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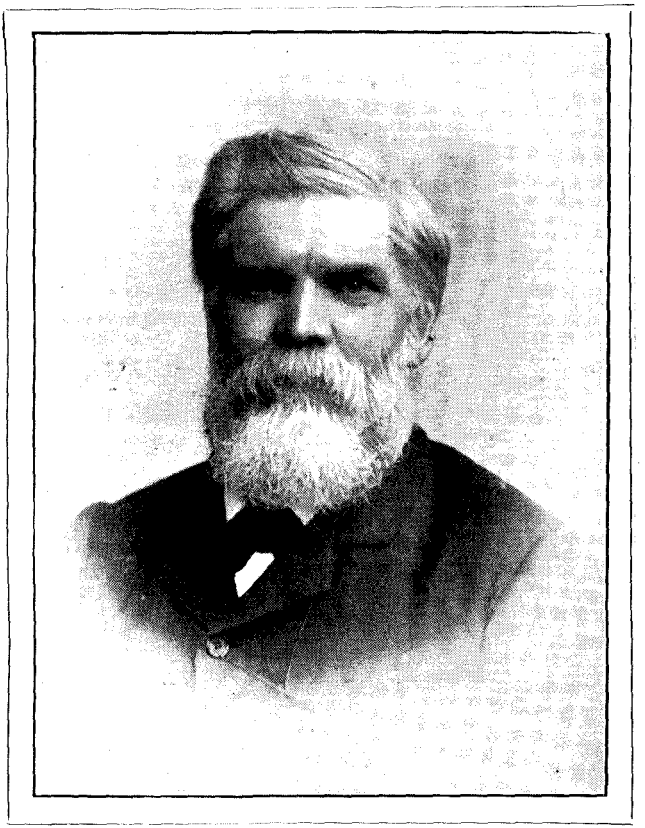
"ALWAYS ABOUNDING."

"THEREFORE, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15. 58).



WM. J. HOSKING,

WHO WAS "IN JOURNEYINGS OFT" IN HIS MASTER'S BUSINESS.

IN JOURNEYINGS OFT.

"A SINNER saved by the precious Blood of God's dear Son." Such were the simple words on a memorial card from the South of France telling of the home-call of one who for God had laboured long. Like many another saint ripe for glory, W. J. Hosking entered the pearly gates through the waters of suffering, as for nearly two years before his departure he was confined more or less to his bed-chamber.

William J. Hosking was born on the island of Jersey of parents who had come from Devon. After his conversion as a lad his first work for the Master was to carry flowers and words of comfort to the patients in the Jersey hospital. He was soon, however, to be called to fuller labour for the Lord. Leaving his home in Jersey, he was engaged by a Mr. Fison, of Thtlford, to do colportage work in the county of Suffolk. When he left home for Suffolk his mother provided him with food for the journey, but *en route* he came across a poor woman with a child who seemed in so much greater need than himself that he gave her his food, and arrived at his journey's end so pale and wornout-looking that Mr. Fison was very doubtful about his ability to "carry a pack." William, as he came to be called by both rich and poor, carried his pack for the Lord, and in many dark villages sought by word of mouth and selling of Scriptures to make known the "blessings" of so great salvation as he himself had found.

In the year 1866 Mr. Hosking was married at Paragon Road, Hackney, by Mr. Henry Heath to Mary Watson, and soon after removed to Stowmarket. While on a visit to London he heard from David Wardlaw Scott about the spiritual need of Mogador, and having for some time had a desire to serve the Lord in the regions beyond, he soon after left with his wife for Morocco. On their arrival at their sphere of service cholera was found to be raging, and much medicine taken out for personal need was of great use in bringing them into touch with the people. After spending about a year in Mogador seeking to lead souls to a knowledge of God's way of life, and ministering to the needs of body as well as soul, Mr. Hosking, chiefly owing to his wife's ill-health, returned to England. It was not evidently the Lord's mind that he should return to the work he had left; but he was often cheered by being able to look back to one old negress who had shown signs of having "turned

to God from idols to wait for His Son from heaven." After a short stay with Mr. R. C. Chapman at Barnstaple, Mr. Hosking crossed to the South of France, where for two or three years he sought to witness for the Lord Jesus. There his third child was born, a boy named Johnny, who died trusting in Jesus when eight years of age.

Mr. Hosking's next move was back to England, where it might truly be said he went "everywhere preaching the gospel." After a time Switzerland was visited, and there for about eighteen months he ministered with much acceptance to both saint and sinner. Mrs. Hosking having for health's sake been compelled to settle in Nyons, in the South of France, Mr. Hosking took several long journeys for the gospel's sake, India, the Straits Settlements, and the West Indies all being included in his parish.

In India especially his work seemed to be greatly blessed both to saved and unsaved. Pandita Ramabai, writing of him on the 17th November, 1902, says: "I shall never forget pastor Hosking. He has made a lasting impression on me, and his godly influence will go through my life" Work amongst the lepers and the orphans interested him very much. He had also a warm corner in his heart for soldiers, and both at home and abroad sought to bring them into the ranks of his Lord. Mr. Hosking's last long journey was to the West Indies in the spring of 1900. He returned in December of that year to Nyons, where he remained until he journeyed into the presence of the One whom he loved to serve. At the end he suffered much, and many who visited him in his last days speak of his wonderful patience and joy.

His heart was fixed, trusting in the Lord. M. Gabriel Contesse, M. Charles Contesse, and Miss Ethel Pomeroy of Exeter all sought at different times to assist Mrs. Hosking to soften the pillow of the sufferer. On the 14th October, 1903, the Lord called, and as to crown a life of singular satisfaction, the last word he uttered was "Hallelujah!" As has already been said, his record is in heaven, but many of us who are young in the faith may with profit consider the path trod by one who served the Lord with gladness. Like another well-known servant of God, Brother Hosking could say, "The world is my parish"; and in "fellowship with God" he sought to make the most of every chance to lead souls to Christ. May it please the Lord of the harvest to thrust forth "many such" into the harvest fields. J. A. A.

STRUGGLES TO BE FREE.

By ALBERT MIDLANE, Author of "There's a Friend for Little Children," "Revive Thy Work," and many other favourite hymns.

"Teach me Thy way" (Psalm 27. 11).

IT is a pleasure to me, after the lapse of threescore years, quietly to review the way the Lord has led me—

> "A way no more expected
> Than when His sheep passed through the deep,
> By crystal walls protected."

It was some years after I had been found of the Lord and had professed His Name, before the force of truth awoke my soul to anxious enquiry concerning my individual responsibility to walk according to its claims as revealed to us in the Holy Word.

I was already a Sunday-school teacher, but I now found that taking upon myself the task of teaching others, involved the higher consideration of being taught myself. For some time I followed on in the beaten path of popular Christianity according to the great profession of the day I saw around me, yet not without many misgivings as to its soundness, conflicting as I judged it did with the simple instruction of the Word of God. This led me to a close study thereof, determined as I was to make it, and it alone, the test. I was thus in the interesting, though somewhat painful, position of a seeker after truth—not salvation, for of this I felt secure, and rest of soul on this point was mine.

But was my position as a Christian scripturally right? Bound round my heart were the interests of the denomination of which I found myself a member, having been brought up therein, with strong ties of family tradition to make the tie more binding, with all its earliest associations. I felt it was not so, and my first sacrifice for truth was made. "Your prospects for life are gone," said one. Said another, "Leave these matters for wiser heads." But conscience is a tender plant, and the desire to please Christ is a reality. The step was taken.

For one who has never known a like struggle of soul exercise it might seem a strange and uncalled-for position to occupy, so few in these days of rush and scurry care to be troubled about heavenly things. May I repeat the word *heavenly?* for such is Christianity—a "*heavenly* calling," constituting a "*heavenly* people." May I remark here that during the patriarchal dispensation the worshippers were on earth, and God, the worshipped, was in heaven. Under the legal dispensation both the worshippers and the worshipped

were on earth, as the words are, "Among whom I *dwell*." But now, during the Church period, the worshippers and the worshipped are alike in heaven, realising the sweet words we often sing:

> "There is a spot where souls unite,
> And saint meets saint in *heavenly* light;
> Though sundered far, by faith they meet
> Around the *heavenly* mercy-seat."

About the time to which I am alluding, some sixty years ago, and, in fact, some years previously, the ordinary, placid outflow of religion was disturbed; the fountains of the deep were broken up, and professors were awakened out of their slumber. Light divine broke forth. The breath of the Living God seemed to be once again to be breathed into multitudes of souls, and Christianity became not only a profession but a *living power*. The children of God became alive to what previously they were dead, and dead to what they were previously alive.

In this general upheaving my own soul was disturbed, and I was driven more and more to my Bible. And here, to my astonishment, I found spread open before me, at first like the rising sun in a mist, but gradually unfolding into all the brightness of noonday, the glorious conception of the Church of the Living God. My soul was thrilled with the wonderful revelation—this "divine thought," the Church, its oneness, its purity, its heavenly headship, its ultimate destiny, and its final glory: the "Church of God," the "Bride of Christ," the "assembly of the firstborn," separated from the world unto God, "within the vail," and "outside the camp:" Jesus, the Christ, the heavenly Bridegroom, the centre from whom all rays irradiate to its glorious circumference, every ray purely divine! Yes, the Church, without partitions, without barriers, without human interference, not a "fold," but one great "unity—the "flock of God," the "Body of Christ," God's object of delight, the "habitation of God through the Spirit."

Oh, how the human organisations claiming that heavenly designation faded from my vision, yea, were utterly and totally eclipsed! Is it any wonder that before such a glorious unfolding I asked myself, "Can it, oh, can it be true that I, as an individual saint, am linked by the Holy Spirit to a Divine Head in heaven, and destined for the glory to which soon He is coming to take me? Away went all the conven-

tional forms of speech so distracting, from the bright reality now before me. "Temples," "sanctuaries," "houses of God," and "places of worship" passed from my view as discordant to my heavenly ideal, and as sadly marring the harmony of the celestial scene, the "*sanctuary*" above.

But what, you ask, survived? Simply renewed strength for the conflict. The incubus was gone, the enervating influence of patristic theology was overcome. I was free! I awoke to a deep sense of personal interest in the Word of God. I questioned, for the first time, the oft repeated, yet, practically, fearfully belied saying, "The Bible, the Bible *alone*, is the religion of Protestants." Is this true? I asked myself, as I gazed on the wild scene of religious excesses around me. Does not every organised system of man's wit witness against it? No! "The Bible, and the Bible *alone*, is NOT the religion of Protestants!" But the Bible with human additions and embellishments is. What was I to do? I found entanglements on every side. Not to "lag behind one's conscience," or to "go before one's faith," is ever a safe reminder, and "Cease from evil," to be followed with "Learn to do well," is a divine precept. This, by divine help, I sought to do, and this I seek to do still, after so many years have flown. One with every saint of God on earth, because one with Christ in heaven, I know of no joining beside, and I know of no bond of union but the divine unfolding: "He that is joined to the Lord is one spirit." Christ has made us one with each other, "baptised us unto one body," and linked us with Himself in glory.

It is deeply interesting for me thus to revive the instructive and solemn process of long-passed spiritual search and enquiry. Those of my readers who have passed—and they are many—the same ordeal will see that it more or less reflects their own struggles for light and liberty, when shut up to the Scriptures alone. What enlargement of view it gives! It may, and must, present before the soul a very narrow path, because God's will must be consulted before man's; but, within the range of His approval, nothing can hinder the circle enlarging and the heart exploring the boundless region around and before us, the Name of Jesus gilding each scene, and the glory of God the alone and ever sought end.

To this the Spirit of God is leading. God's purpose is to glorify His Christ. The world, yea, the religious world,

has dishonoured Him and cast Him out. God will make inquisition for this treatment of His Son. His line of demarcation is between a guilty world and a Christ-loving and a Christ-honouring people. And this line of demarcation will deepen though religiousness and compromise would seek to obliterate it altogether. Christ is coming. Iniquity will increase, and vital scriptural godliness will be severely tried. To "live Christ" will be more and more difficult, and to "receive one another as Christ has received us, to the glory of the Father," be more overlooked and disregarded. Yet to "play the man for Christ" will be more and more precious in the sight of heaven, though more and more distasteful to man. God help us so to do!

"THERE WILL THY SERVANT BE."

(2 Samuel 15. 21).

"GO thou thy way," King David said
To Ittai of old;
"A toilsome path before me lies,
A darksome day with frowning skies,
And dangers all untold.

Why should'st thou in this wilderness
Go to and fro with me?
Thus driven forth from Zion's gate,
No rich rewards, no honours great,
Have I to offer thee.

To yonder city now return,
E'er sounds the battle strife,
Take thou thy brethren and depart;
May truth and mercy keep thy heart
And follow thee through life."

Then Ittai swift answer made
To the rejected king,
"Nay, nay, my lord, though free to go,
I'll stay with thee, 'mid shame and woe,
And all that it may bring.

In whatsoever place on earth
My lord the king shall be,
Let it be life, let it be death—
Though called to yield my latest breath—
There will thy servant be.

What care I though my lord may wear
  No kingly crown to-day;
Though few his wondrous fame declare,
Full well I know 'tis his to bear
  The sceptre and the sway.

Though thousands have disowned his name,
  And in their blindness gone,
From ev'ry corner of the land,
To strengthen the usurper's hand
  Who sits upon the throne.

Yet I am thine, King David, still,
  Rejected though thou art;
Lead on, and I will follow thee,
Nor desert waste nor stormy sea
  Shall keep our souls apart."

And David knew that Ittai
  And his six hundred men
Who "passed before the king" would stand
'Mid battle's shock a dauntless band,
  Each with the strength of ten.

Then named the king his chosen three
  As captains in the fight,
To lead the host to victory,
Till every foe would turn and flee,
  All by Jehovah's might.

And one of those whom David chose
  To bear his standard high,
And crowned with honour on that field,
Was he who knew not how to yield—
  The faithful Ittai.

For he with the rejected king
  Had trod the toilsome way,
And now he shines forth as the sun,
The battle fought, the kingdom won,
  Upon that "crowning day."

May we thus answer Him whose love
  Is sweet beyond compare—
Thou art the David whom we own,
Oh, make this heart Thy royal throne,
  And reign unrivalled there!

"There Will Thy Servant Be."

Rejected now—without a crown,
Yet Thou art crowned to me;
Where'er Thou art, O Christ, my Lord,
In life, or death, fulfil that word—
"There will Thy servant be!" W. S.

PEARLS PICKED UP.

MAN'S zeal in a false religion does not commend him to God; worship must be *in spirit and in truth.*

Faith lays hold of the future and makes it present.

The best way of keeping out the wolves is by feeding the flock of God.

It is not what *we know*, but that which *we have* that we are commanded to "hold fast till I come."

Are we to be mere finger-posts, or walking guides on the road?

It is not doing to get life, but having got life *so do*, that it may be seen that thou art a believer.

Just as every child is born of the Spirit, so every tree is planted by the Father.

Shih Tao, N. China. J. W. W.

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

"WILDERNESS WAYS AND CANAAN DAYS," tracing God's dealings with His redeemed people in their wilderness journey toward and their entrance into the Land of Promise, as well as the leading events until the time of the setting up of David's kingdom in Israel.

THE PLAN is to give a continued Course of Lessons from the Old Testament, with a Lesson for *the last Sunday of each month* (generally adopted as the open-school or address day) from the New Testament, a method adapted alike to schools having classes all the year round and schools having a monthly free day.

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3rd January. *Read* Exodus 15. 22-27. *Learn* Phil. 4. 19.

BEGINNING WILDERNESS EXPERIENCE.

The new path—New necessities—Opportunity for faith—Bitter made sweet—God the healer—A place of refreshment—A foretaste of good things—The true Elim.

IN the same chapter, and immediately following the happy song of the redeemed, we find the narrative of their behaviour and exhibition of their spirit in their earliest experiences.

THE PLACE OF TRIAL. Into the wilderness, and three days there, gave the people time to consider their new surroundings and a glimpse of the possible trials and difficulties of the new path. Psalm 106. 13 says, "They soon forgot His works"; the first difficulty bringing

out what sort of people they were. There was no water; this was a real, sore trial. Water in our land is so plentiful that we cannot value it rightly; but in a hot Arabian desert water is a necessity. This was an opportunity to seek a supply from God.

A BITTER DISAPPOINTMENT. They found water, but it was bitter, awfully bitter—they could not drink it. What will the disappointed people do? Will they turn to God? No, they "murmur" against Moses.

THE REMEDY AT HAND. A tree was shown Moses, which when cast into the bitter waters made them sweet. The tree of Calvary changes the bitter sense of condemnation into the sweetness of forgiveness. It is at Marah's bitter waters we learn more of God—here He calls Himself the Healer.

HAPPIER EXPERIENCES. Elim's wells and Elim's palms follow Marah; these waters were doubtless springs. Cool, fresh, living waters, "springing up" (John 4. 14). See Isaiah 12. 3, "Wells of salvation," and Revelation 22. 17, "Water of Life." Jesus said to woman in John 4: "Whosoever drinketh of the water that I shall give him shall never thirst."

FORECAST OF HAPPIER TIMES. Those seventy palm trees, with twelve wells of water, gave the people a foretaste of the good land they were going to (Deut. 7. 7). "A rest within the wilderness"—an "earnest" (2 Cor. 1. 22; Eph. 1. 14). The branches of the palm tree were used during the Feast of Tabernacles (Lev. 23. 40; Neh. 7. 16; John 7). In the desert they pointed to the land they were going to. In the land they reminded them of the wilderness past for ever.

THE TRUE ELIM. Palm branches and wells of water are beautifully linked in John 7. It was at the Feast of Tabernacles Jesus cried, "If any man thirst, let him come to Me." He saw them going out to Siloam and drawing water there, but they did not know the Fountain of Living Water in their midst. He saw them bearing palm branches, though poor slaves of sin. He knew about palm branches—true victor's palms (Rev. 7. 9), that never wither, to be borne in the heavenly land, where living waters ever flow. Therefore He pitied them in His love, and longed to show them the real meaning of these things. Palm branches were spread in Jesus' way on the road to Jerusalem (John 12). Victor's crowns (Rev. 4. 10) will be cast at His feet in heaven by no fickle crowd. "What will it be to be there?"

10th January. *Read* Exodus 16. 1-15. *Learn* John 6. 51.

BREAD FROM HEAVEN.

Mistrust leads to murmuring—God all-sufficient—Natural and supernatural—The provision for all persons and for all the days.

ELIM wells and palm trees must soon be left and the arid desert, with fresh experiences and fuller knowledge of God and themselves, be gained by the redeemed and pilgrim host. There is a needs-be for trial (1 Peter 1. 6, 7), that faith may have its field of exercise and development. This is the lesson of the wilderness (Deut. 8. 3).

THE PEOPLE'S COMPLAINT. At the first sign of need all the past work of God for them is lost sight of, and grievous murmurs are heard in the camp. Unbelief is the parent of murmuring. They were in God's hands, they were His people; they ought to have reasoned that if God was able and willing to save them at the Passover and the sea, He would not, could not, allow them to die of starvation. So in Rom. 8. 32: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things."

GOD'S GRACIOUS ANSWER. "I will rain bread from heaven for you." It was God's part to send the manna; it was the people's part to gather. Along with the gift there was a test of their obedience as well as faith: every day they gathered, only for a day in faith of supply next day; on the sixth day double quantity for Sabbath use as a sign of obedience.

THE LESSON OF THE QUAILS. "At even the quails came up;" this is a miracle, not the creation of a new thing, as manna was, but the bringing of a thing already in existence to the people, showing that God can use and control all nature to supply His people's need (see 1 Kings 17. 6, &c.) Compare with Numbers 11. 31-34, where quails again are given, but in wrath, because manna was rejected. Experience of God's goodness brings heavier responsibility (Luke 12. 48)

THE LESSONS OF THE MANNA. As the quails show God using the natural, the manna shows God above nature, creating a new thing, so new that the people called it "man-hu?" (What is it?). This manna is eminently typical of Christ (1 Cor. 10. 3; John 6. 32). Note (1). From heaven; no earth-born could meet the need. (2) The need of all met, feeding young and old, wise and unwise alike. (3) Free to all. (4) Satisfies all. (5) Found early. (6) Wonderful, and can be used even though we do not "understand." (7) Comes near. (8) Is for every day, and all the day till the wilderness experience is past. Blessed are all they who feed on Christ, the heavenly manna.

17th January. *Lead* Exodus 17. 1-15. *Learn* John 7. 37.

THE SMITTEN ROCK.

Another need and another cry—Blind unbelief—A strange question—A patient and gracious God—God and man at the cross—Smitten for all—All-sufficient.

SLOW to learn, slow to believe, God's people, with the daily supply of bread fresh from heaven, had only to endure fresh trial to manifest further failure: Marah's bitterness, wilderness hunger, and desert thirst all bring out the same characteristics. Water, the need of it and its supply, is our present theme. If manna was a type of Christ, no less is water an oft-used figure of the same Person. Bread and water are both necessary for life, and are gifts of God.

THE PEOPLE'S WAY WITH GOD. They "tempted the Lord, saying, Is the Lord among us or not?" Strange this saying, with cloudy pillar leading and manna feeding! They proceeded to "chide" (strive or contend) with Moses, so much so that he said, "They be almost ready to stone me" (John 8. 59).

GOD'S WAY WITH THE PEOPLE. Surely He was long-suffering, and proceeds to supply their need, and in doing so presents to us a foreshadow of a need more clamant than that of the people met in His wondrous manner of doing.

GOD'S MAN AND THE PEOPLE'S MEN. Representative of God was Moses, and representing the people were the elders; both together proceeded to do "what God had before determined to be done" (Acts 4. 28). Moses had in his hand the rod, a symbol of power; a sceptre to smite the rock—teaching us that both God and man at the cross participated in the affliction of Jesus (Acts 2. 23). See also "I" and "Thou" in verse 6.

SMITTEN ONCE FOR ALL. The rod fell on the rock—it was cleft. A very suggestive picture of the Calvary scene. "For the transgression

of My people was He stricken" (Isa. 53. 8; John 19. 34). Compare with Numbers 20. 11, where Moses was commanded to "speak" to the rock, but He "smote" it, greatly displeasing God, for the picture was marred. Judgment stroke must not fall twice. "Once for all" is the word (Heb. 9. 26).

SUFFICIENT FOR ALL. Water enough "gushed" out of the flinty rock to supply all the thirsty ones of that multitude. It was for "whosoever will" (Rev. 22. 17), "without money" (Isa. 55. 2). A wonderful rock—a rock to follow them (1 Cor. 10. 4). A supply, like the manna, all through the way.

PLAIN TEACHING OF THE EVENT. We have thus plainly set before us the Cross of Christ and the Christ of the Cross. "No life in you" (John 6. 53), except ye drink of the blood of the Son of man;" only by His piercing can the blood flow, and from the same Living One the streams of living water flow to all the believers all the way along (John 7. 38). So copious the supply that the word "rivers" is used.

STRONG THROUGH GOD. The rest of the lesson verses are taken up with the fight with Amalek. Again we see that God is the only resource of His people, and Moses, Aaron, and Hur on the Mount with God remind us of our blessed Lord, who is gone into Heaven itself to make intercession for us (Heb. 7. 25). His hands never hang down with weariness or weakness; and, oh, what a wonder! These hands are pierced; nail marks tell of His love unto death. Jesus lives, and must prevail.

24th January. *Read* Exodus 19. 1-16. *Learn* Gal. 3. 10.

THE MOUNT OF GOD.

A holy place—The messenger and the message—God's redeemed possession—Serve because saved—A happy people and a holy people.

HITHERTO we have been engaged with Israel's early experiences of trials and lessons of trust in God, we are now to notice their arrival at the plain adjacent to Mount Sinai and the momentous events which took place there.

THE PEACE MADE HOLY BY THE PRESENCE. Sinai's mount, though rugged and lofty and grand in its natural solitude, was only an ordinary place, had not God been there manifesting Himself and His holy character. It is always the Presence that makes the place notable. It was so at Bethel (Gen. 28. 16); at Horeb (Exodus 3. 5); it is so now (Matt. 18. 20)—not the marble-pillared cathedral nor the stately building, but the place of the lowly heart is the Holy of Holies (Is. 57. 15).

GOD'S MESSAGE BY MOSES TO THE PEOPLE. Moses acted as mediator for the people and messenger to the people (Gal. 3. 19; 1 Tim. 2. 5). Neither then could they do without Moses, nor now can we, apart from Christ, bear direct dealing with God (Exodus 20. 19).

RECALLING PAST EVENTS. The ground of God's claims on His people is redemption; "Ye have seen what I did for you, and what I have done to you"—"Ye are not your own, for ye are bought with a price; therefore" (1 Cor. 6. 19, 20). See also 1 Peter 1. 18.

BLESSING CONNECTED WITH OBEDIENCE. Israel was already a redeemed and saved people, and God's people, and that for ever; but God's treasures and their highest blessing were dependent on their obedience to His word and will. As in 2 Cor. 6. 17, 18 we read, "I will be a Father," put conditionally; that is, the practical action and manifestation and appreciation of the relationship will be known.

A GREAT NATION A GOOD NATION. "A kingdom of priests, an holy nation"– this surely is a most desirable end, not as yet reached in Israel's nation, but accomplished in Christ and His people (1 Peter 2. 9); He the Obedient One being the object in view and His people in Him (1 Peter 2. 4).

THE PEOPLE'S MESSAGE TO GOD. "All that the Lord hath spoken we will do"—how little understood they either themselves or the obligations they accepted; how pitiable the case of those who think they can "do" the righteous demands of the law. How blessed to know that it is no "do," but "done"! Christ has done all—"nothing left for us to do."

TWO MOUNTS CONTRASTED, See Galatian Epistle, chapter 4, verses 24-31, and Hebrews, chapter 12, verses 18-24, where we see that it is not now Sinai with its law and terror and bondage, but Jesus and liberty and peace and Sonship.

31st January. *Read* John 1. 19-34. *Learn* John 1. 29.

JESUS, LAMB OF GOD.

Many typical of One—A great Person for a great work—Perfectly accomplished - In God's purpose, on the cross, on the throne—Yesterday, to-day, and for ever—From Eternity to Eternity.

NO more delightful and significant title does our Lord bear than this, "The Lamb of God," indicative of His character as well as His work. John describes himself as merely "a voice" passing away, accomplishing in its own virtue nothing; but points to Jesus as both being and doing.

MANY SHADOWS, ONE SUBSTANCE. From Genesis to Revelation, all through, the choicest type of sacrifice is the Lamb. Genesis 22. 7 question, "Where is the Lamb?" is answered by John's testimony. Exodus 12 Paschal Lamb is also met in "Christ our Passover" (1 Cor. 5. 7). All the lamb offerings of Leviticus show out the same Jesus in much of His worth. Isaiah 53 suffering Lamb is the same; and right away into eternity it is the Lamb that was slain on the Throne (Rev. 22. 3).

A WONDROUS PERSONALITY. Twice over did John point to Jesus as the only object worthy of attention. Of all the crowds of great and small that flocked to Jordan, none so worthy of observation as God's chosen, appointed, and approved Lamb, having in Himself all the qualities required: Holy, harmless, undefiled, separate from sinners" (Heb. 7. 26).

A WONDERFUL WORK. Of all the deeds that could be done, this the greatest, most necessary, and beneficial, namely, to bear away the sin of A WORLD. One sinner's load is a great burden—a world's sin who can measure? "Caused to meet on Him" (Isa. 53. 6) was all the terrible iniquity of US ALL. That was what God laid on Him, and that was what His love made Him take up.

THE BEGINNING, CENTRE, AND END. "Before the foundation of the world" (1 Peter 1. 20; Rev. 13. 8) ordained the slain Lamb; manifested in His life on earth and death at Calvary "the Lamb of God"; now in heaven on the throne (Rev. 5. 6) and in all future eternity carrying through all events and ages one character and one basis of all righteousness, peace and joy, the Lamb of God the Centre. Happy they who "Behold Him!" now believingly (Psalm 2. 12).

REPORTS AND SUGGESTIONS.

TEACHERS IN COUNCIL.—LONDON—The next Quarterly Sunday School Teachers' Conference will be held at Beresford Chapel on Saturday, Jan. 9, commencing at 4; tea, 5.15; evening, 6.15. Mr. John Brunton and Mr. F. E. Ash will give addresses at evening meeting... GLASGOW—Special Meeting of Sunday School Workers and Friends in Hillside Place Hall, Springburn, on Jan. 16, at 5; subject, "Encouragements and Discouragements in Work for God amongst Young Folks," introduced by Mr. Hy. Pickering, followed by others...Monthly Meeting of Workers amongst the Young (combined Superintendents' and Exposition of Lessons meetings) on Monday, Jan. 18, at 7.45, in Eglinton Hall, 11 Eglinton Street, and each third Monday of the month in same hall. All workers heartily invited. The Saturday afternoon Exposition meetings are discontinued in favour of above.

SIGNS FOLLOWING.—LINLITHGOW—Mr. Henry M'Callum, of Bannockburn, had five weeks' meetings. The children's meetings were of great interest, and the ministry such as will not easily be forgotten by them...REDDITCH—During the mission conducted by Mr. Wm. M'Farlane quite a number decided for the Lord, the direct result of the plodding labours of those in fellowship. One pleasing feature was the baptism of three young men and one sister...Mr. Walter E. Willy visited FEATHERSTONE, near Pontefract, for a fortnight. Quite a number of children have professed to trust in the Lord Jesus, as well as several adults. He also visited HARROGATE, and commences in CHELMSFORD Jan. 3. We are glad our brother came...A number of young people manifested an interest in salvation at meetings conducted during Dec. by Mr. Alex. Brown in Hebron Hall, New City Road, GLASGOW.

