of our lesson.

Futile Opposition. "Come up . . . that we may smite Gibeon" (v. 4). The five neighbouring kings were anxious to punish the Gibeonites because of their alliance with the Israelites. They, therefore, combined to go to war against the two peoples. In fighting against Israel they were warring against God, which, of course, was sure to end in defeat. We think of Satan's efforts down the ages to stamp out Christianity, which have had the effect rather of spreading the Gospel world-wide (Acts 8, 4).

Wise Appeal. "The men of Gibeon sent unto Joshua (v. 6). When attacked by the enemy, the Gibeonites turned to Joshua who was as solicitous for the welfare of the Gibeonites as he was for his own people. Joshua did not fail them in their hour of need. Our Joshua (the Lord Jesus) can be depended upon to protect His people in every time of danger and difficulty (John 10, 28).

Complete Victory. "Fear thou not for I have delivered them into thine hand" (v. 8). It was the Lord who gave them the victory. He fought for them, and employed the artillery of heaven to make the victory complete. Great hailstones, were cast down by the Lord upon his enemies, and "they died" (v. 11). As the result of the victory, the Gibeonites and the Israelites returned to Joshua and Makeddah in peace (v. 21). We remember that as the result of the victory over Satan at the Cross of Calvary, the believer enters into peace with God through our Lord Jesus Christ (Rom. 5, 1).

Divine Omnipotence. "Then spake Joshua, . . . Sun, stand thou still" (v. 12). God controls the forces of nature and He uses them at will for the fulfilment of His purposes. In this case He lengthened the day in order to complete His work of judgment on the five enemy kings. In the present day a merciful God is lengthening out His day of grace in order that men and women may avail themselves of God's great salvation (Heb. 2, 3).

Illustration. Dr. Payson, who died in 1827, is reported to have said on his deathbed: "The battle's fought and the victory is won. I am about to bathe in the ocean of God's peace and purity to all eternity."

JESUS, THE SENT ONE OF GOD.

READ Luke 4. 14-30. MEMORY TEXT: Isaiah 61. 1. HINTS: Sent to, Matt. 9. 13; sent for, Luke 19. 10, John 3. 17; sent with, Luke 2. 30, Heb. 5. 9.

OUR lesson treats of the first public prophetic utterance of our Lord in the Synagogue of His native Nazareth.

A Tremendous Claim. "As His custom was, He went into the synagogue on the Sabbath day" (v. 16). A portion was read in the synagogue from the Law, and one from the Prophets each Sabbath day. The Lord read the portion from the Prophets, and evidently He selected Isaiah 61 as His reading. This portion spoke of the coming of the Messiah and of His great and gracious mission. To those Nazarenes who had known Him all His natural life He made the tremendous claim that He was the One of Whom Isaiah wrote. In other words, He was the Messiah of Israel and the Saviour of the world.

A Pathetic List. "Preach the Gospel to the poor" (v. 18). The fell cause of all the ills of humanity is SIN. True wealth is found in God, but sin has separated man from God, and therefore man apart from God is spiritually POOR, CAPTIVE, BLIND, and BRUISED. Jesus Christ came into the world to bring to mankind in His Gospel, true riches, freedom, sight, and health (Psa. 103. 3).

Boundless Grace. "Many widows were in Israel . . . but unto none of them was Elias sent" (vv. 25, 26). It was quite true the Jews were a favoured and privileged people, but the grace of our Lord could not be bound by national barriers. His grace was boundless and embraced all mankind. The widow of Zarepta whom God honoured was not a Jew, but a heathen. Naaman, the leper, was outside Judaism, he was a Syrian. God's salvation reaches out to all (John 3. 16).

Cruel Conceit. "When they heard these things they were filled with wrath" (v. 28). They first of all marvelled at the gracious words He spoke, but He had hurt their pride and conceit, and had put them on the same level as "Gentile dogs." They were filled with wrath. Instead of receiving His teaching, they actually thrust Him out, and would have killed Him if they had been able. Like many to-day, to their eternal loss, they rejected their Saviour.

Illustration. Said a dying unbeliever: "It is too late; oh, what would I not give if I had heeded your warning yesterday; but it is now too late."

THE LORD'S RESURRECTION AND ASCENSION

ARE foundation facts anticipated in the prophets, embodied in the Gospels, and assumed throughout the remainder of the New Testament.

The Certainty (Matt. 28. 1-8) of the resurrection is as surely attested as the certainty of our Lord's death (John 19. 34). Confirmation is found in the empty tomb (Luke 24. 3), the grave clothes, and the folded napkin (John 20. 6, 7), the ruler's treatment of the guard, their inability to produce evidence to refute the testimony of eyewitnesses, but most of all in the changed attitude of the disciples (Acts 2. 14). Men who were amazed and afraid, became convinced and courageous, fearless in their witness, and bold in their preaching. There is the further affirmation given by the descent of the Spirit.

His Manifestation (Mark 16. 9-16). He showed Himself alive by many infallible proofs. He invited the disciples to handle Him, pointed to His hands and feet (Luke 24. 29); asked Thomas to touch the wound prints (John 20. 27). He ate before them (Luke 24. 43), was seen among them forty days. He met them in the garden, on the highway, in the upper room, by the lakeside, on the mountain. He appeared to individuals and to a large company (1 Cor. 15. 4-8).

His Injunctions (Matt. 28. 16-20). These manifestations were a confirmation of what He had taught, and a foreshadowing of His future ministry. He comforted bereavement (John 20. 16), instructed ignorance (Luke 24. 26), upbraided unbelief (Mark 16. 14), restored backsliding Peter (Mark 16. 7; John 21. 17), confirmed doubting Thomas (John 20. 28), spoke peace to troubled hearts, recommissioned the apostles, proclaimed His sovereignty, and gave His followers their age-enduring instructions.

His Ascension (Luke 24. 50-53.) After giving them commandments, instructing them concerning the kingdom, and exhorting them to wait for enduement, He led His disciples to Bethany. With hands uplifted in blessing, while they gazed, He was parted from them (Acts 1. 19). He was received into Heaven, and sat down on the right hand of God (Mark 16. 19). The witness that the service was complete, and the Servant manifestly approved (Heb. 1. 3). From whence we look for the Saviour (Phil. 3. 20, 21).

J. II.

TALES WORTH TELLING.

Where Is He?—On a tombstone in the Isle of Wight are these words: "Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" (Job 14. 10). Would you like this on yours—Where is He?

Can a Stick Grow?—In a very old book there is a story of a monk who carried a pail of water to moisten the sand round a walking-stick. He had been ordered to persevere till he saw leaves. It looks foolish, but is not more so than those who wait for life from one "dead in trespass and sins" (Eph. 2. 1).

Waiting for This Day.—In the dark hour when Lord Roberts was asked if he was ready to take supreme command of the forces in South Africa, he replied, "My lord, for 19 years I have led an abstemious life in the hope of this day." Christian, live in hope of "that Day" (2 Tim. 1. 18; Mal. 3. 17). "The Recompense" (Heb. 11. 26).

Death Men.—Many companies of Italian soldiers have what they call "death men," who volunteer for any dangerous work. Forty-nine were recently required for one such company; one hundred came forward at once. Would that volunteers for Christ were so plentiful. "Follow Me" (Luke 9. 59; John 12. 26).

The Christian Trusted.—Barney Barnato, the African magnate, used to declaim against Captain Robinson, the well-known Christian captain. "Well," said one, "if you don't like Robinson's preaching and praying, there are plenty of other boats, why not take them." "You are a mighty lot safer with Robinson on the bridge," replied the scoffing millionaire, and with the Christian he travelled. "Him will My Father honour" (John 12. 26).

Very Good Advice.—An evangelist who is famous to-day was converted after he had made a reputation for himself in the world of sport. As he was starting out on his Christian career, an old man put his hands upon his shoulders, and said: "There are three simple rules I can give you, and if you hold to them no one will ever write 'backslider' after your name. Take 15 minutes each day to listen to God talking to you through His Word. Take 15 minutes each day to talk to God. Take 15 minutes each day to talk to others about God." "Draw nigh to God, and He will draw nigh to you" (James 4. 8).

ACTS AND FACTS.

John Ruskin often awakened his guests at Brantwood early in the morning by knocking at their door, and inquiring, "Are you looking out?" When, in response to this summons, they opened their window-blinds their eyes were charmed by the unique view. "Looking unto Jesus" (Heb. 12. 2).

Aeschylus, the celebrated Athenian soldier and poet, was condemned to death by the Athenians. As he was about to be led forth to execution, his brother, who had lost his hand in noble service for his country, appeared in court and held up the stump to the gaze of all. The judges saw the mark of his sufferings, remembered his sacrifice, and pardoned the guilty brother. With the scars of Calvary on His holy Person Christ appears in Heaven for us (Heb. 9. 24).

Sir Alexander Simpson, M.D., the eminent Edinburgh physician, relates that once when on a visit to Kingston, Ont., some friends took him an excursion on the St. Lawrence River. The Speaker of the Canadian Parliament, who was of the company, made me take notice, as we sailed out from the town, that the first imposing building we were passing was a distillery. Near by was an infirmary, then a lunatic asylum, then a prison, and after these a cemetery, the end of all the others. "But after this the judgment" (Heb. 9. 27).

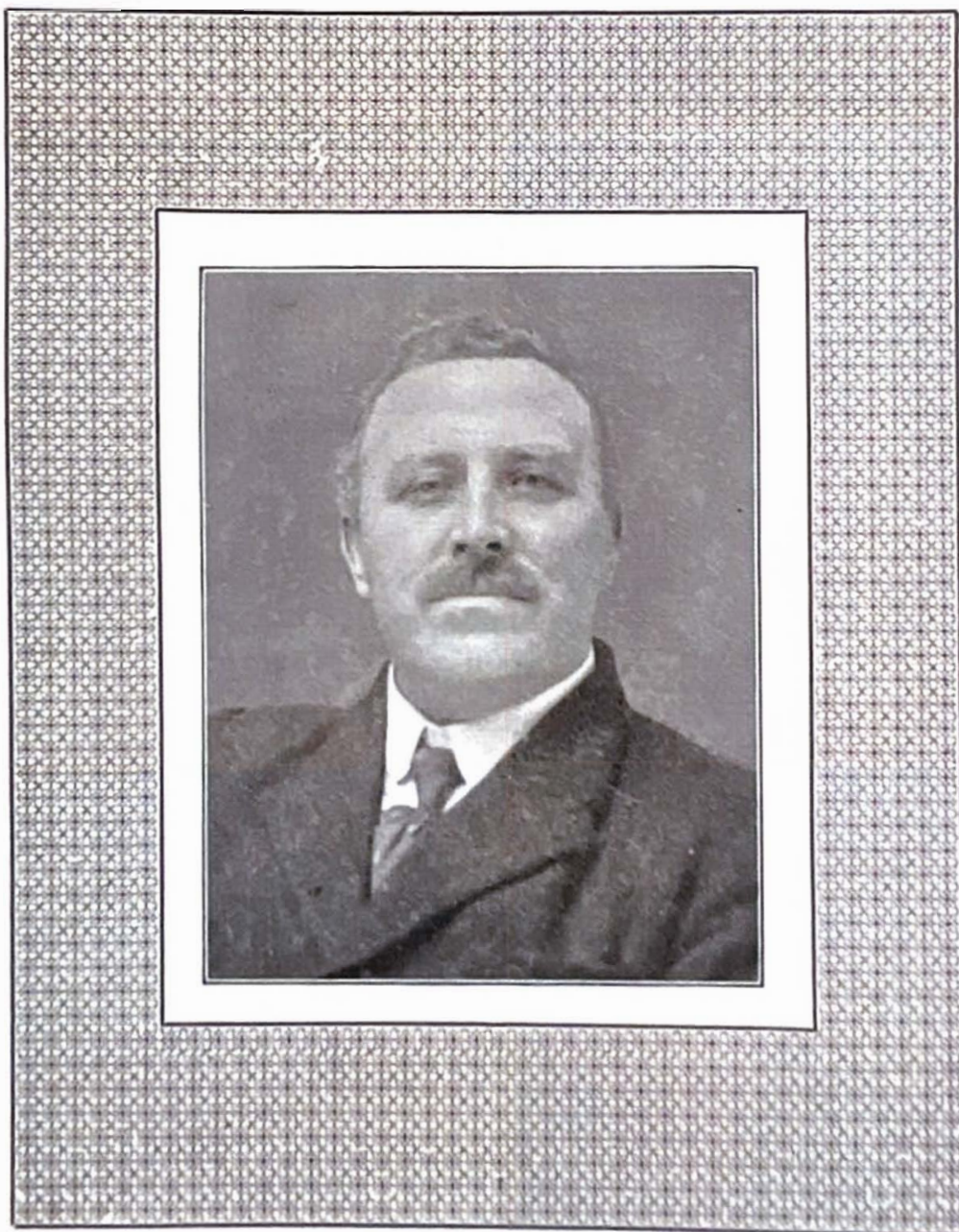
Joseph Haydn, the great musical composer, was once talking with two of his friends on the subject of sorrow and depression, and one said, "When I feel down, when I feel gloomy, I take to my wine; that cheers me up." The other said, "When I am gloomy and sad, I take to my music, and go and hear music." Haydn said, "When I am gloomy and sad, I take to praying, I go apart and have a season with God, and that gives me good cheer." "Is any merry? let him sing" (James 5. 13). "In everything by prayer and supplication with thanksgiving" (Phil. 4. 6).

Dr. Parker. Some one said to the great City Temple preacher, "It is a great mystery to me why Jesus should have chosen Judas. I cannot understand it; can you?" "There is a far greater mystery to me than that," replied the doctor. "What is it?" asked the other. "That Jesus should have chosen *me*," was his clever and sincere answer (1 Cor. 1. 27, 28).

SUBSTANTIAL RELIGION.

I AM sick of opinions. Give me solid and substantial religion; give me an humble, gentle love, of God and man, a man full of mercy and good fruits, a man laying out himself in the work of faith, the patience of hope, the labour of love. Let my soul be with these Christians, wheresoever they are, and whatsoever opinions they are of.

JOHN WESLEY.



WILLIAM STOLTON, the Village Evangelist

WILLIAM STOLTON.

THE VILLAGE AND VISITOR EVANGELIST.

THE early days of William Stolton were spent at Sevenoaks, Kent; where, under the guidance of the goodly influences of the Sunday School held in the Vine Hall, he learned to trust Christ as his Saviour during his boyhood.

Mr. Stolton joined the Kent County Constabulary in 1894, serving at Sevenoaks, Westerham, Knockholt, Chatham, and Lyminge, reaching the rank of Sergeant. On his retirement in 1922 he gave his time, talents and himself to the work of the Gospel, and sought to spread the knowledge of a full, free, and wonderful salvation to all around.

The Summer months were occupied with a Gospel Carriage and Tent visiting the villages of Kent. Ten years ago he started from Folkestone—near home—and branched out to the east, west and north, until nearly every village, hamlet and cluster of houses was visited with the Gospel story. Our brother sought out those places which were truly out-of-the-way; off the beaten track, and often to places which were off the map as well. In this way hundreds of rural dwellings around Dover, Ashford, Canterbury, Faversham, and Rochester have had a personal call from our friend. The conversations which ensued have resulted in great blessing to numbers of men and women—such blessing as will only be known in its completeness in the day of harvest ingathering.

The summer months of 1932 and of 1933 saw our brother to the north of Rochester, on the Isle of Grain, where there are lonely dwellings, solitary and secluded, and where he found a deep need for the Gospel. He wrote me on the 11th Sept., 1933: "Several have found the Lord. One case was that of a young woman of 22 years of age, who had been to several of the services. On Friday night she found peace of soul in Christ. Her father was also in the Tent, and he embraced her, she embraced him, and both wept; it was an affecting sight!"

Mr. Stolton travelled during the winter months from place to place having a look at those who had been brought to Christ during the Tent work, giving them a word of counsel or of help as the need arose. For these many friends, all over the county, he had started small village

William Stolton, the Village Evangelist.

meetings, especially devoted to prayer and reading of the Word of God. He felt that the Scriptures were in themselves sufficient for every need, and that those who read and made the Scriptures their rule and guide would not fail in the foundation of their faith; nor in the principles of grace or of gathering; nor fail in growth, nor in the mind of God in respect of daily guidance.

He had calls from London and the provinces. These were not always for the platform, but for personal work in the different neighbourhoods; for house-to-house visitation, in which work our brother was qualified and approved of God. It was in this service that he excelled!

The many difficulties associated with this particular form of service for God, seemed to melt away, or to yield before his personality! Oft a conversation with an indifferent person commenced, through an opened upper window, would be continued not only through an after-ward opened front door, but inside the house, where there would be a simple prayer for help, followed by an equally simple reading of the Scripture, but little explanation was called for—the Scriptures themselves spoke in trumpet tones. The knee would bend again, but this time in praise for the bringing of yet another lost one to the comfort of the person of the Christ and of His Word. Who could but be attracted by the personality of Wm. Stolton, and won by the character and work of his wonderful Saviour and Lord!

The sick, aged, the young, the sorrow-tossed, all found a helper in our brother, and the very last call our brother made on his last visit to London in October, 1933, and just a few days before he himself was taken ill, was to visit a fellow-believer who was laid aside in the Charing Cross Hospital!

Mr. Ernest T. Tarrant of Folkestone writes: "The Christians in this locality are warm in tribute to the cheerful spirit and helpful ministry of Mr. Stolton, as well as to his steadfast loyalty to the things of the Lord.

"In Gospel testimony, whether rendered privately or in public, his service was characterised by a remarkable distinctness of aim, which surely betokened "a polished shaft" (Isa. 49. 2). He seemed unswerving in the line of

William Stolton, the Village Evangelist.

"this one thing I do." In converse he would not be drawn aside into minor issues, nor into those subtle arguments of philosophic nebulae which are so often in these days a snare for workers.

"Typical of his method, I recall a simple incident which impressed me powerfully. In the deep gloom of a foggy night, which may have been illustrative of the spiritual atmosphere of his companion standing with him in a street, I overheard but one remark from our dear brother, in his very persuasive tone: "Don't you see, if you're not saved, you're lost!" The issue thus presented seemed inescapable, and strangely clear upon a foggy evening!

Fellow pilgrims Heavenwards and Homewards have lost a loved companion—he has gone before. The Church has lost the witness of a light which shined in a dark place. The villages of Kent, in particular, have lost the presence of one who always sought their welfare and best interests. The loss is great indeed!

Our dear brother passed away into the presence of the Lord at about 6 o'clock p.m. on the 7th November, 1933, after an illness of one month's duration, and at the age of 61 years.

He had this testimony that he pleased God.

May the Lord give us each to follow our brother's noble example of devotion and zeal. May He raise others who, though they could not fill his place, will seek to carry the Gospel message to the needy parts of our loved land.

ERNEST H. GRANT.

"GO, WORK TO-DAY."

GOD never goes to the lazy or the idle when He needs men for His service. When God wants a worker, He calls a worker. Scripture and history attest this truth.

Moses was busy with his flocks at Horeb, Gideon was busy threshing wheat by the wine-press. David was busy caring for his father's sheep. Elisha was busy ploughing with twelve yoke of oxen. Nehemiah was busy bearing the king's wine-cup. Amos was busy following the flock. Peter and Andrew were casting a net into the sea. James and John were busy mending their nets. William Carey was busy mending and making shoes (Matt. 21. 28).

SINCERITY.

IN the eyes of the world, sincerity is one of the cardinal virtues. A reputation for sincerity stamps an individual as transparently genuine, single of purpose, and free from the petty dissimulations and hypocrisies of life. It is the hallmark of nobility and integrity.

From an etymological standpoint, the word is self-illustrative. It is derived from the two Latin words, *sine*=without, and *sera*=wax (giving the English verb "cere"—to cover with wax). In this, a dual picture is presented of a dishonest beekeeper and an unscrupulous sculptor.

Preparing his honey for sale, the beekeeper, instead of scrupulously freeing his honey from the wax to which it adheres, would allow some to remain and thereby increase the weight. The honest merchant, on the other hand, would only display honey which had been entirely freed from wax.

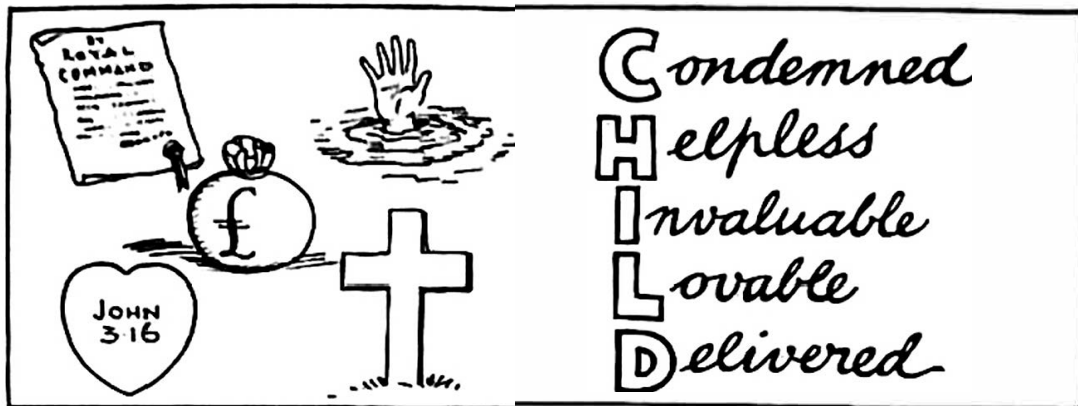
Engaged upon an important statue, the sculptor would at times suffer the misfortune of chipping a finished corner through the slipping of the chisel. Instead of rejecting the now faulty stone, the dishonest sculptor would conceal the defect by the application of wax. The sincere worker, however, would recommence his work, and would correctly describe his finished masterpiece as without wax.

If the man of the world values the reputation of sincerity, surely the Christian should set the highest store upon such a character. As the follower of the Perfect Man, Who was the embodiment of sincerity, he should be characterised in every way by the same pureness of motive and transparent honesty. "Let us keep the feast," wrote the Apostle Paul, "not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (1 Cor. 5. 8). In other words, having found salvation in his Paschal Lamb, the Christian's life should be one of sincerity and truth.

Again, the aged Apostle enjoins upon the young Titus, "uncorruptness, gravity, sincerity" (Titus 2. 7), and his closing salutation to the Church of Ephesus was, "Grace be with all them that love our Lord Jesus Christ in sincerity." Not only is the believer to be sincere in his personal life and walk, but sincerity is to mark his relations with the world, the church, and his Lord. F. A. TATFORD.

A WONDERFUL CHILD.

(Ex. 2. 3-10).



TO secure an interest after the reading of the story, one or two coloured pictures of babies might be pinned on blackboard. Ask the children to find out the word repeated eight times—"child"—then, after recounting the story briefly, fill in the acrostic as you proceed.

CONDEMNED child (black). The King simply wrote out a big document in the palace, but it was the death warrant of all the baby boys among the Jews. All were to be slain, none were to be spared. Can you recount a text in the N.T. where it says we are all condemned? Yes, John 3. 18. We are "condemned already."

HELPLESS child (black). The poor little boy did not even know how near he was to death, nor how carefully he was guarded night and day for three months. He could do *nothing* to save himself. He could not speak, could not walk. He could only lie in that little covered basket and wait for some one to save him. And now for a text which says we are all helpless?—Rom. 5. 6, "without strength."

INVALUABLE child (gold). He was beyond the wealth of the world. Invaluable to his mother, she risked her life, and would gladly have given it so save him. He was invaluable to that devoted sister, Miriam, a girl then of about fourteen. She too watched him, and placed her life in great danger. Then he was invaluable to the princess who immediately wanted him for herself, and beyond all these he was invaluable to God. Think of all that Moses accomplished afterwards; think of the times his name occurs in Scripture; find how he became the

A Wonderful Child.

great leader and law-giver of his people. But now, tell me a text which says we are invaluable, worth more than all the world, and why?—Mark 8. 36-37.

LOVABLE child (blue). It is a story of hate on the one hand demanding death, and of love on the other providing a way of life. He was loved by all in the home, but more, it says the princess "had compassion on him." Her love dared the wrath of the King, and overcame all obstacles. She *proved* her love by what she did. All her promises were made good. The baby found a nurse in his own mother, thanks to the big sister and strange to say received payment for it, too!

I need not ask you to give me a text which proves that we too are *loved*. John 3. 16, Rom. 5. 8, Gal. 2. 20, and many more all tell us how God has manifested His own love to us in the death of His Son as our Substitute and sin-bearer.

DELIVERED child (red). The first two words in black told us of our sin and its penalty, the next of the value of our souls, the blue of God's love, and the red now reminds us that apart from the Cross there could be no deliverance.

Picture that grand day when Moses was received into the royal family as the adopted son, and afterwards became not only son, but heir, next to the king (John 1. 12).

If we receive Christ as Saviour, He too places us in the royal family of God, and makes us His heirs of eternal glory. Receive Him now.

G.A.N.

LITTLE STUMBLING-BLOCKS.

NOW it is usually little things that cause us to stumble. I do not fall over a beer barrel, but I slip over a piece of orange peel. I have never stumbled over a bale of cotton, but if one flaw in the pavement projects a third of an inch I may be brought to grief. I can avoid the bigger things; I am careless about the trifles. The little things cause me to stumble. "Look carefully how you walk." Recollect the importance of details. Life is made up of steps and incidents and trifles.

DR. J. H. JOWETT.

POINTS OF PROFIT.

The Lord's Glory. At the close of a meeting a cynic approached Mr. Moody and said, "Mr. Moody, during your address this evening I counted eighteen mistakes in your English."

Looking kindly at his critic, Mr. Moody said, "Young man, I am using for the glory of God all the grammar I know. Are you doing the same?" "Do all to the glory of God" (1 Cor. 10. 31).

A Correct Record. When Latimer was being examined before Bishop Bonner at first he answered somewhat carelessly; but hearing the rustling of a pen behind the tapestry on the wall, and perceiving that all his words in what he thought a secret chamber were being taken down he became much more prudent and cautious in his replies. Oh, for a more constant sense of the invisible pen in the invisible hand of Him who, though behind the veil, has eyes that pierce not only it, but my own heart too, who too often live as though I were unwatched by any except myself. "The ways of man are before the eyes of the Lord" (Prov. 5. 21).

SIMPLE BLACKBOARD LESSONS

FOR YOUTHFUL READERS. FROM "GOSPEL SCHEME" SUBJECTS.

July 1.

Caleb's Noble Choice.
Josh. 14. 1-15.

REMINDER
REQUEST
RECEIVES HIS PORTION

July 15.

Joshua's Parting Testimony.
Josh. 24. 14-25.

DELIVERANCE
DEVOTION
DECISION

RECALLED
REQUIRED
RECORDED

July 8.

The Six Cities of Refuge
Josh. 20. 1-9.

DIVINELY
DECLARED
DELIVERANCE

CHOSSEN
CAUSE
CERTAIN

July 22.

Gideon Called of God.
Judges 6. 11-24.