FROM FAR AND NEAR.—ITALY—Mr. J. S. Anderson has been to a town in Italy where two little Christian sisters, aged 10 and 12 years, have taken the first prize in their classes. They are the only two Protestants in the Public School. A dear little boy came to him after an address on 1 Timothy 1-15, and said, "Please, sir, would you give me a copy of the Bible that says 'This is a faithful saying'?" and repeated the whole text. There are dear little souls that are finding out where faithful teaching is...Mr. Thomas M'Laren gave an interesting report of work amongst the famine children of India to 600 Sunday School children in BARROW-IN-FURNESS Nov. 22...Almost every Sunday School in the West of Scotland holds its ANNUAL SOIREE about this time, object lessons, many of them as given in *Boys and Girls*, Scripture repetitions, distribution of prizes, tea and fruit, combining to make a happy and profitable evening, as well as to encourage regular attendance...One of the scholars in KILBARCHAN Sunday School has just completed a record attendance of 15 years each Lord's Day without a break whatever. Quite a number have 7 years' full attendance without a break. The Editor would be pleased to know if any readers could furnish him with the name and address of a scholar who has made a better record.

SUNDAY SCHOOL VISITS.—III. GARSCUBE HALL SCHOOL, 243 Garscube Road, Glasgow.—This school, held each Lord's Day at 4.30, is in a thickly-populated district. It began in the Round Toll over sixteen years ago, and was continued in Camperdown Hall till a year ago, when the above large hall was taken up. There is a staff of 20 teachers and a superintendent. Average attendance is about 160. A Bible class for young men and young women, with 30 or more in it, meets from 2.30 to 3.30. The children maintain one of the Indian orphan boys. Among the teachers are five brethren and two sisters who were once scholars, and also twelve in the assembly. A meeting is held on Thursday nights during the winter for the children, and teachers meet on second Monday of each month for mutual counsel. They also make monthly visits in the district from door to door to secure the attendance of non-school goers.

My Very Own.—A heathen girl was once asked by her teacher, "Is there anything you can call your own?" She hesitated for a moment, and then, looking up, replied, "I think there is." "What is it?" asked the teacher, with surprise. "I think," said the girl, "that my sins are *my own.*"

What the Enemy said.—Speaking of Pharaoh and Israel, Dr. Parker once said:—"If we take God into our counsels, we need not fear what man can do unto us. The enemy said, 'I will pursue; I will overtake.' But the voice from heaven said, 'No, I will cast the enemy into the mighty waters'."

Smiling Christians.—At a mission hall in London a wealthy lady, who was unfortunately deaf, made good use of her riches by providing for the poor some excellent gospel services. On one occasion a celebrated preacher said to her, "And what part do you take in this noble work?" "Oh," she answered quietly, "I smile them in, and I smile them out again." Soon after this the preacher saw the good result of her sympathy as a crowd of working men entered the hall looking delighted to get a smile from her. The Bread of Life and the Water of Life cannot be recommended to people by those who look as if that food and drink disagreed with them (Phil. 4. 4).

Where are the Wicked People Buried?—A little boy, going through a church-yard with his father one day, asked this question: "Father, where are all the wicked people buried?" Well, it does not matter much where they are buried. The Word of God says, "The wicked shall be turned into hell, and all the nations that forget God." "And whosoever was not found written in the book of life was cast into the lake of fire" Is your name in His book?

The Way to the Pit.—A young man was once entering a theatre. Having paid the money for a seat in that part of it called *the pit*, he was proceeding thither when a person behind him, supposing he should have gone to another part, cried out eagerly, "You're going the way to the pit!" The pit! The words pierced his heart. He thought of another pit to which he was hastening—the pit of hell! and he turned homewards "trembling and astonished." He forsook his sinful ways, believed on the Lord Jesus Christ, and became a new creature in Christ Jesus (2 Cor. 5. 17).

CONVERSION—Before and After.

The natural thought—"I verily thought" - - Acts 26. 9
The heavenly vision—"I was not disobedient" Acts 26. 19
The continuing force—"Having obtained help" Acts 26. 22 T.B.

EVERMORE.

Christ alive for evermore Rev. 1. 18
A Priest for evermore . Heb. 7. 28
The result of this to us is that we may be—
Saved for evermore Heb. 7. 25, mar.
Fed for evermore - - John 6. 34
Rejoice evermore 1 Thes. 5.16 T.B.

THINE AND MINE.

1 To you they are given - - - - - - - Numb. 18. 6
1 Thine they were, and Thou gavest them Me - - - John 17. 6
2 Wholly given unto Him - - - - - - - Numb. 3. 9
2 They shall never perish; neither shall any man pluck them out of My hand - - - - - - - John 10. 28
3 The Levites shall be Mine . . Mine they shall be - -Num. 3. 12, 13
3 And all Mine are Thine, and Thine are Mine - - -John 17. 9, 10
4 Thou shalt write Aaron's name upon the rod of Levi - Num. 17. 3
My name is in him - - - - - - - - - Ex. 23. 21
4 I will write upon them Mine own new name - Rev. 3. 12, R.V. E.A.H.

CRUMBS OF COMFORT.

Fret not—He loves thee John 13. 1
Faint not—He holds thee Ps. 139. 10
Fear not—He keeps thee Ps. 121. 5

THREE DEAD THINGS OFTEN MET WITH.

Dead Sinners - - Eph. 2. 1-5.
Dead Works - - Heb. 9. 14.
Dead Faith Jas. 2. 17-26 J.E.B.

CHRIST FOR HIS OWN.

He gave Himself for their sins - - - - - - - Gal. 1. 4
He quickens them by His voice - - - - - - - John 5. 25
He seals them by His Spirit - - - - - - - Eph. 1. 13
He feeds them with His flesh and blood - - - -John 6, 56, 57
He cleanses them by His word - - - -John 13. 15; Eph. 5. 26
He maintains them by His intercession - - - - - Rom. 8. 24
He takes them individually to Himself - - - - Acts 7. 59
He watches over their ashes - - - - - John 7. 39-40 W.SN.

GOD FOR ME.

1 He hears me - - Psa. 34. 4
2 He delivers me - - ,, 34. 4
3 He illuminates me - ,, 34. 5
4 He saves me - - ,, 34. 6
5 He guards me - - ,, 34 7
6 He blesses me - - ,, 34. 8
7 He sustains me - - 34. 9, 10
J D. G.

WISDOM IN 1st CORINTHIANS.

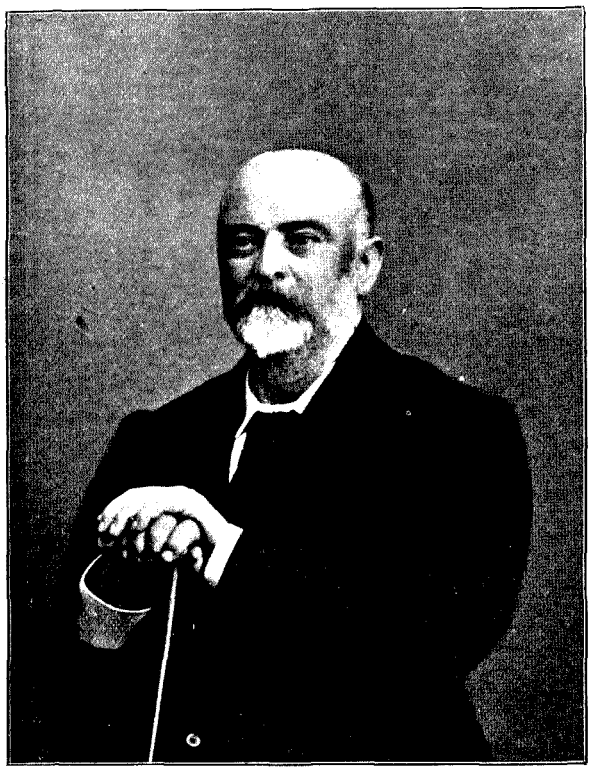
1 Wisdom of God - 1. 21, 30; 2. 7
2 Wisdom of . . world 2. 6; 3. 19
3 Wisdom of the wise- - 1. 19
4 Wisdom of words - - 1. 17
5 Man's wisdom - 2. 4, 5, 13
6 Hidden wisdom - - 2, 7
7 Christ Jesus . . made unto us wisdom - 1. 30 D. W. L.

THE PRAYER OF THE PERSECUTED ONE.

1 Pleading with Jehovah - - - - - - - - Psa. 35. 1- 3.
2 Predicting His enemies' certain overthrow - - - ,, 4- 8.
(For "Let them be," read "They shall be.")
3 Persuaded of His own deliverance - - - - - - ,, 9, 10.
("My soul shall be joyful," &c.)
4 Persecuted, yet proving His love for His foes - - - ,, 11-16
5 Praying again for a speedy deliverance - - - - - ,, 17-19.
6 Pained by their cruel insults, He proclaims their punishment ,, 20-26.
7 Praise and exultation of the righteous - - - vs. 27, 28 J. D. G.

"WHO hath also made us able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life" (2 Cor. 3. 6).

"But in all things approving ourselves as the ministers of God" (2 Cor. 6. 4).



PETER HYND, OF TROON,

AN ABLE MINISTER OF THE WORD OF GOD.

PETER HYND, OF TROON.

WITH tragic suddenness our esteemed and beloved brother, Mr. Peter Hynd, of Troon, has been called to his heavenly rest. The circumstances connected with his departure are invested with a peculiar and melancholy interest. He had been long a sufferer from asthma, and in order to relieve the spasms he was in the habit of inhaling the spray of a certain preparation, while he had also another bottle for inward use. On the morning of Tuesday, 12th January, 1904, he inadvertently took the wrong bottle and swallowed a teaspoonful of the inhalation mixture. He at once discovered his mistake, but remarked that he did not think it would make any difference, and then drove off to his office. He had scarcely arrived there, however, when alarming symptoms set in. Medical aid was at once summoned, and everything possible was done for his relief, but all was unavailing. He soon became unconscious, and died at twenty minutes past ten o'clock the same evening. The sad tidings spread with great rapidity. The daily papers of the following day gave a detailed account of what had occurred. The news was received with consternation wherever Peter Hynd was known, and he was known far and wide. There was a universal feeling that an able minister of Christ had been called home while still in the midst of his career, and that a great loss had been sustained by the Church of God. If he had passed away "in the ordinary course of things," we should have said that the machinery of earthly life had been wrought to the last point, and that his time had come. But to die by misadventure—by simply reaching for the wrong bottle! We could scarcely bring our minds to realise what had taken place. His natural force was not abated. He was in the full possession of every faculty. His sun went down while it was yet day. Yet our God makes no mistakes. Our brother's time had come! The startling event has been permitted by infinite wisdom and infinite love. Some day we shall understand. Meanwhile, seeing only "through a glass darkly," we can but bow our heads and worship, saying, "Thy way is in the sea, and Thy path in the great waters, and Thy footsteps are not known."

Mr. Hynd was converted to God when quite a young man, and had been identified for more than thirty years with saints gathering simply in the Name of the Lord. It was soon manifest that he was gifted in a very special way

for preaching the Word, both to saint and sinner. His special line, however, was ministry towards the children of God. He proved a tower of strength to Troon Assembly, with which he was associated almost from its formation. But although located at that particular spot, his energies sought a larger field. His outstanding gift was soon recognised by the neighbouring assemblies. It was "the day of small things" in Ayrshire then (the early seventies) so far as "Separation Truth" was concerned. Nevertheless, what is known as the "Brethren Movement" was soon to take a deeper hold upon the hearts of God's people. Small and struggling Assemblies were to be revived and strengthened, while new meetings were to spring up in unexpected quarters. In this revival of Truth our brother Hynd did yeoman service for Christ. He was constantly being called upon to address meetings and conferences, to open up the Scriptures bearing upon Church Truth, and to help in the various difficulties connected with Assembly life. In such work he never spared himself. He was ever ready to spend and be spent for the Master's sake. It was his delight to help the people of God, no matter what sacrifices might be involved. Calls soon came upon him from places outside the shire. He was in great demand for special gatherings in Glasgow, where he was most intimately known, and where he will be greatly missed. He also ministered the Word in a large number of English and Irish centres on special occasions; and it was only the question of distance that prevented him undertaking a great deal more work in the same line. In his own shire of Ayr he carried on a constant service in one place or another. It might be a series of Thursday night addresses to believers, or a tea meeting here, or a difficulty to be considered yonder. But between one kind of meeting and another his hands seemed to be always full. The physical strain must have been great, and great too must have been the strain of preparing for all these meetings, for, whatever responsibility he undertook, it was clear that he put his best work into it. He did not offer to the Lord that which cost him nothing. Every address bore the marks of careful preparation and searching of Scripture.

He overtook an enormous amount of work in his time. Many of his Saturdays were filled up with Conferences. If any of these gatherings were within reach, he was sure to get an invitation. Indeed, he was the best-known figure on

Conference platforms in Ayrshire. But, besides addressing such meetings, he had frequently to organise them by securing speakers and seeing the arrangements duly carried out. The New-year's-day meeting of believers at Kilmarnock was practically in his hands. This is the largest Christian Conference held in the shire, and is considered one of very great importance. Mr. Hynd attended to all the higher arrangements, and took the leading part for many years. He was in his usual place on the first of January, being surrounded on the platform by the various speakers and other leading men in the work. The platform was fully occupied, and the large hall was crowded to its utmost capacity. It was a solemn and helpful season. Hundreds on that occason saw Mr. Hynd for the last time, although they knew it not!

Mr. Hynd had a quiet style of ministry; but as he had always "something to say," he commanded attention. His "matter" was always interesting, and it was always given out in an orderly way that unfolded itself much in the same way as a panorama passes before the eye. He proceeded on the principle of "line upon line, precept upon precept." A wonderful amount of instruction was conveyed, even in a single address. His subjects took a wide range, according to the known need of the place he was visiting, or the burden of some particular line of truth upon his own spirit.

Our departed brother, besides being a well-furnished minister of the Word, was an attractive personality. He was a genial, accessible, sympathetic spirit—a man of kindly heart, wide sympathies, and great toleration for those with whom he might differ on doctrinal points. Many came to consult him in their difficulties. He would listen with wonderful patience, his gigantic and well-balanced mind taking in the whole situation. When he did speak he spoke with decision and faithfulness. He had no "axe to grind," and as likely as not he "delivered his soul" to the man or men who had sought his counsel. He could differ with you on points of doctrine without differing with you in spirit. In argument he never became personal, and even when handled roughly by "the other side" he never, so far as we remember, paid them back in their own coin. He was not a fighting man, yet he possessed a quiet, fearless courage, and *when occasion demanded* he could contend earnestly for the faith once delivered to the saints. When a number of years ago an attempt was made to divide the assemblies by form-

ing a new ecclesiastical system, he stood boldly on the platforms of more than one shire to contend for the truth, and was instrumental in a goodly degree in delivering the saints at that time. In his later years he stood firm for the great principle that every saint is "one of us," and that we recognise a believer, not because he belongs to a particular assembly or a particular confederacy, but because he *belongs to Christ.* While he continued steadfastly in the apostles' doctrine concerning baptism and the breaking of bread, he held that practical godliness must ever be the outcome of separation to God.

Space fails us to dwell on the funeral, which took place at Troon on Saturday, 16th January. It was one of the most impressive scenes we have witnessed. The preliminary service was taken by Mr. Robert Duncan, of Glasgow, who made a few touching and sympathetic remarks, followed by prayer. Then came the march to the cemetery, more than a mile off. There seemed to be no end of believers, friends, and acquaintances. They had come from every corner of the surrounding country, many from distant spots. It is calculated that some 700 people would be in the procession, although some estimates put it at a higher figure. At the grave we sang that hymn, "Sleep on, beloved, sleep," and our prayers were led by Mr. J. R. Caldwell, Glasgow, and Mr. Gray and Provost Logan, Troon, with the latter of whom the deceased was associated in business. Then we had that hymn, "Only remembered by what we have done." The whole service was simple, beautiful, and impressive. Those present embraced leading brethren and rank-and-file believers from far and near, diverging ecclesiastical views being all sunk in the presence of a great sorrow. Such an assembly gave eloquent testimony to the esteem in which our brother was held. When we viewed the many brethren of ripened Christian experience and long service who stood at that grave, we thought of the passage which says, "And all the mighty men were on his right hand and on his left." Yes, that company with bowed heads and sorrowing hearts, called together by the mere intimation of a public funeral, was a wonderful parting tribute to the memory of Peter Hynd. Let us trust our God that He will supply all the need of His people, and let our deepest sympathy go forth to the sorrowing relatives whose hearts have been crushed by this terrible blow. W. S.

COMMUNION.

A MAN that lives near Calvary will have a tender heart, and will help others to the same. Moses—who had a broken heart because of Israel's departure—and Elias, they talked about the Cross. Keeping near the Cross keeps us contrite. "A little gift," hold it in communion, and take it to Jesus and He will give you more, and you will have more at the end of service than at the beginning. How is it that we have so little power? It is a lack of communion.

W. Sn.

THE WILL OF GOD.

TO do the will of God in all things is the highest attainment of any being in the universe. An archangel can do nothing more, and a man can do as much. A king can do nothing nobler or greater, and his poorest subject as well. To be able to say, "I have done the will of God from the heart," when life's burdens are laid down, will be the deepest source of comfort, and will express the highest distinction within the reach of man. It becomes a matter of deepest concern to know how God's will may be certainly known. The late GEORGE MULLER had six rules to which he rigidly adhered in this matter. They are as follows:

1. I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. Nine-tenths of the trouble with people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state it is usually but a little way to the knowledge of what His will is.

2. Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.

3. I seek the will of the Spirit of God through, or in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures and never contrary to them.

4. Next I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.

5. I ask God in prayer to reveal His will to me aright.

6. Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to

the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly. In trivial matters, and in transactions involving most important issues, I have found this method always effective."

"HE CHOSE THIS PATH FOR THEE."

HE chose this path for thee—
No feeble chance, nor hard, relentless fate;
But love—His love hath placed thy footsteps here;
He knew the way was rough and desolate;
Knew how thy heart would often sink with fear,
Yet tenderly He whispered, "Child, I see
This path is best for thee."

He chose this path for thee—
Though well He knew sharp thorns would tear thy feet,
Knew how the brambles would obstruct the way,
Knew all the hidden dangers thou would'st meet,
Knew how thy faith would falter day by day,
And still the whisper echoed, "Yes, I see
This path is best for thee."

He chose this path for thee,
And well He knew that thou must tread alone
In gloomy vales, and ford each flowing stream;
Knew how thy bleeding heart would sobbing moan,
"Dear Lord, to wake and find it all a dream."
Love scanned it all, yet still could say, "I see
This path is best for thee."

He chose this path for thee—
E'en while He knew the fearful midnight gloom
Thy timid, shrinking soul must travel through;
How towering rocks would oft before thee loom,
And phantoms grim would meet thy frightened view;
Still comes the whisper, "My belovèd, I see
This path is best for thee."

He chose this path for thee.
What need'st thou more! This sweeter truth to know!
That all along these strange bewildering ways,
O'er rocky steeps, and where dark rivers flow,
His loving arms will bear thee "all the days."
A few steps more and thou thyself shalt see
This path is best for thee.

CONVERSION TO GOD.

THE conversion of the human soul to God is the most awfully solemn thing that can happen in this world —awful in its necessity, awful in its execution, awful in its responsibility. Such is its necessity, that without it no soul of man will ever see the face of God; such is its execution, that none save the Spirit of God can accomplish it; such is its responsibility, that every converted person will have to account to God for the use they have made of it. Conversion not only changes the whole aspect of heart and life, but also greatly affects the whole face of Nature. All things *seem* changed, because we ourselves *are* changed.

"Heaven above is softer blue,
Earth around is sweeter green;
Something lives in every hue,
Christless eyes have never seen.
Birds with gladder songs o'erflow,
Flowers with deeper beauties shine,
Since I know, as *now* I know,
I am His and He is mine."

How truthfully is the experience of the converted soul mirrored in the above words, and even when we walk abroad at night the milky way overhead seems to connect earth with heaven, and the innumerable stars are like angel eyes peering at us through a thick, dark vail. Past life looks like a long, dark night which has been disturbed by hideous dream or horrible nightmare. Thank God, the hideous and awfully real nightmare of sin is ended, and the soul has awakened to find in the day-dawn of God's favour full forgiveness for the sins of the night, and now braces itself up for a walk in light even as God is light.

Conversion means leaving many things undone that we once did, and the doing of many things which once were left undone. Conversion means the putting off the works of darkness, and putting on the armour of light. Conversion makes parents better parents and children better children, masters better masters, and servants better servants. Conversion also implies an interest and desire for the conversion of others. The *admission* of my need of conversion is a confession to the incorrigible corruptness of all human nature, while the *fact* of my conversion contains the assurance that others may also be converted. Conversion is truly an awful thing—awful alike in necessity, in execution, and in responsibility.

T. B.

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

"**WILDERNESS WAYS AND CANAAN DAYS,**" tracing God's dealings with His redeemed people in their wilderness journey toward and their entrance into the Land of Promise, as well as the leading events until the time of the setting up of David's kingdom in Israel.

THE PLAN is to give a continued Course of Lessons from the Old Testament, with a Lesson for *the last Sunday of each month* (generally adopted as the open-school or address day) from the New Testament, a method adapted alike to schools having classes all the year round and schools having a monthly free day.

Gospel Scheme, 1/6 per 100. **Boys and Girls Almanac,** 6d. per dozen. Now ready. Specimen copies of Scheme and Almanac free to any teacher.

7th February. *Read* Exodus 32. 15-28. *Learn* James 2. 10.

THE BROKEN LAW.

Short-lived obedience—"Out of sight out of mind"—A leader led—Loving though not loved—Faithful to God—True to his people—Restoring grace.

IN our last Old Testament lesson we saw the redeemed people of God assembled at Mount Sinai to hear the voice of God and receive His oracles. There all God's commands they promised to do and be "obedient" (Exod. 24. 9), and Moses was called up to the Mount to receive the law and see the "pattern" of the things to be reproduced on earth.

THE ABSENT LEADER RENOUNCED. About forty days had elapsed, and the patience of the people was exhausted. "This Moses, the man that brought us up . . . we wot not what is become of him." He had gone up to appear in the presence of God for them. At that time he was acting for them, but they did not understand, and set him and God aside, saying, "Make us gods which shall go before us."

AARON'S GREAT WEAKNESS. Instead of decided action and bold stand for God, the man left in trust (Exodus 24. 14) yielded to the popular clamour, and directed the movement. The golden spoil of Egypt (Exodus 12. 35, 36) is requisitioned and a golden calf is made, an altar is set up and a feast proclaimed. This the dreadful scene in the camp, while on the Mount God was ordering a way by which He could dwell among them.

MOSES, TRUE AND TENDER. While on the Mount Moses learned from God Himself how the people had sinned, and God offered to make Moses head of a new and greater people. This tempting offer Moses rejected, pleading chiefly that God's glory in the eyes of the nations was at stake. These pleadings prevailed and Moses hastened to the people, where his ears heard and his eyes saw their great sin and folly

DECIDED AND EFFECTIVE ACTION FOR GOD. Moses dashed to pieces the new-made tables of stone with God's own handwriting on them, symbol of the character and effect of sin in every case destroying and marring God's handiwork. Then grinding the golden calf to powder, Moses caused the people to drink the water into which it was cast (Deut. 9. 21; 2 Kings 23. 6-12). Then sternly rebuking Aaron for his part in the sin, Moses called for individual act by calling on the people to show who was "on the Lord's side," the sword cutting deep in judgment on the opposers. This question ever needs asking and answering.

FAITHFUL INTERCESSION FOR THE PEOPLE. The sin having been judged in the camp, Moses can turn to God and speak of atonement. "This people have sinned a great sin . . . forgive . . . if

not, blot me out of Thy book." Wonderful union with a sinning, ruined people, we see here a man taking upon himself all the sorrow and shame of the sinner, willing to bear their load. Even at Sinai does Calvary appear.

RESTORATION AND RENEWAL. The next two chapters of Exodus show God's restoring grace in pitching the Tent of Meeting outside the camp, promising His presence all the way, in renewing the covenant, and in communing with Moses during forty days, so that his face shone with God's glory.

14th February. *Read* Exodus 40. 1-16. *Learn* Exodus 25. 8.

THE TABERNACLE SET UP.

God in a tent—The true pattern—A hearty and plentiful offering—The building and its utensils—Anointed appointed—Only for a time.

GOD'S desire to dwell in the midst of His people is the reason for the making of the Tabernacle in the wilderness. A tent for God, to be amongst the tents of His people—a picture of matchless grace and beauty. Time and space will only allow the barest description and briefest explanation.

THE PATTERN WAS ALL OF GOD. The purpose, the plan, and the pattern were not invented by man; human notions had no place (Exodus 25. 9, 40). It was so then, it should be so now; the right way is in the Book—it is the true pattern.

PROVIDED BY THE PEOPLE. Voluntary gifts of the redeemed, dedicated to God, used in His service, were the materials used (Exodus 35. 21, 29; 36. 5-7). The people gave until they had to be restrained. There should be no need for constraint to provide all that is needed for God's work, except the constraint of love (2 Cor. 5. 14).

THE TABERNACLE BUILDING. Full particulars are furnished. It consisted of two apartments—the inner, the holy of holies; the outer, the holy place. Into the outer the priest went every day in God's service; into the inner the high priest went only once a year, on the day of atonement, bearing the blood of the sacrifice. The coverings of skin, the boards, sockets, and the door and veil all speak of Christ in the various excellencies of His Person and work.

THE VESSELS OF THE TABERNACLE. It is only possible to give a list here. There was (1) THE ARK, called the Ark of Testimony; in it the tables of the law, on it the sprinkled blood, and above it the shekinah glory between the cherubim; (2) THE TABLE, having on it the bread, twelve loaves, representing the twelve tribes; this bread was eaten by the priests after it was accepted before God; (3) THE CANDLESTICK, made of gold, giving light from its seven lamps; (4) THE ALTAR OF INCENSE, overlaid with gold, from which the fragrant cloud arose before God; (5) THE ALTAR OF BURNT OFFERING, on which the sacrifice all for God was laid and consumed; (6) THE LAVER, at which the priests washed hands and feet before they entered on their work. All these again speak of Christ and His people in their relationship to and appearance before God.

THE ANOINTED BUILDING AND VESSELS. Everything was anointed with the holy oil (Exodus 20. 23-25), and thus consecrated to the service of God alone, as now the anointing of the Holy Spirit makes all fit for God (1 Cor. 6. 19, 20).

THE ANOINTED PRIESTHOOD. Aaron and his sons are washed, clothed, anointed, and sanctified for the service. Thus qualified and

fitted, the priests carried on the service of God on behalf of the people of God, and God and man could meet in perfect peace.

THE SUBSTANCE OF THE SHADOWS. These were but types and pictures provided until the fulness of the times when God's Son appeared and became tabernacle, sacrifice and priest all in one.

21st February. *Read* Num. 16. 1-11; 28-33. *Learn* Job 36. 18.

THREE REBELS JUDGED.

Truth falsely applied—Falsehood and bold unbelief—God the Arbiter and Judge—Escape made possible—Swift justice—Slow learners.

MOSES, God's servant, had been in so many ways, and so plainly shown to be, God's servant, that to oppose or resist him was to oppose or resist God (Rom. 13. 2). Korah, Dathan, and Abiram became leaders of a movement having for its object the overthrow of the authority of God's leader and the establishment of something else.

A BLESSED TRUTH GREATLY PERVERTED. Korah, Dathan, and Abiram, with their abettors, said to Moses and Aaron, "Ye take too much on you;" "All are holy," which was true (Exod. 19. 6), but among that holy people God kept the government in His own hand. In 1 Cor. 12. 7, all receive the Spirit, but in verse 4 it is diverse gifts; as in Matt. 25. 15, various degrees of talents, and in Luke 19 it is one pound each, all alike. Korah, Dathan, and Abiram should have known how dangerous it was to interfere with Moses, for chapter 12 tells how Miriam suffered for this same thing. Moses wisely and meekly referred the matter to the Lord (verses 5-7), as our Lord Jesus also did (1 Peter 3. 23).

A FEARFUL UNTRUTH BOLDLY SPOKEN. "Thou hast brought us up out of a land that floweth with milk and honey." Strange description of Egypt—what about brick-kilns, taskmasters, slavery, death? Satan's lies are very bold and shameless (John 8, 44). "Thou hast not," an accusation of fraud, and a bold insinuation that there was nothing in the promises of God. See the comment on such in Jude 11. 12.

THE GREAT COURT OF APPEAL. Moses called the murmurers "before the Lord"; there the three leaders and their two hundred and fifty adherents were called; it is not Moses and these, but these and the Lord (Rom. 12. 19).

THE VOICE OF THE PEOPLE NOT THE VOICE OF GOD. "Korah gathered all the congregation against them." So speedily spread the leaven that a vast company followed in the rebellion. Not all equally guilty, but all guilty in measure (Jude 22).

IMPENDING JUDGMENT AND URGENT INTERCESSION. God said to Moses and Aaron, "Separate yourselves from among this congregation, that I may consume them in a moment"; separation of the godly from among the ungodly precedes the stroke of justice (Gen. 19. 22; 2 Thess. 2. 7). The sinned against pleaded most earnestly for discriminating mercy.

A GRACIOUS OPPORTUNITY AFFORDED. He who has pled for the people now pleads with them to leave their seducers and save themselves from sharing their fate (Acts 2. 40). Thus we see Moses pleading with God for, as well as pleading with the very people gathered against himself—in this a type of the Lord Jesus (Isa. 53. 12; 2 Cor. 5. 20).