IMPOVERISHED
ISRAEL'S
INSTRUMENT

CONDITION
CRY
CHOSSEN

July 29.

Jesus, the Faithful Witness.
John 5. 24-40.

WITNESSING BY HIS **W**ORD
WORK
ALK

A. M. M.

CALEB'S NOBLE CHOICE.

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

THE story of how Caleb obtained the fulfilment of a promise made to him by God 45 years before is the subject of our lesson. Caleb's faith was strong in God.

A Sure Promise. "Give me this mountain" (Hebron) (v. 12). When Caleb was forty years of age God had promised him the mountainous region of Hebron and now as a man of 85 years of age he made his claim for the fulfilment of God's promise. God's Word came true as it always does. His delays are not denials, indeed every apparent delay is for the glory of God. For salvation and for everything we should trust in the Lord.

A Worthy Record. "I wholly followed the Lord my God" (v. 8). It was the same spirit that prompted Paul near the end of life's journey to say, "I have fought a good fight" (2 Tim. 4. 7). Caleb had not followed his own inclinations, nor even the dictates of his conscience; his sole aim in life was to please the Lord. He was out and out for God. The Lord Jesus said, "He that followeth Me, shall not walk in darkness" (or ignorance), as to the way he should take (John 14. 6).

A Long Life. "I am this day fourscore and five years old" (v. 10). Following the Lord in Caleb's case was a healthy exercise for both body and soul. God had not only retained Hebron for Caleb, He had kept Caleb alive to possess it. We are reminded that the Lord Jesus has not only reserved an incorruptible inheritance for the believer, but He is preserving the believer for the inheritance (1 Pet. 1. 4).

A Courageous Faith. "If . . . the Lord be with me, then I shall be able to drive them out" (v. 13). It was quite true God had promised Hebron to Caleb, but there were great and strong enemies who stood in the way. Caleb, however, even at 85 years of age was prepared if the Lord was with Him to fight and overcome every enemy. His faith was not in his own ability, but in the power of the Lord (1 John 5. 4, 5).

Illustration. It is said that Napoleon lost the battle of Waterloo because the General on whom he depended bringing up reserves arrived too late. In other words, his faith was in one who failed him. Caleb gained the victory because his faith was in God, who never fails His people.

THE SIX CITIES OF REFUGE.

READ Joshua 20. 1-9. MEMORY TEXT: Psalm 46. 1, 2. HINTS: Eternal refuge, Deut. 33. 27; comfortable, Psa. 57. 1, Luke 13. 34.

GOD'S righteousness and His mercy are both exemplified in His dealings with the manslayer.

God's Decree. "The slayer that killeth any person unawares" (v. 3). As far back as Genesis 9. 6 God had decreed that "whoso sheddest man's blood, by man shall his blood be shed." That was God's righteous decree, and no power could alter it. In the case of manslaughter it was the duty of the next of kin to avenge the blood of his relative. God's righteous law to-day demands satisfaction from the sinner (the law breaker) (Ezek. 18. 4).

God's Mercy. "Appoint out for you cities of refuge" (v. 2). God is not only righteous, He is merciful; and whilst His law must be carried out, His mercy provides a way of escape. Six cities of refuge were set apart. They were so situated that from any part of Canaan they could be easily and quickly reached by the manslayer fleeing for his life. Everything was made easy for the poor law-breaker. How like the Gospel of Jesus Christ (Eph. 2. 8).

Divine Protection. "They shall take him (the slayer) into the city into them, and give him a place" (v. 4). It was the duty of the levites not only to give the manslayer refuge in the city he must be protected whilst there. Within the city he was to be kept perfectly safe. Beautiful type of the Saviour's care over His people.

Regained Liberty. "He shall dwell in that city . . . until the death of the high-priest" (v. 6). Whilst within the city of refuge the manslayer would doubtless long for liberty, but this liberty could only be attained on the death of the high priest. In other words, the high priest's death brought liberty to the captive. We immediately think of our High Priest, the Lord Jesus Christ, Who came into this world for the distinct purpose of bringing "liberty to the captives," and this He accomplished by His death and resurrection (Rom. 4. 25).

Illustration. Sir Andrew Clark, President of the Royal College of Physicians once said, "No one can doubt, who has had adequate opportunities of observation and powers of reflection, that there is one remedy, and only one, for all spiritual disease and that is found in the person and work of Jesus Christ." God's righteousness and God's grace are both manifested at the Cross.

JOSHUA'S PARTING TESTIMONY.

READ Joshua 24. 14-25. MEMORY TEXT: Josh. 24. 15. HINTS: Jacob's, Gen. 48. 21; Joseph's, Gen. 50. 24; Moses', Deut. 31. 1-6; the risen Saviour's, Matt. 28. 18, 20.

JOSHUA now an old man about to leave them, gives the children of Israel parting advice.

Good Counsel. "Now therefore fear the Lord and serve Him" (v. 14). They were surrounded by idolatrous peoples, and there was always the danger of them being attracted by their idolatrous worship. In view of all God's goodness in bringing them safely into a goodly land, surely it was their duty and privilege to fear and serve the Lord. If Joshua's advice were followed God's favour would be continued to them. The same principle obtains to-day. To walk with the Lord brings salvation and every good.

Urgent Appeal. "Now therefore fear the Lord, and serve Him" (v. 14). The appeal was made by Joshua to the conscience of every Israelite. It was a question for each to determine whether he would serve the Lord Jehovah Who had done so much for them, or the false gods of the neighbouring nations. The choice must not only be individual, it must be immediate. They were to choose "NOW." The same question is put to every unsaved soul to-day. Is it to be Christ or Satan (2 Cor. 6. 2)?

Good Intention. "The Lord our God will we serve" (v. 24). Joshua pointed out that their promise must be confirmed by a covenant, and their good intentions must be seen by putting away their false gods and inclining their heart unto the Lord God of Israel. Promises without performance are of no value, indeed our good resolutions which oftentimes fail are a witness to our condemnation. On the other hand, when God makes a promise He fulfils it to the letter (John 5. 24).

Utter Helplessness. "Ye cannot serve the Lord" (v. 19). The people made great promises, but they were helpless to carry them out. Their fathers before them had failed miserably in doing what they had promised (*see* Exodus 19. 8). Our faith must not be in ourselves, but in Christ; not in what we can do, but in what He *has done* for us (Gal. 2. 20).

Illustration. A servant of Christ named Evans on his deathbed said, "My dependence for eternity is on the mercy of God in Christ. Here my religion began and here it must end."

GIDEON CALLED OF GOD.

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

ISRAEL had sinned and had back-slidden from the Lord, and God used the Midianites to punish His people. They robbed Israel of their harvests until they were famine stricken. In their extremity they cried unto the Lord.

Israel's Deliverer. "The angel of the Lord appeared unto Gideon" (v. 12). This angel is called Jehovah, and doubtless was the Son of God, who on certain important occasions prior to incarnation, appeared in bodily form. He accosted Gideon as a mighty man of valour, although Gideon was hiding from the Midianites in a wine cellar, threshing wheat. Gideon was however a worshipper of the true God, and had the courage of his convictions. He doubtless had witnessed against his father who was a worshipper of Baal. A man of God Gideon was selected to deliver Israel.

True Humility. "I am the least in my father's house" (v. 15). If the Lord valued Gideon highly, Gideon's estimate of himself was humble indeed. He was a member of a poor family, and he was the least in his father's house. Surely nothing could be smaller than Gideon's description of himself. He was of no consequence in the eyes of men. God however does not appraise values by outward appearances. He looks into the heart (Psa. 32. 5).

Substitutionary Sacrifice. "Gideon . . . made ready a kid" (v. 19). Gideon had seen Jehovah, and no man can see God and live. If Gideon's life was to be spared a sacrifice was necessary, and the meal prepared by Gideon for the unknown Visitor became in reality a substitutionary sacrifice. The life of the kid was offered instead of that of Gideon. He was spared on the ground of sacrifice.

Accepted Offering. "There rose up fire . . . and consumed the flesh" (v. 21). Gideon's offering was accepted by God, and in answer to his sacrifice the Lord appeared to him with the salutation. "Peace be unto thee: fear not: thou shalt not die" (v. 23). Because of the accepted offering of Jesus Christ the believer is justified and possesses peace with God (Rom. 5. 1).

Illustration. An American General named Stuart, dying of wounds at the battle of Richmond, sung Top-lady's beautiful lines:

"Nothing in my hand I bring,
Simply to Thy Cross I cling."

JESUS, THE FAITHFUL WITNESS.

READ John 5. 24-40. MEMORY TEXT: John 5. 39. HINTS: False witnesses, Matt. 26. 60; true witnesses, Acts 2. 32; faithful witnesses, Acts 22. 20.

CHRIST in our lesson presents Himself as the Messiah of Israel and the Saviour of the world.

Salvation's Terms. "He that hearth My Word and believeth on Him" (v. 24). The simplicity of salvation and its assurance are found in this grand text. It is not by listening to mere words of man, but by hearing with the heart of faith the Word of Christ that brings salvation to the soul. "Hear and your soul shall live" (Isa. 55. 3).

Salvation's Riches. "Hath everlasting life and shall not come into judgment" (v. 24). The believer enjoys NOW a full and perfect salvation. His sins and the guilt of them are so completely removed that he will never require to appear in judgment for them. The reason why he will not be judged is that another (the Lord Jesus) bare the judgment due to his sins. If Christ paid my debt, it would be unjust to ask me to pay it also.

"God will not payment twice demand."

New Life. "The dead shall hear the voice of the Son of God, and they that hear shall life" (v. 25). Because of the completeness of the atoning work of Christ God raised Him from the dead, and a risen Saviour has now not only life in Himself, He has power to impart that life to others. The unconverted are represented in the Scriptures as being "dead in trespasses and sins," but when the soul hears and believes the Gospel of God's Son he receives the life of God. This truth has been called the resurrection of conversion.

Coming Judgment. "The hour is coming in the which all that are in the graves . . . shall come forth" (v. 29). Whether men like it or not they will have to come forth from their graves at Christ's Word. There is a life beyond the present. We read of two classes who will be summoned, namely the good and the evil, the saved and the unsaved. Those who by their good works have proved that they had faith in Christ and those who by their evil deeds have shown that they were servants of sin. The destiny of the one is life, and of the other condemnation.

Illustration. A quaint preacher of the Gospel used to say that the meaning of H-A-T-H was "got it." He that believeth *hath* everlasting life" (John 5. 24).

FORERUNNER AND HIGH PRIEST (Acts 3. 21).

JESUS the Son of God. A great high priest that is passed through the heavens (Heb. 4. 14)

Crowned with Glory and Honour (Heb. 2-3. 18). Having laid hold of our humanity, our Lord has taken it to the throne of God, where He occupies the highest place (chap. 1. 4). Captain of salvation through whom many sons are brought to glory (Jno. 17. 22. 24), perfected through suffering. Because the Saviour and the sanctified are all of one He confesses them as brethren before His Father (Matt. 10. 32). Partaker with them of flesh and blood He by His death, destroyed their greatest enemy, has given them liberty (Gal. 4. 6, 7) and having suffered is able to succour (1 Cor. 10. 18).

Taken from Among Men (Heb. 5. 1-10). Tempted in all points like as we are; touched with the feeling of our infirmities, or weaknesses, He can have compassion, on the ignorant and the erring. While on earth He trod the way of obedience, and dependence, of prayers, and tears. He was delivered out of death, and learned obedience in suffering. Thus He became perfect; not in the sense of attainment but of experience, and has been called of God to be the Author of eternal salvation.

The Forerunner (Heb. 6. 11, 20). Faith laying hold of this revelation can be confident and courageous, for it rests on the covenant of God. Lay hold of the hope; it is an anchor. Within the veil is Jesus our forerunner (1 Cor. 15. 20), the pledge, that every son shall ultimately be there where He is (Jno. 14. 3) (Rom. 8. 29).

Alive for Evermore (Heb. 7. 1. 17.) In contrast with the mortal and imperfect priesthood of Aaron, under which the people received the law, we have the unchanging priesthood of Jesus. It excels for these reasons. He is greater than Aaron; has been called of God, and given the ministry of the New Covenant. He abideth continually (Psa. 110. 1. 4).

Saviour to the Uttermost (Heb. 7. 18. 28). He ever liveth to make intercession. Man is unstable, and faltering, but He is faithful. He will save to the uttermost. Jude vv. 24-25. Towering above His other excellencies is this that with His consecration, sacrifice was at an end. He has no sins to offer for, and by His one Sacrifice all who are sanctified are perfected for evermore. J. H.

TALES WORTH TELLING.

How God Stopped a Million Ton Mass.—A million tons of water pass over Niagara Falls every hour. Could man stop that mighty torrent? Impossible. Yet God did it. One winter He froze those raging waters into solid ice. You cannot control that passion that masters you, but God can. "Kept by the power of God" (1 Peter 1. 5).

Best of All, "Mine."—Proud of his new pocket knife, a boy showed it round to his school-fellows. As it passed from hand to hand, one said, "It's a *dear* knife." Another remarked, "It's a *beauty*." A third said, "It's a *four-bladed* knife." A fourth said, "It's *sharp*." The owner got it back, and said, "Ah, but it's *mine*!" "My Shepherd" (Psa. 23. 1). "My Redeemer" (Psa. 19. 14).

Plant the Acorn and Expect the Oak.—An English writer asked a Russian Christian what the result of Bible reading in that land would be after a time of liberty for the spread of the Gospel under Alexander the first, when his brother Nicholas was persecuting the Christians and prohibiting the reading of the Scriptures. "Who can tell?" was the reply. "You plant the acorn, your descendants sit beneath the oak." "Sow—reap" (Psa. 126. 5).

God's Choice, My Choice.—"Fine day," said a man to a farmer. "Bad for the potatoes," was the discontented reply. Next day being wet, "Fine weather for the potatoes," said the man. "Yes, but bad for the corn," said the farmer. Many, like him, stay at Grumble Corner. Paul said, "I have learned...to be content" (Phil. 4. 11).

"It aint no use to grumble and complain,
It's just as cheap and easy to rejoice;
When God sorts out the weather and sends rain,
Why, rain's my choice."

Where Jesus is, that's Heaven.—A poor little ragged street arab lay dying in the garret. An infidel who came to see him, said, "Suppose, sonny, you went to Heaven, and Christ weren't there, what would ye do then?" "Go and look for Him," was the quick response. "But suppose," and here the atheist's voice sank to a tragic whisper, "suppose He was gone to Hell, what then?" The little chap turned a beaming and triumphant countenance, and looking on the man's lowering face, cried, "Ah, I see ye don't understand; cos where Jesus is, that's Heaven." "Whom have I in Heaven but Thee?" (Psa. 73. 25). hyp.

ACTS AND FACTS.

Horace Greely was once accosted by a half-drunken congressman who staggered up, and exclaimed, "I am a self-made man." Horace replied that he was glad to hear it "for," said he, "that relieves God of a great responsibility." "That which is born of the flesh is flesh" (John 3.6).

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

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

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).

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

OUR NECESSITIES.

So deep are our necessities, that until we are in Heaven we must not cease to pray. Dost thou want nothing? Then I fear thou dost not know thy poverty. Hast thou no mercy to ask of God? Then may the Lord's mercy show thee thy misery. A prayerless soul is a Christless soul. Prayer is the lisping of the believing infant, the shout of the fighting believer, the requiem of the dying saint falling asleep in Jesus.

C. H. SPURGEON.



GEORGE HUCKLESBY, Evangelist and Teacher

GEORGE HUCKLESBY, London.

GEORGE HUCKLESBY, of Gospel Oak, London, passed to be with the Lord on May 3rd, 1934. Our brother was born in 1855, and was led to the Saviour when a lad of 15 years of age. He had been anxious about his soul's salvation for some little time, and one night after listening to a simple, earnest Gospel address he was led into the light by means of a Christian lady who in a gentle manner asked if he was really saved. She requested him to read aloud to her Isaiah 53. 5 and then John 5. 24. After going over the texts, sentence by sentence with her young friend she said, "Let us see what our Lord goes on to say in this verse. "He that heareth My word, and believeth on Him that sent Me, HATH everlasting life." "Can you say you have everlasting life?" said the lady. "No," he replied, "because that I do not *feel* that I have it." "But," said the Christian lady, "it does not say a word about *feeling*, but about '*hearing*,' '*believing*,' and '*having*.'" "But," said George, "must I not wait until I *feel* I am saved, before I can say I am *saved*." "Will you read the verse again?" said his kind helper, and she read the Lord's own weighty words once more. The words were so clear, so simple, yet so sublime, he dare not question what He, the incarnate Truth, had said. He said he was bound to believe the declaration of Him who would rather die than suffer him to perish, and, therefore, he must take God at His word. He rested his soul's eternal welfare upon Christ's finished work at Calvary.

George Hucklesby became out and out for the Lord, and His Gospel. He had a love for souls, and immediately took advantage of every opportunity to tell to others what a dear Saviour he had found.

Possessing a fluency of expression he became a most acceptable Gospel preacher. His Bible became to him a new book, and he made it his constant study. He was in the habit of writing notes on the margin of his Bible. On the Bible he has left, from Genesis to Revelation, there is scarcely space left for a single additional note.

For over half a century our brother was in constant demand in ministry of the Word at Conferences and among the Lord's people generally. There is scarcely a town of any size in the British Isles in which he has not ministered the Word and preached the Gospel.

George Hucklesby, London.

His lectures on the Tabernacle, and on dispensational truths were blessed to the Lord's people in many places. His pen was that of a "ready writer," his writings in *Footsteps of Truth* and other papers covered a wide range of subjects. He has been a contributor to *The Witness* since 1909. Books on "The Coming of the Lord," "The Approaching End of the Age," "The Tabernacle," have had a fair sale.

He had a stroke on April 30, and as already stated passed Home on 3rd May to meet his Lord and Master whom he had loved and served so loyally.

BLESSING AT LITTLEHAMPTON.

THE Easter Sunday School Teachers' Conference held at Belgrave House, Littlehampton, was a helpful time. There was a goodly company present, and everything was done by Mr. and Mrs. Kennedy for the temporal comfort of their guests.

The spiritual needs of all were amply met in the helpful ministry of Messrs. George Goodman, Harold Thorpe, and W. W. Allen. From the Acts of the Apostles Mr. Goodman pointed out for our example some of the sermons preached by the early disciples in which the great foundation truths of salvation are plainly stated. Mr. Thorpe spoke of the value of the child, and emphasised the necessity of each teacher seeking to better understand the children under his and her care. W. W. Allen dealt with the doctrine of grace and its practical outcome, as seen in the Epistle to the Galatians, which was timely and helpful following Mr. Goodman's theme.

Missionary work in lands afar was not forgotten. Mrs. Bram, from India, and Mrs. Sims, from Northern Rhodesia, reminded us of the needs of the Gospel in the dark regions of the earth. The whole proceedings were brightened by Mr. Stanley, who did his best to teach us to better sing the songs of Zion. The tune, "Work for Jesus" chosen this year, was both effective and appropriate.

The spiritual fellowship and physical recreation obtained in the outings on Friday, Saturday, and Monday afternoons were stimulating to both body and soul. We were all thankful to the Lord for the happy and helpful time spent at Littlehampton. C. F. KENNEDY.

WILLIAM CAMERON, Aberdeen.



WILLIAM CAMERON, Aberdeen.

WILLIAM CAMERON was born in Aberdeenshire, Jan. 26, 1857. At the age of sixteen he was converted in Rhynie during special meetings conducted by Mr. Bisset, a Baptist Church minister from Aberdeen, and in the early days of his Christian life he began to teach in the Sunday School. He was baptised by the late John Ritchie in the Bogie Burn at Rhynie. In 1877 Mr. Cameron came to

Aberdeen and met with the friends at St. Paul's Street Hall for twenty-two years. During the most of that period he was Superintendent of the Sunday School, and was greatly encouraged by seeing large numbers of children led to the Saviour. Later he met with a small company of believers at Windsor Place Hall. Friends had to move from there to Holborn Hall, Justice Mill Lane, where he spent thirteen years. Mr. William Youngson and Mr. Cameron bought a site in Thistle Street, where the commodious Hebron Hall, which was opened twenty-two years ago, now stands. In addition to his labours to win the young for the Saviour, Mr. Cameron sought to help them to walk in the paths of righteousness, as was manifest in his care for the people of God during the history of Hebron Hall; a care he also showed in other Assemblies. In his early days he was fond of preaching in the open air. He was not a man of robust health. His service was chiefly that of giving wise counsel and caring for the work generally. His home was always open to the Lord's servants. He was a man with a simple faith in his Lord, and who lived consistently, and served diligently. Now he rests from his labours, and his works follow him.

POINTS OF PROFIT.

God's Non-Conductor. In the East there is a tree which is said to be a non-conductor of electricity. The people know it; and, when a storm comes, they flee towards it for safety. Beautiful picture of the Saviour, emblem of the tree on Calvary! It is a non-conductor of wrath (Gal. 6. 14).

Life's Purpose. In a recent issue of a Chinese paper there is a story of a woman who had been involved in some Communist conspiracy in China and sentenced to death. Her friends had visited her the day before her execution; they were overcome, but not she. "I am dying," she said, "for a cause. What are you living for?" Paul could say, "For me to live is Christ" (Phil. 1. 21).

Dr. George F. Pentecost wrote: "Two and two make four—that is mathematics; hydrogen and oxygen in certain proportions make water—that is science. Christ and Him crucified is the power of God for salvation—that is revelation. But how do you know? *Put* two and two together and you *have* four; count and see. Put hydrogen and oxygen together and you have water; taste and prove. Believe on the Lord Jesus Christ and thou shalt be saved; *believe* and thou shalt *know*" (1 John 5. 13).

SIMPLE BLACKBOARD LESSONS

FOR YOUTHFUL READERS. FROM "GOSPEL SCHEME" SUBJECTS.

August 5.

Gideon's Two Tests.

Judges 6. 33-40.

HIS FITNESS.
FAITH.
LEECE.

August 12.

A Remarkable Dream.

Judges 7. 9-23.

VITAL TEST.
IGILANCE.
ERIFICATION.
ALOUR.
ICTORY.

August 19.

Gideon's Sad End.

Judges 8. 22-35.

HIS DESIRE.
EVIAION.
EATH.

August 26.

Jesus, the True Friend.

John 12. 1-27.

THE SUPPER.
ERVICE.
PIKENARD.
PIRITUAL INSIGHT.

A. M. M.

BROTHERLY KINDNESS (1 Pet. 1. 7).

A NEW YORK merchant called to a little bootblack to give him a shine. The little fellow came rather slowly for one of that guild and planted his box down under the merchant's foot. Before he could get his brushes out another big boy ran up and, calmly pushing the little one aside said: "Here you are, sit down Jimmy."

The merchant at once became indignant at what he took to be a piece of outrageous bullying, and sharply told the newcomer to clear out. "Oh, dat's all right boss," was the reply; "I'm only going to do it for him; you see he's been sick in the hospital for more than a month, and can't do much work yet, so us boys all turn in and give him a lift when we can."

"Is that so, Jimmy?" asked the merchant, turning to the smaller boy. "Yes, sir," wearily answered the boy, and as he looked up, the pallid, pinched face could be discerned even through the grime that covered it. "He does it for me—if you'll let him."

"Certainly—go ahead!" and as the bootblack plied the brush the merchant plied him with questions.

"You say that all the boys help him in this way?"

"Yes, sir. When they ain't got no job themselves, and Jimmy gets one, they turns in and helps him."

"What percentage do you charge him on each job?"

"Hey?" queried the boy; "don't know what you mean?"

"I mean what part of the money do you give Jimmy, and how much do you keep?"

"Bet your life I don't keep none; I aint' such a sneak."

"You give it all to him?" "Yes, I do. All the boys give up what they get on his job."

The shine being completed, the merchant handed the urchin a quarter saying:

"I guess you are a pretty good fellow, so you keep a dime, and give the rest to Jimmy."

"Can't do it, sir; it's his customer. Here you be, Jim!" He threw him the coin and was off like a shot after a customer for himself—a veritable rough diamond. There are many such lads with warm and generous hearts under the ragged coats. It has been truly said that Christianity is best understood when it is best practised, and surely the bootblack's action was a splendid exposition of Gal. 6. 2, "Bear ye one another's burdens."

A LESSON ON WORD BUILDING.

SALVATION

THE following lesson may be employed by the Sunday School teacher in the class, using small letters cut from a post card, or to the whole school with big cards. It is more adaptable for younger folks, and gives a change from ordinary methods. The word

SALVATION is formed first of all, and its meaning explained from Bible stories, such as Noah's salvation, Lot's salvation, Rahab's or Isaac's wonderful deliverance from death, etc. To enforce this and simplify, a simple drawing of a lifebelt might be made; then the children asked to make up some words from this big one. The word

LIONS might be chosen, thus giving a splendid opportunity of some Bible stories of lions, *e.g.*, David and Samson, also of David Livingstone, when he nearly lost his life when killing a huge lion, a most thrilling story. Another may suggest

SATAN, the "Roaring Lion," and arch-enemy of God and men. Tell something of his cunning at the Fall; how he pounced upon them and brought death to the race with all its terrors. Still another lion,

SIN, the cruel invader of every heart and home, may be dealt with, showing its character and end. This lion has a large number of cubs too. Look at some of them: Lying, stealing, gambling, swearing, disobeying, deceiving. A short word:

SON, the only One who dared to face the lion, just as David did. A last word:

SLAIN. David and Samson escaped death in their victories, but Jesus had to be slain before we could be delivered from sin and its consequences. Here a Cross may be drawn and the story of Calvary told softly and explained lovingly. Contrast the two groups. In the first, **LIONS**, **SATAN**, **SIN**; in the second, **SON**, **SLAIN**, and **SALVATION**. On what side do you stand? With sin or the Son? With Christ, the mighty Victor, or with the defeated enemy? Step out on His side *now*. W.J.J.

THE BIBLE—THE BLACKBOARD—THE BLESSING.

THREE important things in connection with the Sunday School. The first, the BASIS; the second, the MEANS; the third, the RESULT; the whole forming "a threefold cord, not easily broken" (Eccles. 4. 12); the RESULT, if rightly used, being to make the school a place where "the Lord commands the blessing, even life for evermore" (Psa. 133. 3). Let us look first at the *basis*. **THE**

BIBLE. Whatever schemes, or gradings, or methods may be used to attract to the School, and to reach the hearts of young folks in the School, the BIBLE and Bible teaching must ever be looked upon as the first and greatest essential in all Sunday School work. Of the Bible alone is the promise: "The entrance of Thy *words* giveth light" (Psa. 119. 130).

As by the Bible Hannah reached young Samuel, Naomi reached Obed, Grandmother Lois and Mother Eunice reached young Timothy, so must the teacher aim at grounding the young mind in the main foundation truths of the Bible—*Ruin* by the Fall, *Redemption* by the Blood of the Lamb, *Regeneration* the one necessity for entering Heaven (John 3. 3, 7)—so that "wherever on the earth they roam" words whereby they may be saved may flash into the memory, and in the Power of the Holy Spirit be used to the passing "from darkness to light, and from the power of Satan to God" (Acts 26. 18).