SALVATION AND JUDGMENT. The people who took the advice of Moses left the tents of Korah, Dathan, and Abiram, and thus passed out of judgment. Notice that Korah was the religious leader, and with other 250 was at the door of the tabernacle; Dathan and Abiram were

brothers of Reuben's tribe—they were at their own tent doors. Thus they stood when judgment fell, first on the company at the tents (the earth swallowing them complete), and fire from the Lord consumed the 250 with Korah (Heb. 12. 29).

THE LESSON NOT PERFECTLY LEARNED. Notwithstanding all this, the heart of the people was not reached; next day we find them saying, "Ye have killed the Lord's people," and further judgment is necessary to vindicate God's own right to rule in His own way. This lesson is fraught with deep interest, especially to those born of God, and liable to be tempted by the old snare of the devil. For the unsaved scholars the lesson to be impressed is that until they bow the knee to Jesus they are rebels and enemies (Rom. 5. 10), and God's wrath abides on the unbeliever (John 3. 36). Simple believing is simple submission (Rom. 1. 5).

28th February. *Read* Matt. 21. 33-45. *Learn* Psalm 40. 2.

JESUS, THE REJECTED STONE.

Among the critics—A true history—Privileges possessed and abused—God's rights refused—Servants ill-used—Last and greatest offence—Utter destruction—God over all—The rejected One exalted—A marvellous sight—Broken or crushed, which?

ABOUT the middle of His last week, and but three days before His crucifixion, our Lord is found in Jerusalem, in the temple, surrounded by the chief priests and elders, who questioned His authority and teaching. To them Jesus spoke convicting words about themselves, and predicting words about Himself. Among other things, He told the parable of the wicked husbandmen, out of which our present theme springs.

A PLACE PREPARED FOR A PURPOSE. A suitable piece of ground selected and acquired; the same enclosed, and prepared, and provided with protection. This is a rapid word outline history of the nation (Psalm 80. 8; Isaiah 5. 1-7, &c.). Can be applied to persons now.

PERSONS PRIVILEGED IN POSSESSION. This vineyard was let to husbandmen, whose duty it was to cultivate and render the produce to the owner. God is Sovereign Lord of Creation; for His glory all things are and were (Rev. 4. 11; Col. 1. 16). Man has failed to render fruit to God, and has rebelled against Him, and abused all who ever sought for God the place and portion that were His by right.

THE CROWNING ACT OF REBELLION. The lord of the vineyard last of all sent his son, the heir of all (Heb. 1. 2). Him they cast out and slew; dreadful guilt, blind infatuation, awfully deceived men who acted thus—a defrauded lord, abused servants, a murdered son; sin heaped upon sin.

DIRE JUDGMENT ON DREADFUL SIN. "He will miserably destroy" those wicked men. At the destruction of Jerusalem, a few years after the crucifixion, how great the slaughter of those very people! How completely their place among nations has been taken from the Jews; that very inheritance which they sought to preserve through the death of Jesus (John 11. 48).

MAN'S DOINGS *VERSUS* THE LORD'S DOING. The plans of men and their purposes cannot be allowed to oppose or overturn God's decree (Psa. 2). All God's building must be on God's foundation (1 Cor. 3. 11), and all on the living Stone of His choosing (1 Peter 2. 6). God has raised that rejected One, and made Him "chief Corner-stone" of all

His glorious works (Eph. 2. 20-23). This is the Lord's doing, the most marvellous of events. Blessed are they who have eyes to see and hearts to bow to God's decree.

THE STONE WHICH BREAKS — THE STONE WHICH CRUSHES. To fall *on* that Stone is to be broken in self and in heart, but God can heal such; for that Stone to fall on a sinner is utter destruction—it shall "grind to powder" (Dan. 2. 34).

6th March. *Read* Num. 10. 11-13, 29-36. *Learn* Num. 10. 29.

GOING ON TO CANAAN.

Setting the people in order—Time to go forward—God going on before—Each in their place—The stranger welcomed—A share promised in the work and the reward—Something in prospect—A sure promise.

FOR nearly a whole year had God's redeemed people tarried in the plain around Sinai, this lengthy stay being necessary to organise and set the people in order and receive the laws, ritual, priesthood, and tabernacle from God. We now see them making a fresh start in the march on to the promised land.

THE GUIDING CLOUD. On the twentieth day of the second month of the second year the cloud which hitherto had rested over the tabernacle was seen to move onward; this was the signal for the whole camp to go forward, and the silver trumpets would sound out the forward sound (Numbers 10. 1-10). Nearer home every step, guided by the Presence all the way.

THE ORDERLINESS OF THE MARCH. Verses 11 to 28 of this chapter show that God's people was no mob, but an army, each tribe in its proper place, with God's ark in the centre. "God is not the author of confusion" (1 Cor. 14. 33) and the divine leading, if followed, is one of perfect order (1 Cor. 14. 40).

AN INVITATION AND A PROMISE. Hobab the Kenite was related to Moses by his marriage with Zipporah (Exodus 2. 21); but though not of Israel, Hobab might, by association with God's people, share their blessings. "Come thou with us," Moses said, "we will do thee good"—the like invitation can be extended to all by all who are in fellowship with God and following God's guidance.

FAITH'S OUTLOOK. "We are journeying unto the place of which the Lord said, I will give it you"; that is the language of a believer, one who could lay hold of the unseen and possess it in the power of simple faith (2 Cor. 5, 1). "For the Lord hath spoken good concerning Israel"; sure the spoken word (Rom. 4. 21). What He promises He is able to perform.

CONSTRAINING THE UNWILLING. Hobab at first declined, saying, "I will not go"; probably love of his old associates or his free life in the desert attracted the man; but Moses pressed him and said, "Leave us not, I pray thee." This persistence is worthy of imitation by Christian workers. Further, said Moses, "You will be eyes to us; if your own good will not influence you to come, perhaps to help us you will come." Probably Moses succeeded (see Judges 1. 16).

POINTING THE WAY AND PROVIDING REST. Every step of the way the cloud led and the rest of God was the rest of His people (Deut. 1. 33). Thus onward they went, making progress toward the promised land, type of the greater rest provided for the people of God (Heb. 4. 9), who had been redeemed to God by the Blood of the Lamb. Only these are marching on to glory, guided, protected, and blessed by the God who has redeemed.

REPORTS AND SUGGESTIONS.

COUNCIL MEETINGS.—GLASGOW and District Monthly Meeting for Workers Amongst the Young in Eglinton Hall, Monday, February 15, at 7.45. Subjects: "Exposition of *The Pathway* Lessons for March" and "Conversations on Bible Class Work," the latter opened by Mr. James Wilson, Partick...Special Conference for Young Men and Young Women in Waterloo Hall, KILMARNOCK, Saturday, February 20, from 3.30 to 7.45. Subject: "Types of Character in the Scriptures," to be taken up by Messrs. Alex. Stewart, Wm. Shaw, Alex. Marshall, and Hy. Pickering... Sunday-school workers and others interested in the spread of the Gospel amongst the young meet in Kensington Hall, Girlington, BRADFORD, March 5, at 3.30, when Mr. Hy. Pickering, editor of *Boys and Girls*, opens the subject of "The Trials and Triumphs of the Sunday-school Teacher." The Quarterly Conference of Sunday-school Teachers was held at Beresford Chapel, LONDON, on Saturday, January 9; a very good number were present. Mr. J. Brunton and Mr. F. E. Ash were the speakers at the evening meeting. The next Conference will be held at Falcon Grove Hall, BATTERSEA..."Encouragements and Discouragements in Work for God amongst the Young Folks" formed the subject of a very profitable Conference of teachers and friends in SPRINGBURN, Glasgow, Jan. 16. Messrs. Hy. Pickering, W. Renfrew, T. M. Stewart, T. Renfrew, J. M'Gregor, and others taking part....Teachers' Conference in Arthur's Hill Hall, NEWCASTLE, January 2, was well attended. Helpful and encouraging words were spoken...Teachers' Conference in Green Lane Hall, Small Heath, BIRMINGHAM, Saturday, January 16. Mr. Radley opened the subject. Friendly and helpful remarks followed.

SIGNS FOLLOWING.—Mr. Geo. Goodman had a successful "Mission" in Princes Hall, BUCKHURST HILL, Essex, for young people from Jan. 4-10. Several have been brought from darkness to light. Mr. Montague Goodman also had meetings for children at 6.30 each evening...Five girls and three boys from the Sunday School in Arthur's Hill Hall, NEWCASTLE, were baptised recently...The first Lord's Day in the year the Lord came into the Sunday School at CONSETT and "it was a grand sight to see so many of the children and the older scholars weeping their way to Calvary"...Mr. John M'Gaw had good meetings in METHIL, Fife; conversions amongst believers' children. Also glad to see the fruit of tent work going on with God...Mr. John Bruce had six weeks' meetings in PITSLIGO, the young coming out, especially the girls; a number professed to be saved...Twelve or more are following on as the result of special meetings for children in KILBARCHAN.

FROM FAR AND NEAR.—About 200 boys and girls assembled for Annual Meeting at NESS, Stornoway, their sweet Gaelic hymns being a happy feature of the meeting; the work is prospering...Mr. Albert Midlane, author of "There's a Friend for Little Children," recently addressed a meeting at EAST COWES, Isle of Wight, where about 16 have been converted of late, and a school of about 40 children has been gathered. It is a joy to see such veterans interested in young folks and young converts...Mr. H. J. Pomeroy, PORT-GUEYDON, North Africa, has over 40 Kabyle boys attending his classes regularly; a number of girls also attend his wife's class...Mr. Wm. Whyte reports Sunday School work very encouraging at JOHNSTONE FALLS, Central Africa, large attendance and good progress being made.

AFTER SEVENTEEN YEARS.—The second number of the 17th year of *Boys and Girls* Illustrated Gospel Magazine for Young Folks contains: "The Dead Mother and Bundle Child," by HyP.; "How God Saved an Invalid" (with photo); "How they Escaped," by W. Shaw; "An Unsettled Life Finds Rest," by M. Gordon, H.L.I.; "The Man and the Life Buoy," by Walter E. Willy. Monthly, ½d. Specimens free.

THE BACKSLIDER'S LOSS, AS IN ISRAEL.

God forsaken as their	PROVISION	Jer. 2. 13
	GUIDE - -	" 17
	LORD AND MASTER	19

A SIMPLE TYPE.

ALL in danger REFUGE provided KEPT safely	Genesis 9. 6, 7

W.J.

SEVEN FORMS OF BEARING.

1 Witness-bearing—Ye are My witnesses - - - - Acts 1. 8
2 Fruit-bearing—Every branch in Me that beareth fruit - John 15. 2
3 Cross-bearing—Bear His Cross - - - - - Luke 14. 27
4 Burden-bearing—Bear one another's burdens - - - Gal. 6. 2
5 Forbearing—Forbearing one another in love - - - Eph. 4. 2
6 Glory-bearing—He shall bear the glory - - - - Zech. 6. 13
7 Tale-bearing—A wicked, detestable practice - - Prov. 18. 8 T. B.

FIVE WONDERS IN ACTS 2.

1 United disciples - - verse 14
Contrast the disunited, Lu. 9. 46
2 Uplifted Christ verses 22, 23, 24
3 Unparalleled blessing - verse 41
Same mind, ver. 44; same Jesus, ver. 36; same day, ver. 41.
4 Unwavering steadfastness ver. 42
5 Unequalled gladness ver. 46 HYP.

SINS PURGED.

1 Where purged? At the altar Isa. 6. 7
2 Who purged? Himself Heb. 1. 3
3 How purged? By the Blood of Christ - - Heb. 9. 14
4 When purged? Before Christ sat down - - Heb. 10. 12
5 Who are purged? Whosoever believeth - Acts 10. 43 J. M. H.

"MY GRACE IS SUFFICIENT."

Are you Weak?—Jesus can Strengthen you - - - - Isa. 40. 29
Are you Lost?—Jesus can Save you - - - - - Matt. 18. 11
Are you Sick?—Jesus can Heal you - - - - - Jas. 5. 14-16
Are you Poor?—Jesus can Enrich you - - - - Rev. 3. 18
Are you Blind?—Jesus can Help you - - - - - Rev. 3. 18
Are you Fearful?—Jesus can Re-assure you - - - Mark 5. 36
Are you Weary?—Jesus can Rest you - - - - - Matt. 11. 28
Are you Naked?—Jesus can Clothe you - - - - Rev. 3. 18
Are you Oppressed?—Jesus can Deliver you - - - Acts 10. 38
Are you Hungry?—Jesus can Feed you - - - John 6. 1-13, 48
Are you Sorrowful?—Jesus can Comfort you - - - John 14. 1-18
Are you Perplexed?—Jesus can Guide you - - Isa. 30. 21 N.B.

SOLOMON — and — CHRIST.

When the queen heard of Solomon she went - - 1 Kings 10. 1 ... The shepherds heard of Christ and went - - Luke 2. 15
Solomon did not invite her - - ... Jesus says, Come unto Me Mat. 11. 28
Solomon told her all things verse 3 ... Come, see a Man, which told me all things - John 4. 29
It was a true report she heard ver. 6 ... Who hath believed our report? Isa. 53. 1
She did not believe till she came verse 7 ... Now we believe He is the Christ John 4. 42
The queen gave gifts to Solomon verse 10 ... The wise men gave gifts to Jesus Matt. 2. 11
Solomon gave unto the queen ver. 13 ... Christ gives unto us eternal life John 10. 28
The queen returned to her own country - - - verse 13 ... The disciples returned with great joy - - Luke 24. 52 J. A.

LIVING BY FAITH.

The just shall live by faith Heb. 10.38

I. IN GOD'S PROVISION

For salvation Eph. 2. 8; 1 Pet. 1. 5

II. IN GOD'S POWER

For our walk - - 2 Cor. 5. 7
For our growth - 1 Cor. 16. 13
For our service - Isa. 55. 11
For our victory - 1 John 5. 4

III. IN GOD'S PROMISES

Heb. 11. 6; 6. 12

Let the just (Rom. 1. 17) who desire to walk worthy of the Lord to all-pleasing exercise their faith constantly in these three things. A.C.B.

TRIBULATION BLESSINGS.

Patience, - - - Rom. 5. 3
Proof—1, of His love;
2, of our sonship Heb. 12. 5-9
Profit, present value - Heb. 12. 10
Peaceable fruit - - Heb. 12. 11
Preciousness, eternal value 1 Pet. 1.7
Power - - - 2 Cor. 12. 9
Praise - - - 1 Pet. 1. 8

"We glory in tribulations also" (Rom. 5. 3).

"Therefore will I rather glory in my infirmities" (2 Cor. 12. 9). J.E.B.

WITHOUT HANDS.

1 Our circumcision is effected for us "without hands." Not so with Israel - - - - - - - - - Col. 2. 11
2 Our holy places are made "without hands." Not so with Israel - - - - - - - - - - - - Heb. 9. 24
3 We have a house *not* made with hands, eternal in the heavens 2 Cor. 5. 1
4 Christ is compared to a stone cut out of a mountain "without hands" - - - - - - - - Dan. 2. 45
5 The Antichrist will be broken "without hands" - - Dan. 8. 25
The Lord shall destroy him with the Spirit of His *mouth* 2 Thess. 2. 8 T.B.

THE SAINT'S WALK.

With God (at home) - Gen. 5. 24
With God (in public) Gen. 6. 9
Before God - - Gen. 17. 1
After God - - Deut. 13. 4
In newness of life - Rom. 6. 4
Uprightly - - Ps. 84. 11
Honestly - - Rom. 13. 13
By faith - - - 2 Cor. 5. 7
In the Spirit - - Gal. 5. 16-25
In good works - - Eph. 2. 10
In love - - - Eph. 5. 2
As children of light - Eph. 5. 8
Circumspectly - - Eph. 5. 15
By the same rule - Phil. 3. 16
Worthy of the Lord - Col. 1. 10
As He walked - - 1 John 2. 6
After His commandments 2 John 6
In wisdom - - Col. 4. 5
In the light - - 1 John 1. 7
In the truth - - 3 John 4
With Him in white - Rev. 3. 4

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him" (Col. 2. 6, 7). T.S.H.

CHRISTIAN POSSESSIONS.

THE BELIEVER HAS

1 A *Life*, which never can be forfeited - John 10. 28
2 A *Relationship*, which cannot be broken Gal. 3. 26
3 A *Righteousness*, which nothing can tarnish 2 Cor. 5. 21
4 A *Peace*, which can never be disturbed Eph. 2. 14
5 An *Acceptance*, which no one can question Eph. 1. 6
6 An *Inheritance*, which will never fade 1 Pet. 1. 4
7 A *Title*, which can never be disputed - Rev. 5. 9

"For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us" (2 Cor. 1. 20).

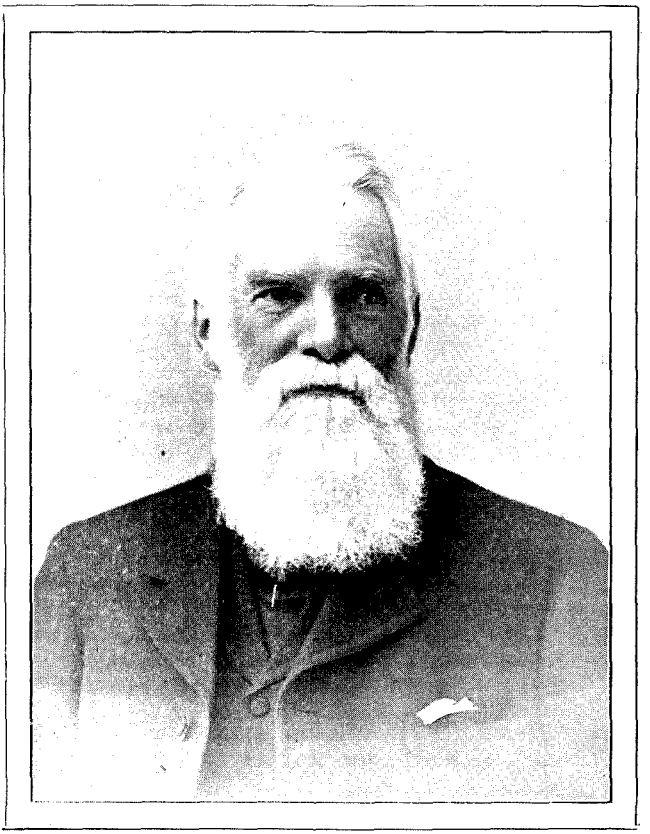
"Hallelujah, what a Saviour!"

J.M.H.

"THEREFORE, my beloved brethren, be ye stedfast, unmoveable,

ALWAYS ABOUNDING

in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15. 58).



HENRY CARR, OF CARLISLE,

AN ACTIVE WORKER IN MOST BRANCHES OF CHRISTIAN WORK.

HENRY CARR, OF CARLISLE.

CARR and CARLISLE are words which are indissolubly associated in the minds of thousands of persons in the British Empire and elsewhere. If the family of Carr did not make Carlisle, the firm of Carr & Co. have at least made the town of world-wide fame in connection with the manufacture of biscuits.

HENRY CARR, the subject of this notice and head of the well-known firm, was the eldest and only surviving son of the late Jonathan Dudgeon Carr, the founder of the business. His brother, James N. Carr, equally well known, and ever active in the Lord's service, died a year or two ago; and another brother, Thomas William Carr, also died suddenly.

Born on 28th December, 1835, he was converted under the teaching of the late T. H. Hodgson, Esq., then Clerk of the Peace for Cumberland. Through him he learned the value of referring all questions concerning the spiritual life to the Word of God, and thus his faith became firmly rooted on this sure foundation. During the following eight years he enjoyed the ministry of the late William Reid, author of "The Blood of Jesus," a book used of God to lead many out of doubt and difficulty into the liberty of the children of God. This book, and other Gospel literature, Mr. Carr loved to distribute, and many millions of *The Herald of Salvation* must have been scattered by him during the last 25 years.

After a busy week, he would be found on Sunday driving out some five miles to conduct a meeting in the village of Todhills. This meeting was started by Mr. Hodgson more than forty years ago, and when his health failed Mr. Carr followed him and sustained the work for some 18 years.

He also opened his house for Drawing-room Meetings when occasion required, where representatives from many foreign fields had the opportunity for setting forth their claims. One of the earliest we remember was in connection with John Wilkinson's work amongst the Jews, for which he was a trustee. Mr. Carr's interest in God's ancient people was increased by a tour through Palestine in the year 1880. With a party of friends he traversed the land, visiting the chief places of Bible interest west of the Jordan. Writing home from the shores of Galilee, he said: "Never before have I so vividly realised the presence of Him Whose footsteps have for ever made this shore holy ground."

He also took an active interest in many well-known Missionary Societies, such as the China Inland Mission,

the M'All Mission in France, the Spezzia Mission to Italy and the Levant, the New Hebrides Mission, the mission work recorded in *Echoes of Service*, and others, having supported some of these from their earliest efforts. He always kept himself in touch with the latest developments of the work carried on by such well-known missionaries as Hudson Taylor, Edward Clarke, John G. Paton, and R. W. M'All.

Mr. Carr was a firm supporter of the British and Foreign Bible Society, which held a high place in his esteem. Locally he had recently been elected President of the Young Men's Christian Association, was Treasurer to the Children's Aid Society, and a generous helper of the Bible and Domestic Mission established forty years ago, also of the Railway Mission. A member of the Committee of Management of the Cumberland Infirmary, he had intended being present at a meeting held on the morning of his death: and in the afternoon he was to have been present at a Committee meeting with the object of arranging for a campaign by Dr. Torrey. In addition to the above he carried on a large amount of evangelistic and philanthropic work which was little known save to those who were blessed by it, for he sought not the praise of men. "Patient continuance in well-doing" are the words that characterise his life. We can fully endorse the concluding words of a newspaper notice: "Of a quiet and retiring disposition, yet he was never appealed to in vain on behalf of any movement which had for its object the relief of suffering, the amelioration of the lot of the poor, or the religious advancement of his fellow-creatures."

One who knew him well writes: "I was closely associated with Mr. Carr in Gospel work for more than 20 years, and the longer I was acquainted with him the more highly I esteemed and respected him. His humble spirit and gracious manner clearly indicated Whose he was and Whither he was bound. He had much on earth, but he had more in Heaven. He had great reverence for the Word of God and a *large heart for the children of God. An earnest preacher* of the Gospel, and a very helpful speaker to believers, he not only preached himself, but encouraged others to do so. Through his kindness thousands of Gospel books and papers were distributed in Carlisle, and in the villages of Cumberland and the adjoining counties, every month; and by the use of tents, Gospel vans, and in many other ways he was constantly seeking to scatter the 'good seed'

and to make known the story of redeeming love. He passed through many sorrows, but at every step the language of his heart was, 'Thy will be done.' During the last year of his life he was called upon to walk alone, as his beloved wife 'fell asleep' in December, 1902. Previous to this five of their children were taken from them."

On Sunday, 24th January, he ministered as usual in his favourite sphere, reading Exodus 33, and speaking from the words, "My presence shall go with thee, and I will give thee rest." On the following morning, while walking as usual to his office, he was observed to stagger. He was caught by a passer-by and assisted into the nearest house, where he received the kindest attention. His two sons were summoned and medical aid was at hand, but in a few minutes he was gone. Thus quickly he passed through the dark valley. Even the "shadow of death" scarcely seemed to touch him, for a smile was observed to cross his face as he was about to exchange earth for Heaven. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me." A fellow-citizen remarked: "If I had lived such a life as he has, that is the way I should like to die." Thus his busy and useful life came to a close with startling suddenness, but it was a blessed home-call for one who waited for the Lord. "His servants shall serve Him, and they shall see His face."

WHERE ARE YOUR LOVE-LOOPS?

THE tabernacle in the wilderness was not only a manifestation of Israel's liberality, but also an expression of Israel's unity. This unity is especially expressed in the ten curtains of fine twined linen. Each curtain was specially fitted with fifty loops of blue, and the purpose of these loops is expressly stated in Exodus 26. 5, "that they may take hold one of another."

What a beautiful illustration is thus afforded of Christian unity as God expects to see it in His people to-day? Where are our love-loops? Are they extended to take hold of every Christian we meet? Or are they withdrawn and concealed beneath the cloak of a cold, narrow, bigoted sectarianism. Throw out the love-loops, even as a creeper waves its fronds in the air, feeling for something to cling to. Let love-loop be fastened to love-loop, thus promoting unity of the Spirit. T.B.

NAHARI:

ONE OF DAVID'S MIGHTY MEN.

By WM. SHAW, Maybole, Author of "The Art of Preaching," &c.

A GREAT preacher once related a dream in which he was transported to heaven, where he was surprised at two things—(1) He saw many there whom he did not expect to see; and (2) he failed to see quite a number of people whom he was sure he would meet there. The moral of his dream appears to be this, that great surprises may be in store for us when we "cross the narrow sea." The veil of mere appearances will be taken away, and nothing shall abide the gaze of the all-seeing One save that which is founded firm and sure on the Rock of Ages, which is Christ.

But even among the saved—that company who shall stand before the judgment-seat—there shall be wonderful and startling surprises. We get more than one hint of this in the Scriptures. We are told in the New Testament that many that are first shall be last, and the last first. And in the Old Testament we get a striking example of this in the enumeration of David's mighty men. This "roll of fame," which comes in at the close of David's reign, clearly foreshadows that coming day when "the fire shall try every man's work of what sort it is," and when the "roll" of the true David shall be made up. That roll shall, without a doubt, tell a very different tale from that which was told on earth. Appearances will then count for nothing. Everything will come out in its true colours. The hidden motives, the secret springs of action, will stand out clearly revealed in the blaze of the judgment-seat.

Let us take one name on this roll of David's mighties and see if it has anything to say to us upon whom the ends of the world are come. Among the "names of the mighty men whom David had," we find "Nahari the Beerothite, armour-bearer to Joab the son of Zeruiah" (2 Sam. 23. 37).

Now, this is the first time that this name occurs in the sacred page. In all the wars of David we search in vain for any mention of Nahari the Beerothite. He was "never heard of," as the saying goes, in all those stirring times. Yet, when the roll of the mighty is written up, he is there. Surely this is typical of the surprises that await us on that coming day when many who were not reckoned of much account on earth shall shine forth as the sun in the kingdom of their Father! They were willing to be nothing, if only the Lord's anointed might be victorious—content to "fill a

little space, if God be glorified." And now their time has come. Very likely they never dreamed of the honour awaiting them—that their names should be enshrined on the roll of the mighty.

Nahari, as we learn now for the first time, occupied a very humble post in David's army. He was armour-bearer to Joab, the captain of the host. And here we are confronted with one of those "mysteries of the kingdom" that are to be found even in the Old Testament history. Joab was a valiant man and a successful general. We never read of him losing a battle. According to the reasoning of the natural heart, Joab's name was sure to be on the roll of David's mighty men. But when we turn to that roll, we search in vain for the name of the mighty captain. It is not there. Yet the name of his armour-bearer is there. Surely this is a startling illustration of that word which tells us how many that are first shall be last and the last first.

Space does not permit us at present to go into the history of Joab, else we should find good reason why his name is awanting in the roll of the mighty men. Suffice it to say here that in God's sight no man can be great apart from character. Intellectual ability is not greatness. Eloquence of speech is not greatness. Memory for words is not greatness. Debating power is not greatness. You may possess any or all of these qualifications and be nothing better than a Joab in the things of God. The endowments of the mind must be immersed in the moral element—that is, dominated by character; and character is just the stamp of God upon the heart and life. God cannot call any man a *great* man if he is not at the same time a *good* man.

Your sphere of service may be humble. You may, like Nahari, be "measured up" already and reckoned far inferior to some Joab according to the judgment of man. But what of that? The judgment seat is yet to come. We walk not before men. We seek to please Him who looks on the heart. Blessed are they who serve with the single eye, who endure as seeing Him who is invisible, and who are willing to let the Day declare what their service has been.

COMMUNION.—The only thing that can maintain us in effective service is communion; if we fail in this we must go wrong. Communion with God must ever hold a higher peace than *service for God.*

ANOTHER APPEAL FOR UNITY.

"For the divisions of Reuben there were great *thoughts* of heart. . . .
For the divisions of Reuben there were great *searchings* of heart"
(Judges 5. 15, 16).

FOR the divisions amongst Christians when will *we* have great thoughts of heart? When will *we* pass through great searchings of heart?—great thoughts as to the *fact* of division; great searchings as to the *cause* of division.

These thoughts surged through my breast, and shook me up mightily, while reading Milton's "Paradise Lost." He there portrays, in burning language, the divided state of mankind, after the conference of infernal spirits had dissolved in perfect concord. Let me write for you the words as he wrote them, and may they shame us before our God:

> "O shame to man! devil with devil damned
> Firm concord holds, men only disagree
> Of creatures rational, though under hope
> Of heavenly grace; and, God proclaiming peace,
> Yet live in hatred, enmity, and strife
> Among themselves."

Of course, this awful indictment is levelled by the poet against men in the flesh, and exposes with merciless accuracy the existing state of enmity between man and man.

That men of the world should disagree and divide is not at all surprising, seeing they know not the "God of peace," nor the "peace of God." But what *will* we say, what *can* we say to justify those groundless, hurtful divisions that separate Christian from Christian, and cause those to live apart in time whom God hath ordained to live together in the great eternity? *May God open our eyes to the sin of unnecessary division.* God punishes the sin of divison with *further* division. Those who *will* divide *must* divide. They first of all divide of their own fleshly will, and God divides them again in judgment. Unity *is* strength, and *brings* strength. Division is weakness, and brings down to weaker weakness.