Avoid fantastic lessons with the minimum of Gospel in them; give fairy tales, dreams, wild West stories, novels, nonsense, and all such a very wide berth. Keep close to the Old Book.

Next comes the centre, the means. What better, simpler, quicker or more efficient method of conveying Gospel truth than **THE**

BLACKBOARD. Do not for one moment dream because, like the writer, you cannot draw ships sailing, lions roaring, children at play, or such scenes as need a real artist, that thereby you cannot interest young folks. It is wonderful what can be done by Crosses X, Circles O, letters A B C D, and humble attempts at simple things.

The blackboard is really carrying out a Bible idea of

The Bible—The Blackboard—The Blessing.

teaching by marks. JEHOVAH in early days wrote upon two *tables* of stone (Exodus 31. 18). EZEKIEL got a *tile* or slate from the roof of a house, and portrayed things pertaining to the city therein (Ezek. 4. 1). The MASTER Himself wrote upon the *ground*, using His finger as chalk (John 8. 6). *Bells, pots and gates*, will, in days to come be used on which to write Divine messages (Zech. 14. 20, 21; Rev. 21. 12). To-day the blackboard may be mightily used of God in the salvation of the young. It is used in Universities, Colleges, Technical Schools, the Army and Navy. May it be more used in our Sunday Schools.

Now we come to the *result*, or the goal of all teaching—the salvation and eternal blessing of our scholars. **THE BLESSING.** That something from on High, “which maketh rich,” and with which there is added no sorrow (Prov. 10. 22). *The sunshine of Heaven in the Soul.* Looking into young faces, thinking of life’s weary journey lying ahead, realising the wickedness of the world, the snares of the Devil, and the great Eternity in the future, what a longing takes possession of the heart of the true teacher to impart that knowledge which will lead into “peace with God” in time (Rom. 5. 1), and the “pleasures at God’s right hand for evermore” (Psa. 16. 11).

Such can only be attained by fervent prayer (Jas. 5. 16), diligent preparation (Eccles. 9. 12), implicit faith in the Gospel (Rom. 1. 16), and real dependence on the power of the Spirit (Rom. 15. 13), to make the lesson effectual. Yet such are at the disposal of the weakest (Hebrews 11. 34); the most lowly (James 4. 6), and the most illiterate servant of the Lord world wide and *ever*.

With the BIBLE more firmly embraced and taught, the BLACKBOARD or other eyegate or interesting lesson more often used; and with the eye and heart ever centred on the Man on the Throne, with “all power in Heaven and on earth” (Matt. 28. 18) committed to Him, we may rightly expect what we have waited long and sighed for—“Showers of blessing in our Sunday School.” MAY GOD, OUR OWN GOD, GRANT IT. HYP.

“Be diligent in these things; give thyself wholly to them; . . . Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee” (1 Tim. 4. 15, 16, R.V.).

GIDEON'S TWO TESTS.

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

GOD is presented in our lesson as the Encourager of faith.

Divine Power. "The Spirit of the Lord came upon Gideon" (v. 34). In himself Gideon recognised he was poor and weak, but God's command was "Go in this thy might" (Judg. 6. 14). Gideon's might was really the power of the Spirit. He could have accomplished nothing for God apart from the Spirit. The Lord Jesus performed all His works in the power of the Spirit (*see* Luke 3. 22). God's command to the believer is "Be filled with the Spirit" (Eph. 5. 18), and to the unconverted His Word is "Ye must be born of the Spirit" (John 3. 5-7).

Decision's Call. "He blew a trumpet" (v. 34). Every Israelite was called upon to declare himself as to whether he would fight for God against the enemy. There had to be decision. A similar call is made to every soul to-day. We are either on the side of Christ against Satan, or we are on the side of Satan against Christ.

Timid Faith. "Gideon said unto God, If Thou wilt save Israel by mine hand" (vv. 36, 37). Such was Gideon's consciousness of his own feeble frailty that he could not believe that God could possibly have selected him for the great task of delivering Israel. He felt he must have some confirmation and God condescended to meet his request, and strengthened his faith. The fleece became wet with dew, which would speak of God's grace and goodness. Israel should have been a people full of God's blessing, diffusing blessing all around. Blessed with God's salvation we should be a means of blessing (Mark 15. 31).

God's Encouragement. "I will speak but this once" (v. 39). The Lord, by means of a repeated sign, strengthened the feeble faith of His tremulous servant Gideon. The God of encouragement, He will travel a long way to reach and save a sinner or to help and encourage a saint (1 Pet. 3. 20).

Illustration. Sir Horace Vere, late Baron of Tilbury, when in the Palatinate called a council of war. A Dutch lord said the enemy had so many pieces of ordinance planted it was dangerous to fight. Sir Horace replied, "My lords, if you fear the mouth of a cannon, you must never come into the field. "Be of good courage" (Ezra 10. 4).

A REMARKABLE DREAM.

READ Judges 7. 9-23. MEMORY TEXT: 1 Cor. 15. 57. HINTS, Red Sea victory, Exod. 15; over Amalek, Exod. 17. 13; the great Victor, Rev. 19. 11.

WE consider in our lesson how God by means of the smallest numbers defeats the mightiest of armies.

Enemy Encouragement. "Go thou with Phurah . . . to the host" (v. 10). God used the enemy to encourage His servants. The dream of the Midianite soldier and the interpretation thereof given by the other soldier served a twofold purpose. It not only gave heart to Gideon, but it discouraged the enemy. They concluded they were going to be defeated by the Israelites. The same two results follow the preaching of the Gospel (2 Cor. 2. 16).

Human Weakness. "Lo a cake of barley bread" (v. 13). The dream seemed ridiculous in the extreme. The Midianite soldier saw not a huge boulder, but a little barley loaf overturn a tent. They concluded that the meaning of the dream was that the sword of Gideon would overthrow the army of the Midianites. God chooses the weak things to confound the things that are mighty.

Swordless Battle. "He put a trumpet into every man's hand" (v. 16). A trumpet, a pitcher, and a lamp were strange weapons with which to go forth to war against an enemy infinitely superior in numbers. The issue of the battle, however, is neither in might nor in numbers, but in the strength of the Lord. The battle must be God's and not ours. When directed by Gideon they were to break their pitchers letting their lights shine, blow their trumpets, and cry, "The sword of the Lord and of Gideon." It was the obedience of faith that caused Gideon and his little company to go forward (2 Cor. 10).

Complete Victory. "The Lord set every man's sword against his fellow" (v. 22). The Midianites in their fight set upon and killed each other. The victory was complete. The Midianites were like grasshoppers for number, but they could not withstand God. Our Blessed Saviour on the Cross gained the victory over Satan and the fruits thereof become the possession of all who put their trust in Him.

Illustration. A text-carrier was accosted on a race course by a sceptic with the remark, "You ought to be ashamed of yourself." "Yes," replied the text-carrier, "I am thoroughly ashamed of myself, but I am perfectly satisfied with my Saviour." We are nothing in ourselves, but the believer has everything in Christ.

GIDEON'S SAD END.

READ Judges 8. 22-35. MEMORY TEXT: Jer. 17. 9. HINTS: Solomon, 1 Kings 11. 4; Uzziah, 2 Chron. 26. 16; warning, Deut. 8. 14; of unsaved, Prov. 1. 24-26.

GIDEON in his closing days made a grave mistake by which he led the children of Israel astray.

Tempting Offer. "Rule over us" (v. 22). He had been instrumental in delivering them from the thralldom of Midian, and now they would have him to rule over them. Gideon was thus presented with the offer of becoming great in the eyes of all Israel. When it is a question of the honour of men as against the will of the Lord there can only be one answer. And yet there are men to-day selling their souls for earthly honour (Mark 8. 36).

Rejected Honour. "I will not rule over you" (v. 23). Gideon wisely resisted the honour which the people would have forced upon him. The Lord alone was their king, and Gideon would not allow the people to put him in the place of God. In all he accomplished, Gideon was a instrument in the hands of God. Gideon was a type of the true servant of Christ who points needy souls away from everything and every one to the Saviour (John 1. 29).

Gideon's Mistake. "Gideon said unto them, I would desire a request of you" (v. 24). If Satan cannot accomplish our downfall by one means he will try another. Gideon resisted the offer of power, but he could not withstand the desire for gold. He chose the ear-rings of the Ishmaelites and immediately became a rich man. Alas for his riches, they led him away from God. There are many to-day, whose faith for the future is more in gold than in God (Luke 18. 24).

Idol Worship. "And Gideon made an ephod thereof" (v. 27). In making an ephod with a portion of the gold he had secured, Gideon's motive may have been pure, but the action had not the stamp of God's approval. The ephod was the official vestment of the high priest. Such was the beauty of the garment made by Gideon that the people of Israel commenced to worship the ephod instead of God. Jesus Christ is our only Saviour, and He alone must be the object of our worship. Nothing must be allowed to come between the soul and God.

Illustration. On the last day of his life Edward Bickersteth, who died in 1850, said, "My only ground of confidence is the blood of Jesus. Christ first and Christ last."

JESUS, THE TRUE FRIEND.

READ John 12. 1-27. MEMORY TEXT: Prov. 18. 24. HINTS: Jonathan, 1 Sam. 18; friend of sinners, Luke 7. 34; costly friendship, Luke 15. 13.

THE worship of their Saviour and Lord by redeemed hearts forms the subject of our lesson.

Honouring Christ. "There they made Him a supper" (v. 2). The Lord was within six days of His crucifixion. On His last journey to Jerusalem He paid a visit to Bethany, where He was always sure of a welcome. There were loyal hearts there. It was their last opportunity of honouring their Saviour, and they took full advantage of it, and made Him a supper. It delights His heart to be magnified by His people, and in condescending grace He accepts their worship.

Heart Gratitude. We learn from Matt. 26. 14 that it was the house of Simon the leper in which the feast was held. Simon had doubtless been cleansed from his leprosy by the Lord, and out of deep gratitude of heart he made Him this feast. The Christian can say, "He loved me He gave Himself for me" (Gal. 2. 20), and we in turn should render unto Him all we are and have.

Privileged Guests. "Lazarus . . . sat at the table with Him" (v. 2). As well as Lazarus, there would be seated at the table Simon the leper—a cleansed leper and a quickened saint. Both characteristics are true of every Christian. He has been cleansed from the leprosy of sin, and quickened by the Holy Spirit. Martha manifested her love for her Lord by giving of her service, while Mary expressed the love of her heart by pouring her all at her Saviour's feet. With Mary there was nothing too good for her Lord.

Heartless Criticism. "Why was not this ointment sold?" (v. 5). Judas, a heartless hypocrite found fault with Mary's devotion. According to him, Mary's action was sheer waste; as if there is anything wasted that is given to or done for our worthy Saviour. It is beautiful to note that Mary did not require to vindicate herself. The Lord did it for her, and He did it well. He not only justified her, He glorified her. Such a Saviour and Friend is surely worthy of our trust (Job 22. 21).

Illustration. A native African girl, when asked what she could really call her own, said, "Only my sins." Yet for "my sins" God gave "His own Son" (Psa. 51. 9). Little wonder we sing, "Hallelujah, what a Saviour!"

PROPITIATION AND ADVOCATE.

OUR Lord's present ministry for us is the outcome of His redemption sacrifice. His claim to be an Advocate with the Father rests on His being the propitiation for our sins.

One Offering for Sin (Heb. 9. 23. 27). Propitiation is thrice mentioned: 1 Jno. 2. 2; 1 Jno. 4. 10; Rom. 3. 25). The word connects the altar, and the mercy seat. On the cross God caused to meet on Him the iniquity of us all (Isa. 53. 6). Now the Saviour is set forth as a meeting place (Rom. 3. 25). In His one sacrifice past transgression and present failure have been anticipated and provided for. In an ascended Christ accepted by the Father we see sacrifice completed, redemption obtained, and an eternal priesthood established. Sin no longer bars the way. The one offering secures the believer's sanctification, and his perfection before God (Heb. 10. 12, 18).

Justified by Grace (Rom. 3. 21. 28). Justification is an act of God's free Grace. He declares the believer Just, removes his transgressions, forgives his iniquity, and imputes to him His righteousness (Rom. 4. 24). He finds the reason for doing so in His own heart (Eph. 2. 4). It is from first to last unmerited favour (Tit. 3. 4, 5). But all is done "through the redemption which is in Christ Jesus. His work and merit, the efficacy of His sacrifice, enable God to be Just and also to Justify.

Sin and Sinlessness (1 Jno. 1. 5. 10). Grace has made provision whereby sin shall not have dominion, but it is ever present in our fallen nature. Walking in the light with God can only lead to an increasing knowledge of sin's character and of our sinfulness; but whatever the depths of wickedness, latent in our hearts, which His truth may bring to light, we know it has been known by Him and provided for. Over against our sin is the blood, and God's promise regarding confession, forgiveness, and cleansing.

Advocate with the Father (1 Jno. 2. 1. 2). "That ye sin not" is God's purpose in all His provision, but there is forgiveness. Christ is our advocate. Close to the Father. On His throne. His work is the answer to every taunt of the accuser (Rev. 12. 10, 11) and whether that taunt is levelled at the throne of God, or at the conscience of the failing child of God it is silenced in the presence of the nail-pierced Man upon the throne. As this provision is for the sins of the whole world, every believer should be an evangelist. J.H.

TALES WORTH TELLING.

Poor Preaching.—A young man said he could preach for half an hour any time, and think nothing about it. "Probably the audience thought the same," replied an aged fellow-worker. "This kind goeth not out but by prayer and fasting" (Matt. 17. 21).

Misunderstood!—A deaf old woman, appearing at a Highland Church with a large new ear-trumpet, was approached by the beadle with, "One toot and your oot." Yet how many trumpet "an uncertain sound" and remain in. "Who shall prepare himself to the battle?"

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

If He Leaves the Stream.—One of the kings of England, displeased at the city fathers, threatened to remove the Court from London to the country. The Mayor said, "As long as he leaves the River Thames we will do very well." Pomp and splendour may go so long as the stream of Salvation flows (Psa. 46. 4).

Gratitude for Reason.—A workman visiting a large asylum near Glasgow was accosted by one of the patients with, "Young man, did you ever thank God for your reason?" Awestruck, he answered, "No." "Then do it now, for I have lost mine," came the sermonic reply. "In his right mind" (Mark 5. 15).

Jesus Like That.—"What do you see?" I asked the dying saint. Raising her poor, thin arms, with what seemed to be an unnatural energy and strength, she held them outstretched as if to receive some one, and said: "I see Jesus, *like that*." Soon after she quietly fell asleep, to awake in His likeness (Acts 7. 56).

Dissenters Born.—Rowland Hill relates the following: I once conversed with a man in the country, and asked him if there were any good people in this town. His reply displayed the narrowness of his spirit. "No, sir, we are most of us dissenters born." I could not help warmly replying, "Do not tell me about being dissenters born, but about dissenters born again" (John 3. 3). nyp.

ACTS AND FACTS.

Childlike Love. A little dying child said to M'Cheyne, "I love the Father, who loved me and sent His Son to save me; I love Jesus, who died for me; and I love the Holy Ghost, who brought me to Jesus."

Robert Moffat.—F. S. Arnot, the African pioneer missionary, asked the veteran African worker, Robert Moffat, what was the first requisite for work abroad. He replied, "The first is *patience*, the second is *patience*, the third is *patience*." "Ye have need of patience" (Heb. 10. 36).

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

Colonel Roosevelt, U.S.A. President, liked to leave the White House at times and make informal calls on his friends. One night he strolled up to Attorney-General Moody's house and rang the bell. The negro butler peered out cautiously and asked, "What you all want?" "I should like to see Mr. Moody." "Mr. Moody ain't in to nobody." "Oh, I guess he will see me. Tell him the President is here." "The President?" said the butler, suspiciously. "Yes, the President." The butler pulled the door almost shut. He looked at Mr. Roosevelt's slouch hat with a disdainful eye, and inquired scornfully, "President of what?" Each Christian may well say "Heirs" of what? (Rom. 8. 17).

Mark Rutherford in his book upon John Bunyan has observed: "His English has been a puzzle to some, but it is easy to see whence it comes. If we take the first three hundred words, not of one of his theological treatises, but of his relation of the imprisonment, excluding proper names, there are only five words which are not in the Authorised Version. The language of the Bible is, in fact, sufficient for nearly everything, excluding science, that a human being need know or can feel."

"Then let me love my Bible more,
And take a fresn delight
To read its wondrous pages o'er,
And meditate by night."

John 5. 39.

THE JUDGMENT OF GOD.

THE Judgment of God looks at everything from one standpoint, measures everything by one rule, tries everything by one touchstone, and that touchstone, that rule, that standpoint is Christ. He values things just so far as they stand connected with the Son of His love, and no farther. Whatever is done for Him, is precious to God. All beside is valueless. JAMES H. BROOKES.



MALCOLM FERGUSON, Anniesland, Glasgow.

MALCOLM FERGUSON, Anniesland, Glasgow.

THE Home-call of Malcolm Ferguson of Anniesland, Glasgow, removes one of the Lord's loyal servants, a faithful witness, true to God, and to all He committed to his trust. He never compromised, but fearlessly proclaimed his profound belief in all the fundamentals of the Christian Faith.

Malcolm was born in County Derry, Ireland, but removed to Motherwell with his parents in 1877. As a boy he attended a Bible Class conducted by the late John Colville, M.P., where he received considerable Bible instruction. Our friend was greatly influenced, and was several times dealt with by Mr. Colville. He was not thoroughly aroused till one Sabbath day in 1878 when he was nearly drowned in the Clyde. He was made to feel that the matter of his soul's salvation was of immediate importance, but it was not until the following January that he made the great decision which shaped his future life work.

He was present at a service held in the Old Music Hall, Motherwell, where a servant of Christ named Mr. Thorburn was preaching. His text was Luke 2. 11: "Unto you is born a Saviour." Just about the close of the address he looked at Malcolm (at least he thought he did), and said, "Is this Saviour yours?" Can you say, "He is mine"? Holding up his Bible in his hand he said, "If I offered you that book as a gift, when would it be yours? When you received it, of course. Jesus is God's gift to you will you receive Him?" At that moment Malcolm bowed his head, and said, "Lord, I will receive Thee. Take me as I am."

After his conversion he commenced to take an interest in Gospel work, and his first address was given in the Mission Hall in Motherwell, where the work there was carried on under the auspices of the Hallelujah Mission. He became out and out for his Lord and Master, and in his new-found joy he did a considerable amount of preaching in the open-air and indoors at nights, after his day's work at the steelworks was over.

At that time a number of earnest Christian men, who knew the great need of the country parts of Lanarkshire, formed what is known as the "Lanarkshire Christian Union," of which Mr. John Colville (head of the steel-

Malcolm Ferguson, Anniesland, Glasgow.

works) became the President. Malcolm's call to full-time service came about in the following way. One of the Christian Union Tent preachers took ill, and Mr. Colville came to Mr. Ferguson at his work, and said, "Get ready to preach in the tent to-morrow night." He modestly replied, "I am not equal to that. I could not conduct tent meetings." Mr. Colville insisted, and Mr. Ferguson went, and at once it was plain he was a chosen vessel of the Lord.

It was just at that time we first met him forty-six years ago, when he was moving through Lanarkshire like a cloud of blessing. Wherever he went God was with him, owning his labours, answering his prayers, and giving him the unspeakable joy of the soul-winner. Hundreds were soundly saved through his preaching. We have met them everywhere. In 1932 we met one in far-off Vancouver, B.C., Canada, a bright active witness, saved when Mr. Ferguson preached in Biggar.

Our long friendship was the happiest. A lovable man, to hear him preach was a spiritual treat. His genial manner and spirit made him a most desirable friend. We seem to see him in the long ago in his tent, crowded out, and pouring out his soul in the Gospel, and some saved at every meeting. He was a man with a style all his own, so natural and so real. He was no mimic. He wore his own armour, and only used his God-given weapon, "The Gospel."

He now rests from his labours, and is "with Christ," that is *where* he is, and "far better," that is *how* he is. Few, if any, of his kind are in the field of service to-day. We loved him as all who knew him did. J. M' KENDRICK.

TWOFOLD BOLDNESS.

WE must distinguish between the holy boldness of faith and the fleshly boldness of presumption. A man may seem to be on the best of terms with Heaven, while he is only on the best of terms with himself. They that "walk in the light" live in the atmosphere of humility; and none are so deeply impressed with the majesty and holiness of God as those who in spirit are nearest to the throne.

W.S.

NOTHING BETWEEN.

"Nothing between, Lord, nothing between!
Let me Thy glory see,
Draw my soul close to Thee,
Then speak in love to me—
Nothing between!"

THE words seemed like music, for once there had been sins between, a vile leprosy that separated me from God; but the touch of His wounded hand had removed the plague, and the far-off one was made nigh.

There had been a ceremonial veil between, but it had been rent, and now, any day and every day, I could draw near with nothing between.

There had been a vast distance between man and his Maker, the creature and the Creator. What a difference between a glow-worm and the sun! He was the Sun, and I the worm, without the glow. But in Christ, God had taken upon Himself my nature. Immanuel, God with us and nothing between. "Nothing between!" What did it mean?

COMMUNION. I not only sat with Christ at His table: He was the bread; once far off, now within reach, taken, eaten—nothing between.

UNION. Nothing between the hand and the Head—nothing between the foot and the Head. No amputation, no strangulation to hinder the flow of Divine life.

FRUITFULNESS. Nothing between the branch and the root. What will be the result? Clusters of fruit.

GLORY. "Father, I will that they also whom Thou hast given Me, be with Me where I am" (John 17. 24). Not only to see His glory, but to share it, with nothing between. No doubts, no suspicions, no misunderstandings—nothing between but love. "WHO LOVED ME." Christ and I joined by love, and nothing between. It must either be this, or the great gulf dividing for ever.

The electric light sometimes goes out because some non-conducting substance has come in and broken the contact. God's laws in nature are often similar to His laws in spiritual matters; something comes between Himself and our spirits, and the contact being broken the power is gone.

"Nothing between, Lord; nothing between;
Thus may I walk with Thee;
Thee only may I see,
Thine only let me be—
Nothing between."

WM. LUFF.

POINTS OF PROFIT.

Wm. Wileman, a London travelling preacher, who attained his 80th birthday on April 18, 1928, has spent a strenuous life as preacher, author, publisher, ever standing boldly for *truth* and *grace*. Preached his first sermon at Derby, 1868; has preached in 703 places, in 37 counties, walked 42,938 miles on these journeys. "Your labour is not in vain in the Lord" (1 Cor. 15. 58).

"My Lord and I." The Norwegian author, Ibsen, tells a story of two Norwegians newly wed. They were out on a tramp, and they came to a village when the snows were deep. The villagers warned them not to attempt to climb the hill; it was dangerous, and they might be met by the avalanche. But these two in the coronation of their new-found love and daring, made nothing of the difficulties; and they waved their adieu to the villagers and sent the cry back, "There is no precipice too steep for two." One can always help the other up. There is no precipice too steep for two if Christ is the other One. He can control the avalanches, and will never let us fall (Phil. 4. 13).

SIMPLE BLACKBOARD LESSONS.

FOR YOUTHFUL READERS. FROM "GOSPEL SCHEME SUBJECTS."

September 2.

The Birth of Samson.

Judges 13. 1-25.

THE **M**ESSENGER.
MESSAGE.
MIRACULOUS.

September 9.

Samson's Peculiar Riddle.

Judges 14. 5-20.

DESTROYS LION.
DEATH YIELDS SWEETNESS.
RECEIVED BY HIS WIFE.
DARING EXPLOIT.

September 16.

Samson Victorious in Death.

Judges 16. 21-31.

IN **P**AIN.
PRISON.
PRAYER.
POWER.

September 23.

The Prayer of Hannah.

1 Sam. 1. 13-28.

HANNAH **S**IMPLY.
PRAYS INCERELY.
SANELY.
SUCCESSFULLY.

September 30.

Jesus The Great Physician.

John 12. 1-27.

DEVIL CAST OUT.
DEAF HEAR.
DUMB SPEAK.

LESSONS FROM DOGS.



HERE are several dogs, big, small, valuable, and no value! We can all learn something from their traits and habits. The Bull-dog, or the

STRONG DOG. Just imagine a little boy climbing over a wall near an orchard, then up a tree, filling his pockets with luscious apples. Silently something grabs at his clothes, then a tear and half his jacket is gone! Imagine the sorry tale he would have to relate!

There are many other kinds of bull-dogs around, all waiting to jump on boys and girls. There is the bull-dog of **Selfishness**. A little boy used to have his sister's silver spoon every morning at breakfast. One morning his big sister denied it him, and would he take his porridge? He went off to school minus his breakfast simply because the dog of selfishness had got a grip of him. Then there is the bull-dog of **Stealing**. It may only be a small thing to start with, but God says, "Thou shalt not steal." There is the bull-dog of **Swearing**. God hears every word we say, and this bull-dog is busy. There is the bull-dog of **Stubbornness**, always saying "No" when you should say "yes"; disobeying mother, teacher and most important of all, saying "no" to the Lord Jesus, when He pleads to come into your heart. The

STRAY DOG. It was watching from its master's window one day another dog outside which appeared so happy and free because it belonged to nobody. One day it disappeared, ran away, and never returned! But what a life of hunger, cold and suffering. It had *no owner, no home, and no safety*. That is just like the prodigal boy, and just like every boy and girl who is still *lost*. The bloodhound, or the

Lessons from Dogs.

SEARCHING DOG. There it goes up and down over the country with a big policeman. Its nose is always near the ground, and on, on it goes leading the way. You know what it is doing?—yes, tracking the criminal. Sin leaves its traces behind, and God's bloodhounds are on the track of the sinner. One day the sinner and his sin must meet, unless forgiven in time. This dog preaches on the text: "Be sure your sin will find you out" (Num. 32. 23). The sheep-dog, or

SHEPHERD DOG. It does all the shepherd wants, looking after all the flock for him. It *knows* the sheep, detecting the strangers at once. It *gathers* the sheep for its master to count them. It *seeks* the sheep when lost and, if need be, gives its very life for them. It *protects* them from all dangers, and becomes the guardian of the flock. What a picture of John 10. 11, "I am the good Shepherd, the good Shepherd giveth His life for the sheep." The greyhound, or

SPEED DOG. Watch that rabbit coming out of its hole. All of a sudden there is a terrific race—and the dog wins! The boor bunny is caught in a few seconds and why? Simply because the dog *lost no time*. A young man in Germany offered himself for a position among many others. He, with two others, were on the short leet. "How long would you take to be ready?" said the manager to the first lad. "A week, sir," was the reply. The second wanted three days, and the other promptly replied, "At once, sir." Needless to say he got the post.

Jesus is calling you *now*. Don't put Him off, and say "Some other day," but like the German lad say "Now" to the Lord Jesus, and trust Him as your Saviour.

"Never say another day will do for Jesus,
Come to Him, confess your sin; He'll never cast you out,
Never say another day will do for Him." G.A.N.

TRUE VALUE.

I WILL place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given or kept, as by keeping or giving it I shall most promote the glory of Him to whom I owe all my hopes, both for time and eternity. DAVID LIVINGSTONE.

THIRTY-FOUR YEARS IN CENTRAL AFRICA.

(*Extract from letter.*)

BESIDES our Central Assembly here, at Chibambo, we have also three Branch Assemblies in different parts of our district, and the Christians in a fourth are exercised about opening an Assembly. With so many hundreds of Christians, we have abundance of work in leading them on in the things of God, and also in influencing the nearly two thousand children in our various schools, and, therefore, we value your fellowship in prayer. I have had the joy, during many years (34 now just completed) of superintending all school work, and it is with the deepest satisfaction, we see many of our scholars taking their place, in due course, in one or other of the Assemblies. Quite a number of the *children* of some of my first scholars are now in fellowship. While, on account of increased numbers, and opposition of R.C. priests and their catechists, the work is, perhaps, increasingly difficult, yet it seems to become more and more interesting as year succeeds year.

We are filled with deepest gratitude to God, for so graciously granting us the privilege of serving Him in needy Africa all these years, and for permitting us still to *continue* in this glorious work. We do sometimes wish more of you dear home friends could share the practical joy of service with us *here*. We are not to be pitied. Those of you, who *might* come, but *don't*, are the losers. It is something to be found in His blessed service where the need is so great, and the opportunities so pressing in these closing years of this dispensation. Dr. John R. Mott said recently, "I would rather be given the privilege of being in Christ's service during these *most eventful* years of the world's history, than be offered the highest position possible in *worldly* affairs." This remark carries more weight in view of the fact that he was actually requested by an American President to accept the position of American Ambassador to China. In refusing, he remarked, "I am an Ambassador for the King of kings. I've got my job."

J.B.A.

"I'll do what you want me to do, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."

THE BIRTH OF SAMSON.

READ Judges 13. 1-25. MEMORY TEXT: Heb. 9. 14. HINTS: Accepted offering, Gen. 4. 4; accepted offerer, Eph. 1. 6, 7; peace enjoyed, Rom. 5. 1.

BECAUSE of their Sin Israel were again oppressed by their enemies. Our lesson treats of the promise of a deliverer.

Sin's Consequences. "The children of Israel did evil again" (v. 1). Sin brings its own punishment. God used the Philistines to chastise His people. For forty years the Philistines afflicted Israel, until God in sovereign mercy planned their deliverance.

Promised Deliverer. "The angel of the Lord appeared unto the woman" (v. 3). It is worth noting that deliverance came not from earth, but from Heaven; not from around, but from above. Like the Lord Jesus, of Whom Samson was a type, he was the child of promise (Luke 1. 35); a Nazarite from his birth. Samson was to be separated unto God. He Who would save others from sin, must Himself be separate from sinners. The Lord Jesus was holy, harmless, undefiled, and in order to save men He was numbered with transgressors (Isa. 53. 12).

Faith's Obedience. "Let the man of God . . . teach us what we shall do unto the child" (v. 8). Manoah was a man of *faith*; he believed his wife's testimony as to the coming deliverer. His faith was characterised by *obedience*; he was anxious to obey the Divine instructions in regard to the promised child. He was a man of *prayer*; he prayed, and God heard and answered his prayer.

Accepted Sacrifice. "The angel of the Lord ascended in the flame" (v. 20). To begin with, Manoah and his wife recognised in the visitor only a man, and in their kindness they prepared him a meal, in the preparation of which the life of a kid was taken. The angel directed them above man to Jehovah, Whom, indeed, He Himself was in bodily form (a figure of the incarnation). The meal became, therefore, a sacrifice—a meal and burnt offering. The sacrifice was accepted, for the Angel of the Lord ascended in the flame which consumed the sacrifice. Think of our sacrifice, the Lord Jesus Christ, whose resurrection was a proof of His acceptance, and so are all accepted who by faith identify themselves with Him.

Illustration. All the offerings of the Old Testament clearly speak of the atonement of Jesus Christ. "I thank Jesus that He was punished instead of me." Such was a little girl's confession of faith in Christ.

SAMSON'S PECULIAR RIDDLE.

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

SAMSON is an illustration of how far a child of God may backslide, and yet oftentimes God in grace overrules our mistakes for the fulfilment of His purpose.

Downward Step. "Then went Samson *down*" (v. 5). Samson was not only an Israelite, he was a Nazarite, and should have remained separated unto God. He, however, so far forgot his vow as to go *down* to Timnath for a wife of the Philistines. His first wrong step (2 Cor. 6. 14).

Defeated Enemy. "A young lion roared against him" (v. 5). On one of his journeys to Timnath, Samson met a lion which roared against him. Samson, in the strength of the Spirit of God slew the lion, without weapon of any kind. Satan, our enemy, is spoken of in Scripture as a roaring lion (1 Pet. 5. 8). The Lord Jesus Christ came into the world not only to destroy the works of the Devil (1 John 3. 8), but to vanquish Satan himself.

Blessing from Death. "Behold, there was . . . honey in the carcase of the lion" (v. 8). Returning some time later to celebrate his marriage at Timnath he turned into the vineyards to see the lion he had previously slain. He found the carcase of the lion, and in it a swarm of bees and honey. He partook himself, and passed on a portion of the honey to his parents. We recognise two lessons in the incident: (1) All the blessings of salvation and the sweetness of the Gospel come from the death on the Cross; (2) Our duty and privilege is to pass on the blessing.

Righteous Retribution. "Samson made there a feast" (v. 10). The marriage celebrations continued for a week, during which time, amusements common to the East were engaged in. Samson put forth a riddle which had reference to the finding of the honey in the carcase of the lion. His wife deceived him, and gave away the secret to his enemies with the result that Samson had to find changes of raiment, which he made the Philistines supply by slaying thirty men. Poor Samson lost everything, while the Philistines were made to suffer because of their unrighteousness towards Samson (Gal. 6. 7).

Illustration. It is said that there is a public house in England a few steps down from the level of the street, and a notice has been put up to this effect: "Beware of the first step." It is the first step down that leads astray.

SAMSON VICTORIOUS IN DEATH.

READ Judges 16. 21-31. MEMORY TEXT: Heb. 2. 14. HINTS: Power in Death, John 10. 18; victorious, John 19. 20; our victory over death, Rev. 20. 6.

THE death of Samson is in some respects a type, and in others a contrast to the death of Christ.

Sin's Depravity. "He did grind in the prison house" (v. 21). Overcome by his wicked temptress Samson fell a victim to his passions, and his enemies made his humiliation complete. They put out his eyes; it was his eyes that had led him astray. He became the jest of those men, who hitherto had been afraid of him; and like the lowest menial they made him grind in the prison. The end of sin and the object of Satan is to sink their dupes to hell.

Samson's Restoration. "Howbeit the hair of his head began to grow" (v. 22). Samson's punishment produced true repentance in him, and the fact that his hair began to grow was an indication of his reconciliation with God. Accordingly the strength of God's Spirit returned.

Enemy Jubilation. "When their hearts were merry, they said, Call for Samson" (v. 25). The joy of the Philistines was full. They had got the upper hand of their great enemy Samson. The event must be celebrated by a feast. To make their merriment complete they must needs send for their blind prisoner, and make sport of him. Foolish people, they forgot that Samson's God was alive, and He would look after His servant.

Cry of Need. "Samson called unto the Lord" (v. 28). Samson did not bring death on the Philistines because of anger or revenge. He had been raised up to deliver Israel, and with this end in view he cried unto the Lord, who in his extremity answered his cry. The result was he avenged the Lord's honour and accomplished more in his death than he had done all through his life. We think of the death of our Lord Jesus, which was brought about by the malice of His enemies, and yet that death has brought salvation from sin's penalty, and deliverance from sin's power, to myriads of the sinful sons of men.

Illustration. It is reputed that Bismarck when threatened with death while trying to get Germany from Austria, exclaimed, "What care I if they hang me, provided the rope with which I am hanged binds a new Germany firmly to a Prussian throne?" Such was the spirit of Samson, and of Paul (2 Cor. 11. 24-31).

THE PRAYER OF HANNAH.

READ 1 Samuel 1. 13-28. MEMORY TEXT: Eph. 3. 20. HINTS: Moses' mother, Heb. 11. 23; John's mother, Luke 1. 6; Timothy's, 2 Tim. 1. 5.

LIKE some other servants of God Samuel was promised to the Lord before he was born. A godly mother is one of the greatest of earthly blessings.

A Woman's Grief. "Hannah was in bitterness of soul, and prayed unto the Lord" (v. 10). Hannah had a real grief, and her husband reproved her for her inordinate sorrow. Peninnah cruelly provoked her. Hannah very wisely, however, took her burden to the Lord in prayer, and left it there. If as Christians we carry *our* griefs to Jesus, He will work out our deliverance, and at the same time, give us His peace (Phil. 4. 6, 7).

Her Gift. "I will give him to the Lord" (v. 11). If God gave her a son Hannah determined to hand him back to the Lord. We can only give to God, what first of all we receive from Him. Only gifts from His people are acceptable to God. The unconverted are really God's enemies, and surrender and conversion are necessary before there can be true worship (Psa. 2. 12).

Hannah Misjudged. "Eli thought she had been drunken" (v. 13). Hannah was misunderstood by Eli who misjudged her. Living out of communion with God himself he thought Hannah was intoxicated, and actually censured her. As the priest of the Lord he should have had compassion on such a grief-stricken suppliant. Our High Priest never makes such a mistake (Heb. 7. 26). Better informed, Eli joined in praying that God would grant her petition. As our High Priest, the Lord Jesus at God's right hand intercedes on our behalf, and is continually looking after our interests (Heb. 4. 14, 15).

Hannah's Joy. "Her countenance was no more sad" (v. 18). Having made her request to the Lord, which was confirmed by the prayer of Eli, Hannah had the consciousness that her petition would be granted. The result was that the joyful assurance was seen in her face. The seeking sinner, or the burdened saint, never calls upon the Lord in vain. He answers the cry of the penitent with salvation, and of the suffering with grace and comfort.

Illustration. John Ruskin testified that every greatness that had been in any thought of his was due to the fact that when he was a child his mother daily read to him a part of the Bible.

JESUS, THE GREAT PHYSICIAN.

READ Mark 7. 24-37. MEMORY TEXT: Heb. 11. 6. HINTS: Impunity commended, Luke 11. 8; 18. 1-5; humility necessary, Matt. 18. 3, 4.

As the great Healer we find the Lord Jesus in this portion not only blessing a Gentile woman, He also gives hearing and speech to the deaf and dumb.

Blessor of All. "He arose and went into the borders of Tyre and Sidon" (v. 24). The Lord Jesus came into the world primarily, but not exclusively to save the Jew. He crossed the borders of Judea, and entered Tyre and Sidon to bless a poor alien woman. It must ever be remembered that the Lord Jesus is Saviour of all, regardless of creed or colour. His rejection by the Jew meant the opening of Salvation's door to all who receive Him.

The Suppliant's Appeal. "She besought Him that He would cast forth the devil" (v. 26). This poor woman had a daughter who was in the grip of the Evil One. She had heard much of the miracles of the great Teacher and Healer. Such was her faith in the Lord Jesus that notwithstanding the fact that she was a Gentile, she believed that if her daughter could be brought into touch with Jesus He could cure her. A mother's love for her child coupled with a strong faith in Christ were responsible for her earnest appeal. Such a seeker is sure to be a finder. God rewards all who so diligently seek Him (Heb. 11. 6).

The Apparent Discouragement. "Let the children first be filled" (v. 27). The Lord appears to discourage her appeal. The "children" were the Jews, but this woman believed that the Lord's supply would not be exhausted after they had received their portion. There would be something left for her. The Lord further likened her to a "dog"; but here again she found hope, for the dogs received the crumbs from their master's table. A crumb from the Lord would be a big blessing for her (Mark 2. 5).

The Victory of Faith. "For this saying go thy way" (v. 29). The Lord honoured the woman's faith. She was humble—she accepted the place of a Gentile dog assigned her by the Lord. She was persevering—she would not give in, for such was her faith in the love of the Saviour she believed He would not deny her. Her faith brought her the victory, for her daughter was restored (1 John 5. 4).

Illustration. At a Gospel meeting sometime ago among those brought to Christ was a church elder, and a "woman of the city," both saved by the same Saviour.

LORD AND JUDGE (Acts 2. 36).

SUCH is the glory which belongs to the Son of Man. **Lord and Christ** (Phil. 2. 5, 11). The mind of Christ, and its manifestation, seen in what He was and what He did. His deity, Godhead was not to be grasped at. His choice, He made Himself of no reputation. His act, took upon Him the form of a servant. His submission, was made in man's likeness. His place, humbled Himself. His obedience, unto death. His exodus, the death on the Cross. Wherefore also, the inevitable outcome is God's acknowledgment and exaltation of His Son (Rom. 1. 4).

Head over all things (Eph. 1. 10, 23). His supremacy is evident. He is at God's right hand, far above all powers, either in the present world or the future, all things are under His feet (Col. 1. 12, 19) the Head of God's new creation (Eph. 2. 15, 16) that mystic union into which believers are brought; in which His fulness is manifest. In Him the secret of God's will is revealed, His purposes of grace and glory. All nations shall be blessed in Him. Earth and Heaven headed in one. Grace has placed us in Him, and the possession of the Spirit is an earnest of future glory (Col. 2. 9, 10).

Master and Lord (Rev. 1. 9, 20). To this end Christ died, that He might be Lord (Rom. 14. 9). Consequently all are under authority to Him (Rom. 14. 11). But there is a sphere in which His Lordship is owned (John 13. 13, 14). To these He reveals Himself in the midst as Life-giver and Judge. His manhood reflecting the glory of eternity, and His message one to encourage and assure. He liveth, was dead, is alive for evermore.

Christ and the Churches (Rev. 2. 1, 7). In His dealings with the churches the Lord recognizes their individual responsibility. He deals thus, gives them a manifestation of Himself; commends their works and devotion as He can; searches their secrets, reminds them of past blessings; warns, and calls for repentance; supplies an incentive to the individual to overcome.

His Final Message (Rev. 3. 14, 21), is to a church which bears His name, but has lost its testimony. He reveals Himself as the Faithful Witness. He upbraids their latitudinarianism, and exposes their character. Offers them His true riches and shows Himself waiting to come in to share His fellowship with the exercised and obedient.

TALES WORTH TELLING.

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

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

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

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

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

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

ACTS AND FACTS.

Alexander the Great had a soldier, a disreputable fellow, in his army of the same name. One day Alexander went up to him and told him plainly that he had either to give up that name or cease to disgrace it. Dare any of us by our lives disgrace "that worthy Name" (James 2. 7).

Prince Consort, the 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).

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

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

Seton-Thomson, 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 thus secure for himself the recognition of the sheep (Acts 20. 28).

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

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

Satisfaction can alone be found where "Christ is all" (Col. 3. 11). "He finished His work" (John 17. 4).

TEMPTATION.

GOD had one Son without sin ; but He had no Son without temptation. We must be always on our watch against Satan, because, like a thief, he gives no intimation of his approach. Prevention is better than cure: it is better to be so well armed that the devil will not attack you, than to endure the perils of the fight, even though you come off a conqueror.

CHARLES SPURGEON.



ALEXANDER LUKE, Newcastle and Keswick

ALEXANDER LUKE, Newcastle and Keswick.

ON the Saturday of the Keswick Convention, amid scenes hallowed by many gatherings of the Lord's people, the mortal remains of Alexander Luke were laid to rest in the churchyard of St. John's.

Mr. Luke had spent seventeen years of his retirement in Keswick, and although in failing health during most of these years, he was able to carry on until almost the end a quiet work amongst individuals. Through the kindness of a gentleman, who preferred to remain anonymous, he was able to assist, during the severe weather, many of those who suffered in the days of depression, and this provided him with opportunities for personal testimony, and the distribution of Gospel literature.

From the time that he was converted, at the age of 19, in his native town of Forfar, until the end of his 76th year he was a lover of the Gospel, and a persistent soul-winner. It was while passing an Open-air Meeting that a word from the preacher reached his ear to become an arrow of conviction in his soul, and he accompanied the speaker to a Kitchen Meeting held thereafter, and that night entered into a peace which remained undisturbed during all the years which followed.

God having reached him in the Open-air turned him into an Open-air Preacher. Mr. Luke was endowed with a clear and powerful voice, which as long as he was able he used to good purpose. He relates that shortly after coming to Glasgow he spoke for the first time at an Open-air Meeting in Jail Square on a Saturday afternoon. After giving his testimony in a faltering way a man on the outskirts of the crowd, who was considerably the worse of drink, asked him to speak to him. This individual, who was suffering the horrors inseparable from a drinking bout, had contemplated suicide, but after some time spent in walking through Glasgow Green, he dropped on his knees, and cried to God for mercy. Soon after Mr. Luke started a Prayer Meeting in this man's home, and ultimately the man took a prominent part in Church life.

After a number of years of active and fruitful service in Cunningham Free Church, Glasgow, Mr. Luke was baptised as a Believer, and later identified himself with saints met on simple Scriptural lines in Rutherglen. In 1886 he went to Newcastle to fill an important business

Alexander Luke, Newcastle and Keswick.

appointment, and it was on Tyneside he found the niche where his most important work was done. His unwearied service in visiting Hospitals, Lodging Houses, and the Prison provided unlimited scope for his untiring energies. When times of difficulty arose on the Tyneside he, with a number of others, started a Prayer Meeting, then commenced work in the hall in Worley Street. There he saw the first Sunday School Scholar come in, and not only so, but had the joy of watching the growth of the work until the scholars numbered some 500, and there were between thirty and forty teachers. It was through his efforts that the Tyneside Conference in Easter week was revived. One who knew him well in these days wrote to his widow, and said that only "the Day" would declare how much he had accomplished for His Master during the years spent in Newcastle.

For a man of such restless energy the patience and cheerfulness which marked the declining days of his life were wonderful, and even when reading the Bible became a difficulty he carefully collected the texts torn from the Daily Calendar, and read them again and again as he had strength. If at times his zeal outran his discretion, his big heart of love made for him a host of friends, who to-day mourn the loss of a brother beloved.

J.H.

SIMPLE BLACKBOARD LESSONS

FOR YOUTHFUL READERS. FROM "GOSPEL SCHEME" SUBJECTS.

October 7.

The Child Samuel.

1 Samuel 2. 18-26.

EARLY
ARNEST
XEMPLARY
FFECTIVE

SERVICE

October 21.

The Fall of the Idol.

1 Samuel 5. 1-12.

DESPISING THE
RAGON'S
ESTROYED
ESPERATE

HOLY.
UMILIATION.
EATHENS.
ASTE.

October 28.

Jesus the Resurrection.

John 11. 25-46.

October 14,

The Call of Samuel.

1 Samuel 3. 1-21.

SLEEPING.
TIRRED.
EEKING.
ELECTED.

THE

SICKNESS.
LEEP.
ISTERS.
TONE.
HOUT.
EQUEL.

JAMES STEWART, Knightswood, Glasgow.



JAMES STEWART.

JAMES STEWART of Knightswood, Glasgow, was suddenly called home to be with his Lord on 27th June, 1934, at the age of sixty years.

He had been a Christian for forty-five years. As a lad of fifteen he trusted Christ in his home. He immediately became out-and-out for his Lord, and ever afterwards identified himself with every effort that had for its object the furtherance of the Gospel. After

conversion the Bible became to him a new book, and he was a diligent student of its sacred Truths.

Learning the truth of Believer's Baptism he publicly confessed his Lord in this ordinance, and identified himself with Christians, who, in a simple way, endeavoured to carry out New Testament principles.

It can be said of James Stewart that he specialised in work among the young, and greatly interested himself in the Sunday Schools and Bible Classes connected with Glasgow Assemblies.

He was jointly responsible for the Quarterly Meetings of Sunday School Teachers regularly held, and for the Half-Yearly Conferences of Sunday School Teachers and Christian Workers of Glasgow and district, which are held in Wellcroft Halls.

Our brother had the joy throughout life of leading quite a number of young people to the Saviour.

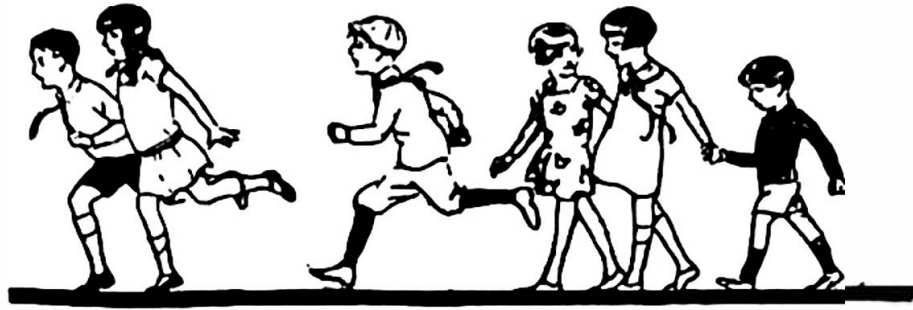
He was associated first of all with Round Toll Assembly, and later with Christians meeting in Hebron Hall. Five years ago, along with other brethren, he became jointly responsible in the formation of a new assembly, and for the building of a new hall at one of the large Glasgow Housing Schemes. A builder to trade, he, and the brethren associated with him, by dint of hard work, coupled with his practical knowledge, have produced at a moderate cost a commodious hall suitable alike for worship and ministry meetings, and also Gospel work among young and old. A true overseer and accepted minister of the Word he will be much missed.

THE EVANGELIST'S BUSINESS.

THE evangelist goes forth to sow the Seed which is the Word of God, to preach the Gospel, and thereby win the souls of men. He cannot be anything else than a forthgoer. There are some trades that can be carried on within the house, in a kitchen or a back-shop for instance, but the business of the sower and the fisherman is not to be likened to one of these. It is essential that he who sows or fishes should go out, in the one case to the field, in the other to the deep, seeking the soil in the open field, or fishing in the waters where the fish are to be found. What the evangelist ought to be in his service, may be learned from what is told us of the only man named in the New Testament to whom the designation is given—Philip, the Evangelist (Acts 21. 8). He is a pattern for all those who profess to belong to the order to which he belonged. We read of him in the eighth chapter of Acts that “he went down to the city of Samaria and preached Christ unto them.” There we have the place to which he went, and what he preached when he arrived there. He was a forthgoer, and he went in the line of direction given by the Lord Jesus in the first chapter of the same book. “Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.” He did not stay at home, but went down to that country in which, next to Jerusalem and Judea, it was directed that the Gospel was to be preached. And the theme of his preaching was Christ, (vv. 5, 12, 35). Then, at the call of God, he left the work in the city to go “unto the way that goeth down from Jerusalem unto Gaza, is desert” to speak to one man. What is it to the true evangelist whether he addresses the multitude or the individual, whether the sphere of his service is the city or desert? He is a man under authority, and his concern is to move under the direction of His Master. A.S.

GOLDSMITHS make exquisite forms from precious material: they fashion the bracelet and the ring from gold. God maketh His precious things out of base material; and from the black pebbles of the defiling brooks He hath taken up stones, which He hath set in the golden ring of His immutable love, to make them gems to sparkle on His Finger for ever.—*C. H. Spurgeon.*

A TALK TO BOYS AND GIRLS.



WHAT a lot we read in the Bible about young people! Some of the best known stories of Old Testament times are about boys and girls. You remember the babe in the bulrushes—Moses; the child in the Temple—Samuel; the boy king—Josiah; the little captive maid; and many others. I wish we had such living now—children who know and love the Lord, and who do not fear to make known His Name to others around them. But we will pass by these and have a peep at four groups of children which we may call—

INVITED CHILDREN (Matt. 19. 14). The centre figure of the circle is Jesus. Yes, dear friends, the Son of God loved the young then; He loves them still. Anxious mothers had brought their little ones to Him, that He might bless them; but His disciples were displeased. But Jesus was otherwise, and stretching forth His arms spake the ever-precious words: "Suffer little children, and forbid them not, to come unto Me." No wonder they ran to His open arms. I'm sure so would you. Well then, you are invited as they were. He says to you now, as He said to them then, "Come unto Me." Happy are all they who come. Our next group are those who have obeyed the Saviour's invitation. We will call them—

SINGING CHILDREN (Matt. 21. 15). They sang the Saviour's praise when other tongues were silent. The Scribes and Rulers had no such song. They knew not His love, and had not opened their hearts to Him. But these little ones chanted their Hosannahs along the road, and followed Him into the Temple, singing: "Hosannah to the Son of David." Never did the stately building ring with a sweeter song than it did that day. How many of you can truly sing his praise? Can you praise Him for having saved you? The third group is a company of—

A Talk to Boys and Girls.

PLAYING CHILDREN (Zech. 8. 5). Playing in the streets of Jerusalem—the city of peace. It will be the royal city too, in that bright coming day of glory; and so peaceful and happy will be the reign of Christ, as the Messiah-King, that the boys and girls will play at full liberty in its streets. We gather from this that the play of children is not displeasing to the Lord. He loves to see them happy; only let the play be such as can be done beneath His eye. There will be no “cheating” there. No quarrels, blows, or angry words: because all are one in the presence of the King. Our last group is a sad one—

SCOFFING CHILDREN (2 Kings 2 24). They mocked the man of God, and called names at him. God was displeased. He caused His servant to curse them, and He sent two she-bears out of the wood, and they tore forty-two of them. Never mock the people of God. Never call them names. They may be poor, feeble, and old, as Elisha was; but they are dear to God, and whoever touches them, touches the apple of His eye.

“GOD WAS WITH HIM.”

JOSEPH was a man who walked in fellowship with God. His brethren tried to get rid of him; Satan attempted to put him down; but they could not, although he lay so long in the Egyptian prison. The sceptical and unbelieving of that day might have said, “Look at that man; he serves the God of his fathers, the God of Abraham, and Isaac, and Jacob; he will not turn aside a hair’s breadth from the worship of the unknown God, yet see how his God serves him! he is in prison!”

But wait God’s time. It is better to be in prison with God than in a palace without Him. It is said that he was in prison, but—and I like that expression—“God was with him” (Acts 7. 9). If a man is in communion with God He will not leave him. God never deserts His children in their hour of need; and, in due time, Joseph came off victorious; exchanged the prison for a throne, and was made ruler over all Egypt. What a power he was in Egypt when God had taken him out of prison, and put him in his proper place!

D. L. MOODY.

THE OMNIPOTENCE OF THE BIBLE.