If we only knew how our divided state as Christians grieves God, and gluts Satan, we would instantly give up the abominable thing, and bend our every energy to attain to that unity which God desires to see, that Jesus died to make, that the Spirit came into the world to effect: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133. 1). T. B.

A QUEENSLANDER'S TESTIMONY.

I AM happy to say I have had much joy in the work of tract distribution for some years. It gives me pleasure to see them read as soon as they are received in the omnibuses and ferry-boats. I was very much encouraged a short time ago to hear from one who is now a sister in the Lord that it was a tract which I had sent to her by her son (who used to call for orders for groceries) that showed her her true state. She told me that she said to her husband, "If that woman had known me as I am, she could not have sent a book to tell me better." She received Christ at an evangelistic meeting soon after.

Bulimka. M.D.

"MY HISTORY."

ONCE my path was black as midnight,
Not a light was in my sky;
On I stumbled in the darkness,
Dreading not Eternity.

But a mighty Hand, it grasped me,
And a Voice said, Whither bound?
Tears came fast; I stood, I trembled,
Listening to this heaven-sent sound.

What about thy sins? He asked me,
What about thy meeting God?
Then, at once, I felt my burden,
Cried beneath its awful load.

Then that Voice so kindly led me
To the Cross of Calvary,
And that Voice so sweetly whispered,
'Tis, poor sinner, 'tis for thee.

Ah, my hard heart now was broken,
And my tears like rivers flowed,
As I viewed this wondrous token
Of the matchless love of God.

Standing, gazing, weeping, wondering,
Burden gone, and trembling stilled;
Tongue can never tell the rapture
And the joy my spirit filled.

Now my path is clear as noonday,
  Clouds have vanished from my sky;
Happy still, from morn till evening,
  As the days glide swiftly by.

Future ills, why should I fear them?
  Future harm will never come;
Jesus leads, and by the right way,
  Onward, upward to my home.

Kilmarnock J. M. HAMILTON.

PEARLS PICKED UP

AT KILMARNOCK CONFERENCE FOR YOUNG MEN AND YOUNG WOMEN.

DEATH, the King of Terrors and the terror of kings, cannot separate the believer from the love of God in Christ Jesus (Rom. 8. 38).

Even in wise Corinth Paul determined to "know nothing . . . . save Jesus Christ and Him crucified" (1 Cor. 2. 2). Yet he did it in weakness, fear, and trembling.

All Paul's fourteen Epistles begin with "grace," and his life ends with "grace" (2 Tim. 4. 7, 22).

Characters of the Bible are like lighthouses to warn of danger, or like harbour lights to beckon into safety.

In the New Testament we have "doctrine" in black and white, but in the Old Testament in flesh and blood.

Moses was forty years in Egypt learning to be somebody, forty years in the wilderness learning to be nobody, and forty years learning what God could do with a nobody.

Doeg the Edomite, a tale-bearer, whose family is not yet extinct.

When David said, "Who will go *up?*" Joab went. When he said, "Who will go *down?*" Abishai went.

Roman 5. 1, 2:—The Past—Peace with God. The Present—Standing in grace. The Future—Glory ahead.

Christians should be careful for nothing, prayerful for everything, thankful for anything (Phil. 4. 6).

Grace may be abused. What is the remedy? More grace. Even the rod is part of the provision of grace.

Many Christians are like the American rivers which flow to the north—frozen at the mouth.

Christians are only happy when they remember facts; the unsaved are only happy when they forget facts.

It is not he that scareth souls is wise, but he that *winneth* souls is wise.

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

"**WILDERNESS WAYS AND CANAAN DAYS,**" tracing God's dealings with His redeemed people in their wilderness journey toward and their entrance into the Land of Promise, as well as the leading events until the time of the setting up of David's kingdom in Israel.

THE PLAN is to give a continued Course of Lessons from the Old Testament, with a Lesson for *the last Sunday of each month* (generally adopted as the open-school or address day) from the New Testament, a method adapted alike to schools having classes all the year round and schools having a monthly free day.

Gospel Scheme, 1/6 per 100. **Boys and Girls Almanac,** 6d. per dozen. Now ready. Specimen copies of Scheme and Almanac free to any teacher.

13th March. *Read* Numbers 11. 1-10, 31-35. *Learn* Isaiah 53. 3.

MANNA DESPISED.

God's leading and man's murmuring—God's food and man's discontent—God's goodness and man's ingratitude—Baking not bettering—Weeping is wickedness—Unhonoured graves.

THE Israelites had scarcely left Mount Sinai in their journey towards Canaan when they began to feel the hardships of the way. Doubtless it was trying experience this following a cloudy pillar and pitching in a desert waste, and "the people complained" (verses 1-3). A judgment of "fire from the Lord" brought the people to repentance, and turning to God through Moses, who again acts as mediator and intercessor (1 John 2. 1). This first complaint is about THE PATH; a second complaint arises about THE PROVISION. This forms the main theme of the present lesson.

A HEAVENLY AND FREE GIFT DESPISED. About eighteen months previously (Exodus 16. 1-15) God had seen their need of bread, and He literally "rained" it upon them. God's wisdom had made it, His love provided it, and grace bestowed it freely upon the people, weak and strong, young and old. Therefore it was the plain duty of all to praise the Giver and prize the gift, but they murmured.

THE ONLY SUITABLE FOOD MISCALLED. The people said, "Our soul is dried away," because we get only manna, while it was "the corn of heaven, the bread of the mighty" (Psalm 78. 24, 25). It had sustained them up till then, and did ultimately support them for other thirty-eight years.

A QUESTIONABLE PROCESS. In Exodus the manna is described as like wafers made with honey (Exodus 16. 31). Here, after grinding or beating and baking, it seems like "fresh oil." It is possible to "torture" the Word of God (2 Peter 3. 16), although it is perfect as it is given us.

REBELLIOUS TEARS. "Sorrow of the world worketh death" (2 Cor. 7. 10), and the people's weeping was a slander upon God's goodness. He was providing the best for them, and they made it an occasion of grief.

GRANTED, BUT NOT GOOD. Oftimes the worst thing is to get what we lust after, as in this case. God gave them flesh, and flesh killed them (Psalm 78. 30, 31). See Proverbs 30. 7-9 and 1 Timothy 6. 9, &c.

GRAVES OF THE GREEDY. "Kibroth-Hattaavah!" what a dreadful epitaph on people's memorial stones if written for eternity. "What is a man profited if he shall gain the whole world and lose his own soul" (Matthew 16. 26).

GREATER GUILT AND GREATER LOSS. To despise and reject God's manna earned sore judgment; "how much sorer punishment" (Heb. 10. 29) awaits those who despise and reject the gift of God, the Bread which came down from heaven, the Son of God who gave His Body to be living, life-giving Bread (John 6. 31, &c.).

20th March. *Read* Numbers 13. 26; 14. 4. *Learn* Heb. 13. 6.

REPORT OF THE SPIES.

Faith's inquiry and search—The good seen and appreciated—Something to overcome—Able to do—Cowardly tears—God forgotten—Rebellion and judgment.

AT Kadesh-Barnea, eleven days' journey from Sinai (Deut. 1. 2), the Israelites halted, and there the people urged Moses to send men to search out a way for the people (Deut. 1. 22). This plan received God's sanction (Numb. 13. 1), and twelve men were chosen and appointed, two of them being Joshua and Caleb.

THE USE OF THE SEARCH. To get a definite knowledge by actual contact with the Promised Land, and so help and confirm the faith of the people. It is a good thing to believingly seek a more intimate knowledge and keener appreciation of the things prepared by God for His people (1 Cor. 2. 9; 1 Peter 1. 10), so that what is learned may be communicated to others (1 John 1. 3).

A TRUE REPORT AND EVIDENCE. "Surely it (the land) floweth with milk and honey" (Exod. 3. 8), and "this is the fruit of it." Figs, pomegranates, grapes (the latter a great bunch carried by two men on a pole between them), showed that the Promised Land was all that God had said it was. There in the wilderness the people could see and taste the earnest of things unseen (Eph. 1. 14).

DIFFICULTIES OBSERVED AND NOTED. "Nevertheless" the people are strong, and the cities have great walls; sons of Anak are there; besides, Amalek, &c., &c., oppose. This was all quite true (Ephes. 6. 12).

A COURAGEOUS REPORT. Evidently the people began to express emotion, for Caleb "stilled the people before Moses, saying, "We are well able to overcome." Caleb was doubtless counting God in his "we" (John 15. 5; Phil. 4. 13).

AN UNBELIEVING REPORT. The other ten explorers joined in traducing the land and exaggerating the obstacles, and said, "The land eateth up the inhabitants," probably meaning that it was unhealthy; and, besides, the gigantic sons of Anak made us feel like grasshoppers. God was left out of their "we" entirely (Isa. 51. 12; Luke 12. 4).

AN UNBELIEVING PEOPLE. "The people wept that night," and "murmured" against Moses—all the past forgotten, the promises and word of God treated as figments and fraud. What a pitiable sight!

A PRAYER HEARD AND ANSWERED. "Would God we had died in this wilderness!" This literally came to pass, and they all died in the same wilderness. It is possible for God to take men at their word.

A MAD PROPOSAL. "Better for us to return unto Egypt." They would set aside Moses and God, and with a self-chosen leader go back to the brick-kilns and bondage. Was ever folly so great, proposal so daring! Yet God did not forsake this people or abandon His purpose. His

covenant is sure, and though it take forty years to expiate the sin, God will bring His own counsel to pass. Surely it is frail man's wisdom to get to know Him in Jesus Christ, and be saved from folly and death (John 17. 3).

27th March. *Read* Luke 13. 24-35. *Learn* Isaiah 32. 2.

JESUS, THE SHELTER FROM DANGER.

Home desirable—Difficult, yet easy—Enter now—Too late—Privileges perverted—Shut out for ever—The appointed place and event—Safe and happy—Lamented and lost—Coming glory.

IN our present lesson there is much simple teaching about the need of securing a place in the heavenly home for the future, as well as the need of a present protection from the evils that environ the children of men.

THE STRAIT GATE AND THE OPEN DOOR. The entrance to God's kingdom is free to the poor and lowly (Matt. 18. 3), the self-righteous and proud cannot enter; yet it is not closed against any who come (John 6. 37).

THE PROPER ATTITUDE. "Strive," indicating opposition and obstacles, not on God's part, but on the part of Satan—self, man, and circumstances. The word is literally "agonise," same as used about our Lord's agony in Gethsemane (Luke 22. 44).

THE PROPER TIME. Before too late—"the Master of the house" will at the appointed hour "rise up" and "shut to the door"; no entrance after that (Matt. 25. 10).

AN UNAVAILING PLEA. The excluded had had great privileges. They had been at the Lord's table, they had heard His Word in the very streets of their favoured city, yet they had never stepped over salvation's threshold, and are hopelessly shut out forever.

FRUIT OF PROCRASTINATING FOLLY. "Weeping and gnashing of teeth" to see the house occupied by near ones and far-off ones, and they themselves rejected and cast away.

FORESEEING AND FORETELLING THE END. On being warned to leave Herod's country, or that crafty king would kill Him, Jesus said that He would go on with His work, casting out demons and working cures, and plainly declared that Jerusalem was the spot where He would be "perfected."

LOVE'S LAMENT. Guilty Jerusalem, city of murderers of God's prophets and messengers. "How often" speaks of many endeavours and repeated attempts of the Saviour to "gather" to Himself for their blessing the self-willed people, but "ye would not."

PROTECTED AND COMFORTED. "As a hen, . . . her brood under her wings," a beautifully simple and touching suggestion of safety and rest, employed by the Psalmist (Psalm 36. 7; 57. 1) and also in Ruth 2. 12. As the mother hen shelters from the danger threatening her offspring by the intervention of her own person between them and trouble, so does Jesus protect and preserve those who put their trust in Him.

DESOLATION AND RESTORATION. "Your house is left desolate," . . . "ye shall say." Both dark times and bright are here indicated. A time of suffering and a time of subsequent joy in the reception of a long-rejected Messiah.

3rd April. *Read* Numbers 21. 1-9. *Learn* John 3. 14, 15.

THE BRAZEN SERPENT.

Churlish friends make a weary way—Patience worn out—Sinful murmurs—Chastening and repentance—A free pardon and life for a look—A notable shadow.

MANY years (about thirty-eight) elapse between our last Old Testament lesson and this, years of wilderness, monotonous trial and toil, and we now see the pilgrim nation near the close of that experience still in need of faith and patience.

THE NEAR WAY TO CANAAN BARRED. Up to the last, disappointment and difficulties try the people. Edom refused to allow them to pass through their land towards the Promised Land, though they promised not to touch wells or crops. These Edomites were descendants of Esau (Gen. 25. 30), and were related to the Israelites, who were commanded not to fight with their brethren (Deut. 2. 4, 5). This made a long detour necessary.

A BATTLE, A VOW, AND A VICTORY. Arad, the king of the Canaanites, then fought against Israel, capturing some. Happily Israel turned to God, invoking His power and desiring the victory, which was granted to them. There are peoples and things that we ought not to fight as well as people and things we ought to fight and destroy.

A WEARY JOURNEY AND WEARIED PEOPLE. Repulsed by Edom's churlish refusal, their path led round the borders of Edom toward the Red Sea. It seemed hard to turn their backs again on the much-desired land—"the soul of the people was much discouraged because of the way." Endurance is needed to keep steadily on to the goal (Heb. 12. 1).

DISCOURAGEMENT AND DOUBT LEADS TO MURMURING. As they travelled along, many graves were being filled, and those who lived suffered. "There is no bread, no water, and our soul loatheth this light (vile) bread." So they spake against God and Moses (1 Cor. 10. 9).

SINNING LEADS TO DEATH. The ingratitude and unbelief brought its due reward in the shape of a visitation of serpents, from whose bite many died (Rom. 6. 23; James 1. 15).

REPENTANCE LEADS TO LIFE. Conviction and confession precede conversion (Luke 15. 21; Psalm 32. 5). "We have sinned," said the people; this made it possible for Moses to plead and possible for God to reveal the remedy (Rom. 3. 23, 24).

GOD'S WAY OF SALVATION. "Make thee a fiery serpent and set it upon a pole." The Divine commentary on this in John 3. 14, 15 needs little comment—the parallel is complete. God can, and does, forgive confessed sin. In the Old Testament He pointed to Jesus, through types, as the ground of forgiveness and life. In the New, directly to Jesus without anything but the Word to reveal by the Holy Spirit. The dying people were to look to the brazen serpent on the pole—not to Moses, not to their wounds—but to the serpent on the pole. Now every perishing sinner is commanded to look away to Jesus on the Cross and get everlasting life.

"AS MOSES LIFTED UP THE SERPENT IN THE WILDERNESS SO MUST THE SON OF MAN BE LIFTED UP, that whosoever believeth on Him should not perish but have eternal life."

REPORTS AND SUGGESTIONS.

TEACHERS IN COUNCIL.—Next Monthly Meeting for Workers Amongst the Young for Glasgow and district falls on Monday, March 21, at 7.45. Exposition of *Pathway* Lessons for April and conversation on the Sunday-school "open night." Fixed place of meeting, Eglinton Hall, 11 Eglinton Street...Sunday-school workers and others interested in the spread of the Gospel amongst the young meet in Kensington Hall, Girlington, BRADFORD, March 5, at 3.30 to 8.15, when Mr. Hy. Pickering, editor of *Boys and Girls*, opens the subject of "The Trials and Triumphs of the Sunday-school Teacher."

AMONG THE ORPHANS.—Mr. Walter E. Willy has been conducting afternoon meetings for two weeks in the large family of orphan boys and girls gathered together at the Orphan Houses founded by the late George Muller, Ashley Down, Bristol. At each meeting there appears to be blessing, and a large number of anxious ones, girls and boys of 14 and 15 years of age, go into the class-room to be dealt with, many of whom have professed to be saved.

OUR YOUNG MEN AND WOMEN.—The young believers forming the Tract Band in Cumberland Hall, PAISLEY, have organised a Conference to be held in Cumberland Hall, Laigh Kirk Lane, March 19, from 3.30 to 8. Messrs. Alex. Marshall, author of *God's Way of Salvation*, Wm. Inglis, John Gray, John Ritchie, jun., and others are expected to take part...Over 350 young men and young women assembled in Waterloo Hall, KILMARNOCK, on February 20, when Messrs. Hy. Pickering, William Shaw, Alex. Stewart, and Alex. Marshall took up the subjects of "Character in the Scripture, Grace and Glory, and Witnessing"; a profitable time. (See "Pearls Picked Up" on page 45, and "Tales Worth Telling" for incidents related at this Conference.)

THE HOMELAND.—On Wednesday, February 3, Anniversary Service and prize distribution at Cholmeley Hall, HIGHGATE, N., took place, when Mr. Wm. Luff spoke practical words to parents and children...In the Gospel Hall Sunday School, WEST HARTLEPOOL, with 180 children, several professed faith in Christ last year, some of whom are now teachers themselves...God has been giving blessing in Westray, Eday, and other parts of ORKNEY. At Sanday a number of boys and girls and a few young women have been converted, and the work seems to be increasing...Mr. WALTER E. WILLY expects to have special services for children in Blackburn, Kendal, Stockton, Norwich, &c.

REGIONS BEYOND.—At JERSEY CITY HEIGHTS, U.S.A., the annual meeting of the Sunday School took place in January, and the hall was crowded, about 300 being present. The Sunday-school work is very encouraging; about 200 regularly attend, and some of the scholars are saved...Mr. Joseph E. Dutton is moving from place to place in France and Switzerland, giving lectures with a model of the Tabernacle. Had a series of meetings in NYON, Canton de Geneva, including special meetings for children, which were well attended, with some interest in salvation...Six young people have professed to be saved during the last three months in connection with the Sunday School at HOBOKEN, New Jersey...Mr. Staines has been visiting KOLLEGAL, Kamakerai, and Malvalli, India, having children's meetings. His talks are very practical, and have been blessed to many...At AUCKLAND, N.Z., Mr. Hinman has witnessed blessing in the Gospel at Howe Street Hall. A number of young folks, about the ages of 16 and 17, have professed to be saved.

"AFTER MANY DAYS."—On Saturday, January 30, a young man from London called to inform us that he was converted through an article in *Boys and Girls* for December, 1898, and has gone on steadily witnessing for the Master. Is agent for a London firm of engineers, and seeks to make known the good news as he travels round.

My Individual Responsibility.—Daniel Webster, the American statesman, on being asked what was the most important question which ever occupied his attention, at once replied, "My individual responsibility." "So then every one of us shall give an account of *himself* to God" (Rom. 14. 12). "Be ye ready!"

Defying God.—The great Napoleon remarked that he had observed that "God was always on the side of big battalions." So he set out to conquer Russia with probably the biggest battalions ever known in Europe, only to leave the bones of 400,000 men to bleach on the snowy steppes and to return a ruined emperor with a lost empire. "The enemy said . . . my hand shall destroy them. Thou didst blow with Thy wind . . . they sank as lead in the mighty waters" (Exodus 15. 9, 10). Don't trifle with God.

The Calm Man.—A man in England was being tried on a serious charge. The lawyer proved his case, he remained calm; the jury returned a verdict of guilty, he remained calm; the judge passed a severe sentence, he remained calm. Then he quietly produced the Royal pardon which he had by some means obtained. That explained his calmness. "Therefore being justified by faith, *we have peace with God*" (Rom. 5. 1), and being possessed of the Royal pardon, can remain perfectly calm.

Abundant Grace.—A man in Ireland, convicted of sin, was on the point of "believing" when the devil raised his oft-repeated objection: "If you believe, you could not keep it. What about to-morrow?" The worker dealing with him pointed to a water-mill near by. "What turns the wheel to-day?" "The stream." "What will turn the wheel to-morrow?" "The stream." "And the days after?" "The stream." The anxious one was led to see that there was abundant grace to save, keep, and meet all need. "Wherefore He is able . . . to save . . . to the uttermost" (Heb. 7. 25). "The same yesterday, and to-day, and for ever" (Heb. 13. 8). "I will trust and not be afraid."

Sunday Christians.—A Christian travelling in America was met with the objection: "Lots of people are only Sunday Christians. Knowing an out-and-out Christian in the district, he simply replied, "What about Frank Lloyd?" "Oh, he's a Monday Christian," was the immediate rejoinder. "Always abounding" (1 Cor. 15. 58) is the telling life.

THE SEATS OF THE BIBLE.

1. The Seat of *God*, - - - - - Job xxiii. 3; Ezek. xxviii. 2
2. The Seat of *the Scornful*, - - - - - - Psalm i. 1
3. The Seat of the *Image of Jealousy*, - - - - Ezekiel viii. 3
4. The Seat of *violence*, - - - - - - - - Amos vi. 3
5. The Seat of *Moses*, - - - - - - - - Matthew xxiii. 2
6. The Seat of *Satan*, - - - - - - - - Rev. ii. 13
7. The Seat of *the Beast*, - - - - - - - Rev. xvi. 10

1. The Seat of *God* is His throne in the heavens, on which He sits governing the nations (Isaiah xl. 22).

2. The Seat of *the Scornful* is occupied by the "despisers, who wonder, and perish" (Acts xiii. 41).

3. The Seat of the *Image of Jealousy* answers to the "Man of sin sitting in the Temple of God" (2 Thess. ii. 3, 4).

4. The Seat of *Violence* is presently occupied by heartless men, in the oppression of the poor (James v. 4).

5. The Seat of *Moses*, for the administration of law.

6. The chief place of wickedness in any town can safely be called *Satan's Seat.*

7. The Seat of *the Beast* is his temporary head-quarters during his brief reign on earth.

T. B.

CALVARY—VOICES FROM.

1. Of Intercession, Luke xxiii. 34
2. Of Mercy, - Luke xxiii. 42
3. Of Affection, - John xix. 26-27
4. Of Desertion, - Matt. xxvii. 46
5. Of Humanity, - John xix. 28
6. Of Victory, - John xix. 30
7. Of Death, - Luke xxiii. 46

ACCORDING TO HIS RICHES.—Phil. iv. 19.

My God shall supply all your need, - - - - Phil. iv. 19
For He knoweth it, - - - - - - - Matthew vi. 8
Therefore: take no thought, - - - - - - Matthew vi. 34
Live not in careful suspense, - - - - - Luke xii. 29 (margin)
Be careful for nothing, - - - - - - - Phil. iv. 6
But wait on the Lord, - - - - - - - Psalm xxxiv. 10
Rest in Him, - - - - - - - - - Psalm xxxvii. 7
Be content, - - - - - - - - - - Hebrew xiii. 5
Looking unto Jesus, - - - - - - - - Hebrew xii. 2
Who is the same yesterday, to-day, and for ever, - - Hebrew xiii. 8

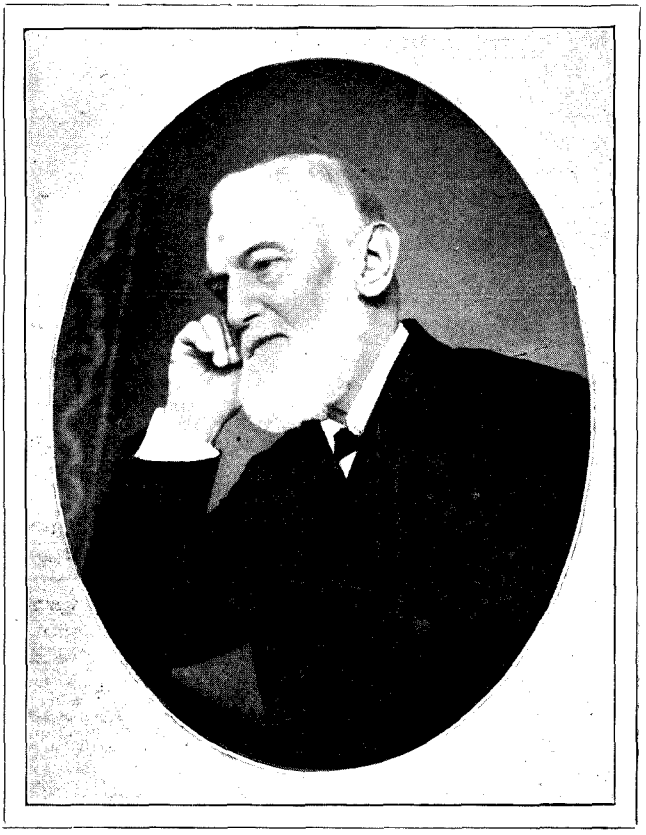
E. A. H.

NOTHING.—ANYTHING.—EVERYTHING.

NOTHING.—With God *nothing* shall be impossible, - - Luke i. 37
Without Me ye can do *nothing*, - - - - - John xv. 5
In *nothing* be anxious, - - - - - - Phil. iv. 6 (R.V.)
Lacked *nothing*, - - - - - - - - Luke xxii. 35
ANYTHING.—If ye shall ask *anything*, - - - - John xiv. 14
He shall receive *anything*, - - - - - - James i. 7
Is *anything* too hard for the Lord, - - - Genesis xviii. 14
Lacked ye *anything?* - - - - - - - Luke xxii. 35
EVERYTHING.—In *everything* by prayer, - - - - Phil. iv. 6
In *everything* give thanks, - - - - - 1 Thess. v. 18
I know that Thou canst do *everything*, - - - Job xlii. 2
Let *everything* . . . Praise the Lord, - - - Psalm cl. 6

B. C. M.

"AND they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2. 42). "And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end" (Heb. 6. 11).



WILLIAM COLLINGWOOD,

PAINTER, AUTHOR, TEACHER, AND HELPER OF EVANGELICAL WORKERS.

WILLIAM COLLINGWOOD, OF BRISTOL.

AMONGST the long list of honoured and esteemed servants of God whose names are associated with the inception of what has become known as "The Brethren Movement"—including George Müller, J. N. Darby, Robert Chapman, C. H. Macintosh, Lord Congleton, J. G. Bellet, Thomas Newberry, and many others who have been called home—none were more loved and trusted than WILLIAM COLLINGWOOD, the friend and fellow-worker with most of that illustrious group of truth-loving men whose testimony has proved a blessing to thousands of God's people all over the world.

Born at Greenwich on 23rd April, 1819, he was educated at Oxford, where his grandfather was printer to the University. At Christ Church School he showed great aptitude for classics, but when he was offered a place on the Foundation of the College, he was not able to accept. His father's friend, J. D. Harding, and his cousin, Collingwood Smith, encouraged him to become an artist, and he rapidly came to the front as a painter of interiors and landscapes. In 1839 he settled at Liverpool as a teacher of drawing, and after election to the membership of the New Water Colour Society, he quitted it to join the Old (now the R.W.S.), of which he was hon. retired member at his death.

For some time he attached himself to Dr. M'Neile, of St. Jude's, at Liverpool, a then famous Evangelical Churchman. Later he became acquainted with Lord Congleton, George Müller, and other leaders of a movement which aimed at the carrying out of the Scriptures in their simplicity and entirety. In 1844 he jointed the late John Price, of Chester, John Plunkett, Thomas Porter, and a few others in meeting simply in the Lord's Name at Back Canning Street, Liverpool. Afterwards they met in the Crown Street Hall, built by Mr. Collingwood, who took a leading part till he left Liverpool in 1884. He continued to the end a strong supporter of the original principle of receiving Christians as such, and a friend and fellow-worker of all active Evangelicals.

We remember hearing him recount how when speaking to a brother about the sad divisions amongst God's people, the brother replied: "Why, it's with a company in —— you should be." He went down to see them, fully determined on no account to leave Dr. M'Neile, to whom he was sincerely attached. Welcomed at the morning meeting, it was such a revelation of the power of God and the leading

of the Spirit that he returned at night to Gospel meeting, and continued steadfastly so to meet till his decease.

In 1850, under the influence of Dr. Gutzlaff, he proposed to go out to China in the double capacity of artist and missionary. This was prevented by his marriage in the next year with Marie Imhoff, daughter of a notary at Arbon, Switzerland, and by family cares ensuing; but he became an earnest supporter of all mission work, and his house was the resort of many missionaries outward and homeward bound from the port of Liverpool.

In 1890 he settled at Bristol, where he attached himself to Bethesda, and joined with his old friend George Müller, spending his leisure time in writing many papers and booklets, among which were "The Bible its Own Evidence," "The Brethren: An Historical Sketch," &c. Valuable articles on "Doctrine," "Death Unto Sin," and many other spiritual themes appeared in *The Witness* over a number of years.

Mr. Collingwood's reverential love for the Word of God was a conspicuous feature in his character. So absorbed did he become in its treasures that the din of controversy and criticism scarcely reached him. In fact, the realm of controversy was uncongenial to him, for his spirit was gentle and loving; but when he *did* enter it he showed that he could do so with telling effect.

To those who were about him in his closing days, the spirit of contentment with and acquiescence in the will of God were very noticeable and beautiful to behold. As late as Whit Sunday, May 31, he was present at the morning meeting in Bethesda, though too feeble to take any audible part. On the following Saturday a stroke of paralysis laid him low. But his mental powers remained clear, and his spirit was bright and strong with faith and hope. A slight rallying raised hopes of partial recovery, but on 25th June, 1903, a change for the worst occurred, and on the afternoon of that day he fell asleep in the eighty-fifth year of his age.

May it be ours "to cleave to God and the Word of His grace," and amid days of darkness to manifest more and more "Whose we are and Whom we serve."

PREACHING—Rash preaching disgusts; timid preaching leaves poor souls fast asleep; bold preaching, the only preaching that is owned of God.

THE MATCH-BOX: Or, DWELLING IN THE LIGHT.