THE omnipotence of the Bible against all man's attacks is one of the many proofs of its Divine Origin. The Bible is not only the most intensely loved Book in the world; it is also the most bitterly hated. Scarcely had the Bible been given to the world before men discovered that it condemned sin, laid human pride in the dust, and demanded the renunciation of sin, of the world, and of self, and so man hated the Bible. Man's hatred of the Bible has been of a most persistent, determined, relentless, and bitter character. It has led to eighteen centuries of repeated attempt to undermine faith in the Bible, and to consign the Bible itself to oblivion. These attempts have utterly failed. Celsus tried with the brilliancy of his genius, and he failed. Porphyry tried it with the depth and subtlety of his philosophy, and he failed. Lucien tried it with the keenness of his satire, and he failed. Then other weapons were used. Diocletian, the mightiest ruler of the mightiest empire of the world, brought to bear against the Bible all the power of Rome. He issued edicts that every Bible should be burned, but that failed. Then he issued the edict that all who possessed a Bible should be put to death. But even that failed.

So for eighteen centuries the assault upon the Bible has continued. Every engine of destruction that human philosophy, human science, human reason, human art, human cunning, human force, and human brutality could bring to bear against a book has been brought to bear against this Book, and yet the Bible stands absolutely unshaken to-day. At times almost all the wise and great of earth have been pitted against the Bible, and only an obscure few for it. Yet it has stood. At times men have fancied the Bible had gone down, but when the smoke has cleared away from the field of battle there it stood, not one stone shaken, and the fierceness of the assault only serving to illustrate again the impregnability of the citadel.

Why is it that the Bible has proved omnipotent against all the centuries of attack that man has been able to make? There is but one candid answer. Because it is God's Book. If the Bible had been man's book it would have been forgotten centuries ago.

DR. TORREY.

"OUR FATHER."

THERE is one thing more pitiable, almost worse than even cold, black, miserable atheism. To kneel down and say, "Our Father," and then to get up and live "an orphaned life." To stand and say, "I believe in God the Father Almighty," and then to go fretting and fearing, saying with a thousand tongues, "I believe in the love of God!—but it is only in Heaven. I believe in the power of God!—but it stoppeth short at the stars. I believe in the providence of God!—but it is limited to the saints in Scripture. I believe that the Lord reigneth!—only with reference to some far-off time with which we have nothing to do." That is more insulting to our Heavenly Father, more harmful to the world, more cheating to ourselves, than to have no God at all. MARK GUY PEARSE.

POINTS OF PROFIT.

Others Save. One night when storms were beating in full fury, a wreck was firing the minute-guns, and a lifeboat was manned and sent out. Relay after relay rescued the whole crew but one; and the lifeboat was being manned for the last trip. One young fellow, John Holden, stepped in. "John, don't go," said his mother: "Your father is dead; your brother William is lost at sea: I have no one left but you. Surely you won't risk your life for only *one*?" But John went. Slowly the lifeboat disappeared amidst mountains of foam. After an anxious suspense the boat returned. "Is the man saved?" was shouted from the shore. "Yes," rang back the voice of John; "and go and tell mother, *it is William*" (Mark 15. 31).

Dan Crawford, of Central Africa, speaks of **Livingstone** as the "typical white man" thus: "The natives saw in this splendid specimen of a man the typical Englishman, and, of course, they did not distinguish between an Englishman and a Scotsman. Livingstone in fact, set the type, and he was regarded as the typical white man; that is why nowadays, when any of the 'riff-raff' type, the broken-down Britisher, comes along, the natives say sarcastically, 'You are not an Englishman; we know the brand: it is the English brand, Ingerasa.' " "By their fruits ye shall know them" (Matt. 7. 20).

THE CHILD SAMUEL.

READ 1 Samuel 2. 18-26. MEMORY TEXT: Matt. 19. 14. HINTS: Children welcome, Mark 10. 14; useful, Matt. 21. 16; protected, Matt. 18. 6.

HANNAH'S story of thanksgiving to God is the subject of this chapter. She gave back to the Lord the child she had received from Him.

Heavenly Recompense. "Eli blessed Elkanah and his wife" (v. 20). Hannah resigned one child to the Lord and the Lord in return blessed her with five more children. This surely was Divine Interest. Anything given to the Lord or done for Him will be repaid many times over. He will be no man's debtor. He says to each and all, "I gave My Life for thee; what hast thou given for Me?" The first thing He asks for is our obedience to the Gospel.

Godly Parentage. "She came up with her husband to offer the yearly sacrifice" (v. 19). Samuel was blessed with a Godly parentage which is a priceless heritage. The claims of God were there first concern. God honoured them because they honoured Him. On the other hand, children of Christian parents have a tremendous responsibility as compared with thousands of young people whose fathers and mothers have little or no regard for God or His Gospel.

Evil Example. "Ye made the Lord's people to transgress" (v. 24). No one man lives to himself. We are each an influence for good or evil in this world. Eli's sons not only practised evil themselves but by their example they made others to sin. Eli's sons had the best of privileges. They were brought up in a godly home and were the subjects of many prayers, but alas they despised their privileges and became sons of Belial.

Beautiful Progress. "The child Samuel grew on, and was in favour with the Lord and men" (v. 27). Serving the Lord as he did, the Divine favour rested upon Samuel. He grew strong physically and what was best of all, he advanced in wisdom and understanding. He lived constantly in communion with God and as a consequence had considerable influence with men. The nearer we live to God the more power for good will we be amongst our fellows.

Illustration. John G. Bellett of Dublin, when dying in 1864 said, "They talk to me of a crown of glory, I am not wanting crowns, I have Himself. I am going to be with Himself."

THE CALL OF SAMUEL.

READ 1 Samuel 3. 1-21. MEMORY TEXT: Isaiah 55. 3. HINTS: The Lord's way, Matt. 18. 2; Matt. 11. 25; the Lord's work, 2 Cor. 4. 7; our call, Matt. 11. 28.

OUR lesson treats of how God uses His little servant Samuel to carry a dark message to the erring and unfaithful Eli.

Eli's Sin. "There was no open vision" (v.1). Eli the priest was living out of fellowship with God. His sons were corrupt and God held him responsible. He had shown His displeasure with Eli by withholding all Divine Communications. The result was that God's word was precious (or scarce). In those days God was in the habit of speaking to men by vision, but alas, there were none at that time to whom God could reveal His Will. Sin had blocked all avenues between God and man.

God's Witness. "The Lord called Samuel" (v. 4). The Lord had a message to communicate to Eli, but because of his sin, He could not do so direct. His little servant Samuel was selected by God to receive the message and pass it on to Eli. Truly God exalts the humble and He takes the weak things of the earth to confound the mighty. God hates sin and he abases the proud. (James 4. 6). He blesses the humble with salvation.

Dark Tidings. "The ears of every one . . . shall tingle" (v. 11). The Lord's message to Samuel was one of judgment on Eli and his household. Eli's sons were vile and he failed to restrain them. The record states; "The iniquity which he knoweth." He knew his duty but failed to carry it out. Samuel was now called upon to convey God's message of judgement to Eli, a duty which the young lad was timid to carry out. If we, like Eli, fail to obey God's will, judgment sure and certain will follow.

Divine Progress. "Samuel grew and all Israel knew" (vv. 19, 20). Samuel gave the Lord His true place in heart and life and the result was the Lord prospered him in all that he did. What a contrast he was to the sons of Eli who not only neglected their opportunities but prostituted their privileges. Their end was one of shame and disgrace. Samuel's life was one of true prosperity.

Illustration. It is reported that Mary, Queen of Orange whose life ended in 1695 said: "I thank God that I have kept my dying hour before me all through life. I have nothing now to settle in my hour of death." Her choice like Samuel's was wise.

THE FALL OF THE IDOL.

READ 1 Samuel 5. 1-12. MEMORY TEXT: Rom. 14. 11. HINTS: Power of His presence, 2 Thess. 1. 9; Joy of His presence, Psa. 16. 11.

ISRAEL in our lesson sustains a tremendous defeat in the loss of the Ark which God takes care of while in the hands of the enemy.

Israel's Defeat. "The Philistines fought and Israel was smitten" (see chap. 4. 10). As a result of the moral condition of Israel consequent upon the sin of the high priest and his sons, communion with God was well nigh at an end. God and sin cannot commingle. God allowed the Philistines for a time to punish His people by oppression. The Israelites rebelled against the Philistines and went to war with them, but alas, were miserably defeated. Even bringing the Ark to their aid brought no relief. The truth was it was their sin that was responsible for their defeat.

Their Loss. "The Ark of God was taken" (see chap. 64. 11). The Israelites lost 30,000 men in battle, but this was little compared with the loss of the Ark which was carried away by the Philistines. Because of their sin God had left them.

God's Ark. "They brought it into the house of Dagon" (v. 2). They placed the Ark in the house of Dagon, to whom they accorded the credit for the victory over the Israelites. But alas their God fell to the ground in the presence of God's Ark and although they bolstered him up, again he fell. We are thus reminded that the kingdom of sin and Satan is bound to fall before God and His Christ. All who oppose Jesus Christ will assuredly perish (2 Thess. 1. 9).

Divine Punishment. "The hand of the Lord was heavy upon them of Ashdod" (v. 5). The Philistines were ill at ease with the Ark in their midst. They were not prepared to acknowledge that the God of Israel represented by the Ark was greater than Dagon. God dealt with them by pestilential plague until they were anxious to get rid of the Ark. Unregenerate people are never at home in the presence of God or His people, hence the need of the new birth (John 3. 7).

Illustration. Professor Simpson of Edinburgh University testified to his students on one occasion: "Ere the dew of youth had dried from me, I made friends with the Sinless Son of Man Who claims to be the First and the Last, the Living One."

JESUS, THE RESURRECTION.

READ John 11. 25-46. **MEMORY TEXT:** John 11. 25. **HINTS:** Widow's son, Luke 7; Jairus' daughter, Luke 8; all saints, 1 Cor. 15. 51.

IN the interval between the time the sisters of Lazarus had sent for Jesus and His arrival at Bethany, their brother had died. Martha and Mary were grief-stricken, for they knew not that his sickness and even his death were for God's glory.

Christ our Life. "I am the Resurrection and the Life" (v. 25). Clearly the Lord was speaking of physical death and he states that apart from Him and His atoning death there could be no resurrection of the dead and no life beyond the grave. He has robbed death of its sting and at His coming again He will wrench the victory from the grave, for the dead in Christ at His command shall rise to meet their Lord in the air (1 Thess. 4, 17).

Christ's Question. "Believest thou this?" (v. 26). Martha and Mary had up to that time believed vaguely in a general resurrection of the dead, but not till that day had they seen the truth as Christ put it. The crucial point was, did they believe that Christ was all that He claimed to be—the Resurrection and the Life. Mary's answer is beautiful, "Yea, Lord, I believe." Mary believed that Jesus was not merely a great Teacher but the Son of God. Our weal or woe in time or eternity depends upon our attitude to Jesus Christ.

His Sympathy. "Jesus wept" (v. 35). This is the shortest and one of the sweetest verses in the Scripture. It bespeaks the sympathy of the Saviour. It is quite true He was about to raise Lazarus from the dead, but the grief of the sisters touched Him, and He sympathetically entered into their grief. The sympathising Saviour, He takes a part in every pang that rends our hearts.

His Power. "He cried with a loud voice, Lazarus, come forth" (v. 43). At His Word of power life returned to the lifeless body of Lazarus. Beautiful figure of what is going to take place one of these days when all that are in their graves will hear His voice and come forth. Blessed are they who will take part in what is called; "The Resurrection of Life." (see John 5. 29).

Illustration. An old servant of Christ of sixty years' standing testified the other day that he was saved not by money or merit, but simply and only through faith in Jesus Christ and His atoning work.

WITH ALL AUTHORITY (Matt. 28. 18).

THE Lord's ascension confirmed His teaching, and permitted of the answer to His promises. His power is unlimited. His companionship is for ever.

The Promise of the Father (John 14. 14, 20). The first fulfilment was the pouring out of the Holy Spirit (Acts 2. 1, 36); that for which He instructed the disciples to wait (Acts 1. 4). The disciples were filled with the Spirit, the Spirit of truth, and thus linked with the Son (John 14. 6). He came to abide with them for ever; the Comforter guiding them into all truth, glorifying the Son, revealing the things that belong to Him, unfolding things to come (John 16. 12). Rejected by the world; but reproving the world of sin, righteousness, and judgment. (Rom. 1. 17).

The Ministration of the Spirit (1 Cor. 12. 1, 13). The believer's body is the temple of the Holy Spirit (1 Cor. 6. 19). The Spirit of life which sets him free from the law of sin and death (Rom. 8. 2). He is the seal and earnest, the answer to faith, the tangible assurance of full and final salvation (Eph. 1. 13). Our access to the Father is in one Spirit. In Him all believers are baptised into one body, and are partakers of one Spirit. In that body He is the administrator, apportioning the functions and activities of each member, for the edification of the whole. We are exhorted to be filled with the Spirit. His fruits are fruits of righteousness (2 Cor. 3. 18; Gal. 5. 22, 24).

His Unredeemed Promise (John 14. 1, 4). For the answer to this promise, not only the saints, but the whole creation waits (Rom. 8. 23). Until then, redemption is incomplete. We wait for the Saviour. His return shall be personal. He shall come to receive us unto Himself (1 Thess. 4. 14). He will bring with Him those who sleep in Jesus. They shall be raised incorruptible (John 5. 25). We who are alive shall be changed. We shall bear His Image. We shall be for ever with Him (1 Cor. 15. 51-58).

The Judgment Seat (1 Cor. 3. 10, 15). The Christian is a servant, a steward, a runner in a race; and as such will be asked to give an account. The fire will try his work. The judgment seat will reveal the character of his stewardship. The reward of victory awaits him at the goal of his hopes (Phil. 3. 14). In this knowledge, let us labour to be approved, pray we may be found faithful, and press on toward the mark.

J. H.

ACTS AND FACTS.

Commander Wolfe, expiring on the heights of Quebec, in the midst of the battle, heard the cry, "They run, they run!" "Who run?" said he. "The enemy," they told him. Then he turned and died triumphantly. Our Captain cried, "It is finished" (John 19. 31), and dying gained the victory. "They overcame" (Rev. 12. 11).

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." "I am persuaded that He is able to keep that which I have committed to Him" (2 Tim. 1. 12).

C. H. Spurgeon, nearing the close of life, replied, "Tranquil and happy, though very weak. My theology now is very simple. I can express it in four words. I don't say they contain all you should preach or that they are sufficient to live by, but I know they are enough to die on. Now, what are they?" After a pause, he said, slowly: "JESUS DIED FOR ME." How like the apostle in Galatians 2. 20 and 2 Timothy 1. 12.

Dr. Barnardo was very fond of relating an amusing story of how a young pickpocket justified his reputation. The lad had been brought into the doctor's room, and began to tell Dr. Barnardo some of his exploits as a thief. At last Dr. Barnardo said to him, "I don't believe you are telling me the truth. Wait a few minutes while I finish these letters, and then I will see what we shall do with you." The boy sat silent while the doctor hastily proceeded with his correspondence. A quarter of an hour passed, and then the boy asked in the most innocent way, "Can you tell me the time, sir?" Dr. Barnardo looked up from his writing, and said, "Certainly; it is ——" And then he found his watch-chain had no watch at the end of it. With a very puzzled look on his face, he said, "Why! whatever has become of my watch?" The thief turned smilingly to Dr. Barnardo, and said, "Is this your watch?" and held it up. "Perhaps you'll believe a feller another time," said the young pickpocket, who had thus proved his skill. "Known by his *doings*" (Prov. 20. 11). HYP.

TALES WORTH TELLING.

The Solemn Hour Now Striking.—Earl Kitchener at the close of his recruiting speech at Guildhall, London, 9th July, 1915, said: "That solemn hour is now striking. Let us take heed to the great opportunity it offers, and which most assuredly we must grasp now and at once, or never." Like the Gospel message, "Now" (2 Cor. 6. 2).

What is he at Home?—A woman, enlarging on her husband's peculiar changefulness, said, "At a Liberal meeting he's a Liberal, and at a Conservative meeting he's a Conservative." Some one asked, "But what is he at home?" She replied with emphasis, "He's a perfect demon!" "Double minded, ..unstable" (James 1. 8).

Proud of King and Country.—A Christian worker in a northern seaport asked a group of soldiers if they were ashamed of their uniform, king, or country, receiving to each question a chorus of "No!" Then he asked, "Are you ashamed of Jesus?" A dead silence, then one answered, "No, sir, for He is my Saviour." Paul said, "I am not ashamed" (Rom. 1. 16).

Changing Beer Into Carpets.—An infidel said to a converted drunkard, "Surely you don't believe these Bible miracles, such as Christ changing water into wine?" "No difficulty in believing that," he replied. "You come to my home and I'll show you how Christ changed beer into carpets, chairs, and a piano!" "Thy Word is truth" (John 17.17). "Godliness is profitable" (1 Tim. 4.8).

How the Prodigal was Turned.—An only son ran away to America leaving his poor widowed mother in distress. Sir George Williams, founder of the Y.M.C.A., cabled to his friend, Mr. John Wanamaker, Philadelphia, to have him met and persuaded to return. The millionaire personally met, lavishly entertained, and sent him home. Love overtakes "a great way off." "Return" (Jer. 3. 12).

Misapplied Scripture.—A little boy was observed to wash his hands many times a day. His elder brother asked him why he washed his hands so frequently. "Because I wish to be strong." "Do you think that washing your hands will make you strong?" "Yes, for I read it in my Bible," was the reply; "I will show you," and he turned to Job 17. 9: "He that hath clean hands shall be stronger and stronger." He missed the "spirit" (2 Ccr. 3.6).

TRUE HONOUR.

ARCHBISHOP WILLIAMS once said to a friend of his: "I have passed through many places of honour and trust, both in Church and State; more than any of my order, in England, these seventy years before; yet, were I but assured that, by my preaching I had converted but one soul to God, I should take therein more spiritual joy and comfort than in all the honours and offices which have been bestowed on me." This is true honour.



JOHN PEEBLES, Kilbride

JOHN PEEBLES, Kilbirnie.

JOHN PEEBLES, of Kilbirnie, Ayrshire, has been a household name for years to many, especially in Ayrshire. He was a Gospel enthusiast and always spoke with fervour, particularly in open-air work, which was ever his strong forte; though he also ministered the Word to Christians at Conferences, etc., when he generally took up some practical theme.

Kilbirnie was a hard place when the Blue Ribbon Army women preachers invaded the town fifty years ago. They were strong advocates of the temperance cause, and preached a clear Gospel, something very rare in those days. It was not very long before the Word bore fruit, and among the early converts was our brother, John Peebles. John M'Kenzie Barclay, who became his life-long fellow-labourer, was saved a little later, and together they yoked themselves in the work of the Lord. They were both members of a local football club, and for some time after conversion continued the game, hoping to use their influence for good among their fellow-players.

They came to see, however, that the two things would not blend, and for the Gospel's sake they cut their connection, suffering considerable persecution in consequence.

From the commencement of their Christian career they were out and out for the Lord. Night after night found them in somebody's kitchen telling the Gospel story until the whole district felt the gracious influence of their message.

For some considerable time they met and laboured in connection with the Ayrshire Christian Union, with whose members they enjoyed blessed times and saw considerable blessing in the Gospel.

Their Bible now became to them their constant companion and devout study, and very soon they decided, like the early disciples, to remember their Lord each Lord's Day in the breaking of bread and drinking of wine. With a few others those two young believers met in an attic in the home of the mother of John Peebles for the first time on a New Year's morning to commemorate the death of their Lord. Some time later, as the result of tent work conducted by Evangelists William Lindsay and William Hamilton, they were joined by converts and others.

John Peebles, Kilbirnie.

Such was the progress of the work of the Lord in Kilbirnie, that thirty-seven years ago a new and commodious hall was opened in which, throughout the years many a soul has met and made the acquaintance of the Saviour. The good work of the Lord has prospered and gone forward in Kilbirnie under the able and spiritual leadership of John Barclay and John Peebles. The converts of our two departed friends are found not only in the homeland, but also in lands afar.

Mr. Barclay passed home to be with the Lord on 20th June, 1931; and now his colleague has likewise laid down his armour and finished his course with the shout of triumph. For some time back he had not felt well, and his constant theme in prayer or conversation was ever the glory land. To him he lived as if it were only a few yards ahead.

On 19th July, 1934, his desires were granted. Miss Maggie Barclay, of Central Africa, was with him, and he remarked beautifully, "I'm leaving a happy home to go to a happier." His memory will ever be an inspiration to those who knew him, and his work will remain for many days as a mighty urge to live wholly for God. G.A.N.

SIMPLE BLACKBOARD LESSONS

FOR YOUTHFUL READERS. FROM "GOSPEL SCHEME" SUBJECTS.

November 4.

The Stone of Help.

1 Samuel 7. 12.

P	REPARATION OF	H	HEART
	PRAYER FOR		ELP
	PRAYER		EARD
	RAISE FOR		ELP

November 11.

Saul, the People's Choice.

1 Samuel 10. 17-27.

S	INFUL	R	REQUEST
	AMUEL'S		EBUKE
	AUL'S		ETICENCE
	AUL'S		ETINUE

November 18.

Samuel's Farewell Words.

1 Samuel 12. 16-25.

HIS	C	ONFIDENCE
		EASELESS PRAYER
		OUNSEL

November 25.

Jesus, the Righteous King.

Matthew 25. 31-46.

S	SHEEP	G	GOATS
	EPARATED		GRIEF
	AVED		ROANING
	ATISFIED		NASHING OF
			TEETH. A.M.M.

THE EAGLE



EVERY boy and girl is interested in birds, and particularly the king of birds, the eagle. What a thrill to see it, like a tiny speck in the sky, far above the great mountain peak. No wonder the Bible refers to it more than thirty times.

ITS GREAT STRENGTH. *It is strong to RISE.* See it mounting from that crag, battling its way against storm and rain—up, up, up, until it gets beyond all the difficulties and is lost to sight. What a picture of the Saviour. Think of all He had to endure. How men despised Him, misjudged, hated, and finally crucified Him. See how He overcame every obstacle. That great burden—our sins—was laid upon Him, yet He rose triumphantly from the dead; showing that our sins have all been removed. Then He mounted upward as the mighty Conqueror, the Lord of heaven and earth.

It is strong to SAVE. Watch again! See the young eagle being suddenly attacked by an ugly hawk. Down swoops the mother eagle like a flash. You can guess the rest. You and I were being attacked by our great enemy Satan, but He came down to deliver (Exod. 3. 8).

It is strong to CARRY (Isa. 31. 5; Deut. 32. 11). Once the young eagle is delivered, it is carried up to safety, borne through the air on strong wings. Perhaps you often wonder, "If I trust Christ, what about to-morrow?" Then remember the eagle. 1 Peter 1. 5, says we are "kept by the power of God." Paul says, "He is able to keep" (2 Tim. 1. 12).

ITS GREAT SPEED. When God wants an illustration of speed He refers to the eagle, "as swift as the eagle flieth" (Deut. 28. 49; Job 9. 26). The flight of an eagle may be compared to two things:

The Eagle.

1. *The Swiftmess of Time.* If there is any danger at hand, it acts immediately. Time is flying even faster than we realise. I wonder if we are as wise as the eagle. God says, "*To-day* if ye will hear His voice" (Heb. 3. 7). "*Now* is the accepted time" (2 Cor. 6. 2). Therefore, do not delay.

2. *The Response of the Saviour.* Just as the eagle responds at once to the cry for help, so the Lord Jesus responds to the first cry of distress, like Peter's when he appealed, "Lord, save me." Immediately that great strong hand gripped Peter and saved him from a watery grave. Will you not let Him grip your hand?

ITS GREAT SECURITY. Job 39. 27 says, "The eagle mounts up and makes her nest on high." It builds high above the world, in a place of absolute safety. Think of the Saviour in John 14. 3, when He said, "I go to prepare a place for you." Think of the glory of heaven, beyond all description. Read about it in Revelation 21; but above all, make sure of it by trusting the Saviour as your very own, and heaven will be your eternal home.

G. A. N.

POINTS OF PROFIT.

Lord Kelvin, whose name as a scientist is known throughout the civilised world, and who was called "the Napoleon of Science," said: "I do not find that the *leading* men of science are irreligious....If you think strongly enough you will be forced by science to the belief in God. Science positively affirms creative power. Religion and true science harmonise perfectly." "He... must believe that *God is*" (Heb. 11. 6).

A Word in Season. A young lady who had an exquisitely sweet voice, but who had no love for the Saviour in her heart, and lived only for the pleasures of the world, was one day in company with an earnest Christian minister, who knew her well. After hearing her sing a song with great feeling and power, he went to her side, and in a low voice said, "You have a beautiful voice; where will you sing in eternity?" The "word in season" was like an arrow piercing her heart; she could not forget it; and had no rest until she found rest in Jesus. (1 Tim. 6. 12).

HOW TO TELL BIBLE STORIES TO CHILDREN.

AN experienced story-teller was once asked "What is the best method for a beginner to adopt?" His reply was, "I can answer you in three words, 'Know the story,'" which is truly useful and comprehensive advice, but there is more than that to the telling of Bible stories.

Asaph, in Psa. 78 puts the matter into a nutshell when he declares that the children of each succeeding generation are to be taught "God's wonderful works" so "that they may set their hope in God." Unless the Holy Spirit prepares the soil of the child's heart to receive the truth the Bible Story will not fulfil its purpose. That being so, the teacher will not grudge time and trouble to make himself or herself thoroughly familiar with the facts; or fail to seek the inspiration of the Holy Spirit both for teacher and children.

The best way to begin to prepare is to read and re-read the story chosen until the passage is known inside and out. Contemporary accounts should be compared and details jotted down. All places mentioned should be looked for on a map, and it is a good plan to note any obscure words or phrases in the passage. It is often the tiny details that may be so easily over-looked which thrill and arrest the small listeners.

Of course it is essential to go over the story mentally, perhaps more than once, and it may help in so doing to visualise a listening child.

In preparation it is a good plan to divide the story into sections. This is a real aid to clearness in telling. Then the point of view from which the story shall be told must be settled. For instance, Onesimus the run-away slave can be presented either from the Apostle Paul's view or from Philemon's, or from Onesimus'.

The point to be emphasized must be definite. One point directed by one text is the best aim. Perhaps the wisest plan is to begin with the point and not leave it till the child is tired and the interest of the story gone. Don't labour the moral. Bible stories apply themselves.

As a concrete case is better than an explanation let us take one story, and see how we can try to get it over to the child's mind. Say we decide on the story of Ishmael, and tell it from his own view-point, applying one of the three following verses: "Call unto Me and I will answer thee,

How to Tell Bible Stories to Children.

and will show thee great and mighty things that thou knowest not" (Jer. 33. 3); "God opened her eyes" (Gen. 21. 19); or, "Whosoever will, let him take of the water of life freely" (Rev. 22. 17). We choose the first of these and bear in mind that God is a prayer-answering God, both for children and to children.

Ishmael means, "God shall hear" (Gen. 16. 11). His mother prayed (Gen. 16). His father prayed (Gen. 17. 18 and 20). And he prayed himself (Gen. 21. 17). The prophecy on him that he should be a wild man suggests a title for our story, and we begin, as said before, by emphasizing the verse in Jeremiah.