WE are most of us familiar with a luminous match-box. It is a metal match-box holder, and the top is covered with a white paint which absorbs light, and has the peculiarity of giving it out in the darkness. It is such a comfort on a dark night to see its little bright face shining out, and telling us where to find our matches. But, besides this, it may teach us some lessons. The match-box has no light in itself, and it cannot shine at night unless it has been in the full light in the daytime. Sometimes I have looked for mine and could not find it anywhere because it was so dull and dim. What was the matter? What had it been doing all day? Why, sometimes lying on its face, or something had covered it over or turned it right away from the light. Sometimes the day has been so foggy that very little light has been taken in. What a lesson this may teach us Christians, that unless we live "looking unto Jesus" enjoying the bright beams of the light of His countenance, we shall never shine when trouble, or disappointment, or temptation come. The night is the testing time—till then the match-box would look as usual.

And so with us. When all things go smoothly, it is easy to be bright and cheerful; but if we are allowing anything to come between us and Christ, if we are neglecting prayer and communion with Him and His Word, if we are over-occupied with even the lawful things of this life, then we shall easily get upset and gloomy and miserable when anything crosses our wills, and we shall lose the bright shining, and cease to do our little work in this dark and sorrowful world.

How different it was with some we read of. How Joseph shone in his bitter trials! Daniel also, and the little captive maid, and many others. Not so with Jonah while he was fretting at the loss of his gourd, or Jacob when he was saying, "All these things are against me." Ah, the time of trouble is a great testing time; it tests how much reality there is in our daily walk with God.

The little match-box cannot do much of itself, but there are matches inside, and these matches can do wonders. They can light the gas or lamp. They can kindle the fire, and even large engines may be set going by the flame kindled by a little match. So with us. We little know what a help we may be, how we can show light to those

around us who are yet in darkness, or help to kindle a flame of love in some cold heart. It may be even that some spark thus kindled may light a lamp which may shine in some distant land, and many poor sinners, now sitting in darkness and the shadow of death, may learn to know Jesus as their Saviour, and they, in their turn, may lead others to Him.

At one time I had a match-box, and it began to shine less brightly every night till at last it was quite dim and dull. What had happened? A drop of grease had somehow got on to the paint and worked its way on and on. At last there was no shining at all, and my little match-box was good for nothing and had to be set aside. Oh, let us take care. A little sin may creep in, a little disobedience, self-seeking, pride, or folly, a little neglect of God's Word and prayer, and the one who used to shine so brightly may have to be set aside as useless and good for nothing—a cumberer of the ground. If we are not helps to others, we are sure to be hindrances. Oh, let us be very careful to live in the light, and then to let the light shine out wherever it is most needed, and may we ever be a brighter testimony to His grace and power.

"If thine eye be single, thy whole body shall be full of light." E. T.

DOES TRACT DISTRIBUTION PAY?—VI.

STILL TWO MORE CLEAR CASES.

A FELLOW-CLERK in one of the offices of the Lancashire and Yorkshire Railway, I have reason to believe, from what certain members of his family told me after his decease, that the reading of the book *God's Way of Salvation* had been a blessing to him. I felt specially led to take it to him.

The other case was that of one of my wife's uncles who had followed the sea. As a young fellow, he was a wild, courageous youth, but married as he got older and finally settled down on shore so as to be at home. He lived without fearing God or man, never entered a place of worship, unless to attend a funeral, from the day of his marriage until the day of his death, which occurred two years ago. His death was due to creeping paralysis brought on through an injury, received to the head years before, which fractured the skull. It was just when it began to come home to him

that life was only a matter of months, or possibly a year at the most, that he began to look at things more seriously. God was working with him, and about that time I lent him one of the volumes of *The Herald of Salvation.* It was the means, in God's hands, of bringing him fully and clearly into the light. He read it over and over again in places, and was specially interested in one incident, entitled "Believing in his Believing." He asked me many questions with regard to this, and was very anxious to be satisfied that he had believed to the saving of the soul. He came fully out into the light after this, and I have never seen clearer evidence in anyone who had passed from death unto life than in him. When I called to see him, as I did periodically, I found he had been carefully reading his Bible, and it was surprising what an intelligent grasp he speedily got of the fundamental truths of salvation to which he was helped by your book. He lingered on for some months, retaining his faculties to the last, and quite at rest about his departure. R. E. M.

THE OLD FRIEND.

"Jesus Christ the same" (Hebrews 13. 8).

AN incident was related by Schuyler Colfax regarding Abraham Lincoln. It was during the dark days of 1863, on the evening of a public reception given at the White House. The foreign legations were there gathered about the President.

A young English nobleman was just being presented to the President. Inside the door, evidently overawed by the splendid assemblage, was an honest-faced old farmer, who shrank from the passing crowd until he and the plain-faced old lady clinging to his arm were pressed back to the wall. The President, looking over the heads of the assembly, said to the English nobleman: "Excuse me, my lord, there's an old friend of mine."

Passing backwards to the door, Mr. Lincoln said, as he grasped the old farmer's hand: "Why, John, I'm glad to see you. I haven't seen you since you and I made rails for old Mrs. ——, in Sangamon county, in 1847. How are you?"

The old man turned to his wife with quivering lips, and without replying to the President's salutation, said: "Mother, he's just the same old Abe!"

So say we of Christ, *His love* is the same, for it is "*everlasting*" (Jer. 31. 3); *His keeping* is the same, for it is *constant*

(1 Peter 1. 5); *His power* is the same, for it is *enduring* (Heb. 13. 5); *His ministry* is the same, for "*He liveth*" (Heb. 7. 25); *His pleasures* are the same, for they are *lasting* (Psa. 16 11); *His promises* are the same, for they are *sure* (2 Cor 1. 20); and *He Himself* is the same, for He is *immutable* (Mal. 3. 6).

F. E. M.

BIBLICAL NOTES AND QUERIES.

By Dr. Anderson-Berry, Author of "After Death," &c.

THE following questions amongst others have come under my notice during the past month. Any similar questions will be welcomed, as the aim of this page is, by the blessing of God, to bring some of the hidden marvels and beauties of the Greek New Testament within the purview of the ordinary reader.

Question I.—*Is it right to read Galatians 2. 20: "I have been crucified with Christ," instead of "I am"?* Perfectly right, and it is so rendered in the Revised Version. It is remarkable that all the leading versions from Wicliff's in 1380 down to our own in 1611 read "I am." Wicliff renders it "I am ficchid (fixed) to the cross." The Apostle uses the curious compound verb "to be crucified with" only once again, in Romans 6. 6: "Our old man was crucified with." Paul seems especially fond of verbs compounded with "sun," meaning "together with," and represented by our prefixes "co" and "syn." For instance, alone in his writings do such words thus compounded and meaning "to strive together," "to be fitly framed or joined together," "to be glorified together," occur. His mind seems to be full to overflowing with the grand thought of Christ's union with us, and our union with Him and each other.

Question II.—*Does it matter whether we say "I am" or "I have been"?* It does, for the perfect tense in Greek has a special meaning. The Greek used the perfect when he wished to direct attention to the *abiding effects* of a past event. The crucifixion of Christ is an event long past, but it has an abiding result in every believer's life. By using the perfect tense the Apostle is laying great stress on the atoning death of Christ. In the striking words of Mr. Bennet: "When God enquires for me as a responsible child of Adam there is no answer, *no response. I have died!* There is an end of me as a child of Adam responsible before God in the flesh! But God finds me in Christ!" That is the whole

matter in a nutshell. Not until I have been crucified with Christ can I be found in Christ.

> "How near, how very near to God;
> Nearer I cannot be,
> For in the Person of His Son
> I am as near as He!"

So later on the Apostle can write (translating literally): "But for me may it not be to boast except in the Cross of our Lord Jesus Christ, through Whom to me the world has been crucified, and I to the world" (Gal. 6. 14).

QUESTION III.—*The Revised Version puts "tutor" in the place of "schoolmaster" in Galatians 3. 24. Is there any difference?* Yes, there is; the Greek word is "paidagōgos," which means *an overseer* or *guardian*, from "pais," *a boy*, and "agōgos," *a leader*. Hence our own word "pedagogue." The paidagōgos was a slave to whom the boys were entrusted when they had outgrown female care (about 16 years old). He was often a foreigner, and the post was one of guardianship, not of instruction. He accompanied the boy to school, carrying his books, and attended him to the gymnasium. So Paul's thought here is one of guardianship, not of instruction or bringing to Christ as to a school. Therefore, etymologically, the Revisers were right, for *tutor* comes from "tueri," *to look upon*, hence *to guard*. Thus Bacon ("Adv. of Learning," ii. 19): "The first six kings being in truth as *tutors* of the State of Rome." This accords with the context, which literally translated reads: "But before faith came, under law we were guarded, having been shut up to the faith about to be revealed. So that the law has been our guardian [up] to Christ, that by faith we might be justified."

PEARLS PICKED UP

AT A SUNDAY SCHOOL CONVENTION.

DON'T wait to acquire qualifications for work. "What is that in thine hand?" It may be only a rod, as in Moses' case, but with the blessing of God it may enable you to do a great work.

There are three things the Sunday School is not. It is not a dumping-ground for the children of lazy parents for an hour on Sunday afternoon. It is not a substitute for parental control and responsibility. It is not a substitute for the Gospel meeting.

Christ devoted much of His time on earth to teaching a class of twelve scholars.

The first requisite for teaching is: Know the lesson yourself.

The creed of the Sunday School should be the salvation of souls.

Show your boys you have the utmost confidence in them. There is nothing a boy hates worse than to be mistrusted.

Be punctual; better still, be a little early.

Inconstant teacher, every time you are absent you injure the school.

The teaching that is the result of five minutes of study hurriedly taken just before the time for Sunday School is sure to be a poor kind of teaching.

The great ultimate aim of all your teaching and all your intercourse should be to win the boy for Christ. The great resource and fountain-head of all your efforts must be a passion for souls.

Of the hundreds of texts learned in a year, you can count on one hand the number most scholars can repeat.

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING:

"WILDERNESS WAYS AND CANAAN DAYS," tracing God's dealings with His redeemed people in their wilderness journey toward and their entrance into the Land of Promise, as well as the leading events until the time of the setting up of David's kingdom in Israel.

THE PLAN is to give a continued Course of Lessons from the Old Testament, with a Lesson for *the last Sunday of each month* (generally adopted as the open-school or address day) from the New Testament, a method adapted alike to schools having classes all the year round and schools having a monthly free day.

We will continue to give in each number a Lesson or two for the succeeding month, so as to enable most schools to use the Lessons on their printed dates.

Gospel Scheme, 1/6 per 100. **Boys and Girls Almanac,** 6d. per dozen. Now ready. Specimen copies of Scheme and Almanac free to any teacher.

10th April. *Read* Numbers 23. 7-24. *Learn* Rom. 8. 34.

BALAAM, THE FALSE PROPHET.

Supernatural power—Seeking to break the connection—A great pretender—Willing, but not able—What will the end be?—God's thoughts and God's deeds.

THE lesson before us now affords a very precious insight into God's way of defending His own redeemed people, not allowing the enemy to obtain any advantage over them, and maintaining their cause in face of the most virulent and persistent attempts to obtain their hurt.

THE MOABITES AND THEIR KING'S TERROR. King Balak and his people saw "all that Israel did to the Amorites" (Num. 22. 2-4),

and rightly judged that these Israelites' power was supernatural and from God. To divert that stream of blessing by putting something between God and His people seemed the only way to prevent their own ruin.

AN AGENT SOUGHT AND FOUND. Balak and his people would have a man and a religion similar to the sacrifices of Israel, and Balaam, son of Beor of Pethor of Mesopotamia, evidently had a reputation as a seer or priest of great ability, and he could be "hired" (Deut. 23. 4); and hired he was.

THE KING'S GREAT DESIRE. "Curse me, Jacob." So said Balak the enemy, who was willing to spend money, and do anything, that a blight might fall on God's people. God's people ever have a great enemy (1 Pet. 5. 8). But "God hath not cursed" (verse 8) . . . "He hath blessed" (verse 20). Not only negative, but positive. No blessing can be except from God (James 1. 17), and no curse avails against His blessing (Rom. 8. 31, 34).

BALAAM'S DESIRE FOR HIMSELF. "Let me die." Even in death the Christian is blessed (Rev. 14. 13; Ps. 116. 15). Many would like to die like Christians who will not be Christians in life. "My last end"—that is my eternal portion, for death is not the final end of any (see Matt. 25. 34-46).

THE KING'S GREAT DISAPPOINTMENT. His labour and money were wasted, his sacrifices in vain. "God is not a man, that He should . . . or repent" (verse 19). His covenant had been made and His purpose formed. No third party can interfere. Balak's anger against Balaam is described in chapter 24. 10, 11.

GOD'S TESTIMONY ABOUT HIS PEOPLE. "He hath not beheld iniquity in Jacob." How is this? Had they none? Yes, they had; but God had dealt with it in atoning work. In order that it might be removed He provided the sacrifice—and the faces of the cherubim were toward the blood on the mercy-seat. Blessed truth! "There is no condemnation to them which are in Christ Jesus" (Rom. 8. 1). The perfect work of Christ meets all claims, and God delights to "remember no more" (Heb. 10. 17).

GOD'S GREAT WORK FOR HIS PEOPLE. "What hath God wrought." Note it is and was God's work—no creature work—"all things are of God" (2 Cor. 5. 18); "we are His workmanship" (Eph. 2. 10). What God has done will be the theme of the redeemed in the ages to come (Ps. 22. 31). This theme is very large; it embraces creation and redemption—the Cross and all that flows from it.

17th April. *Read* Deuteronomy 34. 1-12. *Learn* Psalm 37. 37.

DEATH OF MOSES.

A solemn day, the last on earth—Need not be a sad day—Ought to be a glad day—Going up with God and to God—A glorious outlook—A wondrous burial—Ancestral worship—The imparted Spirit.

ONE hundred and twenty years seems a long time; not long compared with the age of Methusaleh, 969 years, and nothing in view of eternity, but long compared with our short lives now. They had passed over Moses' head, and now he has come to the end. It is a solemn thing to wake one morning and that the *last!* If we knew it, how different everything would appear; how would we act? It is very wise always to be and do as those who are on short notice (James 4. 14).

IN GLORIOUS COMPANY AND A GREAT OUTLOOK. Moses went up from the plains of Moab, up mount Nebo's height to Pisgah's point of eminence, so far as we know alone, alone with God. What a lovely picture—the old man turns from blessing God's people, and ascends to, and with the God of the people to view, the place of the people. Does not the blessed Lord Jesus rise up before the mind (see Luke 24. 50; Acts 1. 10; John 14. 2)? but Moses could not promise to come back for them as Jesus did.

SEEN AT LAST, THE LONG LOOKED FOR. "This is the Land." Spread out before the old servant's eyes lay the Promised Land —the land flowing with milk and honey. Love showed it to him, and justice kept him out. What a mercy that love and justice met on the Cross (Psalm 55. 10), and the way to heaven is open even to those who have sinned.

THE END OF THE RIGHTEOUS. "So Moses died." We are reminded of Simeon (Luke 2. 29); his eyes filled, his heart satisfied with Jesus, he desired to depart. Moses must have had great joy in seeing that promise nearly completed (Heb. 11. 13), even though he could not enter. See also Jesus' view in His dying (Isaiah 53. 10; Heb. 12. 2).

IN GOD'S PRIVATE CEMETERY. "God buried him." What an honourable burial. Loving hands buried Jesus (Mark 15. 46); devout men buried Stephen (Acts 8. 2); but God Himself interred His faithful servant (Psalm 116. 15). God put His own private mark on the spot where the dust of His servant lies, and knows where to find it. God does not mean us to worship ancestors or their graves (as the Chinese and others do), for if any man deserved a mausoleum Moses did.

THE WORK TO BE CARRIED ON. Now that Moses was gone, the people were not left orphans (John 14. 18); the Spirit which was in Moses was imparted to Joshua, the son of Nun, to carry on the work begun by the servant of God. This is parallel to Acts 2. 4, where we find that Jesus being glorified, the Holy Spirit comes upon the disciples to fit them to carry on that which Jesus *began* to do and teach (Acts 1. 1). Our lesson brings before us our Lord Jesus in His wondrous death, burial, resurrection, and ascension, as well as the descent and action of the Holy Spirit.

24th April. *Read* John 13. 1-17. *Learn* Mark 10. 45.

JESUS, THE PATTERN SERVANT.

Lord of all, yet lowly—Complete obedience—Endless love—Intelligent love—The lowest place—The disciples' need—The greater washing and the lesser—A great example.

WE now seek to consider Jesus as the Perfect Servant—Servant of God and Servant of man—perfect in loving obedience to His Father God—perfect in His love service to man,—a sweet revelation of His grace in humbling Himself to the servants' place among His disciples, and thus giving example and precept to all His followers.

AN INTELLIGENT SERVICE. Our Lord Jesus, "knowing that the Father had given all things into His hands," used those hands to serve His unworthy and humble own. His heavenly origin and glory past and to come were well in view.

A LOWLY SERVICE. Jesus was in this act taking the place of a slave (1 Sam. 25. 41). Laying aside His garments—a very significant act (Phil. 2. 7)—Jesus took a towel (a servant's utensil), and girded Himself

(an active servant's act), and poured water in a basin (a servant's duty), and began to wash (a lowly servant's work) the disciples' feet.

A NECESSARY SERVICE. Peter protested, and Jesus said, "If I wash thee not, thou hast no part with Me." Not only do we need Jesus as Saviour to die once for all for our sins, but we need the precious Blood in connection with our "walk" as believers (1 John 1. 9).

A BENEFICIAL SERVICE. "Clean every whit" is a blessed condition—so free from pollution and stain through Christ's cleansing that God's holiness is satisfied (John 15. 3; Eph. 5. 26).

AN INEFFECTUAL SERVICE. "Not all" indicates Judas. The outward washing had no inward meaning in his case (2 Cor. 13. 5).

AN INSTRUCTIVE SERVICE. "I have given you an example." A lesson in humility, love, and tenderness—"Ye should do as I have done" (Matt. 11. 29; 1 Pet. 2. 21).

A HAPPY SERVICE. "Happy are ye if ye do." The secret of true soul bliss is here; that is, putting head knowledge into heart and hand practice (James 1. 22-25).

1st May. *Read* Joshua 1. 1-18. *Learn* Isaiah 55. 4.

JOSHUA, THE LEADER.

The people's need provided for—God's Vicegerent appointed—Possession vested in a Person for the people—According to the Written Book—Diligent study necessary—Implicit obedience required.

THE faithful servant of God, Moses, has been "taken up higher," and God has His chosen man ready also for promotion to the vacant post. Tried and tested and fitted, as well as found fit, is the once young servant of Moses, Joshua, son of Nun, whose name signifies "Jehovah is salvation"; Jesus is the Greek form of the same name (Hebrews 4. 8).

THE LEADER APPOINTED. Joshua would be about 80 years of age at his appointment; he had been born in Egypt's slavery, and would be about 40 when the exodus took place. He had been with the people all through their desert experience, and was one of the two faithful spies (Num. 13), and only he and Caleb of all who left Egypt entered the Promised Land.

THE WORK TO BE DONE. Joshua was God's Vicegerent, and in him the people received the Land of Promise (verse 3); wherever Joshua put his foot, became the property of God's people. So in our Lord Jesus, the believer is in possession "in Him" of all that He occupies as the leader and forerunner of His people (Eph. 1. 3; Heb. 9. 12, 15).

THE PROMISE MADE. "Not any man shall be able to stand before thee." This was literally fulfilled; great success attended Joshua's leading. "I will be with thee;" as God had been with Moses so with Joshua would be. This is a tower of strength and ground of courage (Heb. 13. 5, 6). Extensive dominion and victory were promised Joshua; universal dominion and victory belong to Jesus (1 Cor. 15. 25; Luke 1. 33).

THE CONDITIONS LAID DOWN. All must be done in accordance with God's righteousness (verses 7, 8). Joshua was to be a student of God's Word, so that God's work would be done in God's way. Jesus was the Perfect Student of the Word (Psalm 40. 8; Isaiah 50. 4).

THE PEOPLE'S PROMISE. Perfect and unanimous obedience was accorded to Joshua (verses 16, 17, 18). God's man had his proper place. Jesus is worthy of perfect Lordship. Joshua reached the place of rule by way of service faithful and true to and for the people. Jesus has reached the Lordship and rule by a truer and lowlier path of service, even unto death (Phil. 2. 7-12; Rom. 14. 9; 2 Cor. 10. 5).

THE PENALTY OF REBELLION. "Whosoever shall rebel . . . he shall be put to death" (verse 18). God's man is in authority; who ever resists him resists God (Rom. 13. 2). The Gospel of Jesus Christ contains in it salvation and condemnation side by side (2 Cor. 2. 15, 16) It is revealed for the obedience of faith (Rom. 1. 5); unbelief is disobedience—unbelief is death.

8th May. *Read* Joshua 3. 9-17. *Learn* Galatians 6. 14.

CROSSING JORDAN.

The last great barrier—The Forerunner—Power over death—Safe and firm standing - Death and resurrection—Dead, yet living—Buried and risen.

THE redeemed people, after forty years' desert experience, at length stand on the home side of the wilderness. Ere entering that long promised rest, another exhibition of God's power and love is given. The swollen waters of a Jor (a river), dan (death), flowing into the Dead Sea, typical of the stream of death—a seemingly impassable barrier—lay in the path. If they are to enter, it must be crossed. But how? In a manner worthy of God!

THE DIVINE PRESENCE. The Ark of the Covenant occupies a very prominent place in the passage, and we know that that Ark typified the Lord Jesus in His "tabernacling among men." It contained and bore the whole unbroken law, the pot of manna, the Aaron's rod; on it was sprinkled atoning blood shed for the people.

IN THE DEPTHS. Two thousand cubits—a Sabbath-day's journey—about three quarters of a mile—the Ark went, leading the way (Heb. 6. 20) into the very domain of death (Heb. 2. 14), that there, in full view of the people, the power of the river might be paralysed, and a safe and dry passage secured for the *whole* company.

DEATH VANQUISHED. "Waters stood and rose up." As the feet of the ark-bearers touched the brim, the flowing waters piled up on the one hand and flowed away on the other, leaving the rocky bed bare for the people to pass over (Isa. 43. 2).

A DOUBLE TYPE. "Twelve men." Out of every tribe a representative to act for the people. These took each a stone OUT of the bed of the river, and built a monument IN THE LAND, and other twelve stones they left as a monument IN THE RIVER. Here we have two things—in death and beyond it; buried, and yet alive (Rom. 6. 4; Gal. 2. 20).

COMPLETE SALVATION. "Clean over Jordan." That is, altogether over and ALL together over. Not a baby left on the desert side—not one lost half-way (John 17. 12; 10. 28). By virtue of their covenant relationship, figured in the ark, they passed safely through death's swelling flood and reached their home beyond it.

HEAVENLY GLORY. Believers in Jesus are in union with Him who has the keys of death and hell (Rev. 1. 18); and death hath no dominion over Him or His (Rom. 6. 8). Soon in resurrection glory the ransomed will shout, "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15. 55).

WORD AND WORK AMONGST YOUNG FOLKS.

COMING EVENTS.—Half-yearly Conference of Sunday-school Workers will be held in Garscube Hall, GLASGOW, on Saturday, April 23, at 4.30. Mr. J. Hixon Irving will introduce the subject...Half-years' Conference of Workers in Waterloo Hall, KILMARNOCK, on April 23, at 5. Subject: "The Gospel: Its Origin, End, and Present Power," introduced by Mr. John Ferguson, followed by Mr. Jas. Wilson, Mr. Alex. Brown, and others.

TRIALS AND TRIUMPHS of the Sunday-school Teacher was the subject of Conference of Workers in Kensington Hall, BRADFORD, on March 5. Opened by Mr. Hy. Pickering, editor of *Boys and Girls*, followed by Messrs. W. H. Stancomb, Rosslyn Holiday, J. Robertson (Harrogate), and others. Hall full. Such a hearty band of teachers gives hope of "much fruit" in the future.

CHILDREN'S GATHERINGS.—In the new Diamond Gospel Hall, KILMORE HILL, Co. Down, the children assembled on January 9 were addressed by the veterans Archibald Bell, J. B. Kingston, and Mr. Milligan...A weekly class of neglected boys and girls at LEOMINSTER have been quite interested in searching for the "how longs," "wells," &c., of the Bible...How many assemblies have collections for SPECIAL MEETINGS amongst young folks or for those who lay themselves out for this line? Are *our own* children not as precious as those of Africa, Spain, India, &c.?

BRINGING IN THE SHEAVES.—A few members of the Bible Class in Old School, BOTHWELL, have recently gladdened the hearts of the saints by their confessing faith in Christ...Mr. John M'Kenna had the joy of winning some young folks for Jesus in THORNLIEBANK... Mr. James Forbes had five weeks' meetings in GREENOCK. Several young folks confessed Christ...781 scholars attend school at FEATHERSTONE, Yorks. About 40 were converted at Mr. Walter E. Willy's meetings. Tuesday night meeting continued since...School in HARROGATE is becoming too small. Over a dozen have been converted during year.. Quite a number of children of believers professed during recent visit of Mr. Walter E. Willy to BLACKBURN.

NEWS FROM AFAR.—Mr. F. S. Arnot, editor of *Across the Seas*, is setting out to visit missionaries in Belgium, France, Portugal, and Central Africa..17 young men and women recently confessed faith in Christ by baptism at AGARTHAPALEM, India...Mr. John Clark, of KONI HILL, Garenganze, Central Africa, reports that his school is much thinner as the boys have to frighten the birds off the crops..Day-school has again begun at DEMERARA, British Guiana. A young man converted five years ago is devoting all his time to this work..Mr. Wylam H. King, of GIMJUR, India, has started a new village school. 32 came first Sunday; though timid and shy, they will soon gain confidence and increase in numbers.

BOYS AND GIRLS, the favourite Sunday-school paper, contains: "News from the Wanderer," by Hy.P., with picture by Stanley R. Forbes, A.R.A.; "A Woman's Brave Deed," by Wm. Luff, with photo of Potsdam Place, Berlin; "How God Saved a Scotch Laddie" (in broad Scotch), by Jas. Clifford, with photo; "His Last Football Match," by D.J.B., with photo; "An Unfruitful Tree," by D. M'Murdo, with original sketch; "Japan and Russia," with picture; "Studies in Stars," by T. R. Dale, with original sketch, &c. 8 pages, 8 pictures. Halfpenny.

TALES OF THE SEA.—A new series of true and interesting stories which boys will read, with pointed Gospel applications, should meet a need in many Sunday schools for suitabe lliterature. Assorted kinds. 2/ per 100, post free.

THREE STATEMENTS ABOUT THE "PRINCE OF THIS WORLD."

1 The prince of this world *cometh*, and hath nothing in Me - John 14. 30
Coming to the Last Adam in temptation.

2 The prince of this world is *judged* - - - - - John 16. 11
Satan defeated by the Cross.

3 The prince of this world be *cast out* - - - - - John 12. 31
The *final dislodgment of Satan.* T. B.

SOME ADVERBS OF THE VERB "TO KEEP" in Psalm 121.

1 Constantly kept - verses 3, 4
2 Personally kept - - verse 5
3 Temporally kept - - verse 6
4 Morally kept - - verse 7
5 Spiritually kept - - verse 7
6 Effectually kept - - verse 8
7 Eternally kept verse 8 J. E. D.

DEEP SLEEPS MENTIONED IN THE WORD OF GOD.

1 Deep sleep of Creation Gen. 2. 21
2 " Covenant Gen. 15. 12
3 " Restraint Job 33. 15
4 " Opportunity 1 Sam. 26. 12
5 " Slothfulness Prov. 19. 15
6 " Delusion Isa. 29. 10
7 " Indifference Acts 20. 9 T. B.

THE CHRISTIAN WORKER.

Exodus 21. 1-6; Psalm 119. 121-128.

First come to Me - Matt. 11. 28
Then go from Me - John 17. 18

TO

1. Work - - - Matt. 21. 28
2. Preach - - - Luke 9. 60
3. Witness - - - Matt. 28. 19

Be careful to let God choose—
1. The work.
2. The time.
3. The way.

Some of the benefits derived from faithful service:
1. No time to sin.
"Satan finds some mischief still
For idle hands to do."
2. The sweetness of rest.
(Only those who are workers can enjoy this rest.)
3. The Master's approval Mat. 25. 21
4. The Master's reward 1 Cor. 3. 14

A word of exhortation (2 Timothy 2. 15.) E. T. W.

GOD MANIFESTED.

The Son reveals the Father, and the Holy Ghost repsesents the Son.

I.—THE FATHER REVEALED.

(*a*) "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John 1. 18).

(*b*) "He that hath seen Me hath seen the Father" (John 14. 8, 9). "The express Image of His Person; the brightness of His glory" (Heb. 1. 3).

(*c*) "I have manifested Thy Name" (John 17. 6)—"Love" (1 John 4. 8).

II.—THE SON REPRESENTED.

(*a*) "I will pray the Father; and he shall give you *another* Comforter" (John 14. 16).

(*b*) "The Holy Ghost whom the Father will send *in My Name*; *He* shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14. 26). "*He* will *guide* you into all truth; . . . whatsoever *He* shall *hear*, *that* shall *He speak*; and *He* will show you things to come" (John 16. 13). "*He shall glorify Me*; for *He* shall *receive of Mine*" (John 16. 14); "shall *take of mine*; and shall *shew it* unto you" (John 16. 15). E. A. H.

CONTRAST CHRIST WITH THE CROWD.