ISHMAEL, A WILD BOY (*told round Jer. 33. 3*).

1. **Home.** A tent with only grown-up occupants and Ishmael's tastes all for rough games, robbers, climbing, shooting. Would want bow and arrows. Point out the danger in a tent of a wild little boy with bow and arrows, and Sarah's many don'ts. With the arrival of Baby Isaac, new and irksome don'ts: "Hush, don't make a noise." Describe the heat, flies, tempers, and enforced idleness. Ishmael thirteen years old, teasing little Isaac.

2. **Good-bye.** The climax at Isaac's party (21. 8 and 9). Separation the solution. Ishmael by now a big, strong boy, able to provide for his mother. His delight at the prospect of an adventure. The start and ample provision for the journey to a place Abraham had planned. The skin-bottle filled with water.

3. **Lost.** Troubles begin in losing their way; water all gone; no well; the burning sun; Ishmael's shivering fit and attack of fever. Under a tree all alone with death staring at him, Ishmael begins to pray. Probably his first real prayer.

4. **Heard.** His mother *wouldn't* hear him. His father couldn't, but God always hears children. Call upon Me and I "will answer thee." The answer did not come direct to Ishmael, but to his mother. Hagar's revelation; the well beside her all the time. ("I will show thee mighty things that thou knowest not!") The answer to Ishmael came by his mother's arm under his head, his mother's voice saying, "Drink!" He drank and lived and grew, for "God was with the lad."

How to Tell Bible Stories to Children.

So our text came true, Ishmael did call to God, and God heard and answered him, and showed him great things.

The teacher will not fail to notice that Ishmael's prayer was answered by God speaking to his mother, opening her eyes to see the Water of Life, energising her to go and draw from the well and to bring what she had drawn to the dying boy. May the same Lord so deal with those of us who try to tell Bible stories. Then and only then will they fulfil their destiny, and the children will set their hope in God.

LETTICE BELL.

THE BIBLE WORKS.

WHAT was it that lifted our own land out of the depths of superstition and savagery? The Bible and its message of salvation. You have only to think of Great Britain when the light of the Gospel broke upon it—its Druidical chants and cruelties, the awful sacrifices of shrieking human victims, to know whether the Bible works or not. And how marvellous are the annals of missionary work! How great have been the achievements accomplished by those who went forth with the Sword of the Spirit in their hand. The powers of darkness have been defeated, and souls, long captive by Satan's powers, have been set free. Some years ago, as the shades of evening were falling, I stepped off a steamer on to one of the Fiji Islands. As I walked on shore with a friend we saw the dusky forms of the natives coming towards us, and somewhat alarmed at their appearance, I said, "Do you think it safe to go farther?" "Oh, yes," said my friend, "it is all right." Soon we reached a church on a hill, from which sounds of singing came. I could only understand one word of the song, but what a word!—"Jesus." Fifty or sixty years ago that land was the habitation of cruelty—the abode of cannibalism. They showed us where the cannibal feasts used to be held, and there are places where rotting bones of victims may still be found. What had changed the whole atmosphere and outlook? This Book! Men went forth with the Word of God, and proclaimed its saving truths, and the moral waste began to bud and blossom as the rose. And it is this Book, the Modernists are trying to destroy! Extract from "Bible at the Bar." Wm. Robertson.

THE CHRIST-GLORIFIED LIFE.

AN American in a camp meeting in New York knew the meaning of the Christ-glorified Life; an ignorant man in many ways, but he had a knowledge of saving truth. Dr. Jowett went to preach at the camp meeting, and at the beginning of the service a man prayed, "Lord, Thou hast brought Thy servant here; now blot him out." It is not the servant we want to see; it is not the servant we want to hear; but we want to see and to hear the servant's Master. Think of it with regard to our Lord and ourselves. Here is a text that refers to the Crucifixion of Christ and our crucifixion also. "I am crucified with Christ." "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit. People have been mystified by Dr. Matheson's hymn, "O Love, that wilt not let me go," and especially by the last verse, "O Cross, that liftest up my head." But if you get into the inner meaning of that you will find that what the poet is speaking about is this: Not Christ's Cross, but our cross. "Except a man take up his cross, and follow Me, he cannot be My disciple."

If "I am crucified with Christ" it will mean three things. First, I am abandoned once for all to the will of God, whatever it may be. Absolute abandonment is implied in the passage here. The man or woman who is crucified with Christ is abandoned for ever to the will of God; and the will of God is always our weal, although our short-sightedness may not always perceive it. And, secondly, if I am crucified with Christ I will accept Christ's attitude towards all my fellowmen. His likeness will shine through. The crucified life is the Christ-glorified life. And, thirdly, if I am crucified with Christ I shall choose Christ's way of reaching the ultimate victory. We owe to the world, and to God our lives. The world needs us, and God needs us. And, lastly, we will love Him perfectly and fully.

"O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

"He loved me and gave Himself up for me." Let us love Him, and give ourselves up to Him and for Him.

THE STONE OF HELP.

Read 1 Samuel 7. 1-12. Memory Text: Proverbs 28. 13. Hints: Confession, 1 John 1. 9; intercession, Luke 23. 35; sacrifice, Eph. 5. 2; the Precious Saviour, 1 Peter 2. 4.

ISRAEL'S repentance and deliverance forms the subject of our lesson.

Israel's Repentance. "If ye do return unto the Lord... put away the strange gods" (v. 3). For over twenty years Israel had been without the ark. They carried through their ceremonial worship without the ark. There are many doing the same to-day. They have a form of godliness, but lack the power. Religion without Christ is an empty form. "Jesus only, He can save."

Israel's Sincerity. "Gather all Israel together to Mizpeh" (v. 5). Israel longed to have the Lord back again in their midst. Samuel exhorted them to show the reality of their repentance by putting away the strange gods that were among them. This was true conversion to God. At Samuel's command they gathered to Mizpeh, where they engaged in prayer and confession. This was real repentance before God (1 Thess. 1. 9).

Divine Intervention. "The lords of the Philistines went up against the Israelites, who, being helpless, were naturally afraid. In their dire need they appealed to Samuel to intercede with the Lord on their behalf. Salvation and deliverance are of the Lord, and of Him alone (Acts 4. 12).

Samuel's Offering. "Samuel took a sucking lamb and offered it for a burnt offering" (v. 9). It should be specially noted that the ground of Samuel's intercession for Israel was the sacrificial lamb. The only hope for the soul to-day is the death of God's Lamb on Calvary. As the result of Samuel's effective mediation, God, by means of a thunderstorm, destroyed the enemy. Samuel rightly erected his memorial stone "Ebenezer," saying, "Hitherto hath the Lord helped us" (v. 12). It was the Lord who saved them. "Not of works lest any man should boast."

Illustration. King Edward VII, after his serious operation, said to Lord Lister, the great surgeon who performed it, "Lord Lister, if it had not been for you and your work, I would not have been here to-day." The believer says, "Jesus did it all; all to Him I owe" (2 Cor. 1. 10). Surely such a Saviour is worthy of our trust.

SAUL, THE PEOPLE'S CHOICE.

READ 1 Samuel 10. 17-27. MEMORY TEXT: Isaiah 55. 8. HINTS: Lot's choice, Gen. 13. 11; people's choice, Matt. 27. 20, John 19. 15, Acts 3. 14; Joshua's choice, Josh. 24. 15.

ISRAEL'S demand for a king forms the subject of our lesson.

Divine Government. "Ye have this day rejected your God" (v. 19). God, who hitherto had been their King, had delivered them from many a difficult situation. Alas for them, however, their desire now was that they should no longer be guided by a King they could not see, but rather by a king they could see. Further, other nations had a king, and why not they? In other words, they wanted to be *like* other nations, whereas God's desire was that they should be *unlike* the heathen around them.

Divine Sanction. "Present yourselves before the Lord" (v. 19). God sometimes sanctions a course of which He may have disapproved. In their self-will they clamoured for an earthly king, and in doing so they rejected their heavenly King. The strange thing is that God granted them their wish. He had remonstrated with them, but they would not listen to His counsel and they were obliged to learn a painful lesson from the book of experience, which otherwise might have been sweetly acquired from the words of God. The wise course for us all to-day is to listen to and learn from God's Word.

Saul's Humility. "He hath hid himself among the stuff" (v. 22). Saul evidently at this time was a humble-minded man. Conscious of his unworthiness and inefficiency, he was diffident in taking up the kingly office designed for him by God. Saul is an illustration of the Lord Jesus Christ in this respect, that although He was the King of kings, yet He was meek and lowly in heart.

Accepted and Despised. "The people shouted, God save the king" (v. 24). The people willingly accepted Saul as their king and owned their allegiance to him. There were sons of Belial, however, who despised him, and asked how it was possible that this man could save them. Wherever God's Word is ministered or the Gospel preached, the same twofold effect results. There are those who in their hearts crown Christ King, and there are those who despise and reject Him.

Illustration. Such was the love for and loyalty to Christ, of the Christian martyr, Henry Voes, that he said, "If I had ten heads, they should all be off for Christ."

SAMUEL'S FAREWELL WORDS.

READ 1 Samuel 12. 16-25. MEMORY TEXT: 1 Sam. 12. 24. HINTS: Paul, Acts 20. 32-38; Jesus, Luke 24. 50; farewell words in eternity, Matt. 25. 41; Prov. 1. 24-26.

THE parting words of God's aged servant Samuel, as he retires from office are full of pathos and instruction.

God's Miracle. "I will call unto the Lord, and He shall send thunder and rain" (v. 17).

God confirmed the testimony of Samuel by working a miracle, and the miracle was performed by God in answer to Samuel's prayer. We think of the Lord Jesus, who wrought miracles with the view to support His claim to be Son of God and Messiah of Israel. In John 10. 38 the Lord Jesus points to His works (miracles) as a proof that He was what He claimed to be.

Samuel's Mediation. "Pray for thy servants . . . that we die not" (v. 19). God had sent thunder and lightning as a sign of His great displeasure because of their wickedness in demanding a king. The people confessed their sin (v. 19), and as the result of Samuel's mediation they received the assuring "Fear not" (v. 20). The Divine order always is, confession on the part of the sinner and the mediatorial work of Christ brings salvation to the soul that trusts Him (Psa. 32).

Loyal Service. "Serve the Lord with all your heart . . . turn ye not aside" (vv. 20, 21). Samuel's farewell words are beautifully wholesome and gracious. The only safe course for the soul is to follow the Lord wholly. To turn aside from the way of the Lord means vanity and death. Christ says, "I am the Way," so that we must look to Him alone for salvation and for every good (John 14. 6).

Unchanging Love. "The Lord will not forsake His people" (v. 22). The sin and unfaithfulness of Israel did not shut out God's great and everlasting love to them. His attitude towards man to-day is still the same (John 3. 16). Samuel's attitude towards Israel was also beautiful. They had displaced him for Saul, but he would still pray for them and continue to teach them the right and good way. He thought little of himself, but everything of them. What an apt type of the unselfish devotion of the Lord Jesus Christ (Gal. 2. 20).

Illustrated. When Russell was about to be executed he handed his watch to his friend and said: "Take this watch, I have no more to do with time; my thoughts are about Eternity."

JESUS, THE RIGHTEOUS KING.

READ Matthew 25. 31-46. MEMORY TEXT: Isaiah 32. 1, 2. HINTS: Throne of grace, Heb. 4. 16; throne of justice, Rev. 20. 11; the believer's portion now, John 5. 24.

THIS lesson treats of the Lord Jesus, no longer as Saviour, but as Judge, invested with all the authority of King.

The King of Glory. "The Son of man shall come in His glory" (v. 31). Within three days of Calvary, with all its ignominy and shame, this lowly Man made the wonderful announcement that He would one day, as King and Judge, sit on a throne of glory attended by the holy angels. Those who have taken sides with the Saviour in rejection will undoubtedly share with Him in His coming glory.

The Great Assize. "Before Him will be gathered all nations" (v. 32). The summons of the Judge of all the earth must be obeyed. Men may, and do, refuse to obey the call of the Saviour in a day of grace, but in a coming day they must obey the command of the Judge and appear before His throne of righteousness. The wise course for all is to make His acquaintance now as Saviour and Lord.

The Great Divide. "He shall separate them one from another" (v. 32). There will be no neutrality on that day. The sheep will be given a place of honour on the right hand and the goats will be covered with dishonour on the left. God will recognise but two classes then, and He sees but two classes to-day—the saved and the lost, the condemned and the uncondemned, believers and unbelievers (John 3. 18).

The Manifested Character. "I was hungered and ye gave Me meat" (v. 35). They were judged according to the deeds done in the body (Psa. 28. 4). The dialogue between the Shepherd Judge and the sheep is beautifully instructive. The Christ-like deeds were so simple that they had forgotten all about them, but the Judge knew everything. The Lord never forgets anything done for Him by "His own." It is the little acts of kindness which reveal the true character of the Christian. Notice the accusation against the goats is, "Ye did it not" (v. 45).

Illustration. In the year 1833 there was a half-wit lad lived in Scotland, at the time of the great meteor shower. Men and women thought the judgment day had come. Sandy's mother aroused him from sleep with the cry: "Sandy, the Day of Judgment has come!" Sandy replied: "Mother, I am ready." He was a believer in the Lord Jesus Christ.

HIS FUTURE MANIFESTATION (1 Tim. 6. 15)

OF that hour knoweth no man, but the glory of the Lord shall yet be revealed in the scene of His rejection. The kingdoms of this world shall become the kingdom of God's Christ. He shall be manifested first:

To His Saints (1 Thess. 4. 13, 14). They look for a Saviour from Heaven (Phil. 3. 21), wait for the redemption of their bodies (Rom. 8. 23), for a day of reunion, recognition, and reward. Of them it is said, "We shall not all sleep, but we shall all be changed" (1 Cor. 15. 21). They that are Christ's shall rise at His coming. The Lord shall descend with a shout. Those who sleep in Jesus will He bring with Him. The dead shall be raised incorruptible; they shall rise first. Those who are alive and remain shall be caught up to meet the Lord, to be with Him, to be like Him, to see Him as He is (1 John 3. 2, 3).

In Glory (2 Thess. 2. 1-11). The present is man's day, the day of lawlessness and of Antichrist, in which wickedness will increase, until the "man of sin" shall be revealed. It will be ended with the Day of Christ, the Day of the Lord, the day of His manifestation (Jude 14, 16), when the brightness of His coming shall destroy that "wicked one" who opposeth and exalteth himself above God. Then every eye shall see Him, and all nations wail because of Him (Rev. 1. 7).

To His Ancient People (Matt. 24. 32-51). A glorious future awaits Israel, for all Israel shall be saved. Her King cometh, though the hour of His coming knoweth no man; but He shall come at the time when iniquity abounds, and men are living in utter disregard. Then judgment will begin at the house of God. He shall pour on Israel the spirit of grace and supplication, they shall look upon Him whom they pierced, and mourning because of Him proclaim Him Lord and God (Zech. 12. 9-14).

As the Word of God (Matt. 25. 41-46). His manifestation to the world will be as Judge. His feet shall stand upon Mount Olivet (Zech. 14. 4). His saints shall accompany Him. All other authority shall be overthrown. All nations shall be judged. He shall divide between the righteous and the wicked. He that is faithful and true will smite the nations and rule them with a rod of iron until all acknowledge Him "King of kings and Lord of Lords" (Rev. 19. 11-16).

J.H.

TALES WORTH TELLING.

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

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

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

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

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

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

ACTS AND FACTS.

Chas. Kemble.—"Sir," said Kemble, the tragedian, to a preacher, "when you read the sacred Scriptures, or any other book, never think *how* you read, but *what* you read." "Jesus stood up to read" (Luke 4. 16). If this were remembered, what an improvement there would be in the public reading of the sacred Word.

Sir Charles Napier.—At the Battle of Meeance an officer, who had been doing good service, came to General Sir Charles Napier and said: "Sir Charles, we have taken a standard!" The General turned sharply round upon him, and said, "Then take another!" "Go forward" (Exod. 14. 15). "Greater works than these shall ye do" (John 14. 12).

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 *believe*, and therefore have I spoken" (Psa. 116. 10). "We speak that we do *know*" (John 3. 11).

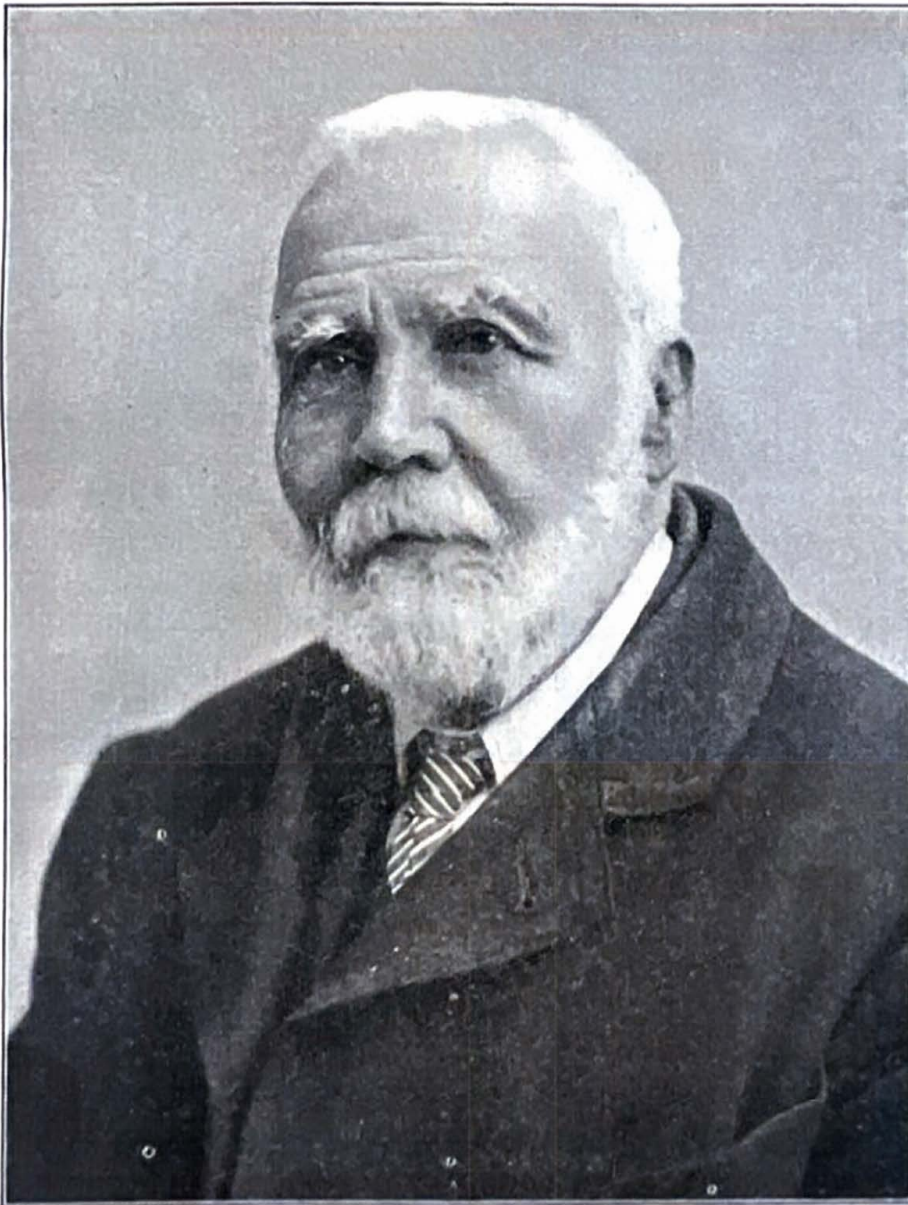
Bishop Tucker, of Uganda, left the secluded artist's studio for the work of Christ. He had been painting the picture of a poor woman, thinly clad, and pressing a babe to her bosom, wandering homeless on a stormy night in a dark, deserted street. As the picture grew, the artist suddenly threw down his brush, exclaiming, "Instead of merely painting the lost, I will go out and save them" (Mark 16. 15; 1 Cor. 9. 22).

Eugenie, a Lutheran Princess of Sweden, was very interested in the building of an hospital, and when it was found that it would take a great deal more money to finish it than was expected, she sold her diamonds in order that she might give the money that was needed to complete the building. One day after the hospital had been built the princess went to visit the patients who were being treated in the different wards. As she stood beside the bedside of one of the patients, tears of gratitude filled the eyes of the sick man as he thought of the kindness of the princess who stood before him. Suddenly the princess exclaimed, as she saw his tears, "Oh! now I see my diamonds again!" "Whatsoever a man soweth, that shall he also reap" (Gal. 6. 7).

LIFE'S GREAT END

WE remain on earth as sowers to scatter good seed; as ploughmen to break up the fallow ground; as heralds publishing salvation. We are here as the salt of the earth" (Matt. 5. 13), to be a blessing to the world. We are here to glorify Christ in our daily life. We are here as workers for Him, and as "workers together with Him" (2 Cor. 6. 1). Let us see that our life answereth its end.

C. H. SPURGEON.



JOHN STOCKHAM, Ross-on-Wye

JOHN STOCKHAM, Ross-on-Wye.

JOHN STOCKHAM was born in the neighbourhood of Monmouth, in the year 1843, and was born again during the 1859 Revival. As a boy he sang in the village church choir.

On being converted he came under the powerful influence of the Methodist preacher, Peter MacKenzie, who was at that time at the beginning of his regular ministry. John Stockham, in company with another warm-hearted Methodist, vigorously took up Christian work. The one preached and the other sang the Gospel. It was no uncommon thing for the two friends on a Sunday to walk 20 to 25 miles to fulfil appointments in the Forest of Dean and the Wye Valley, take three services, and return home in the early hours of Monday morning tired but happy.

About 1867 his employment caused him to remove to Ross, where at that time the Wesleyans had a new chapel in course of erection. It so happened, however, that the old chapel was situated in a district greatly in need of the Gospel, and quite a number of the church members were loth to leave it, amongst them being John Stockham.

To the great joy of Mr. Stockham and his friends, the Christians in Henry Street, Ross, arranged to conduct weekly Gospel meetings in the old chapel, and our brother and others joined in the good work. From the New Testament he learned the truth of Believers' Baptism, and the manner in which he carried out the ordinance was characteristic of the man. His baptism took place in 1873. Up to that time he had not understood the real New Testament meaning of baptism. To one who was present at the baptismal service he remarked that he had come "with an open mind and a change of raiment," purposing to be led by the Spirit of God. Mr. Thomas Royce gave the address, and clearly showed that baptism by immersion was the only baptism taught in the Scriptures, and that in every case it was to follow believing. Being fully convinced the Lord would have him take the step, he rose and asked the question loud enough for all to hear: "What doth hinder me to be baptised?" Mr. Royce replied: "If thou believest, thou mayest." Mr. Stockham answered: "I believe," and straightway he went down into the water and was baptised.

The Christians in those early days at Henry Street

John Stockham, Ross-on-Wye.

rightly set high value on the work among the young, and had a good Sunday School. John Stockham for upwards of 70 years worked in the Sunday School. His fellow-teachers paid him the compliment of making him superintendent, but his special gift was with the younger children. For over 60 years he, with his devoted partner, took charge of the infant school, and several who passed through their hands have become Christian workers in this and other lands. Sometimes in his walks he would meet men who had got well on in years, and they would hum some of the old choruses to let him know they still remembered them. At one time he had as many as 80 in his class, making it necessary to enlarge the infant school room.

The following lines were written by the late Mr. Wm. Blake, and read at the opening of the enlarged infant school on 19th November, 1907:

We all now dedicate this place
To God, and to the rising race;
The building we now set apart,
With prayer, thanksgiving, joy of heart.

Each Lord's Day may the little throng,
With bigger brothers, come along;
Teachers their Saviour's love proclaim,
And infant voices lisp His Name.

See to it ye who come to teach,
Through little minds young hearts to reach;
Break up the bread of life quite small,
So they may understand it all.

Of chalk and blackboard make good use—
Draw what you can, make no excuse;
With anecdote attention keep—
Go not too wide, nor yet too deep.

So may the infant mind be trained,
And precious Bible knowledge gained;
While thus you try to sow the seed,
Unto the same pure word give heed.

Scatter broadcast the Living Word,
Let simple hymns of praise be heard;
Seek wisdom these young souls to tend;
Forget not time in prayer to spend.

To those who helped in any way,
Thanks unto one and all we say;
And if by love to Christ constrained,
We trust our God has glory gained.

John Stockham, Ross-on-Wye.

The Assembly at Ross have been very fortunate in having as Elders in the Assembly a number of godly and experienced brethren. The Sunday School was their training ground. Three years ago this fact greatly impressed me, as one after another gave their message at one of our Annual Teachers' Teas. I made a note of the following particulars

Henry Blake (father of Mrs. W. W. Fereday) had commenced teaching in the Sunday School 61 years before, at 16 years; George Johns, 63 years before, at 16 years; William Blake, 59 years before, at 21 years; John Coates, 57 years before, at 16; Edward Bliss, 50 years before, at about 20 years. Mr Stockham was absent from that tea meeting for the first time for 60 years, but he had then taught in the Sunday School for 71 years, commencing at 18 years. A worthy roll of honour.

Mr. Stockham passed to his reward on July 25th, 1934, at the ripe old age of ninety one. JAMES METCALFE.

SIMPLE BLACKBOARD LESSONS.

FOR YOUTHFUL READERS. FROM "GOSPEL SCHEME" SUBJECTS.

December 2.

David God's Anointed
1 Samuel 16. 1-13.

SOUGHT BY
HEPHERD OF THE
SAUL'S
SPIRIT'S

SAMUEL
HEEP
UCCESSOR
EAL.

December 9.

David and the Giant.
1 Samuel 17. 32-51.

CONTRAST IN **W**EAPONS
ORDS
ISDOM
ORTH

December 16

A Picture of True Love.
1 Samuel 18. 1-16.

UNSELFISH
NASSUMED
NSHRINKING
NSPARING

December 23

David Established King.
2 Samuel 5. 1-12.

ELECTED BY
NTHRONED AS
XALTED

KINDRED
ING
KINGDOM

December 30.

Jesus the Returning One
Acts 1. 1-11.

PERSONAL
RE-MILLENNIAL
URPOSEFUL.

THE MADMAN AND THE MOST POTENT PRINCE JAMES.

I WAS once sent for, related Reader Harris, Q.C., the well-known founder of the Pentecostal League, to visit a madman who had four keepers. He was a very powerful fellow, but I soon found that by reading the Bible to him I could keep him perfectly quiet. I went again and again, and at last the keepers used to go to their dinner and leave me alone with the madman and the Bible. With me he was always as meek as a little child. The consequence was that they began to lessen the number of keepers, and increase the number of Bibles.

One day I met the afflicted man's butler. "How is your master?" I asked. "Oh," he said, "he's pretty well; but your plan does not always succeed."

"What do you mean?"

"When I was left alone with him the other day, he had one of his tantrums, and I was very nearly murdered."