CHRIST'S	Matt. xxvii., verse	THEIR'S	Luke xxiii., verse
Body; Weak with agony,	46	Comfortable with ease,	36
Heart; Breaking in sorrow,	46	Sunken in hatred,	22
Head; Crowned with thorns,	29	Shaken with scorn,	39
Eyes; Closing in death,	50	Gazing at death,	36
Voice; Raised for them,	Luke xxiii. 34	Raised against Him,	25
Tongue; Tasting bitterness,	34	Spitting shame,	30
Blood; Shed so freely,	35	Angered so bitterly,	25
Hands; Stretched in love,	35	Fighting for lots,	35
Feet; Pierced for them,	35	Turned from Him,	39

A. C. B.

THE LORD LOVETH ABUNDANT.

1. The Stranger,	Deut. x. 18	1. Grace,	1 Tim. i. 14
2. Righteousness,	Ps. xi. 7	2. Mercy,	1 Pet. i. 3
3. Judgment,	Ps. xxxvii. 28	3. Pardon,	Isa. lv. 7
4. The gates of Zion,	Ps. lxxxvii. 2	4. Life,	John x. 10
5. The Righteous	Ps. cxlvi. 8	5. Provision,	Song v. 1
6. A cheerful giver,	2 Cor. ix. 7	6. Ability,	Eph. iii. 20
7. Whom the Lord loveth He chasteneth,	Heb. xii. 6	7. Entrance,	2 Pet. i. 11
		8. Satisfaction,	Ps. xxxvi. 8

W. H. T. D. W. M.

THE KEYS OF THE BIBLE.

1. THE KEY OF DAVID.—This key is first seen upon the shoulder of Eliakim (Isa. xxii. 22). God afterwards removed him. The key of David is next seen in the possession of Jesus Christ (Rev. iii. 7). This key will fit every ward in the lock of every promise that ever God made to Israel as a nation (Rom. xv. 8).

2. THE KEY OF KNOWLEDGE (Luke xi. 52).—This key, being in the hands of the lawyers, is evidently the law of God. The lawyers had taken it away and put tradition in its place. But why is it called the key of knowledge? Because, "By the law is the *knowledge* of sin" (Rom. iii. 20). That law unlocks *ourselves to ourselves*, and lets us see ourselves as God sees us.

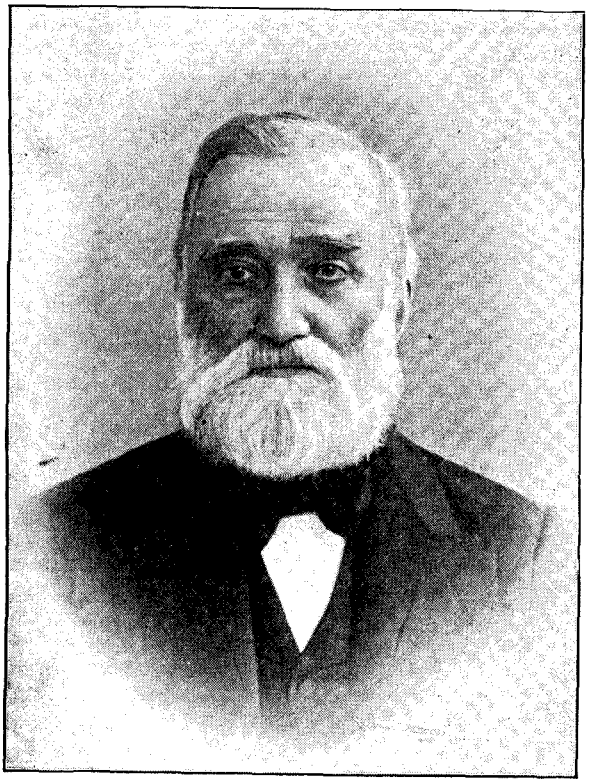
3. THE KEYS OF THE KINGDOM.—These keys were given by Christ to Peter, and by them he and his fellow-apostles "opened the *door of faith* unto the Gentiles" (Acts xiv. 27). These were not a pair of *iron* keys, but the gospel in the apostle's mouth, making plain to sinners how they could be saved. As Peter himself says, "That the Gentiles, by *my mouth*, should hear the word of the Gospel and believe (Acts xv. 7).

4. THE KEYS OF DEATH AND OF HELL (Rev. i. 18).—These keys are seen in the hands of Him "who was dead, but who is now alive for evermore." How can the "gates of hell" prevail against His Church (Matt. xvi. 18), whilst He has the "keys of hell?" Christ has locked hell's gates behind Him for ever to all who believe on His name.

5. THE KEY OF THE BOTTOMLESS PIT (Rev. xx. 1).—This key is entrusted to an angel who descends from heaven with a great chain to bind the devil and put him under restraint for one thousand years. He who now "walketh about" (1 Pet. v. 8) will soon find himself in irons.

Let me summarize these keys—1st, Promise; 2nd, Law; 3rd, Gospel; 4th, Victory; 5th, Judgment. T. B.

"THOU wilt *revive me*" (Psalm 138. 7). "Wilt Thou not *revive us* again, that Thy people may rejoice in Thee?" (Psalm 85. 6). "O Lord, *revive Thy work* in the midst of the years, in the midst of the years make known; in wrath remember mercy" (Hab. 3. 2).



JOHN G. M'VICKER,

AN ACCOUNT OF THE REMARKABLE REVIVAL MOVEMENT DURING 1859.

THE REVIVAL OF 1859.

By the Late J. G. M'VICKER.

[Finding it difficult to obtain a satisfactory Portrait of JAMES CAMPBELL, and having the offer of quite a number of letters written by him, it seems more fitting to insert an account of the earlier revival of Salvation Truth in 1859 this month, then to give LIFE AND LABOURS OF JAMES CAMPBELL and revival of long-forgotten truths in next number, thus giving time to collate the many reports from friends and extracts from letters kindly sent in.—ED.]

LET me say a few words about the Revival in Ireland in the year 1859, during the progress of which I myself found peace with God.

For the encouragement of sisters in their work for the Lord, let me say at the outset that the first seed out of which that work grew was sown by the hand of a woman. Mrs. Colville, of Gateshead, laboured in and around Ballymena, co. Antrim, about the year 1857, for six months, visiting cottages and talking with the people about the personal knowledge of salvation.

She told me herself how trying those months were; few sympathised with her, and she saw little fruit from her work. But God gave her one soul at least for Christ, who might well have been called Gad—for "a troop cometh."

A young man named James M'Quilkin, an unconverted church member, heard of her visiting among the people. He was a strong Calvinist, and he dreaded lest Mrs. Colville should be spreading what he regarded as false doctrine among the people. At a tea table where he met her, he asked her, "Are you a Calvinist, Mrs. Colville"? "I would not wish," she answered, "to be more or less of a Calvinist than our Lord and His apostles. But I do not care to talk on mere points of doctrine. I would rather speak of the experience of salvation in the soul." She added: "If one were to tell me what he knows of the state of his heart with God, I think I could tell him whether he knows the Lord Jesus savingly." This at once closed James's mouth. He felt that his heart was not right, and he dreaded exposing its true state if he spoke further.

As God so ordered it, a lady present began to unbosom herself to Mrs. Colville; and had the Holy Spirit been revealing the state of James's heart, he himself told me that it could not have been more exactly described than in the words that this lady used. "I waited," he said, with breathless expectation to hear what Mrs. Colville would answer. After a brief pause she said solemnly, 'My dear, you have never known the Lord Jesus.' I knew that she spoke what was true of me. If felt as if the ground were about to open beneath me and let me sink into hell. As

soon as I could, I left the company. For two weeks I had no peace day or night. At the end of that time I found it by trusting the Lord Jesus."

Christ "could not be hid." As soon as this young man received Him as his Saviour he began to gather what was called "prayer meetings," and to speak of Him to others. This was in 1857.

His first convert was one who still lives, whom I have known intimately for nearly forty years, Jeremiah Meneely. He had been for some time anxious about his soul; he began family worship and attendance at a weekly prayer meeting, and had even become a communicant at the Lord's Supper. But he had no power over sin; he had no peace. When he heard his friend M'Quilkin speak of the knowledge of pardon, he felt in his heart that James had got possession of something that he himself still lacked, and he determined that he never would rest till he obtained it.

For a time his efforts were vain. But one day, in his room alone, he came on that verse in John 6: "Him that cometh to Me I will in no wise cast out." Kneeling down, with his finger on the verse, and his eyes up to the Lord, he said: "Lord, I have come to family worship, and the prayer meeting, and the sacrament, and I am unsaved yet. Now I come past them all: I come to Thyself, and here is Thy word binding Thee not to cast me out." He saw that the Lord had left Himself no way of escape. And there and then the matter was settled by the Holy Spirit through faith in his heart, and settled for ever. These two began to pray together, and they found two other young men, already believers, though feeble ones, to join them in prayer.

There is another point of great importance to be noticed in regard to that revival—the place that prayer had in originating and sustaining it. Night after night these four gathered for prayer; and as others were converted the numbers at the prayer meetings grew. What some of them had heard of Mr. George Müller's experience of God's answering prayer greatly encouraged them. Their great petition was, "Lord, pour out Thy Holy Spirit on this district and country." When told by some brethren that their prayer was a mistake, that the Holy Spirit had been poured out, they comforted themselves with the thought that God knew what they meant, and He did, and granted it: for the work spread more and more—at first quietly, then in a way that

drew universal attention—till the fire spread over the whole of Ulster and far beyond it.

I would like to call attention to another of the secret causes of the blessing granted in that work—the faith in God that marked the workers. I never met anyone who seemed to have it so deeply settled in his heart as a principle, that the way to honour God and to please Him was to expect great things from Him, as James M'Quilkin. He delighted to speak of the great things God was about to do, and spoke of them as if he saw them done.

I think I ought also to say that the previous religious teaching which the people had received much helped the progress and stability of the work. The great mass of them were entirely devoid of spiritual life; but they had been trained to value the Scriptures and taught a sound theology. The wood was laid ready to burn, and the breath of God kindled it.

I might add, in conclusion, that those whom God uses in His work must be content to let Him have all the glory. When the Evangelical Alliance met in Belfast in the year 1859, and nothing was being spoken of but the wonderful revival then going on, I sat beside the sister with whose quiet labours it all originated, and her name was not once even referred to. She got no honour. And she was content to have it so. She did not "receive honour from men," but sought "the honour that cometh from God only."

WHERE WILT THOU?

By Wm. Shaw, Maybole.

THE Passover was approaching. It must needs be kept. But where? They would not presume to say where. They would tell the Master. Thus it came to pass that on "the first day of unleavened bread the disciples came to Jesus, saying unto Him, Where wilt Thou that we prepare for Thee to eat the passover?" (Matt. 26. 17). "*Where wilt Thou?*" They had no will in the matter. They were already learning of Him who said: "Lo, I come: in the volume of the Book it is written of Me, I delight to do Thy will, O my God: yea, Thy law is within my heart" (Psalm 40. 7, 8). These humble disciples had only One to please. *Their* will was dominated by *His* will. It was not a question of selection; it was not for them to choose a

place. It was not a matter of indifference as if "any place will do." Their first care was to know *the Master's will.*

Is this our care as regards that Feast of Remembrance which, in this dispensation, is to continue till He come? Have we asked the question in His own presence: "*Where wilt Thou* that we prepare for Thee?" In this matter has *our* will been dominated by *His* will? Or have we made it a matter of selection, and chosen the spot where we have elected to remember Him in the breaking of bread? Or has it been a matter of such indifference that we have acted as if *any* place would do? Blessed are they who are found in the path of the Master's will, whose wills have been lost in His, and who are where they are, *because* they went to Himself, and waited on Him in His Word with the question: "Where wilt Thou that we prepare for Thee?"

They who sincerely ask, "Where wilt Thou?" are never left without guidance. Swift and sure it came to the disciples on the occasion referred to. "And He said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover" (Luke 22. 10-13). How infinite are the resources of God! The Master had made due provision for the feast. It would seem as if He were just waiting on the question, "Where wilt Thou that we prepare?" No sooner was His will acknowledged as the dominating will than the difficulty as to *the place* was a difficulty no more. If the disciples had acted upon their own choice they would undoubtedly have chosen the wrong place, for the "large upper room" had been got ready by one of the Lord's "hidden ones," one who had doubtless received due intimation from the heavenly sanctuary that the Master's last passover and the first feast of remembrance would take place there.

The message to the goodman of the house, "Where is the guestchamber?" is rendered in the Revised Version (Mark 14. 14), "Where is *My* guestchamber?" That "My" gives it a beautiful touch. Once upon a time the temple at Jerusalem had been called "My house" (Matt.

21. 13). But later on we find the Master using the solemn words, "Your house." "Behold, *your* house is left unto you desolate" (Matt. 23. 38). Why had it ceased to be His Father's house, even before the rending of the vail? Because His will was no longer done there. Why did He speak of the guestchamber as "*My* guestchamber"? Because His will would be done there. The great temple at Jerusalem, notwithstanding its grandeur, its ritual, and its associations hoary with antiquity, was now "your house," and the humble guestchamber was "My guestchamber." What a wonderful contrast—"Your house"; "My guestchamber"! How withering all this is to the pride of man. But what is it that makes the contrast? It is the Master's will being paramount. It is this that makes the guestchamber His own, so that He can speak of it as "*My* guestchamber." When the will of man is paramount, it then becomes "*your* house." And every anointed eye can see, and every exercised heart can feel, that that house is desolate!

BIBLICAL NOTES AND QUERIES.

By Dr. Anderson-Berry, Author of "After Death," &c.

THIS month I answer questions sent in to me from two widely-separated places—the far North of Scotland and the South-east of England. Next month I hope to have a query from Ireland.

Question IV.—"*The Holiest of all, which had the golden censer*" (Heb. 9. 4). *Please say what this was, and how it came to be there.*

This is a most interesting point. The words in Greek are *chrusoun thumiatērion*, which may mean either "golden censer" or "golden altar." The Septuagint version of the Old Testament Scriptures in Greek never uses *thumiatērion* of the altar of incense, but both Josephus and Philo do.

When we sift all the evidence for and against the rendering "golden censer," we find it practically amounts to this: that it would never have been so rendered but for the difficulty in accounting for the presence of the "golden altar" within the veil. But the same difficulty really arises in the case of the "golden censer," for nowhere in the Old Testament is that mentioned as forming part of the furniture of the Holiest. Not only so, but in Leviticus 16. 12 we read: "And he shall take (not a but) *the* censer full of burning

coals of fire from off the altar . . . and bring it within the veil." Therefore "the" censer must have been kept *without* the veil.

It is also worthy of note that in Exodus 26. 35 only the candlestick and table are mentioned as standing in the holy place. There is no doubt but that the altar of incense, the "golden altar," did stand there, for the priests ministered at it day by day, and this they could not do if it stood *within* the veil in the Holiest, whither the High Priest went but once a year.

Now, notice that the inspired writer does not say that the "golden altar" stood in the Holiest, but that the "Holiest . . . *had* the golden altar." Believing as I do fully in the God-breathed character of the Bible, I do not think that the writer of *the Hebrews* made a mistake, but that his statement shows the devout student of the Word that in the intention of God the "golden altar" *belonged* to the Holiest, but it stood in the holy place to meet the need of poor, sinful man. What a beautiful figure of our Lord Jesus Christ as the "Son of man which *is* in heaven"! He in the fullest sense of the word belonged to heaven. He was the Heavenly Man. But to meet our need He came outside and became the Man of Sorrows. Nowhere do we see His Deity so brightly shining forth as in the fourth Gospel, which begins His history with His heavenly origin and His earthly rejection. None but God could stoop so low. Hence the altar which belonged to the Holiest, yet for man's sake stood in the holy place, was the "*golden* altar," a symbol of Him who meets with us when we gather in His Name. "We have an altar;" let us see to it that we are not backward in offering the twofold sacrifice of praise and practice.

It also speaks to us vividly of our position as members of the Christ. Like the Philippians, who as Roman citizens belonged to the metropolis of the world though they dwelt in the far-off wilds of Macedonia, so as citizens of heaven we belong to that blessed place where He is, although for a season we tarry here. We *belong inside* the veil, but in order that the savour of our service may delight the heart of God, we *stand outside* the veil.

QUESTION V.—*What is the difference between "faith in Christ" and "faith of Christ" as in Galatians 2. 16; 3, 22; Ephesians 3. 12; and Philippians 3. 9?*

There is none. As my correspondent points out, the

Greek is *pisteōs Christou*, and any good grammar will point out that *Christou* is the genitive of the object. That is, Christ is the object of this faith. It is more in accordance with modern speech to render this idiom by "faith in Christ," hence the change in the Revised Version. On another occasion I may call attention in a "Note" to the very interesting series of prepositions used with "faith." It is most instructive, and this page is devoted to *Notes* as well as to *Queries*.

PEARLS FROM AN OLD SEA.

Arranged by T. BAIRD, Singapore.

ABANDON not thy virtue.
Defer not thy charity.
Adjourn not thy chastity.

Human life is a perpetual miracle.

Conscience will shorten the great assize.

To forgive is the sweetest revenge.

All miracles are equally easy to God.

The vices we scoff at in others laugh within ourselves.

Glut not thyself with pleasure; the strength of delight lies in its seldomness.

A difference of judgment ought not to lead to a division of affection.

Death being the punishment of sin, is a thing more to be ashamed of than afraid of.

Since there is a life in us that will live on let us join both lives together, and live in the one for the other.

What would be termed obstinacy in an unconverted person might become constancy in the Christian.

That there has already been one great flood is no miracle; that there is not always one is a greater miracle.

Discuss not unrevealed heavenly matters before you arrive in that country. What does an unborn babe know of this world before it enters.

The souls of our fellow-beings ought to be as much the object of our charity as their bodies. All human philanthropy stops short of the soul.

The sanitation of the mind is of more importance than the sanitation of the city. There is moral sewage as well as material sewage in this world.

A HYMN OF TRUST.

THE sparrow's God is mine!
The least expensive bird of all;
He meets its need; He marks its fall;
Shall He not hear me when I call?
The sparrow's God is mine!

The lily's God is mine!
This toilless, spinless, beauteous flower;
The product of His love and power;
Shall He not bless me hour by hour?
The lily's God is mine!

The grass's God is mine!
It blooms to-day, and fades to-morrow;
Its clothing costs it nought of sorrow;
May I from it a lesson borrow?
The grass's God is mine! T. B.

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

"**WILDERNESS WAYS AND CANAAN DAYS,**" tracing God's dealings with His redeemed people in their wilderness journey toward and their entrance into the Land of Promise, as well as the leading events until the time of the setting up of David's kingdom in Israel.

15th May. *Read* Joshua 2. 1-21; 6. 25. *Learn* Heb. 11. 31.

SALVATION OF RAHAB.

All condemned—Mercy's visit—Rahab's faith—Rahab's submission—Rahab's reception—Word and token—In Jericho, not *of* it—Safe under the token—Completely saved.

IN order of time this lesson should have preceded the last, for it was before the Israelites had crossed Jordan and while they lay on the other side from Jericho that the events recorded took place. Two spies were sent over to explore the land, and their visit to Jericho provides the well-known story of a poor woman's rescue in which is easily seen lines parallel to a sinner's salvation.

RAHAB'S CONVICTION AND ANXIETY. Verses 9, 10, and 11 describe her state of mind. Along with others she said, "Our hearts did melt because of you." "The fear of the Lord is the beginning of wisdom" (Prov. 1. 7), and Rahab knew that her guilty nation and she herself were under just condemnation (Rom. 3. 19).

RAHAB'S ONE OPPORTUNITY. This was when these two spies stood at her door. Then her choice was made. "She received them in peace" (Heb. 11. 31). Had she missed them, her fate was sealed; her prompt wisdom rebukes many.

RAHAB'S SIMPLE FAITH. "I know that the Lord hath given you the land . . . for we have heard." "Faith cometh by hearing" (Rom. 10. 17). Rahab had seen nothing as yet to cause her to conclude that Jericho would fall.

RAHAB'S COMPLETE SUBMISSION. This is seen in her act of hiding the spies, sending the king's men in a wrong direction, and afterwards throwing herself and her friends on the mercy of God's people. Thus she transferred herself from loyalty to Jericho's king to the mercy of Israel's God—in effect changing masters.

RAHAB'S SENSE OF SECURITY. The WORD of the spies and the token they gave were all she had. Her comfort all the time till she was rescued depended on her trust in the word and her consideration of the token. In Egypt God said to His people, "I will pass over you" "and the blood shall be to you a token" (Exod. 12). The word of God and the work of Jesus give perfect assurance.

RAHAB'S TESTIMONY. The scarlet cord in the window—probable cause of wonder to many—was an outward manifestation of the faith and hope inside. Besides this, Rahab must have told her story to her relatives to bring them into safety's house with her.

RAHAB'S COMPLETE SALVATION. The persons were safe in the house before the walls of Jericho fell, but complete salvation was theirs when brought out of that place altogether and had her "dwelling with Israel even unto this day" (Josh. 6. 25). Not only so, but we find her name in the genealogical tree of David's royal house (Matt. 1. 5).

22nd May. *Read* Joshua 6. 12-25. *Learn* 1 Thess. 5. 3.

THE FALL OF JERICHO.

The doomed city; an offer of mercy—Sevenfold summons to surrender—The only sound—The final blast—The complete overthrow—Saved out of it.

OUR lesson opens with a view of a city in a state of siege—hopeless and helpless, yet defiant. Even at that late hour mercy was accessible to them. See Deuteronomy 20. 10, where we learn that peace was proclaimed in such a case, and the seven days' compassing of Jericho was for the king and his people their day of opportunity if they had known.

A SUMMONS TO SURRENDER. Seven priests, in company with the Ark, are told off to bear seven rams' horn trumpets. The sound of that trumpet-blowing was same as jubilee sound (see Newberry, margin); and as the Gospel trumpets blow to-day, it is either a sound of joy or a presage of dark, dark woe (2 Cor. 2. 15, 16). Submission to God's judgment would have saved them, but they "would not" (Matt. 23. 37); there was mercy for them, but they "knew not" (Luke 19. 42). Happy are the people that "know" the joyful sound (Psalm 89. 15).

SIMPLICITY OF THE SUMMONS. For six days and greater part of the seventh day there was only one sound, that of the ram's horn—the people were not to shout (verse 10). There is meaning here; the less of other sounds the better (1 Cor. 2. 1-5), so that God's Gospel be heard in its solemn simplicity (2 Cor. 4. 3).

THE PERIOD OF PROBATION. Swiftly it passed on to the last, the seventh day. On the final day special sevenfold encircling of the city with Mercy's call and opportunity. Complete and perfect display of God's patience and mercy (1 Peter 3. 20; 2 Peter 3. 9). So does God completely encircle with Gospel Word and opportunity, leaving the unsaved without excuse.

THE LONG BLAST AND THE SHOUT. The end has come, the sands are run out, the testimony is finished, the long sounding trump and the shout of the redeemed host rend the air. We are reminded of

1 Thessalonians 4. 16, where the shout and the trump announce the triumphs of the Lord in resurrection.

THE SUDDEN OVERTHROW. At that shout the great walls fell flat (margin, under it); what consternation Jericho's people would feel as their trusted defences gave way like the house built on sand (Matt. 7. 27); great was the fall of it—there was not protection for the people of Jericho in these strong walls in which they trusted (Jer. 9. 23, 24).

THE EXTENT OF JERICHO'S RUIN. Utterly destroyed, man and beast, except Rahab and all in her house. The day of Jericho's destruction was the day of Rahab's rescue; happy all who take Rahab's way and trust in Rahab's God.

29th May. *Read* John 5. 1-16. *Learn* Romans 5. 6.

JESUS, THE HELP OF THE HELPLESS.

The lapsed mass—The survival of the fittest the way of the law—The saving of the hopeless the way of grace—No friends and the best Friend—A splendid offer—A powerful word—A practical word.

WE have now to observe our Lord at work graciously in a scene of earth's sad and pitiful need and distress, and see how powerful He is to meet the case of the poorest and most desperate.

THE PLACE, THE PEOPLE, AND THEIR PROSPECTS. In favoured Jerusalem, not far from the Temple, near to the very centre and metropolis of religion and ritual, there lay A GREAT MULTITUDE of impotent folk—a lapsed mass that could not enjoy Temple blessings—who LAY there helpless, and with vague, uncertain hopes (Rom. 5. 6). Their hope lay in being able, either alone or by "help," to get down FIRST into the pool. Thus the strongest and best helped only could expect a cure. That is the law which says "do" and "live" (Gal. 3. 10), and is contrast to the Gospel of God's grace which brings salvation (Titus 2. 11).

A SPECIAL CASE. Doubtless long ago given up by all—utterly forsaken, blankly hopeless. A long time, thirty-eight years, a lifetime, but Jesus saw and Jesus knew (Ex. 3. 7), and, better still, Jesus pitied (James 5. 11). The man was unconscious of this. This is truth for every sinner, if they will but hear and believe it. The more dire the need the greater the pitying love (Eph. 2. 4).

A STRANGE QUESTION. "Wilt thou be made whole?" Did it not seem useless to ask? It was to stir up desire in the man, to have the pleasure of hearing him say, "I would." We are reminded that the Lord said to the woman of Samaria, "Thou would'st ask and He would give." Expression of willingness to receive is all He seeks (Rev. 22. 17).

THE FRIENDLESS MAN. In effect the man said, "There's no help for me. Others have friends; I have none" (Isa. 63. 5). Little did he know man's great and best Friend stood ready, all-powerful and all-loving, at his side. O that men knew Jesus, the great Physician, the Friend above all friends (John 1. 10).

THE WORD OF POWER. "Rise, take up thy bed and walk!" The voice of the Son of God enabling, energising—by which the worlds were made, by which the dead live and the living exist (John 5. 24, 25).

THE WORD OF THE FAULTFINDER. "It is not lawful," say they. They did not know the law, or Him who gave it. The man's answer was beautiful: "He told me; that is enough for me."

THE WORD OF WARNING. "Sin no more" points to the root of the man's sore and lengthy trouble. Sin and suffering are inseparably joined; Christ suffered for sins (1 Peter 3. 18) not His own, and forgiveness and redemption can be known by faith in Him. This is also word for all who have been saved (1 Peter 4. 1). Sin is of the devil (1 John 3. 8), and Christ the Son of God came not only to relieve suffering and save from judgment, but to destroy the works of the devil.

5th June. *Read* Joshua 7. 1-22. *Learn* James 1. 15.

THE COVETOUS MAN.

The lust of the eye—God forgotten—God defrauded and disobeyed—Man troubled and destroyed—Found out—Too late—Place of judgment a place of joy.

THE city of Jericho had been publicly declared "devoted" (R.V.) to the Lord (Joshua 6. 17), and previous to its fall Israel had been warned not to take anything from it, for in so doing they would bring a curse into the camp. In our lesson now we see how one man failed to obey the command, and the disasters which followed.

WHERE THE TROUBLE BEGAN. The lust of the eye: "When I saw" (verse 21), said Achan. Even in Eden trouble came in that way (Gen. 3. 6), and Samson, David, and many others have fallen through the same snare.

THE FOLLY OF THE SIN. Achan forgot God; he had not learned that "Thou, God, seest me" (Gen. 16. 13) applied to him and at all times. "In Thy sight," said David (Psalm 51. 4), and so also said the prodigal (Luke 15. 18). This makes sin dreadful, because of the holy eye that is offended.

THE HEINOUSNESS OF THE SIN. God had said (chap. 6. 19) that *all* the silver, gold, brass, and iron were to be his. Achan's eyes and heart were stronger than his ears and fears. He *stole* God's property. Same as Eve did (Gen. 3. 6). "Will a man rob God?" (Mal. 3. 8). Yes! when *we keep* what God says is His. We were made for God's glory (Rev. 4. 11). We come short of that (Rom. 1. 21; 3. 23). That is sin. So even if we *commit* no sin, yet if we *omit* to give God and Jesus Christ their own, we are sinners.

THE HURTFULNESS OF SIN. Achan's sin caused trouble to a whole nation. Thirty-six men perished, three thousand men were defeated, and eventually Achan and his family were destroyed. "The way of transgressors is hard" (Prov. 13. 15).

THE EXPOSURE OF THE SINNER. There was a search made—the story tells how. Closer and closer till the sin and the man are face to face. How solemn! "Be sure *your* sin find *you* out" (Numb. 32. 23). Better to find out your sin and have God put it away (Psalm 32. 1; Isaiah 1. 18) before the resurrection of it at the judgment (1 Tim. 5. 24).

THE JUDGMENT OF THE SINNER. Achan owned it too late—when he could do nothing else—but there could then be no mercy. Judgment only (justice). So when the day of grace is past, He will judge the world in righteousness—justice (Acts 17. 31).

SIN PUT AWAY AND SINGING BEGUN. The valley of Achor is again referred to by the Prophet Hosea. It was the place where sin was judged—reminding us of Calvary, where sin was judged, completely judged—in the person of Jesus and all His with Him. "A door to hope" (Hosea 2. 15). "Sing there." Yes! in sight of that heap of stones one can sing. "Sing of His mighty love," in going down into the judgment-

fire of God's justice for sin, and putting it away. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8. 1). Trusting in Jesus, our sins can never be digged up again as Achan's were (see Micah 7. 19).

12th June. *Read* Joshua 9. 3-21. *Learn* 1 John 4. 1.

THE WILY MEN OF GIBEON.

Men in earnest—The humble and lowly way—Off their guard—The covenant—Man's way and man's word—God's way and His word—The everlasting covenant.

VERY interesting and suggestive is the story of the wisdom of the men of Gibeon and the clever way they took to preserve their lives, and it is a standing rebuke to unbelieving ones and a lesson to God's people to this day (1 Cor. 10. 11).

DEATH DREADED AND SALVATION SOUGHT. Observe the prudent forethought of those men. They had heard of God's power and judgment, and knew that the same would overtake them, so they set to work to plan an escape from it. No one offered them salvation; they sought it—sought it carefully, laboriously, wisely. This is a great contrast to things to-day; salvation is offered, pressed on men—a full, finished, free salvation, all ready for the taking (Rev. 22. 17).