"What did you do?" "I took up a Bible." "What did you read?" "Anything I could find." "But where did you read?" "The very beginning of the Book." "Genesis?"

"Oh, before Genesis." "Do you mean the title page?"

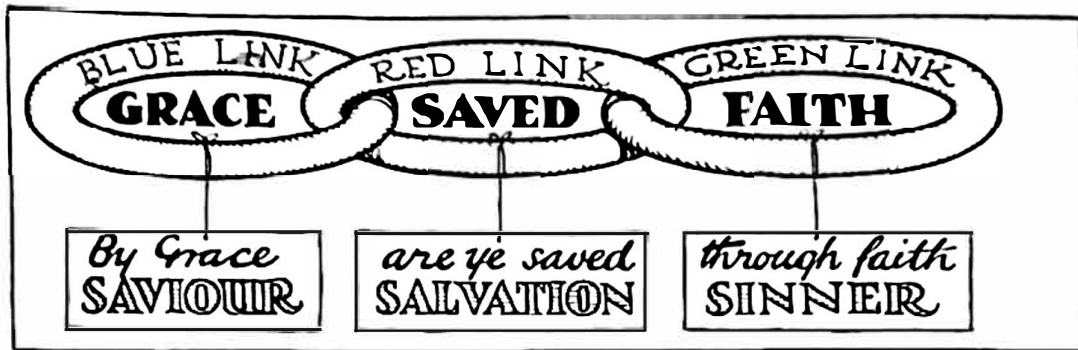
"No, it was after the title page; it was *about a most potent prince*." The butler had read the dedication to King James and the madman knew the difference.

POINTS OF PROFIT.

"We would see Jesus." An American in a certain camp meeting knew the meaning of this. He was an ignorant man in many ways, and unread, but the wise and prudent do not know everything, the truth is often revealed to babes. The great Dr. Jowett went to preach at the camp meeting, and at the very beginning of the service this man prayed: "Lord, Thou hast brought Thy servant here; now blot him out!" It is not the servant we want to see or hear, it is the servant's Master and the voice of the Master (John 12. 21).

Changed Lives. On Sir Christopher Wren's tablet at St. Paul's there are these words: "If you seek a monument, look around you." If you want a monument to the power of the Gospel, look around you at the changed lives of God's people. That is the evidence of the thing we preach (1 Thess. 1. 7).

THE THREE-LINK CHAIN.



HERE is a "short and sweet" text for children to remember. It contains the perfect number of words—seven; all have but one syllable each, and the longest word consists of but seven letters. Two things mentioned in the text are necessary for our salvation: God's grace and our faith. In this three-link chain the Saviour is at one end holding out Salvation to the sinner at the other end. Faith—that is, the acceptance of the gift of God, which is eternal life—links up the broken chain, which chain (of communion between God and man) was broken through doubt and unbelief in Eden's garden. Yes, through the disobedience of one man ALL have sinned, yet God wills that ALL should be saved. See what Titus 2. 11 says: "The grace of God, which bringeth salvation to ALL men hath appeared." This, you see, agrees with the Scripture that God is not willing that ANY should perish, but that ALL should come to repentance

Think now	GOD'S
of the	REDEMPTION
scope	ALL
of His	CAN
GRACE:	EMBRACE.

"BY GRACE." What is grace, children? Let me illustrate: Tommy at school is always in mischief, occasionally plays truant, and otherwise causes much trouble and anxiety; consequently, he is slow at learning. To the astonishment of the other scholars one day the schoolmaster calls this boy to the middle of the room, and after reminding him and them of all his faults, makes him a present of a beautifully bound book. He expected a good reprimanding, but instead, he got something he never deserved. Can he help loving his master after that?

The Three-Link Chain.

In this way God deals with us in grace. "He hath not dealt with us after our sins nor rewarded us according to our iniquities."

"ARE YE SAVED." Not WILL be saved when the books are opened at the judgment day, but are NOW saved. Yes, salvation is the present possession of every believer. "He that heareth . . . and believeth . . . HATH." What does 1 Cor. 6. 11 say: "ye ARE washed . . . ye ARE justified." And we should KNOW it. For, as Scripture says, "These things are written that ye may KNOW that ye HAVE eternal life."

Think then	SALVATION
of the	ACCOMPLISHED
wonder of	VICTORIOUSLY,
His	ENTIRELY,
SALVATION:	DEARLY.

"THROUGH FAITH." How many times did Jesus say when here on earth: "Thy faith hath saved thee!" To the woman who touched the hem of His garment; to the poor blind Bartimeus; to the woman who washed His feet with her tears; and others. Yes, faith in God is rewarded, and "without faith it is impossible to please Him."

Here is another	FORSAKING
acrostic	ALL
for you	I
showing what	TAKE
FAITH is:	HIM.

Though really the "taking" of Him as Saviour leads to the willingness to forsake all for Him Who forsook Heaven's glory for us, and Who was forsaken of God on Calvary's tree, and Who says to all who thus take Him, "I will never leave thee nor forsake thee." Have YOU taken Him yet? If not, why not NOW? W.T.R.

GOD looks at everything from one standpoint, measures everything by one rule, tries everything by one touchstone, and that touchstone, that rule, that standpoint is Christ. He values things just so far as they stand connected with the Son of His love, and no farther. Whatever is done for Him, is precious to God. All beside is valueless.

JAMES H. BROOKES.

A POOR BARGAIN.

THE Chairman of the Stratford magistrates the other day told four boys who were charged before him with fruit-stealing: "The most precious thing in life is a good character. Don't spoil it for a few pears."

The lads paid too big a price for the pears. As the magistrate rightly stated, a good character is the best possible asset in life. Character, as we know, differs from reputation. Reputation is what people say of us, but character is what we really *are*. It is written of our Lord that He made Himself of no reputation. His enemies said all manner of evil things about Him: that was His reputation; but as to His character, He was holy, harmless, undefiled, separate from sinners.

D. L. Moody, when asked on one occasion what character was, replied that it was what a man is in the dark—when nobody sees him but God. It is a common proverb that "knowledge is power," but character wields greater influence among men than mere knowledge. A clever man without character may do incalculable damage; whereas a man of integrity with little ability, will inspire confidence in any circle of life. It is said of Benjamin Franklin that he did not attribute his success as a public man to his talents or his power of speaking—for these were very ordinary—but to his known integrity of character. Although he was a poor speaker, yet because of his sterling character, he generally carried his point with his fellows.

The best time for the formation of Christian character is in youth. The ancient proverb reads thus: "Sow a thought, and reap an act, sow an act and reap a habit, sow a habit and reap a character, sow a character and reap a destiny." Mind and heart when young are soft and plastic, and take on impressions that remain throughout life. The means by which true character is formed is the action of the Word of God on the mind and heart. As we fill the mind with the Word of God we are changed into Christ's image. If the mind is pure the life will be clean. The lesson for us all is to let the Word of God dwell richly in us and ever seek grace to practice it day by day. Thus will we be an influence for God and good in our respective spheres. Take heed to thyself and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee (1 Tim. 4. 16, R.V.). J.G.

DAVID, GOD'S ANOINTED KING.

READ 1 Samuel 16. 1-13. MEMORY TEXT: 1 Sam. 16. 7. HINTS: The Son, Psalm 2. 7; crowned, Heb. 2. 9, Rev. 5. 6; eternal King, Rev. 19. 11-16.

OUR lesson has for its subject the anointing of David the king after God's heart.

Samuel Reproved. "How long will thou mourn for Saul?" (v. 1). God's decree was that Saul should be deposed and that another king of His own selection should be anointed in his stead. Notwithstanding all Saul's defects, Samuel had formed such a liking for the man that he was rather unwilling to carry out the will of God, and thus he merited God's reproof. God's will for His people is of more importance than our natural likes and dislikes. Again, Samuel feared that if he did anoint another king he would be put to death. Surely the God Who gave him the command would protect him in the carrying of it out. Samuel's faith seemed to fail him here.

Conscience Stricken. "The elders of the town trembled at his coming" (v. 4). We naturally wonder why they should have feared the coming of a frail old man, as Samuel was at that time. The truth was, he was God's messenger, and because of their sin their consciences were ill at ease. Conscience indeed makes cowards of us all. It has been said that a guilty conscience is like a gnawing worm, for the cleansing of which nothing less is needed than the precious blood of the Son of God (1 John 1. 7).

True Worth. "Man looketh on the outward appearance, but the Lord looketh on the heart" (v. 7). Samuel was guided by his senses instead of by the will of the Lord. Eliab's appearance was all that could be desired, but he should have remembered that the same had been true of Saul, who had proved a complete failure. God is never guided by the rule of appearance, but by righteousness and integrity of character.

David Anointed. "There remainest yet the youngest" (v. 11). David was the youngest and humblest of Jesse's family. This humble shepherd lad responded to the call of God, was anointed by Samuel, and immediately the Holy Spirit took possession of him. This is God's order: the humbled sinner obeys the call of the Gospel, and the Holy Spirit entering, he is born of God (John 5. 24).

Illustration. Augustine, on being asked what was the first article in the Christian religion, replied: "HUMILITY, the second HUMILITY, the third HUMILITY" (Luke 14. 11).

DAVID AND THE GIANT.

READ 1 Samuel 17. 32-51. MEMORY TEXT: 1 Cor. 15. 57. HINTS: The enemy met, Luke 4. 2, John 14. 30; the enemy overcome, Rev. 20. 10; conquered, Heb. 2. 14

DAVID is seen in our lesson as the deliverer of Israel.

True Humility. "Thou art but a youth" (v. 33). Because of his mean appearance as a shepherd lad, Saul did not consider David competent to fight Goliath of Gath. David, however, rehearsed the story of how he had defended his sheep from the lion and the bear, but at the same time attributed the victory to the Lord. And such was his faith in the God, Who had given him deliverance, that he was prepared in His strength to go forward against the uncircumcised Philistines. The wise course for the Christian is to allow God to wage his battles.

Cumbersome Armour. "Saul armed David with his armour" (v. 39). David discarded Saul's armour because it did not fit him. It would have been a hindrance and not a help. Further, if David had gained the victory wearing Saul's armour, part of the credit of the victory would have been given to Saul. God must have all the glory. The song of the redeemed in glory is, "Unto Him that loved us and washed us from our sins in His own blood."

Empty Boasting. "Am I a dog, that thou comest to me with staves?" (v. 43). Goliath strutted forward in all his empty glory. The sight of the humble shepherd lad with his simple sling drew forth from Goliath the contemptuous remark, "Am I a dog?" Faith recognised him as no better than a dog. David was the embodiment of weakness, but he had strong faith in God Who directed the stone. Thus were the armies of Israel delivered from the Philistines. We think of our heavenly David who by weakness and defeat at the cross vanquished the great enemy of souls and has set His people free (2 Cor. 1. 10).

Complete Victory. "David smote the Philistine and slew him" (v. 50). David not only slew Goliath, but he cut off his head with his own sword. David's victory was complete. Yet it must be noted that the battle was the Lord's. David is an apt type of Him who by death destroyed him who had the power of death (Heb. 2. 14).

Illustration. An officer once said to his soldiers "Unless you kill the enemy, he will kill you." Satan is the great enemy of the soul; but Jesus Christ in His death vanquished Satan, and by trusting the Saviour we enter into the enjoyment of the fruits of that victory.

A PICTURE OF TRUE LOVE.

READ I Samuel 18. 1-16. MEMORY TEXT: Rom. 5. 8. HINTS: Greatest friendship, John 15. 13; beyond death, Song of Sol. 8. 7; test for us, John 15. 14.

JONATHAN'S unselfish love for David is a beautiful illustration of Christ's love for His people.

Jonathan's Love. "The soul of Jonathan was knit with the soul of David" (v. 1). Notwithstanding that the anointment of David as king excluded all possibility of Jonathan ever reaching the throne of Israel, Jonathan's soul was knit to him. David's virtues and victories produced one effect on Saul and another on Jonathan—Saul hated David and Jonathan loved him. Every time the glories and virtues of Christ our Saviour are proclaimed, men and women range themselves either on the side of Christ or against Him. "On which side am I?"

Binding Covenant. "Jonathan and David made a covenant" (v. 3). This covenant (or agreement) united them in love to each other. They agreed that nothing would be allowed to come between them to disturb their mutual friendship. We immediately think of the covenant God made with Christ on behalf of His people which was ratified by the precious Blood of Christ. This covenant is an everlasting covenant (Heb. 8. 6).

Great Sacrifice. "Jonathan stripped himself of the robe that was upon him" (v. 4). David's humble attire was out of keeping with his high position as the anointed king of Israel. Jonathan took a beautiful way of manifesting his love to David by stripping himself of his own dress and putting it on the object of his love. Out of love for the sinful sons of men the Lord Jesus Christ laid aside the glories of heaven and came down to this scene in order that He might, purchase by His life's blood a robe of righteousness for all who are willing to trust Him as Saviour.

Cruel Jealousy. "Saul eyed David from that day and forward" (v. 9). Saul was jealous of David, and did his utmost to kill him. He could not bear to hear David applauded because of his victories. Such was the envy of the Pharisees against our Lord that they did not rest until they had him crucified. And yet by means of that death salvation was brought within reach of His enemies.

Illustration. While a heathen tyrant was cruelly beating a Christian, he said: "What great matter did Christ ever do for you?" "Even this," replied the Christian, "that I can forgive you, though you use me cruelly."

DAVID ESTABLISHED KING.

READ 2 Samuel 5. 1-12. MEMORY TEXT: Heb. 10. 12, 13. HINTS: God's King, Psalm 2. 6; King of kings, 1 Tim. 6. 15; King of Saints, Rev. 15. 3; everlasting dominion, Dan. 7. 14.

OUR lesson portrays David as a type of the Lord Jesus.

Israel's True King. "We are bone of thy bone and thy flesh" (v. 1). David was one of themselves; he belonged to them and they to him. He would therefore look after their interests. In this he would be a contrast to Saul. Saul thought only of himself and his own interests. David was a type of the unselfish devotion of Jesus Christ. In His close relationship with the people, David is also a picture of our Lord (Heb. 2. 14).

His Victories. "Thou wast he that leddest out and broughtest in Israel" (v. 2). Saul was king only in name. It was really David who had led Israel to battle and victory. The people sounded the praises of David. He had overcome Goliath of Gath and had defeated the Philistines, and therefore he was fitted to rule. The Lord Jesus Christ defeated Satan our great enemy, and by His victory has freed from Satan's grasp countless souls.

His Rule. "Thou shalt feed My people Israel, and thou shalt be a captain over Israel" (v. 2). David would rule, not as a tyrant, but tenderly as a shepherd. David would typify the Lord Jesus, Who as the true Shepherd, laid down His life for the sheep, and feeds them from the green pastures of His Word. Then again, as the Captain of our salvation He is leading many sons to glory (Heb. 2. 10). Happy are they who can say, "The Lord is *my* Shepherd" (Psa. 23. 1).

David Anointed. "They anointed David" (v. 3). This was the third time David was anointed as king. The first time by Samuel (1 Sam. 16. 12, 13), then by Judah (2 Sam. 2. 4), and on this occasion he was acclaimed king by all Israel. The day is fast approaching when our King Jesus will not only be crowned King of kings by His subjects, but His enemies will have to bow the knee and acknowledge Him Lord of all. The wise course is to give our allegiance to Him now (Phil. 2. 10, 11).

Illustration. Two ministers met one Saturday afternoon on their respective ways to preach in different places on Sunday. "I hope," said one to the other, "the Lord will show His face with you to-morrow." "Well, if He does not," was the reply, "I will speak well of Him behind His back."

JESUS, THE RETURNING ONE.

READ Acts 1. 1-11. MEMORY TEXT: Acts 1. 11. HINTS, Highly exalted, 1 Peter 3. 22; blessedly engaged, Rom. 8. 34; speedy return, Rev. 22. 12.

THE Lord's Coming is a truth cherished by His people.

Christ's Mission. "Jesus began both to do and teach" (v. 1). It is believed to have been Luke the beloved physician who wrote the Acts of the Apostles, and it was written to the same individual as was the Gospel by Luke. The subject of the treatise is Christ's *practice* and His *teaching*. It is not without significance that the Holy Spirit puts practising before teaching. The Lord Jesus was always the embodiment of His message.

His Command. "Had given commandments unto the apostles, whom He had chosen (v. 2). During the forty days between the resurrection and the ascension our Lord gave the disciples the great commission to preach the Gospel to every creature. What constitutes the Gospel is a person and a fact, namely, Jesus of Nazareth and His resurrection from the dead. Paul in a later day confirmed this great truth (1 Cor. 15. 1-4). Christ delivered for our offences, raised again for our justification (Rom. 4. 25).

Divine Power. "Ye shall receive power after that the Holy Ghost is come upon you" (v. 8). A Divine message requires Divine power. If the Gospel is to be preached effectively, it must be proclaimed in the power of the Holy Spirit. After the descent of the Holy Ghost, Peter preached, and three thousand souls were converted to God. The work of the Spirit in Christian life and service is of first importance.

Christ's Return. "Jesus . . . shall so come in like manner" (v. 11). The Lord Jesus was "taken up" into glory. He must have received a triumphant welcome by the redeemed hosts. Particulars of that welcome are given in Psalm 24. What a difference to how He was treated when He first came to earth (John 1. 11). He is coming back again in the same manner as He went away—bodily and visibly (1 Thess. 4. 18).

Illustration. Mr. Moffat, the missionary, was once telling an African chief about the resurrection, when the savage replied: "I do not wish to hear about the dead rising. The dead cannot rise! The dead must not rise!" Then raising his right arm, and shaking his hand as if quivering a spear, he said: "I have slain my thousands, and shall they rise?" Conscience made him afraid.

HIS UNIVERSAL REIGN (Isa. 32. 1).

HE shall reign over the house of Jacob for ever, and of His kingdom there shall be no end" (Luke 1. 34).

The Millennial Age (Isa. 11. 1-16). When Satan shall be bound (Rev. 20. 1-7) and when things in Heaven and on earth shall be headed up in Christ (Eph. 1. 10). Endued by the Spirit, perfect in wisdom and in the fear of the Lord, He shall administer judgment and rule with equity, plucking up out of His kingdom all that offends (Matt. 13. 41), destroying the wicked. Then shall a warring and groaning creation enter into liberty and rest (Rom. 8. 21; Matt. 12. 21; Rom. 11.26, 27).

Man's Last Revolt (Rev. 20. 7-10). Demonstrates that Satan is the implacable enemy of God, and that the heart of man is deceitful and desperately wicked (Jer. 17. 9). Given liberty, Satan shall deceive the nations, and find ready agents for his purpose in certain potential world powers, who, moved with covetousness and envy, are ready to strike at a people without manifest defences (Ezek. 38. 14-19). But God shall fight for them.

Satan's Final Overthrow (1 Cor. 15. 23-28). Christ must reign till all His enemies are under His feet. A place has been prepared for Satan (Matt. 25. 41), and following the overthrow of man's rebellion, his power is at an end, the end God determined. He shall endure for ever the punishment God will meet out to him (Rev. 12. 29).

The Great White Throne (Rev. 20. 4-15). The last great day of judgment, following the passing of the heavens, and the earth being burnt up (Heb. 1. 11; 2 Pet. 3. 9, 10), when "that Man" (Acts 17. 31; John 5. 22) shall judge the dead. That judgment shall be without respect of persons (Rom. 25. 11) in the light of opportunity neglected (Rom. 2. 12), according to a man's works (Rom. 14. 12), but always having in view a definite life choice, *i.e.*, names not written in the book of life.

God All in All (Rev. 21. 1-11). A glimpse of the eternal glory, when every promise of God shall be performed, when the redeemed shall be ushered into a Kingdom which cannot be moved (Heb. 12. 25-29), where in perfect felicity, with every cause of suffering or sorrow removed, the Creator and His creature shall share together the rest of eternity. When all things are subjected unto Him, the Son also shall be subject to Him (1 Cor. 15. 28). J.II.

ACTS AND FACTS.

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, or *whatsoever* ye do, do all to the glory of God" (1 Cor. 10. 31).

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

Safely Shepherded. In a quiet hamlet an aged man was dying, and someone asking if he would like her to read to him some Gospel messages out of the Bible, he replied in his own broad Scotch dialect: "Na, na, lassie, I thacket (thatched) the hoose in calm weather, and it's no' needn't noo when the storm comes on." Happy man! Death was at the door; his faculties were failing; the earthly tabernacle was being taken down; the storm had come, but he was safely sheltered (Psa. 46. 1).

A Simple Creed. In the North of Ireland some time ago a car driver, waiting to be hired, was found by the person who engaged him reading a book. When engaged, as they drove along, he was asked: "What was that book I saw you reading?" "The New Testament, sir." "Why do you read that book?" "I love it, sir; and the Saviour of whom it tells." "Of what sect or denomination are you?" "Of none, sir; I love all who love Christ." "But haven't you any creed?" "Yes, sir," said he, "my creed is very simple, it has only three articles: 1st, Believe *all* that God has said; 2nd, Obey *all* that Christ has commanded; and, 3rd, Expect *all* that He has promised." Surely the simpler, briefer, and fuller our creed, the sooner is it learned; the more easily it is remembered; and the more quickly are we at leisure to go and seek grace to conform ourselves to it. In Deuteronomy 29. 29, Moses shows the law was brief, and secret things were kept back that we might "do all its words."

TALES WORTH TELLING.

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

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

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

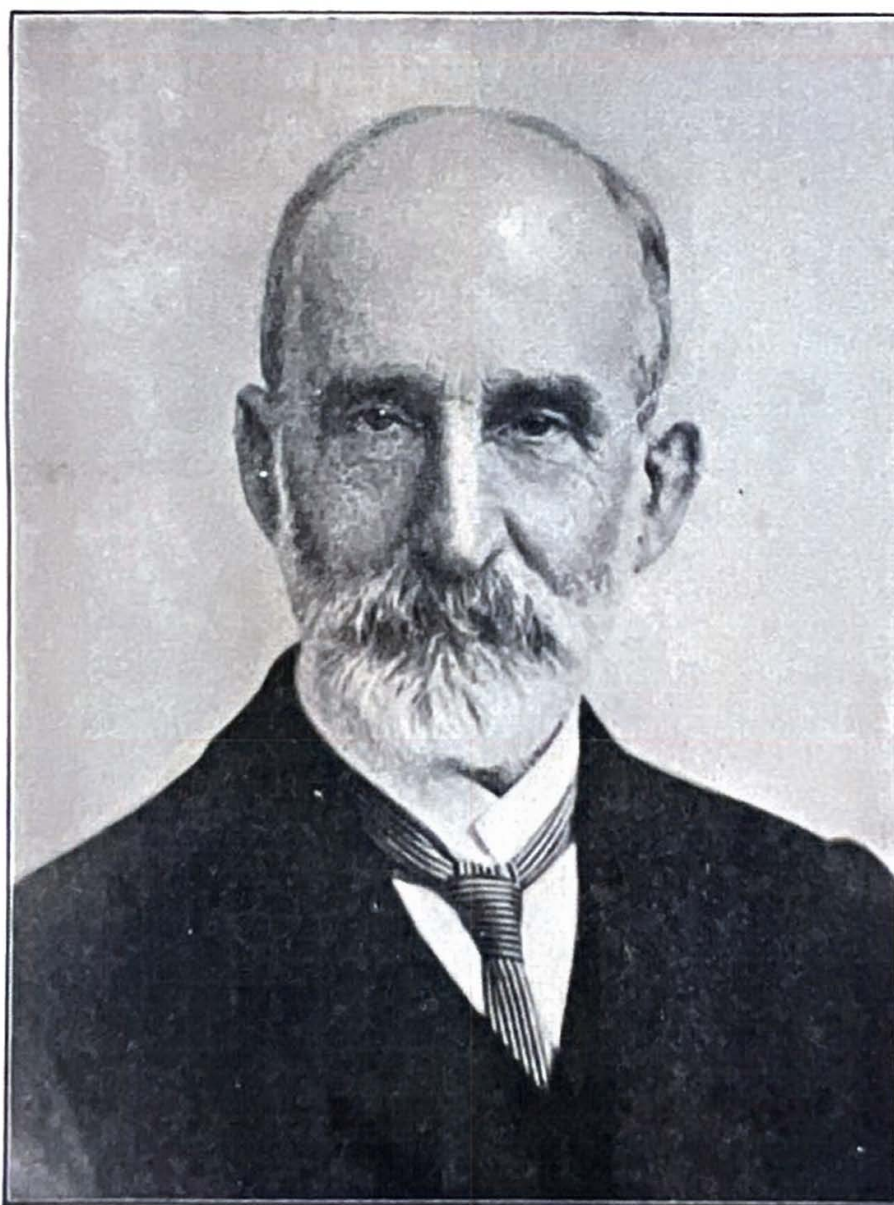
An Unsecure Nesting -Place.—During the great war a large number of railway wagons lay unmoved for weeks at Grangemouth. A mavis built her nest and reared three young ones on the top of one of the wheels. Surely a risky building-place, for had the wheels moved the nest would have been destroyed. Build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

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

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

A WONDERFUL BOOK.

A Book that exposes me to myself, that tells me all that is in my heart, that lays bare the very deepest moral springs of my nature, that judges me thoroughly, and at the same time reveals to me One Who meets my every need—such a Book carries its own credentials with it. It craves not, and needs not, letters of commendation from man. It stands in no need of his favour, in no dread of his wrath.



THOMAS CAUKER, Carlisle

THOMAS CAUKER, Carlisle.

WITH the home-call of Thomas Cauker, of Carlisle, there passed to his well-earned reward, one of the last of what may rightly be termed the old school of pioneer evangelists. For over sixty years without a break, his voice has been heard sounding forth the glorious Gospel in town and hamlet, tent and open-air. While associated on many occasions with home missions and tent work, he was essentially a pioneer, and was happiest when carrying the good news to the isolated and untouched parts of the country. Mr. Cauker was wont to relate that he had preached in every county in England.

Born and brought up in Bodmin, on the coast of Cornwall, he had the inestimable privilege of a Christian home, where the Bible was often read and family prayers engaged in. Thus in his earliest days he was taught not only to reverence God, but made to know that he was a guilty sinner in His sight. When about fourteen years of age, the lad became concerned about his soul, and had a great desire to know his sins forgiven, but was perplexed to understand how he could be sure of it. At the age of twenty, Thomas Cauker left his native county and went to London, where for three years he was employed in the Royal Botanical Gardens, Kew. By this time he had become strictly religious, at least outwardly, and did his utmost to make himself fit for God to take notice of him. But all his efforts were in vain; every attempt ended in failure. About this time, Lord Radstock was advertised to preach in the village of Kew, and he went to hear him. Recalling that memorable meeting, Mr. Cauker related that after announcing the opening hymn:

"I heard the voice of Jesus say:
"Come unto Me and rest"—

the preacher paused and said: "If there is an anxious soul present, here is an invitation for you: 'Come unto Me and rest.' Rest; not work, or struggle, or try to save yourself. The work that saves is done—it is finished. Jesus did it, did it all, long, long ago." That night the religious young Cornishman found peace.