COMING POOR AND VILE. "Old sacks, old bottles, old shoes, old garments, old bread." This is true wisdom, and a picture of man at his *best* state. Just a rag-store! The prodigal came thus (Luke 15).

A SURE PROMISE SOUGHT. They wanted a pledge and assurance of safety; resting on the oath of men. How much better a covenant resting on God's word (Heb. 6. 16, 17), which may be enjoyed by all who believe in Jesus freely.

ERROR OF SELF-CONFIDENCE. "The men took and asked not." Verse 14 describes the failure of God's people in what they did and what they did not. What they *did not* led to what they *did*. Over and over again they had been warned about covenants of this sort (Ex. 23. 31-33; Deut. 7. 2; 20. 10-18). This should have made them pause. As Eve sinned by looking on what her eyes saw, so did they fall into the trap by the appearance of things, so they sware unto them.

THE WORD CANNOT BE BROKEN. At the end of three days it became plain that they had been over-reached, and the people would have made a worse mistake in breaking through their oath, but happily they were restrained, and the Gibeonites were spared and became useful in God's service (verse 27). Chapter 10 tells further that the Gibeonites were hated by their neighbours for their treaty with God's people, and how God's people went to their rescue and delivered them.

A COVENANT-KEEPING GOD. Turning to 2 Samuel 21. 1, we see the children of these same men, 400 years after this, very carefully protected by God. Saul, in his ignorant zeal, had broken the covenant and slain the men of Gibeon, but God would not have that, and taught Israel that He was a covenant-keeping God, and that He would have His people the same.

A GREATER SALVATION AND A SURER WORD. Does not this strange incident, then, afford valuable lessons? 1, The wisdom of seeking salvation when it may be so easily found; 2, That the people of God are shamed by the wisdom of men's sons (Luke 16. 8); 3, That God's spoken Word cannot be broken, and, as His covenant is with His Son on behalf of all believers, sealed in the Blood of the Cross, eternal life is the portion of all who are Christ's.

REPORTS AND SUGGESTIONS.

COMING EVENTS.—Monthly Meeting for Workers Amongst the Young in city and district will be held in Eglinton Hall, 11 Eglinton Street, GLASGOW, on Monday, May 16, at 7.45. *The Pathway* Lessons for June will be expounded by various brethren...Mr. and Mrs. William Barton, who have taken a lively interest in children in Pondoland, are having a farewell meeting in ELIM HALL, Glasgow, May 14, at 4.30.

CHILDREN'S GATHERINGS.—Mr. W. Philip had a week's meetings for children in Graham Street Gospel Hall, GOVAN; some interest ...Mr. James Forbes has been conducting meetings for young and old in AUCHINLECK; great interest among the young; a number professed... Mr. Walter E. Willy is having good meetings with young folks in NORWICH; hall crowded, many professing Christ. He follows on with meetings in AYLSHAM, MELTON CONSTABLE, &c., for a week or two.

TRACT BANDS.—The young believers forming the Tract Band in Cumberland Hall, PAISLEY, had a well-attended Conference on March 19. Messrs. A. Marshall, author of *God's Way of Salvation*, Wm. Inglis, John Gray, and John Ritchie, jun., gave words of counsel...7th Annual Meeting in connection with Gospel Postal Work was held in INNER COURT HALL, Glasgow, on April 15, when Messrs. Alex. Marshall, Hy. Pickering, John Gray, and C. Innes dealt with the subject of "Sowing and Reaping in God's Harvest-field." This band has distributed some 6,900 copies of the penny edition of *God's Way of Salvation*. A number of clear cases of conversion have been reported.

HOMELAND.—Mr. Geo. Humphries, from India, is giving addresses on "India's Millions and India's Orphans" in many assemblies in Scotland. A number have already agreed to keep an orphan themselves.

ROUND THE WORLD.—A new Sunday School has been formed at BARBADOES, West Indies; attendance about 60...Miss Merry, writing from LUANZA, Central Africa, reports: "The school examinations have passed off very well—copy-books examined, and other parts of teaching —closing up on New-year's day with a few games on the street, afterwards retiring to the school-room, where we all partook of 'mush' and 'munani.' Prizes were given away of books, garments, yards of cloth, &c. Four of the scholars are now applying for baptism. I know you will remember in prayer this work and the young Christians in the midst of great temptation...The school in CORDOBA, Argentina, conducted by Miss Miles, with three Christian helpers, is steadily growing in favour with the authorities. The Educational President was present at the recent examinations."

REPORTS OF SCHOOLS, No. III., by a Special Visitor.—Cumberland Hall, Laigh Kirk Lane, PAISLEY.—Began about 23 years ago. Has an average attendance of about 200, with a staff of 24 teachers and superintendent. Eleven of the teachers are unmarried sisters, and 13 are brethren, 7 of whom are married. They have a regular collection from the children and teachers to support two orphans in India—a girl named Chikka Sivili and a boy called Buggalo. They have a class of young lads from 14 years in charge of two brethren in a separate room. In the young women's Bible class each one receives a copy of your valuable little paper *The Pathway*. About 12 of the teachers were once scholars and quite a number of the assembly were in the school. The Lord has been specially good to the superintendent, Mr. John Gibson, who has been connected with the school over 20 years. He and his wife have the joy of all their family except one (the youngest lad)—two daughters and three sons—being teachers. Some of the scholars have recently professed faith in the Lord. What a comfort it is to behold the living proofs of the inspiration of the Holy Scriptures.

That Red Spot.—The great Napoleon, after conquering almost the whole of Europe, put his finger on the red spot on the map indicating the British Isles and remarked: "Were it not for that red spot I would conquer the world." So we may say, Were it not for *that red spot* called Calvary sin and Satan would soon conquer all. But "the Cross, it standeth fast: Hallelujah!" (Gal. 6. 14).

Saved by his Testament.—Amongst the many remarkable rescues in the South African war, none exceeded that of Private James Williamson, of the Black Watch, a native of Montrose. Struck by six bullets at the battle of Magersfontein, he was shot through the left foot, left thigh, right shoulder, right leg, and back; but the most dangerous bullet of all struck him over the heart, hit a Testament which was in his breast pocket, glanced off and passed through his left arm, which it broke. Thus his life was saved by his Testament. Has not the truth of the glorious Gospel in the Testament saved thousands more (Psalm 119. 130)?

The Hottentot's Name.—A Hottentot boy came one day in a state of great excitement saying, "I have found my name in the Book?" "Where?" enquired the missionary. "There," replied the boy; "Christ Jesus came into the world to save *sinners*" (1 Tim. 1. 15). This is the only Name for us all, and "Jesus" is the only Name for salvation.

How Big that Hole?—Mr. Walter Scott was once speaking about the veil of the temple being rent in twain from the top to the bottom (Matt. 27. 51), when a man at the back stood up and asked, "How big was that hole?" "It was big enough to let any sinner pass through," immediately replied Mr. Scott. Thank God, it's true; "the new and living way" (Heb. 10. 20) is free to all sinners.

His Greatest Discovery.—Sir James Simpson, the famous Edinburgh chemist and discoverer of chloroform, was asked towards the end of his remarkable career what was his greatest discovery. "My greatest discovery was when I discovered what Jesus would be unto me," was his prompt reply. He accepted Jesus as his Saviour, Lord, and Master, and is now in Glory (John 1. 12).

Just as I am.—A little girl, anxious about her soul, waited at the close of one of Moody's meetings. One worker advised her to "Read the Bible," another to "Pray to God." In agony of soul she went home, got on her knees, and cried, "O Lord, I cannot read, I cannot pray; so take me as I am."

SEVEN BLESSINGS.
(Deut. 33.)

Salvation,	verse 6
Sufficiency,	verses 7, 25
Separation,	verses 8-11
Security,	verse 12
Satisfaction,	verses 13-17, 23
Sacrifice,	verses 18, 19
Strength,	verses 20-22

Ephesians 1. 3; 2 Corinthians 1. 20.

J. E. B.

ACQUAINTANCE.
(Job 22. 21, 22).

1 What to do— Acquaint,	Matt. 11. 28, 29
2 When to do it— Now,	2 Cor. 6. 2
3 Who should do it— Thyself,	John 3. 18
4 Why do it— Be at peace,	Isaiah 26. 3

A. C. B.

FOUR THINGS JOHN SAW WHEN HE WAS IN THE SPIRIT.

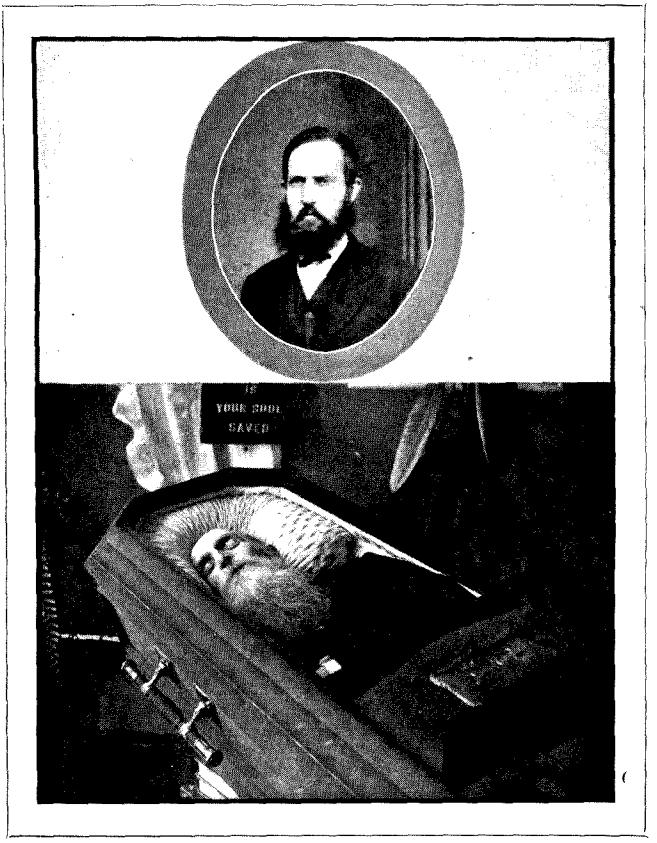
1 The Lord Jesus in resurrection glory,	Rev. 1. 10-20
2 God on His glorious throne,	Rev. 4. 2, 3
3 The great whore,	Rev. 17. 3
4 The Lamb's wife,	Rev. 21. 9, 10

From these Scriptures it is evident that it is as necessary to be in the Spirit to see the false woman as it is to see the Lamb's wife. T. B.

THE MANNA—The Antitype as seen in the Type (John 6. 31-35).

I will rain bread from heaven, Ex. 16. 4.	I am the living bread which came down from heaven, John 6. 51.
When the dew fell...the manna fell upon it, Num. 11. 9. Dew—a type of the Holy Ghost as communicator and embodiment of the blessing.	The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God, Luke 1. 35.
There lay a small, round thing, as small as hoar frost, and white, Ex. 16. 14, 31.	*Small*—Humility. Laid in a manger; no room in the inn, Luke 2. 7; a carpenter's son, Matt. 13. 55. *Round* — Consistency, evenness, 1 Peter 2. 22, 23. All the elements of lovely character in perfect balance. *White*—Purity, without spot, 1 Peter 1. 19.
It tasted like wafers made with honey, Ex. 16. 31.	*Sweet*—Good tidings of great joy, Luke 2. 10. They wondered at His gracious words, Luke 4. 22.
Like fresh oil, Num. 11. 8.	Peace on earth, Luke 2. 14. Full of grace, John 1. 14.
It lay on the ground, Ex. 16. 14.	*Lowliness*—He made Himself of no reputation, Phil. 2. 7.
It fell round about the host, Ex. 16, 13.	Within the reach of all, John 6. 37
It was ground, beaten in a mortar, and baked, Num. 11. 8.	He was wounded for our transgressions.. by His stripes we are healed, Isa. 53. 5
All had sufficient—an omer for every man, Ex. 16. 17, 18.	He that cometh to Me shall never hunger, Jno. 6. 35. None came short
This is the bread which the Lord hath given you to eat, Ex. 16. 15.	My Father giveth you the true bread from heaven, Jno. 6. 32; Mk. 14. 22
They did eat until they came to the borders of Canaan, Ex. 16. 35.	Eat this bread...till He come, 1 Cor. 11. 26.
Some objected to it, Num. 11. 6.	His own received Him not, Jno. 1. 11.

"REMEMBER them . . . who have spoken unto you the Word of God; whose faith follow" (Heb. 13. 7). "For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord" (Acts 11. 24).



JAMES CAMPBELL,

PREACHER, PIONEER, SOULWINNER, AND SHEPHERD.

(1) When he went forth as Evangelist; (2) Fallen on Sleep.

JAMES CAMPBELL: A SERVANT OF JESUS CHRIST.

[FOLLOWING up the interesting account of the earlier Irish Revival when James M'Quilken, Jeremiah Meneely, J. G. M'Vicker, J. Denham Smith, and many more honoured names were prominent, it seems fitting to narrate a later movement, not so sensational or sweeping, but not the less lasting, in the conversion of sinners, quickening of saints, return to primitive simplicity of word and doctrine, planting of churches, and gracious reviving. Amongst the many workers owned of God in this "latter rain" none were more esteemed by God's people than the subject of this sketch. The first photo was taken at the commencement of his work as Evangelist, the second at the close of his devoted labours.]

JARROW-ON-TYNE is associated in almost all parts of the world with the famous ships which have been turned out of "Palmer's Yard," and "Palmer's Yard" is associated in the minds of not a few in lands near and remote with the many "saints" who have laboured in Jarrow or gone forth therefrom to proclaim the unsearchable riches of Christ.

One of the most gifted, and certainly one of the most godly, of these was JAMES CAMPBELL, whose name is a household word throughout the North of Ireland and in many parts of America and Australia.

Born in Scotland in July, 1841, he gravitated to the hive of industry created by Charles Mark Palmer, and after passing through various stages of spiritual thought had developed into a devout member of the Presbyterian Church and an earnest world-reformer, all his efforts being aimed at pleasing God and thereby obtaining salvation. Thus he was found in 1868 an unconverted religious reformer without peace, without hope, and without Christ in the world. The pleasures of the world and the performance of religious duties only confirmed the growing feeling in his heart that "none but Christ could satisfy." The need of being "born again" was brought home to his conscience in the power of the Holy Ghost, and the awful fear of being in hell "for ever and ever" took hold upon him. The darkness deepened till the night of September 16, 1868, alone in his room, coming to an end of himself and getting a view of the Saviour of sinners

> "Dying crushed beneath the load
> Of the wrath and curse of God,"

he was led from darkness to light through the message to the jailer: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31). From that moment he manifested that he was "a new creature in Christ Jesus."

Such a deliverance from the power of Satan, and the deadening influence of "a form of godliness without the power," impelled him to commence at once and pass along the joyful tidings of a full and free salvation. In July, 1871, DONALD ROSS, an out-and-out labourer for God—then of the

East Coast Mission—was conducting meetings in connection with the gifted A. A. REES in Sunderland. James Campbell, warm-hearted in Gospel work, went to hear the evangelist, and was so much blessed that, on his own account, he hired an old theatre in Jarrow, and invited Mr. Ross along to preach. Blessing abounded from the beginning of this genuine "forward movement," which was continued by brethren Rochester and Easton, from Gateshead, and JAMES SMITH, afterwards co-worker with James Campbell. In this effort James M'Gregor, whose testimony in Jarrow continues to this day, was converted on 15th August, 1871, and many others whose names are known. It was during these meetings in the theatre, when large numbers were attending and some regular playgoers had brought their opera-glasses and were spying at the preacher, that Donald Ross halted in his address, and holding up his big Bible cried, "Dinna glower at me; glower at THE BOOK!" As a result of these revival times, believers were multiplied.

Mr. Campbell, who had been going to break bread in Sunderland, next proposed that they should commence a meeting in Jarrow, which was done in November, 1871, the most of the company being baptised by Mr. Ross in July, 1872.

Simultaneous movements had been going on under DONALD MUNRO and JOHN SMITH in Consett, JOHN M'GAW in South Shields, and other workers in Newcastle and Scotswood, and soon meetings on scriptural lines were to be found in many Tyneside towns. The method of meeting was very simple,* each one on being received giving a distinct statement of his conversion to God, and once clear tokens of this were evidenced, they soon found themselves in the *happy family circle*—a characteristic of assembles much more common at that time than now. As might have been expected, the recovered truths of full redemption through the Blood; assurance of salvation; baptism as a symbol of death, burial, and resurrection with Christ; gathering as Christians only, around "Jesus only"; separation from the world; the coming of the Lord, and kindred truths, had great power in the hearts of young believers.

These truths found a deep lodging-place in the heart of

* To this simple Scriptural way of meeting he adhered to the end. Writing to an intimate friend concerning the issue of a booklet on "The Gathering and Receiving of Children of God," by J. R. Caldwell, he said: "I have always considered the line he takes the Scriptural one; anything else seems to me to be sectarianism."

JAMES CAMPBELL, who at this time became exercised about being "unequally yoked with the ungodly" members of the society of shipyard workers. His subscription expiring, he decided not to renew. His fellow-workers, remembering his past services in their cause, would have made him an honorary member, freeing him of fees and attendances, but he decided to have "no fellowship." A strike was imminent, and rather than cause trouble he gave up his job and left the yard, going forth under the guidance of the Lord, "not knowing whither he went."

Feeling burdened about unconverted relatives in the United States, he set forth in 1872 to visit them and preach Christ to them. As a result of his labours in St. Louis, Mo., and St. Charles, Min., a number were converted and two assemblies formed.

One of the converts in Minnesota was John Boal, a Presbyterian elder who had friends in Ballymaconachy, near Belfast. Joined by a fellow-labourer in the person of JAMES SMITH, they commenced Gospel meetings in Ireland in 1873. A farmer was converted who lent a room of his house for meetings, the number of converts increased, and the continuous work of grace which has been so productive of blessing in salvation, and leading believers on in the ways that be in Christ, may be dated from that period. James Smith being called Home in 1878, James Campbell was joined by WILLIAM MATTHEWS. "Campbell and Matthews," as they came to be familiarly and widely known, laboured in season and out of season in busy city, country town, lonely hamlet, and rural township throughout all the North of Ireland. Fairs and markets were visited, open-air meetings held, thousands of pointed messages distributed, and numbers dealt with personally about their eternal welfare. Souls were saved and churches planted in very many parts, the crowning time in soul-winning being in Cookstown district in 1879-80, hundreds being led to Christ. As a father in the faith and a true shepherd of souls, no name is more cherished in these parts than that of beloved James Campbell. He faithfully urged sinners to "flee from the wrath to come," lovingly lifted up "Jesus Christ and Him crucified," persistently distributed Gospel tracts, pertinently asked every person with whom he came in contact the all-important question as to when, where, and how they got saved, displayed boldly his Bible bag with the

silver letters, "Is your soul saved?" wrote letters by the hundred to the anxious, the newly saved, the tempted and tried, and many others of the Lord's own people.

In the autumn of 1882 "Campbell and Matthews" visited America and continued in pioneer work, the Lonsdale Assembly, the first in Philadelphia, being formed as a result of their labours.

Returning to Ireland, the unceasing labours began to tell upon his strength, and in 1890, accompanied by Dr. Matthews, he set out on a voyage to the Antipodes. He visited New Zealand and Australia, where God used him abundantly during his seven years' residence. Returning home considerably recuperated, he laboured in various parts of Ireland, Scotland, and England. Again he went to California, U.S.A., stayed some months, and won some souls there; afterwards returned to Ireland for what proved to be his last visit, then went out to Nova Scotia to help DAVID SCOTT. His health again began to fail, and possibly realising that his pilgrim days were few, he set out for the home of his old friend and fellow-worker, William Matthews, Somerville, Mass., U.S.A., rêaching same about the end of August, 1903. Tired *in* but not tired *of* the work, he needed rest. Loving care was lavishly bestowed upon him, but he gradually weakened. On 24th November he had a slight shock of apoplexy, then three weeks later another stroke, and on 17th February, 1904, he passed from the patient service of his Lord and Master on earth to the everlasting service of the Redeemed in heaven. During his sickness he often said that "God, who had done the very best for him all these years, was doing the very best now."

His remains were laid to rest in Woodlawn Cemetery, Somerville, two of his own sons in the faith acting as pall-bearers. His old and tried friend Donald Munro preached from Acts 11. 24: "For he was a good man, and full of the Holy Ghost and of faith, and much people were added unto the Lord." John Gill, of Boston, led in prayer, then sorrowing, yet not as those without hope, the believers present sung over the tomb,

> "Hush! be every murmur dumb,
> It is only till HE come,"

and to him whom they had loved so long and trusted so truly, they bid a final "good-night" till the shadows depart and the "morning without clouds" breaks in all its glory.

He was a firm believer in trusting God for the supply of all his temporal needs. At the last believers' meeting he addressed at Dunallan, Co. Tyrone, in the new hall which he was the means of having built, he urged on Christians to make it their business to please God and He would look after their worldly affairs. He said he had neither property, income, nor money invested, and yet the Lord had sent him more money than he sometimes knew what to do with. At a conference in Jarrow-on-Tyne, just before making his final trip, he told how he learned to be—what he called himself—"a retired gentleman." "I was engaged at Jarrow shipyard, earning a very good wage. When I was first saved I commenced to give 10s. per week to the Lord, but the cross of my Saviour came afresh to me with more beauty and power, and I had to increase it to £1 and then to £2 for the same reason, and then again I felt constrained to give all I got except what provided my household necessities. At last I had to give up my whole self to the Lord, and now the Lord keeps me and enables me to give more away than ever."

The day previous to his death he handed all his money to his former fellow-labourer, saying: "Here, you take this, and use it for God. I'm done with it." He truly proved what he often quoted—"If you let the waters flow on, the channel will widen and deepen."

At his last meeting in Newton-Stewart, when speaking of doing what God says without asking why, he said: "If the Lord told me to break stones on the road, I would just do it as fast as preach."

A preacher who has been used of God writes, as many more could write: "When I first attended the meetings in the tent at Cookstown in 1879 and listened to the preaching, I thought they were surely strange men. I had never heard anybody say up to that time that they were sure of being in heaven, but these men stood up with Bible in hand and told the people if they died where they stood they were sure of being in heaven. I attended the meetings for quite a while, and through their instrumentality was led to a knowledge of the Lord Jesus Christ as my own personal Saviour. They would preach in the tent during the summer months, board at some house and get a farmer's barn or some other building during the winter months, and continue their preaching, and God blessed their efforts."

BIBLICAL NOTES AND QUERIES.

By Dr. ANDERSON-BERRY, Author of "After Death," &c.

QUESTION VI.—"*Who is the young man mentioned in Mark 14. 51?*"

THIS is decidedly an interesting question. Because the Bible is truly inspired of God I believe it can be answered, for nothing is inserted casually or incidentally without a bearing on the subject. Let us see, then, what the Bible does say of this young man. "Then His friends all forsook Him and fled. One youth indeed did follow Him, wearing only a linen sheet round his bare body. Of him they laid hold, but he left the linen sheet in their hands and fled without it."

The young man had apparently been lying in bed when the noise of trampling feet and uproarious and inarticulate sounds awoke him. The flashing of torches further startled him, as anyone might suppose, so casting round him the coverlet under which he had lain (its name "sindon" connects it with India, and suggests its value; the same word is translated "fine linen" in Mark 15. 46), he rushes out to see what it is all about. He finds that it is Jesus, the Great Teacher, being led away in bonds. Following with the crowd impulsively, he begins to interfere or remonstrate.

So much we imply from the form and tense of the verb. Naturally the crowd resents such signs of sympathy with the obnoxious prisoner, and, as policemen in our own days do, seeks to "lay hold of him." But he saves himself at the cost of his valuable "shawl," and escapes by darting down some alley well known to him, but unknown to his pursuers. The few words describing his mode of escape intimate that it was inside the city, and not out in the open country. Not only so, but the tense of the verb describing how they "lay hold of him" marks the vivid impression of one who had been an actor in the scene.

Now, who is he? Epiphanius, a very early writer, supposes that it was James the Just, the Lord's brother, because he was reported to have ascetically confined himself to one "cloth" or garment. Others, that it was the Apostle John; others, still, that it was Lazarus; Theophylact, that it was the son of "the good man of the house" where our Lord ate the Passover; whilst Cardinal Cajetan considers that it might have been the son of the gardener of Gethsemane! All of which are wild conjectures based on no facts.

Let us ask ourselves the following questions: Who

reports this incident solely? Mark. Who lived in Jerusalem with his mother? Mark (Acts 12. 12). Who was of a lovable but somewhat highly-strung and fearful temperament? Mark (Acts 15. 36-39; 2 Tim. 4. 11). Who was much attached to Peter, and is supposed on good grounds to have written the Gospel as told by Peter? Mark (1 Peter 5. 13). And how natural, if he must tell the tale of Peter's cowardice, to record his own failure in the hour of sudden trial. That he does it anonymously is quite in keeping with the custom of the Evangelists (see, for instance, John 20. 2; 21. 20). And does not this present a key to Paul's severe and determined treatment of him as recorded in Acts 15?

I may not draw the many lessons that occur to me as I meditate on Mark's singular history. But I would say here it is just incidents such as the Holy Spirit chooses that a man may give of himself, or others may record concerning him, that enables the careful reader to know the man. Speaking as one who has much to do with recording just those facts which give the true life-history of a man, I marvel at the numerous illustrations of this one finds in the Bible. There is nothing useless, nothing irrelevant recorded on these sacred pages. Just as a very gifted artist will present you with a speaking likeness done in the fewest number of strokes, so in the Bible in the fewest possible words we have set before us the character of man and of men. Herein is revealed the hand of the Master, unfaltering, unerring, exact (Heb. 4. 12). But a comforting truth: a bad beginning is better than no beginning, and by the grace of God may have a good ending. A young man gifted by a vivid imagination, which first exaggerates the glories and then the dangers of an enterprise, is so led on by the grace of God that commended by Paul he ends at length by standing stoutly beside Peter in the midst of that Babylon where shall be found "the blood of prophets and of saints" (Rev. 18. 24).

INTEREST.—In general, no man can interest others save by that which exceedingly interests himself.

Is the child of God overwhelmed by the trials of the way, and ready to turn his back in the day of the battle, because of the rage of hellish powers? Let us remind him that Samson first slew the lion, and afterwards out of the same lion he got honey and to spare.

THE MENTION OF HIS NAME.

WEARY and spent and fainting—
For bitter had been the day,
And rough the road I had travelled—
At the foot of the Cross I lay.
No prayer could my spirit utter,
No word my white lips frame;
With only a breath there fluttered
From my famished heart the Name.

The sweet loved Name of Jesus,
I whispered that—no more;
But straight there thrilled an answer
Deep to my being's core.
Soul of my soul was lifted
By the wondrous strength that came,
In an instant swift from heaven,
At the mention of the Name.

The tears that from my weakness
Fell slowly one by one,
Were dried by the gentle touch of Him,
The Father's equal Son.
'Twas God who stooped to help me,
Whose help I dared to claim,
When out of the depths I whispered
The mighty, conquering Name.

From the foot of the Cross, then onward,
I took my way at length,
Not now in pain and feebleness,
But on from strength to strength.
For love had given me courage,
No foe my face could shame;
By faith my soul had spoken,
In its hour of need, THE NAME.—*S.*

DOES TRACT DISTRIBUTION PAY?—VIII.

THE GREAT PHYSICIAN.—Mr. Thomas Holt, who has laboured in almost every part of the British Isles during the last 30 years, writes: "My brother was a farmer and lived in Staffordshire. Though a member of the Church of England he was careless about his soul. I often wrote to him, but he seldom replied. He was ailing for several months, and I sent him two booklets, one of which was

entitled, '*I am Saved: God says so and it must be true,*' by A.M. Soon after this he wrote me saying that the little book I sent him had been used of God to his conversion. I visited him. He told me that the physician said there was no hope of his recovery. 'But I have been to the Great Physician,' he added, and was rejoicing in the Lord. Soon afterwards he was called home."

BRIGHT AS A NEW SIXPENCE.—A winner of souls writes: "Visiting amongst the residents of Carsluth, Kirkcudbrightshire, I handed a copy of *God's Way of Salvation* to a half-sister of ——. Thinking her's a hard case I called next day, only to find her bright as a new sixpence. Troubled about her sins, she sat down to read *God's Way*, when the truth dawned."

A STRIKING TESTIMONY.—Mr James N. Carr, of Carlisle, is responsible for the statement: "I have known eleven persons saved though the Gospel booklet, '*I Don't Feel that I have Everlasting Life.*'"

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

"WILDERNESS WAYS AND CANAAN DAYS," tracing God's dealings with His redeemed people in their wilderness journey toward and their entrance into the Land of Promise, as well as the leading events until the time of the setting up of David's kingdom in Israel.

19th June. *Read* Joshua 10. 1-19. *Learn* Rom. 16. 20.

VICTORY OVER FIVE KINGS.

Gibeon's new trouble—A great combine—Against God and His people—Help for the helpless—Hasting to succour—Power from above—An extended day—Victory complete.

THE continuous success of Israel in their onward march, the fall of Jericho, the overthrow of Ai and her king, and the subjection of the Gibeonites, naturally caused great fear to fall on the inhabitants of Canaan, who might expect speedily to share the fate of these others.

SEEKING SAFETY IN UNITY. As at Babel, a common danger leads to a combination (Gen. 11. 4), but no confederacy of men can frustrate God's purpose (Psalm 2. 4). Adoni-zedec, King of Jerusalem, took the lead in seeking alliance with other four kings, in the vain hope of stemming the tide of invasion.