Thus brought in contact with Lord Radstock, Mr. Cauker followed with unfailing interest the remarkable Gospel work of this Godly nobleman.

A year or two later, at the invitation of Lord Radstock,

Thomas Cauker, Carlisle.

Mr. Cauker relinquished his employment at Kew Gardens so that he might give his whole time and energy to Gospel work amongst the neglected denizens of the London slums. This proved to be an excellent training ground in fitting and furnishing the zealous youth for the great work of soul-winning which lay ahead. Mr. Cauker afterwards had a short connection with the London Evangelization Society, and it was about this time that he became exercised in soul about offering himself to the Lord for service in the Foreign Field. He conferred with the late Hudson Taylor, founder of the China Inland Mission, with a view of going to China as a missionary, but his health would not permit.

It is just over half a century ago since he came to Cumberland, taking up residence in Carlisle. For many years he was engaged in evangelistic work in the villages of Cumberland and Westmorland, under the spiritual care and direction of the late Mr. Henry Carr, a member of the family owning the famous biscuit factory. This was a work after his own heart, and during his long connection, Mr. Cauker preached in every village and hamlet within his extensive sphere of labour, and there were few cottages and farmsteads amongst the dales and fells of the north country that did not receive from him a friendly visit and a Gospel message. He was an ardent tract distributor, and it is computed that of the vast amount of Gospel literature sent forth, several hundred thousand of the *Herald of Salvation* alone found a place in the homes of the country folks. Of a genial and kindly disposition, with a heart for souls, he was indeed a brother beloved. In presenting the Gospel he never attempted to imitate the modern preacher, but rigidly adhered to a style which was essentially his own.

In later years he was greatly used of God in the declaration of the Gospel, and in ministering to Assemblies in different parts of England and the South of Scotland. Five years ago he went to live at Penrith, and though advanced years precluded him from pursuing his accustomed vigorous work, yet he was ever to be found on his Master's business, tending to the spiritual needs of the widely scattered Assemblies, and proclaiming the "Good News" where opportunity presented itself.

Thomas Cauker, Carlisle.

Early in the present year Mr. Cauker was laid aside by an illness from which he never recovered; but even in his bodily weakness it was a joy and inspiration to be in his presence, for his heart was still young, and he never tired of extolling the goodness of the One he adored. But as the voice grew weaker and the frame became more frail, we realised as we stood by his bedside, that the journey's end of the faithful warrior was almost in sight, and we softly sang a favourite old hymn:

"How sweet the Name of Jesus sounds
In a believer's ear."

Just as the dawn was breaking on Lord's Day morning, October 26th, Thomas Cauker passed into the presence of the King, at the advanced age of eighty-four. Truly he had fought a good fight: he had finished his course.

A LORDLY DAY.

THE little republic of Cuba has just set a fine example to the rest of the world in the matter of Lord's Day observance. The President has passed into law an order that in future there shall be no Sunday newspapers printed in the country. No newspaperman or printer will be allowed to work on Sunday, and, as a result, there will be no Monday morning newspapers either (for the greater part of the work of preparing a Monday morning newspaper takes place on Sunday). The decision has been commended by all sections of the community. We hope that Cuba's far-sighted example will be followed speedily by the rest of the world.

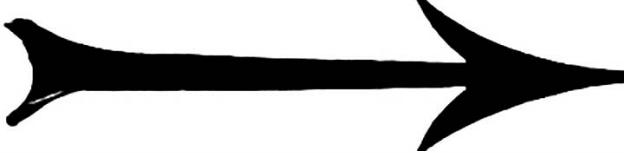
The recurring weekly Lord's Day is necessary for both body and soul. It is God's gift to man for the prolongation of life and the keeping of his whole body in working tone. Without the Lord's Day life, especially to the working man, would be mere drudgery. Sir Robert Peel once stated that he never knew a man to escape failures in either mind or body, who worked seven days a week. But man has a soul as well as a body, and the Lord's Day is necessary for the welfare of his soul. It affords him time and quiet for the worship and service of God. As some one has truly said, it is the day God gave, let us rejoice in it.

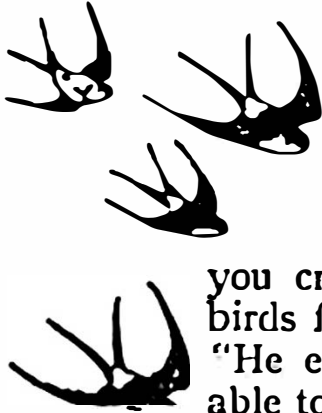
J.G.


THREE QUICK THINGS OF THE BIBLE.

A Closing Lesson for the end of a series, or after a spirited address, or near the end of the year. Following after an interesting and simple lesson it would fit nicely, as it deals with Quick Things.

BOYS and girls like things lively, rapid, and full of life. Slow motion may do for grandfathers, but not for grandsons. I have pictures of 3 quick things mentioned in the Bible. Producing a full-sized

 No. 1. Now who can give me an O.T. text which tells of an arrow? Who can turn up quickest Zech. 9. 14? "**His ARROWS shall go forth as the lightning.**" When the Lord seeks to defend His own nation or individual, He is there at once—"swifter than the arrow's flight." He is *ready* to deliver. Nothing can stay His hand when He strikes. "Kiss the Son, lest He be angry" (Psa. 2. 12).

 No. 2. (*A greatly enlarged sketch, or toy birds on elastic.*) What text does this remind you of. First to turn to Isa. 31. 5 read it. "**As BIRDS flying, so will the Lord defend Jerusalem.**" Don't be afraid to trust in Jesus, for whatever dangers lie ahead, when you cry to Him for help, you will find "as birds fly," so does He ever haste to your aid. "He ever LIVETH—able to *save*—able to *keep* able to *deliver*" (Heb. 7. 25), and all who trust Him find that He is "*a very present help in trouble.*"

 No. 3. Everyone will know what this indicates. Listen whilst teacher reads Job 9. 25, 26 (*elder scholars can turn up quick*). "Now my days . . . are passed away as the **SWIFT SHIPS.**" True of the youngest, true of the oldest, will be true of us *all*, for we shall soon reach the end of life's voyage. I wonder what **PORT** we each shall finally reach. "Heaven above, where all is love—OR—Hell below, where all is woe." Make haste now, accept the Lord Jesus as your Saviour, and be saved in Time, and safe for Eternity. God bless you all. nyp.

THE APPROACH TO A BOY OF TWELVE.

"**A** BOY of twelve!" What a problem! Is he bright and breezy, or dull and dour? Well, anyway, he has a soul to be saved, and only the Holy Spirit can do that. We need ever to keep this in mind, for only as we who approach the "boy of twelve," are right with God ourselves, can we expect Him to bless us in this soul-saving effort, and to accomplish the end in view. To be right with God ourselves is the first necessity.

How to Approach the Boy. Perhaps this may best be exemplified by a process of question and answer. As an initial step of approach, get to know something about this boy of twelve. What is his name? Let us call him Johnnie. What is he interested in—games, school, Sunday school, etc.? Question him why he goes to Sunday School. If he does *not* go, explain to him what Sunday School is for, namely, to learn about the Bible and about Jesus. Where ignorance regarding this is manifested by the boy, let the questioner supply the information.

Proceeding, question whose Book is the Bible? Who was Jesus? Propose a look into the Bible to see. Turn to Matthew 1. 21. God will honour the use of His Own Word in this way.

What does God's Word say in this verse, that Jesus does? He saves His people from their sins. Most boys, even of twelve, know something about the fact that Jesus died on the Cross at Calvary. Question, why did Jesus die on the Cross? To save from sin. Whose sin? Was it for Johnnie's sin? Question, has Johnnie ever sinned against God? Does Johnnie know what the punishment for sin is? Listen to what God says in His Word about it. Refer to Rom. 6. 23: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Question, what are "the wages of sin," Johnnie? Doesn't God's Word say "death?" Well, if Johnnie is to escape the punishment for his sin against God, some other one must bear the punishment instead of him. Let this be made plain, so that conviction and the realisation of **the need for a Saviour** be in a simple way brought home to the young mind and heart. Now Johnnie, if Jesus bore the punishment for your sin, and died instead of you, what does that do for you? Will not that set you free?

The Approach to a Boy of Twelve.

Do you see that Johnnie? Well, now, you will understand why Jesus is called "Saviour;" because He saves His people from their sins.

But this is not all that Jesus does for His people. As well as saving them from their past sins, He gives to them eternal life, and tells them "they shall never perish." Listen to what God's Word says about this. Look at your Bible at John 3. 16. Read it boy! "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Do you see, Johnnie, that God gave His Son, Jesus, to die instead of you, and if you take Him as your Saviour, your sins are all forgiven and you have eternal life?

Now, look at this, Johnnie. You see that this verse says that God is offering to you a *gift*. It says, "God so loved the world"—and that of course includes you, Johnnie—"that He gave to you the gift of His Son Jesus as your Saviour.

Tell me, Johnnie, when is a gift yours? Suppose I give to you this pencil that I hold in my hand, as a gift, when is it yours? (Doubtless, with hesitancy, various answers will be given, such as, "When you give it to me," "When you hold it out to me," etc., etc.) Show me, Johnnie, what you do to make this gift of this pencil your very own. I take it! That is just so, my boy. Now listen, Johnnie, when you know God's Word and trust Him and take the gift of Jesus His Son as your own Saviour into your heart, then Jesus truly *is* your Saviour, and you *have* eternal life. Will you *take* Jesus as your Saviour now, Johnnie? (My experience has been that almost invariably the answer is "Yes!")

When the truth is so presented and the question is thus put and intelligently answered with a "Yes," surely we may trust the Holy Spirit to do His work and believe:

"'Tis done, the great transaction's done,
I am my Lord's and He is mine."

Now, Johnnie, this is what it means to be a Christian boy. He is one who has *taken* Jesus Christ into his heart as his Saviour, and having Jesus, **he is saved**, and has eternal life.

Now, boy, suppose some one asks you a week or a month

The Approach to a Boy of Twelve.

after this, "Are you a Christian boy?" or "a saved boy?" what will you say? Yes! Then suppose they ask you further, "When were you saved?" what will you answer? "When I took Jesus as my Saviour!" What date was that? "This date——" It is good, whenever possible, to make the date of this all-important transaction a definite fixture in the boy's experience. By so doing, assurance will be gained, and in his reckoning it shall ever be remembered as "the happy day when Jesus washed his sins away."

Such is *my* usual method of "approach to a boy of twelve," and it **has seldom failed** to obtain the desired result. As the truth is thus presented to the young mind, there should be no difficulty in believing that the Holy Spirit will use His own Word and lead even "a boy of twelve" "into the truth."

Other servants of God doubtless have other methods, which to their minds, may be more acceptable. However, after all, whether it be a "boy of twelve" or a youth of twenty, the middle aged, or those of riper years, we have to deal with, "This is the record that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5. 11, 12).

As for *after*-progress in the spiritual life of a boy of twelve, there is the divinely appointed course of desiring "**the sincere milk of the Word**, that ye may grow thereby" (1 Peter 2. 2). This is blessedly exemplified in the case of Timothy, of whom Paul wrote, "From a child, thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3. 15).

Results are ever with God. Our encouragement is that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3. 16, 17).

As we trust the Holy Spirit to direct us as to His methods, and as we use His means—the Word—then we may be confident, "My Word shall not return to Me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." B. M'CALL BARBOUR.

POINTS OF PROFIT.

John Ruskin well said: "No one of my fellows can do that special work for me which I have come into the world to do; he may do a higher work, a greater work, but he cannot do my work. I cannot hand my work over to him, any more than I can hand over my responsibilities or my gifts." "To every man his work" (Mark 13. 34).

Trusting Christ. A professional balancer having wheeled a barrow across a tight rope, turned to a witness of his feat, and said, "Do you believe I could wheel you across in that?" "Yes," was the reply. "Then get in," said the balancer, but his friend refused. He believed he could do it, but he would not trust his friend to do what he believed he could. How many there are to-day who have a belief in Christ. "They that know Thy Name will put their trust in Thee" (Psa. 9. 10).

Preach Christ. A Scottish minister, on his death-bed, said to his friend: "When you preach my funeral sermon, say nothing at all about me, but tell the people of the Saviour whom I have always tried to present." As my friend went down to the west coast on the steamer to that man's parish on the funeral day, he saw the lighthouse; he saw the revolving light, and he said, "That was what my friend was. The people were not anxious to see him, and he was not anxious that they should see him, but they were all anxious to see the light." (Phil. 2. 15).

SIMPLE BLACKBOARD LESSONS.

FOR YOUTHFUL READERS. FROM "GOSPEL SCHEME" SUBJECTS.

January 6.

David the Deliverer.

2 Sam. 5. 17-25.

WISDOM
WARFARE
WAITING
WINNING

January 20.

The Kindness of God.

2 Sam. 9. 1-13.

THOUGHTFULNESS
THOROUGHNESS
TENDERNESS
THANKFULNESS

January 13.

Joyful Return of the Ark.

2 Sam. 6. 1-15.

DAVID'S
DISASTROUS
DAVID
DANCE OF
DESIRE
DEED
DISPLEASED
DELIGHT.

January 27.

The Lamb of God.

John 1. 35-51.

The **W**ORTH OF THE
WORK OF THE
WALK OF THE
WATERS OF THE
LAMB

DAVID THE DELIVERER.

READ 2 Samuel 5. 17-25. MEMORY TEXT: Job 33. 24. HINTS: Servants of Sin, Rom. 8. 20; Deliverance from death, 2 Cor. 1. 10; Servants of Christ, Eph. 6. 8.

OPPOSITION to the enthronement of God's king is the subject of our lesson.

The Enemy Attack. "When the Philistines heard that they had anointed David king" (v. 17). God's rightful king having been set upon the throne of Israel, it was to be expected that God's enemies would do their utmost to crush the new Government. When the Messiah, of Whom King David was a type, came into the world, the powers of darkness combined against God's Son and put Him to death on a Roman Cross; and yet by means of that death, Satan has been vanquished and Christ's kingdom established (Psa. 2).

Divine Guidance. "David enquired of the Lord" (v. 19). David doubtless had a large army; but he rightly recognised that victory is not found in an arm of flesh, but in the Lord. He would not go forward without the Lord's guidance. If the Lord's will were carried out, success would be sure. In all that he did, David wanted to be in with God" (Heb. 10. 7).

Jehovah's Doing. "The Lord hath broken forth upon mine enemies" (v. 20). We are told in verse 20 that David smote the Philistines, and yet David gave all the credit of the victory to the Lord. It was right that God should have all the glory, seeing it was He Who did all the work. We are saved not by anything we have done or can do, but by what Another (the Lord Jesus) did for us when He died on Calvary (Rom. 6. 23).

Unseen Army. "When thou hearest the sound" (v. 24). Another attempt was made by the Philistines to vanquish Israel and subordinate God's people. David would not move his army unless and until God directed him. When David heard the sound of the mulberry trees he was then, but not till then, to follow in the wake of God's army and smite a foe already defeated by the army of the Lord. Although unseen by mortal eye, God is real to faith, and He is the rewarder of those who seek Him.

Illustration. Dr. Arnold, when suddenly stricken with fatal illness lay still, with his hands clasped as if in prayer, when all at once he repeated firmly and earnestly "Blessed are they who have not seen and yet have believed."

JOYFUL RETURN OF THE ARK.

READ 2 Samuel 6. 1-15. MEMORY TEXT: Rev. 21. 3. HINTS: God's dwelling places, Exod. 25. 8, 1 Kings 8. 13, Isa. 57. 15, 1 Cor. 3. 16, 2 Cor. 6. 16.

DAVID having been duly set on the throne of Israel, his first responsibility was to see that God and His ark had their proper place in the midst of the people.

God's Ark. "David arose . . . to bring up . . . the ark of God" (v. 2). The ark had been lodged in Kirjath-jearim for many years, and during the reign of Saul had no part in Israel's worship. Where God is not worshipped, the people degenerate. The ark, with its mercy-seat, cherubim and shekinah glory, was the meeting-place of God with man, on the ground of atonement (Exod. 25. 22).

Great Joy. "David and all the house played before the Lord" (v. 5). The bringing home of the ark was made an occasion of great joy. When God is brought into the hearts and lives of the people, the result is spiritual health and unspeakable joy. When Zaccheus received the Lord he did so joyfully. "Whoso trusteth in the Lord happy is he" (Prov. 16. 20).

Grievous Error. "They set the ark of God upon a new cart" (v. 3). David committed a grievous error when he had the ark carried in a cart. God's clear instructions were that the ark should be carried on the shoulders of the priests. The Kohathites were specially set apart to look after the ark and to see it properly carried (see Num. 7. 9). It is quite true the Philistines made use of a new cart for the conveyance of the ark, but David should not have copied the heathen. God's Word, and not the practice of the heathen, should have been his guide" (Heb. 2. 1).

Punishment and Blessing. "Uzzah put forth his hand" (v. 7). "The Lord hath blessed the house of Obed-edom" (v. 12). Uzzah put out his hand to prevent the ark from falling, and he thereby incurred the anger of a jealous God. His intention was good, but his action was wrong. Uzzah's treatment of the ark resulted in death, while Obed-edom's welcome of it into his home brought blessing to his household. The Gospel of Jesus Christ is a saviour of life to those who believe, and of death to those who reject its gracious message (2 Cor. 2. 16).

Illustration. C. Buck has said that obedience is the performance of the commands of a superior. The refusal to obey God's commands brings death.

THE KINDNESS OF GOD.

READ 2 Samuel 9. 1-13. MEMORY TEXT: Eph. 2. 13. HINTS: Love to friends, John 15. 13; to a world, John 3. 16; to enemies, Rom. 5. 8; to a person, Gal. 2.20

THE story before us is full of beautiful Gospel illustration.

David's Kindness. "Is there yet any left of the house of Saul that I may shew him kindness?" (v. 1). The suggestion to do good to Saul's family originated in the heart of David. This indeed resembled the kindness of God. Divine love originated in the heart of God. God loved and God gave (John 3. 16).

Fetching Grace. "Then King David sent and fetched him" (v. 5). Procuring the information from an old servant of Saul's household named Ziba that there was a member of Saul's family, lame on both feet, named Mephibosheth in Lode-bar, David, in his great kindness, had him fetched and brought into his presence. This is a beautiful picture of what the grace of God does with the sinner, bringing him from the far-off place and making him an heir of God and a joint-heir with Christ Jesus.

Humbled Heart. "What is thy servant . . . a dead dog as I am?" (v. 8). Although naturally the grandson of a king, such was the consciousness of his guilt and his humbled circumstances that he speaks of himself as a dead dog before the king. He considered himself unworthy of the least of the king's kindness. Humility of heart always precedes true exaltation, and David lavished untold kindness upon him. There is not one of us can give any good reason why God set His love upon us.

Abundant Provision. "I have given unto thy master's son all that pertained to Saul" (v. 9). The home of this poor cripple was to be the king's palace at Jerusalem; his inheritance was all that belonged to Saul and a retinue of servants to wait upon him. What a transition from the poverty of Lode-bar to the wealth of the royal palace; and all this kindness was lavished on him for Jonathan's sake. God for Christ's sake, translates the believing sinner to-day from the poverty of sin to the riches of His grace and glory (Eph. 1. 3).

Illustration. Faraday, the great scientist, was once asked: "Have you conceived what will be your occupation in the next world?" Faraday replied: "'Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him.' I shall be with Christ—that's enough."

THE LAMB OF GOD.

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

OUR lesson shows how a little band of followers were attracted to Him who was the Lamb of God.

John's Testimony. "Behold the Lamb of God" (v. 36). John the Baptist directed his two disciples away from Himself to Christ. True ministry always leads souls away from everybody and everything to the Saviour. There is salvation in none other (Acts 4. 12). It is worthy of note also that John presents Jesus Christ as the Lamb of God, the Great Sacrifice for sin. "It is the blood that maketh atonement for the soul" (Lev. 17. 11).

Christ's Question. "What seek ye"? (v. 38). The Lord would have them search their motives. Were they following Jesus for earthly advantage or worldly gain? Did they think of Him merely as a coming earthly ruler? They answered His question by asking another question: "Where dwellest THOU?" It was Himself they wanted. The first longing of the new-born soul is to know more of the One, Who has saved them.

Andrew's Find. "He findeth his own brother Simon" (v. 41). Brought to Christ himself, Andrew thought of his own brother Simon, and he brought him to the Saviour. Andrew is a disciple of whom little is said in Scripture, but he was responsible for one great stroke of business for the kingdom when he brought Simon Peter to Christ. On the day of Pentecost, as the result of Peter's preaching the Gospel, three thousand souls were added to the church.

Philip's Call. "Follow Me" (v. 43). Philip responded to the direct call of the Saviour and followed, and immediately, like Andrew, he got into touch with Nathaniel "We have found Him," said Philip to Nathaniel, "of whom Moses in the law and the prophets did write," showing that Philip read his Bible, and was able to see in Jesus, in so short a time, the expected and predicted Messiah. God had opened Philip's eyes (Matt. 11. 25; Matt. 16. 17; John 7. 45).

Illustration. Two servants of Christ met one Saturday on their way to preach in different places on Sunday. When parting the one said to the other: "I hope the Lord will show you His face to-morrow." "Well, if He does not," was the reply, "I will speak well of Him behind His back."

THE LORD JESUS AND THE HOLY SPIRIT.

THE distinct personality of the Holy Spirit, yet withal His unity with the Father and the Son, is apparent in the Gospels as elsewhere in the Scriptures. The entrance of the Son into our humanity was accomplished by the Spirit's operations (Luke 1. 35), but not apart from the Father (Heb. 10. 5; 2. 14, 16).

Descending on Christ (Luke 3. 15-22). The years spent in preparation under the Father's eye being over, the Lord at His baptism has the endorsement of the Father and the Spirit. The Voice from Heaven, and the descent in dove-like form, proclaimed Him as the branch of Isa. 11. 1, 2, set the seal to His Godhead (Psa. 2), and was an acknowledgment of His perfection and His acceptance both as Son and Servant. From this time He is acting with the Spirit under the Father's guidance.

Claimed by Jesus (Luke 4. 1-21). Full of the Holy Spirit; led by the Spirit (Luke 4. 1); returned in the power of the Spirit (v. 14), these phrases describe His subsequent actions until He comes to Nazareth. Here he utters the words of Scripture concerning Jehovah's servant (Isa. 42. 1), and claims their fulfilment in Himself. The Son, acting on earth, because He is the Sent One of the Father, endued and empowered by the Spirit of the Lord. With Him is the acceptable year of the Lord (2 Cor. 6. 2).

Announced in His Ministry (John 3. 1-18). The Kingdom of God is closed to the natural man. Eternal life is God's gift. The new birth is a necessity, and is by a twofold operation. Water, obedience to the revelation of God by which man in an act of faith in the Son commits himself to God (John 3. 16; Rom. 10. 17). The Spirit, the operation of God which seals man's choice (Eph. 1. 13) imparts a new nature (2 Peter 1. 4), gives to Him the knowledge of God (1 Pet. 1. 23; John 17. 3).

Promised to His Disciples (John 14. 8-24). The Lord's absence is anticipated, and the needs of His followers provided for (Mark 13. 9-11; Luke 12. 11, 12). His presence with the Father opens up to them new possibilities. They will receive another Comforter. The Spirit of Truth who tabernacled with them in the Person of Christ, would be received by them, and indwell them, to be with them all the days, revealing the Father and the Son making communion perfect and all things possible. J. H.

TALES WORTH TELLING.

Proof to the Egyptian.—A young Moslem, learning English from the Bible, came to Luke 23. 34, and read, "Father, forgive them, for they know not what they do." Hassan closed the Book, and said, "He was the Son of God. No one else would have prayed for his enemies."

A Little Boy who Beat Four Men.—Chaffed by four of the older men in the work on account of his smallness of stature, a lad quietly replied, "I can do something that none of you four can do." Interested, they pressed for his reply. "I can keep from swearing." "This is the victory" (1 Thess. 5. 4).

These Horny Hands.—An aged couple in the country toiled late and soon to put their son through the University. He stood at the top of the honours list. On reaching home he took his aged father's hands, and said, "All I am and have won are through your toil and hard work. These hands have made it possible for me to be what I am, and their horniness is more precious to me than heaps of gold." "These wounds in Thine hands" (Zech. 13. 6).

Comfort in a Cloud.—"Mary," said I, "you must have very dark days; they must be overcome with clouds sometimes." "Yes," said the dear old saint, "but then I often find there's comfort in a cloud." "Comfort in a cloud, Mary?" "Yes. When I am very low and dark I go to the window, and if I see a heavy cloud I think of those precious words, 'A cloud received Him out of their sight' (Acts 1. 9), and I look up and see the cloud sure enough, and then I think: 'Well, that may be the cloud behind which my Saviour is found,' so you see there is comfort in a cloud."

"What Will You do with that Voice in Eternity?"—Struck with the surpassing sweetness of the voice of a young lady who sat near him, a servant of Christ inquired whether she loved the Saviour and belonged to Him. She carelessly replied, "I am not a Christian, and so I suppose that I do not love the Saviour." "Then, my dear young friend," said he, "what will you do with that voice in Eternity? Shall it be spent in uttering the wailings of the lost for ever?" He said no more, but turned and left her to her own reflections. It was the means of her Salvation. "A word fitly spoken" (Prov. 25. 11).

ACTS AND FACTS.

Charles Darwin, the great naturalist, was so astonished at the social results of Christianity as preached by the missionaries in New Zealand that he wrote in his diary, "The story of the missionary is the wand of the enchanter." "We never saw it on this fashion" before.

Richard Baxter, the author of "Calls to the Unconverted," and "The Saint's Everlasting Rest," when dying said to one who visited him, "I have pain, for there is no arguing against one's senses; but I have peace; I have peace." "We have peace with God through our Lord Jesus Christ" (Rom. 5. 1).

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

Robert Bruce when fleeing before his enemies came to a poor old Highland woman's house, and asked for a night's lodging. "Who are you?" said she. "I am a stranger and a traveller," said the king. "All strangers and travellers are welcome here," said she, "for the sake of one." "And who is that one?" said the king. "Our good King Robert the Bruce," said she, "who, though he is hunted by hounds and horns, I acknowledge to be the rightful king of all Scotland." She enthroned him in her heart, and acknowledged him as her rightful king. So with the Christian in the day of his Lord's rejection (Mark 8. 31; Luke 17. 25).

The Emperor of Constantinople arrested Chrysostom and tried to make him recant, but he shook his head. The Emperor said to his attendants, "Put him in prison." "No," said one of them, "he will be glad to go, for he delights in the presence of his God in quiet." "Well, then, let us execute him," said the Emperor. "He will be glad to die," said the attendant, "for he wants to go to Heaven; I heard him say so the other day. There is only one thing that can give Chrysostom pain, and that is to make him sin. He said he was afraid of nothing but sin." What a motto for us all, "Rather die than sin." "Striving against sin" (Heb. 12. 4).