PEACE WITH GOD, HATRED OF UNGODLY. The men of Gibeon soon found this principle true—their alliance with Israel marked them out for vengeance, and the five kings first sought their overthrow. So is it in spiritual matters still—the enemy is filled with fear and hatred on every advance of God's kingdom (1 Thess. 2. 14, 15), but our faithful God is ever at hand to deliver (1 Cor. 10. 13; Ps. 50. 15).

THE CRY OF DISTRESS. The Gibeonites realising their danger appealed in the right direction; being servants of Israel they were entitled to the protection of their masters. Thus all who are Christ's property are protected (John 10. 28; 1 Peter 1. 5).

SWIFT TO SAVE. The cry of distress was speedily heard and answered, the Lord encouraging Joshua and promising victory. Travelling all night, Joshua and his men arrived at Gibeon to find an easy victory, for the Lord overthrew the great confederacy and helped them greatly, using the weapons of Nature's artillery against the enemy—great hailstones showering down upon the flying foe (Ps. 76. 7-9). Fearful the fate and great the overthrow of all who "know not God and obey not the Gospel" (2 Thess. 1. 8).

AN UNIQUE EVENT, AN EXTENDED DAY. It was on this occasion that Joshua, seeing the necessity for a longer day to complete his work, sought the Lord to stay the sun and moon in the heavens; which came to pass, and the sun "hasted not to go down about a whole day." Sun and moon are quite at God's command (Ps. 121. 6); they are His servants—He set them in order (Gen. 1. 16, 17), and has never given up their control. In Colossians 1. 17 we are told that by Jesus, God's Son, all things consist or hang together. We are also reminded that on the day on which Jesus died on the Cross, the sun was in sympathy with the suffering One—refusing to shine when its Maker hung there (Luke 23, 45).

DISASTROUSLY DEFEATED, HUMBLED, and DESTROYED. The five kings sought safety by hiding in a cave, which became for a time their prison. When Joshua had leisure to deal with them they were brought out of the cave and abased before the people—the captains placing their feet on the royal necks. A picture of what yet will take place (Rom. 16. 20)—when the Captain of our Salvation returns, leading the armies of the redeemed into possession and rest, every enemy shall be subdued under Him and His.

26th June. *Read* Luke 4. 14-30. *Learn* Isa. 61. 1.

JESUS, GOD'S SENT ONE.

Among His own people—In a familiar place—The Promised One and the Promises—Words of grace—Words of truth—Admiration, astonishment, antipathy—Desire to destroy.

IN the lesson before us now we see the Lord taking His place amongst His people as the Messenger of Jehovah, declaring His purposes of grace, and at the same time warning of the possibility of that purpose not being fulfilled in those who thought themselves in some way entitled to be specially favoured.

THE PLACE AND OCCASION. In Nazareth, "the place where He had been brought up," and in the synagogue there, where, "as His custom was," He had often been seen. There among "His own people" was Jesus found on the Sabbath day. They had met to worship God and read the Scriptures, and the Person of whom these Scriptures spoke was with them and they knew Him not (John 1. 10).

THE CLAIMS JESUS MADE. "The Spirit of the Lord is upon Me;" "this day is this Scripture fulfilled." As He sat there in their midst He announced Himself the Anointed, the One of whom Isaiah wrote (Isa. 61). Had those who were present believed Him and understood the import of His words, what a meeting that would have been!

THE MESSAGE JESUS BROUGHT. Gospel for the poor, in the supply of all their need, meeting of all their debt, enriched through His

poverty (2 Cor. 8. 9). Healing for the broken-hearted—A broken and contrite heart (because of sin) God will not despise (Psalm 51. 17); specially for these Jesus is looking, and such he heals. Deliverance for the captives—this He proclaims; the Gospel tells of Satan vanquished and liberty purchased; the one who hears and believes passes from the power of Satan (Acts 26. 18) unto God; is free from sin and death (Rom. 8. 2). Sight for the blind—"Out of darkness into His marvellous light" (1 Peter 2. 9), "that they that see not might see" (John 9. 39). Liberty for the bruised—the crushed, marred, wounded, debased sons of men are by Jesus set free, their wonnds bound up, their diseases healed (Psalm 103. 3).

THE YEAR OF JUBILEE. "The acceptable year of the Lord," the time when all these blessings can be obtained. As in Jewish calendar the fiftieth year was a year famed for its release of bondsmen and property into liberty and rest, so this present time and "now" is God's acceptable year and day (2 Cor. 6. 2). Atonement is finished (Lev. 25. 9), and the Gospel jubilee trumpet is sounding to every creature.

HOW THE MESSAGE WAS RECEIVED. Up to a certain point the hearers were astonished at His gracious words; when, however, Jesus spoke of pure grace, apart from national advantage, reaching past the supposed select and privileged people, their admiration was changed into violent hatred.

HOW THE MESSENGER WAS TREATED. They thrust Him out and would have thrown Him over the hill on which their city stood, and that simply because He spoke the truth (John 8. 40).

3rd July. *Read* Joshua 14. 1-15. *Learn* 2 Cor. 5. 10.

CALEB'S CHOICE AND PORTION.

The faithful witness—Forty years after—A faithful Promiser—Faith's claim—Faith's endurance—Faith's courage—Faith's confidence—Faith's prize.

THE life-story of Caleb, the son of Jephunneh, is beautiful reading. We first meet with him in the narrative of the spying out of the land (Numb. 13). His words on that occasion were all courageous words of faith; but the unbelieving people hearkened not, and would have stoned Caleb and Joshua (see John 10. 31), but the people who so treated them perished in the wilderness, and they were preserved. Nearly forty years after, in the plains of Moab (Numb. 26. 65), we find just two men besides Moses alive of all the multitude that left Egypt, Joshua and Caleb, and only these two crossed Jordon and entered the Promised Land. What made the difference? Faith; all besides perished through unbelief (Hebrews 4. 6).

AN OLD PROMISE RECALLED. Forty-five years before the date of our lesson God had spoken about Joshua and Caleb, promising an inheritance in the Land of Promise. Now Caleb, bearing witness to God's sustaining power, claims fulfilment of that word. As deeds of faith are never forgotten of God (Heb. 6. 10), so words of promise should never be forgotten by us (Hebrews 6. 12).

FAITH STEADFAST AND CONFIDENT. In a present living God as well as in past promises does Caleb's faith exist—it had not diminished but had grown, as faith should (2 Thess. 1. 3), and at 85 years of age Caleb is a stalwart believer, still ready to accept the most difficult portion as his, in the confidence that God could and would make it his.

CHOOSING A GOOD THOUGH DIFFICULT PART. Caleb chose Hebron (*i.e.*, "communion"); though "walled up" and occupied

by mighty foes, nothing less would satisfy the man of faith. There Abraham had dwelt after separating from Lot; there was the burying-place of Sarah, Abraham's wife; there Caleb wanted to live and die. That was his choice, as it was Mary's (Luke 10. 42), and it was her portion.

BLESSED IN GIVING AND BLESSED IN RECEIVING. God's representative had joy in blessing God's faithful one—the same kind of joy belongs to Jesus (Matt. 25. 34). What satisfaction to the once Man of Sorrows to divide the spoil with the strong (Isa. 53. 12); those whom He justified and made strong in their weakness (2 Cor. 12. 9). Happy Caleb, and happy all they who, like him, "believe God," believe in Him who gave His Son to redeem, and believe in the Son who died and rose again, whose faith and hope is in God, and who follow the faith (Heb. 13. 7) of those who have gone before, looking off unto Jesus, "the same yesterday, to-day, and for ever."

10th July. *Read* Joshua 20. 1-9. *Learn* Psalm 46. 1, 2.

THE CITIES OF REFUGE.

Merciful provision—All of God for man's need—Within reach—Protected and provided for—Released through death.

FOR all erring and helpless people God has ever made provision in His love and pity, in justice remembering mercy. His law was strict and just—the manslayer should die (Num. 35. 16-21), and no provision was made for intended and deliberate murder; yet to shelter the life of the poor man who was unfortunately the cause of his neighbour's death, God made provision in six cities of refuge.

DIVINE FORETHOUGHT. In the plains of Moab, before the people crossed Jordan, the plan was prepared by the Lord and proclaimed by Moses (Num. 35). Part of the Levites' portion was to be devoted to this purpose—the priestly tribe giving expression to the mercy of the God they served (Mal. 2. 7).

TIMELY REPETITION. Joshua is here reminded of this by the Lord, and the people instructed to act out the mind of God in the matter. It is good to see that God was the author of this; that it was not Moses, Joshua, or the people, but God knew the need and met it (Eph. 2. 4).

SALVATION NEAR AT HAND. These six cities of refuge were easy of access—three on each side of Jordan—so that the hunted refugee might reach the shelter quickly (Gen. 19. 17). Though close on his heels the avenger pressed, the city was near, with open gate, entering which he was safe. Salvation is nearer every flying sinner now (Rom. 10. 8-9).

SUSTAINED AS WELL AS SAVED. Protection and a place were given in these cities of refuge; "they shall take him (the slayer) into the city unto them, and give him a place." Reminds us of Luke 10. 35: "Take care of him."

LIBERTY AND RESTORATION THROUGH DEATH. The death of the High Priest released the manslayer. What a wonderful idea! The man had an interest in the death of the High Priest, for his release and restoration to his former place depended on the priest's death. Nothing else could free him. It is an evident truth that the death of our Lord Jesus Christ is the basis of our release from banishment and all law claims (Gal. 4. 5), and restoration to perfect liberty.

Chief lesson: There is a Refuge for sinners now; there is no safety outside; there is perfect security in the God-appointed place.

REPORTS AND SUGGESTIONS.

CRISP NOTES.—Mr. R. Robertson is having good meetings for young folks at Newtown, WELLINGTON, N.Z. A number saved...Mr. Jas. M. Hamilton is having good children's meetings in new wooden tent, SWINHILL, Lanarkshire...Mr. Edward Soper, of DETROIT, long a friend of children, hopes to visit Britain this summer...New Sunday school has been commenced at SOUTHEND, Sanday, Orkney.

HARROGATE.—We have been having further times of blessing here among the young. On the previous Friday evening at a crowded meeting four bright young men followed the Lord in baptism, and there are more to follow, for which we praise the Lord.

BOLTON CONFERENCE was a very representative one. Over 200 workers from schools in Lancashire, Yorkshire, and Cheshire were present. Mr. Rosslyn Holiday introduced the subject, "Liberty in the Use of Methods"; other brethren helped. The reports had to be *read* instead of being given verbally. The experiment proved highly successful, as 20 reports were given in 30 minutes, all being interesting and to the point, thus much valuable time was saved. We all felt the change was a good one, and will probably be adopted at future meetings. Conference were calculated to render great help to younger teachers.

THE ORPHANS AND THE COBRA.—Dr. Ernest Hunter, Belgaum, India, says: "The orphan girls go on nicely, and are all in good health, with one exception, who showed signs of plague, but we have taken all possible precautions, and the girl is now almost well. We killed a cobra four feet long this afternoon in the compound. One of the girls happened to pass quite close to it, and it raised itself, expanded its hood, but did not strike."

BOYS AND GIRLS BIBLE BAND for the encouragement of of Scripture searching and verse memorising. The original of such bands now numbers nearly 2000 in most parts of the globe. A new beautifully coloured members' card is just ready (see *Boys and Girls*, page 4)...The July number of *Boys and Girls*, being the summer number, will be filled with stories of the coast and country, and printed in art green ink.

POWER IN SUNDAY-SCHOOL WORK.—The Half-yearly Sunday-school Conference was held at Cholmeley Hall, HIGHGATE, N., on Saturday, April 30. The attendance was large. Dr. Hy. Soltau's opening of the subject, "The Holy Spirit's Power in Sunday-school Work, How Gained, How Lost," was most profitable. Mr. J. Freeman Allen and others ministered.

REPORTS OF SCHOOLS, IV.—By our Special Visitor.—Bethany Hall, 40 New Street, PAISLEY, began seven years ago, and has now a staff of 21 teachers (9 sisters and 12 brethren; of the latter 9 are married, as well as the superintendent, Mr. Robt. M'Goff). All the sisters and three of the brethren were once scholars in the school. A number in the assembly were also in the school; average attendance is about 145. They have a method well worthy of imitation. The children who are able and willing repeat the memory text in the hearing of all, the superintendent places a mark to the repeater's credit. At the end of the year, if such scholars merit a prize for attendance, &c., they obtain a *more valuable one* for repeating the verses. Bible class for young women is conducted in a separate room. An organ as an accompaniment in the singing of the hymns proves a cheerful help. A few dear lambs have been recently led to travel on the narrow road to heaven. They have also a "Bible Band" for boys and girls on the Thursday nights from 7 to 8, with an average attendance of about 130, a large number of whom have been converted within the last two years. The "Band" have a regular ollection for the orphans. Most of this "Band" are not the regular scholars of the school, but are *in addition to it*, showing what might be done to reach young people who do not care to come to our schools.

A Publisher's Testimony.—A well-known Edinburgh publisher, whose school books most young folks have used, left over £990,000 by his will. Not long before his death he left a written statement: "My money has never given me any peace or joy. It has been a constant source of worry and anxiety, and has only made me miserable." What shall it profit a man (Mark 8. 36) confirmed once more!

To the Uttermost.—When the saintly Dr. Robertson of Irvine was dying he called his sister to his side and said, "If I had the power to preach again do you know what text I'd preach from?" She suggested various familiar passages. "No, no," he replied, as he realised the power of Christ to satisfy in life and comfort in death, "I would preach from the words, 'He is able to save to the uttermost'" (Heb. 7. 25). Hallelujah! What a Saviour!

Treasure in Heaven.—A rich lady dreamed that she went to heaven, and saw there a mansion being built. "Who is that for?" she asked of the guide. "For your gardener." "But he lives in the tiniest cottage on earth, with barely room enough for his family. He might live better if he did not give away so much to the miserable poor folks." Farther on she saw a tiny cottage being built. "And who is that for?" she asked. "That is for you." "But I have lived in a mansion on earth. I would not know how to live in a cottage." The words she heard in reply were full of meaning. "The Master Builder is doing His best with the material that is being sent up." Then she awoke, resolving to lay up treasure in heaven. The principle applies to all who are thinking more of the things *temporal* which are seen than of the things *eternal* which are unseen (2 Cor. 4. 18).

"Lest we Forget."—In the Palace of the British Embassy at Pekin, China, now almost restored to its former grandeur, one corner attracts the eye of all visitors. Standing just as it was at the end of the Boxer riots—shot-holes, battered walls, sandbags on top, and every indication of a long and weary siege—there it remains, with the words "LEST WE FORGET" across the front in bold letters. Inside the corner lie the bodies of the brave soldiers who gave their lives in defence of the women and children. So God would have our minds again and again centred on the Cross of Calvary, on the dying love of our Lord (Gal. 6. 14), and "forget not all His benefits" (Psalm 102. 2).

THREE THINGS OF SATAN'S.

Satan's Seat, - - - - - - - - - -	Rev. 2. 13
Satan's Depths, - - - - - - - - - -	Rev. 2. 24
Satan's Synagogue, - - - - - - - - -	Rev. 2. 9

SATAN'S SEAT is that upon which he sits as "Prince of the power of the air" (Eph. 2. 2), using his wiles and shooting his darts (Eph. 6. 16). This seat he will yet vacate in favour of the beast (Rev. 13), and into this seat the angel will pour the fifth vial (Rev. 16. 10).

SATAN'S DEPTHS are his unfathomed resources of cunning and subtlety upon which he daily draws for the deception of mankind. In contrast to the "*depths* of Satan" working against us, we have the "*depths* of the riches both of the wisdom and knowledge of God" (Rom. 11. 33) working for us. We have also "the breadth, the length, and *depth*, and the height of the love of Christ" (Eph. 3. 18) on our side, from which "neither height, nor *depth*, nor any other creature can separate us" (Rom. 8. 39).

SATAN'S SYNAGOGUE (and he has many of them) are his preaching places, where "his ministers" (2 Cor. 11. 15) are engaged propounding and propagating the "doctrines of devils" (1 Tim. 4. 1). In our Lord's day He found a devil in the synagogue of the Jews (Luke 4. 33), but now the devil has a synagogue of his own. T. B.

CORINTHIAN TRIPLETS.

THREE GIFTS FROM CHRIST.

In 2 Corinthians 3. Christ is seen—
1 As the *Life* giving Spirit, verse 6
2 As the *Liberty* ,, verse 17
3 As the *Likeness* ,, verse 18

THREE THINGS TO SAINTS.

In 2 Cor. 4. we are to manifest:
1 The *Truth*, verse 2.
2 The *Light*, verse 6.
3 The *Life*, verse 11. J. K. M'E.

"OUR GOD."

1 God for us, - -	Rom. 8. 31
2 God in us, - -	Phil. 2. 13
3 God with us, - -	Gen. 28. 15
4 God before us, -	Ex. 13. 21
5 God behind us, -	Ex. 14. 19
6 God above us, -	Psa. 18. 16
7 God underneath us,	Deu. 33. 27
8 God round us, -	Psa. 125. 2
9 God over us, - -	Song 2. 4

"This God is our God." R. L. B.

BIBLE STUDY ON THE WORD "ONE."

1	By	One man sin entered, - - - - - -	Rom. 5. 12
2	Not	One good, but God, - - - - - -	Mk. 10. 18
3	Not	One righteous, - - - - - - -	Rom. 3. 10
4	Not	One that doeth good - - - - -	Rom. 3. 12
5		One thing thou lackest, - - - - -	Mk. 10. 21
6	Offend	One point . . . guilty of all, - - - -	James 2. 10
7	There is	One God and One Mediator, the Man Christ Jesus,	1 Tim. 2. 5
8	Offered	One sacrifice for sins, - - - - -	Heb. 10. 12
9	By	One offering . . . perfected the sanctified, - -	Heb. 10. 14
10	But	One thing is needful, - - - - -	Lu. 10. 42
11		One thing have I desired, - - - -	Psalm 27. 4
12	But	One thing I do, - - - - - -	Phil. 3. 13

No. 1	The origin of sin by *one*, and participation by *every one*.
,, 2	The consequence of the first.
,, 3, 4, 5, 6	Supply evidence against, and verdict of *every one*.
,, 7, 8, 9	Ransom for all by *one* Man.
,, 10, 11, 12	Profitable occupation for the sanctified. T. S.

"My soul breaketh for the longing that it hath unto Thy judgments at all times" (Psalm 119. 20).

"I have inclined mine heart to perform Thy statutes alway, even unto the end" (Psalm 119. 112).

MRS. JAMES CLIFFORD,

CALLED HOME FROM ARGENTINA MISSION FIELD.

"AN ACCEPTABLE OFFERING."

THE LATE MRS. JAMES CLIFFORD, OF TUCUMAN, ARGENTINA.

OUR beloved sister had won the warmest esteem and affection of all who knew her here. When I first made her acquaintance I was greatly struck with her intense delight in the Scriptures and her eager longing to get understanding of the will of God. She often brought to my mind the words of Psalm 119. 20: "My soul breaketh for the longing that it hath unto Thy judgments at all times." But there is another verse of that Psalm that was also applicable to her in an unusual degree: "I have inclined mine heart to perform Thy statutes alway, even unto the end" (verse 112). She loved to practise as well as to know the will of God, and thus she became a true helper of others; for, like Ezra, she prepared her heart to SEEK the law of the Lord and to DO it, and to TEACH His statutes and judgments.

Her early home-taking is a fresh reminder to us that our chief concern is to be pleasing to Him who has redeemed us. We should have said how wonderfully God had fitted her for His service. But, higher than that, He had been fitting her for Himself. Once more the precious water from the well of Bethlehem is poured upon the ground, but it is not wasted; it is an acceptable offering to Him to whom she presented herself as a living sacrifice.

ALFRED J. HOLIDAY.

HENRIETTA TWEEDALE was born in Wakefield on April 8, 1872. She was never strong, but, like many other weakly ones, she had a very clear grasp of things and was always studious. At the age of ten she won a scholarship, and went to the High School. Here she received a good education. She never tired of praising the sterling Christian character of the head teacher, nor did she ever fail to recognise that in a great part her own character was formed there. After leaving school she took up teaching first under Leeds Board and later under Wakefield Board. A born teacher, she gained praise wherever she was, and continued to teach until a few months before marriage.

Hers was a Church of England family, and fortunately the church they attended was one of the most evangelical. Her mind was early stored with the Word of God, which she began to read daily at ten years of age. At that age she won a Bible and Prayer-Book by having learned certain portions of the Scripture. The Vicar—now Bishop of Sodor and Man—enjoined on her the daily reading of her Bible, and she conscientiously fulfilled the promise she then made.

St. Andrew's Church, then as now a centre of gospel work, sought her help in visiting and tract distribution. This work she continued for years. Yet in spite of daily Bible reading, attendance at mission services where the simplest gospel was preached, and visiting and tract distribution, she had not the full assurance of salvation until about seventeen years of age. A Christian gentleman hearing of her, sought her and was helped of God to lead her into the light. The moment she was free she took pen and paper and wrote "Light after Darkness." The fifteen years of steady service proved how truly she followed the Lord who said, "He that followeth Me shall not walk in darkness, but shall have the light of life" (John 8. 12).

Increased light meant increase of liberty, and soon she began to see that her past experience and position were not in keeping with the Book. She then tried the various chapels, often preaching in them, but found an ignorance of the Scriptures so great as to be appalling. She did not know where to turn, so decided to stay at home until her path was made clear. All this time her old friends sought to get her back to the church, but neither family connections nor the friendship of years could move her from the place the truth had given her.

After a time she was brought into touch with Mr. A. J. Holiday, and soon after was baptised and took her place in the FEATHERSTONE Assembly.

It was when I went to Featherstone in 1894 that I met her. As we were both thinking of mission work, we had from the first something in common, and soon we were engaged. In 1899 I returned to England and nine months later returned with her as my wife. She set herself to the study of the language and made good progress. She spoke well in Spanish, and her addresses on the Lord's coming and on the Tabernacle given to the women in TUCUMAN, Argentina, were helpful to all. Still, though able to dwell on the deep things of the Word of God, she felt her great work was that enjoined on the elder women in Titus 2. She acted it out and preached it too. As she looked at dirty homes, ill-cared-for children, and husbands for whom home had no attractions, she felt no work could possibly be so important as that of teaching the Christian women and girls. Nothing made her so indignant as to hear of sisters who were first missionaries and then wives. She felt that, unless first a wife, she could never do true woman's work.

The service which promised so much was cut short, and after eight months of suffering, increased by the death of our baby of

nine and a half months, she passed into the presence of her Lord. The night before she died I asked her if she had any message to leave. Her reply was, "Give much love to the Christians in Tucuman and to those here. Tell them to stick to God and His Word and all will be all right always." As a lip testimony it fully accorded with the testimony of her life. She passed away at 1.45 a.m. on March 25, 1904, and was buried the same afternoon.

Her favourite hymns, "Jesus, Saviour, pilot me" and "Peace, perfect peace," were sung in the house, as were also three Spanish hymns. Two of these hymns were of special interest, as they were the last she taught in Tucuman. One is a good translation of "Some day the silver cords will break." The other is not a translation, but, like the above, seems almost prophetic of what was so soon to be her experience. It begins

> "To heaven I go, to heaven I go,
> I confide in Jesus;
> He saved me, He saved me,
> For me He died on the cross.
> I shall see Thee, my Lord,
> I shall see Thee, my Saviour,
> In sweet light and splendour
> I shall see Thee, my Saviour."

In the cemetery we had a large company. An Englishman who for many years held an important place was buried at the same hour in a grave close by. About 700 attended his funeral. These listened whilst we sang our hymns and read the Scriptures, with prayer.

She is gone, but her testimony remains. May it please God to use it, and may her death appeal to other workers on behalf of this great land.

JAMES CLIFFORD.

GEMS FROM JAMES CAMPBELL.

Being Extracts from Letters to Brethren in Christ.

GOD FIRST.—The wisdom that is from above is *first pure*, then peaceable (Jas. 3. 17). God first in all our doings, and leave results with Him. If we suffer for doing the will of the Lord, then He says, "Happy are ye." He has the hearts of all in His hands, and we can expect Him to take up our cause if we act single-heartedly for His glory.

PILGRIM SONGS.—I was reading Psalms 123 and 124 this morning. Two of the songs of degrees, or the goings up. It is generally believed these Psalms were sung by the people of Israel on their journeys up to keep the feast at

Jerusalem; pilgrim songs, that we may in measure apply to ourselves as we journey towards the heavenly Jerusalem. You will see in the 123rd Psalm the chief point is the eyes turned to the Lord in the midst of troubles, while in the 124th it is the Lord on our side. In all ages the Lord's people have proved that there is only One that they can look to and expect from, and He has always been on the side of those who look straight to Himself.

FULL SURRENDER.—With reference to 1 Timothy 4. 15 you will see by referring to the first chapter that he was left at Ephesus for a definite purpose, and here Paul is exhorting him how to act in the difficult circumstances in which he is placed. Of course the instructions are in a general sense applicable to all of us. The things he is to meditate upon and give himself wholly to are the things he is speaking to him about, and the giving of himself wholly to these things is just a full surrender of himself to God's things. Timothy, of course, had nothing else to take up his time or attention, but even if, like Paul, he did at times devote part of his time to manual labour, yet in heart he was wholly given up to the Lord and His work.

HE CARETH FOR YOU.—We can only know the thoughts that He thinks towards us as we get into the mystery of the Cross. There we see the estimate He put upon us. He gave His only-begotten Son because He loved us so.

AN INEXHAUSTIBLE STORE.—Have been meditating a little on the feeding of the thousands in John 6. After they had all got as much as they could eat there was more left for them than they had at the beginning, and it matters not how much any of us have taken in of the "bread of God," there is far more for us yet than we have taken in. There is an inexhaustible store in Him.

THE LOST CROWN.—I have been reading of Saul, the king of Israel, and David. Enjoyed looking over Jonathan's love for David, and faithfulness to him up to the end, although he did not cast in his lot fully with David. Still the last we see of him in connection with the king shows that he was still at heart true to him, but instead of being next to David in the kingdom, his dead body was nailed to the wall of Bethshan with his father. Well may we remember the words, "Let no man take thy crown."

PRAISING OR MURMURING.—"Look unto Me and be ye saved" held good for the *whole* journey as well as for the

start of it. Israel began with "Stand still and see the salvation of the Lord," and had they kept at this there would not have been the failure there was. Like ourselves, they got continually occupied with their difficulties, and then instead of praising they murmured.

How to Gain the Victory.—The words of the Lord Jesus in Isaiah 50. 7 and the words of the Apostle in Acts 20. 24 have been often before me of late. We need the same, setting our face like a flint to follow on in the path that He has called us to. Of course He has overcome all our foes—the world and the devil and the flesh have been crucified with Him; yet we often feel all these enemies are very much alive; still, bless His Name, He has overcome, and He wants us to look to Him at all times to give us the victory.

"His Everlasting Love."—What a blessed foundation. We have to confess "my love is oftimes low"; yes, oftimes cold, and seems like as if we had none at all; but His, like Himself, is *ever the same.*

The Captives Freed.—I enjoyed reading the confession of the freed captives in Nehemiah 9; look it up when you get time. It is nice to see how they went in for the Word of God, and not only so, but carried it out. It would be difficult now, I think, to get a company willing to spend three hours reading the Word of God, and then other three hours confessing and worshipping God. We get a grand unfolding of the character of our God in that confession, and also the character of man, our own character, for "there is no difference." It is a pity that the old character should be so often manifest in us who have been crucified with Christ, and are responsible to "reckon ourselves dead indeed unto sin, but alive unto God."

"ORDERED IN ALL THINGS."

"I AM so glad! it is such rest to know
That Thou hast ordered and appointed all,
And wilt yet order and appoint my lot!
For though so much I cannot understand,
And would not choose, has been and yet may be,
Thou choosest, Thou performest, Thou, my Lord!
This is enough for me."

BIBLICAL NOTES AND QUERIES.

By Dr. Anderson-Berry, Author of "After Death," &c.

Question VII.—A sister in the Lord sends me: "*How do you explain 'esteem' in Philippians 2. 3*"?

"LET each esteem other better than themselves." This is a common Pauline word, and occurs again in verse 6, where it is rendered "thought." Elsewhere it is rendered by the words "governor," "that is chief," "that have the rule over," "counted." Its primary meaning, in which it is used in the Gospels and Acts, is "to lead," hence "to lead the mind through a reasoning process to a conclusion"; and so "to think," "to estimate." That this word is used here instead of the other words meaning "esteem" tells its own tale. To esteem others better than oneself, requires a carefully reasoned process of thought. Calvin well says: "But it is asked how it is possible that one who is in reality distinguished above others can reckon those to be superior to him who he knows are greatly beneath him? I answer that this altogether depends on a right estimate of God's gifts and our own infirmities. For however any one may be distinguished by illustrious endowments, he ought to consider with himself that they have not been conferred upon him that he might be self-complacent, that he might exalt himself. . . . Let him, instead of this, employ himself in correcting and detecting his faults, and he will have abundant occasion for humility. In others, on the other hand, he will regard with honour whatever there is of excellencies, and will by means of love bury their faults. The man who will observe this rule will feel no difficulty in preferring others before himself." To look for Christ and what is of Christ in each other, and to find what one is looking for, is a sure antidote to pride, envy, malice, and a hundred other evils.

Question VIII.—"*Please say if the words in Philippians 3. 8, 'that I may win Christ,' mean 'to win, to attract Christ's attention by our spiritual excellencies'?*" Grotius seems to say so, but then Grotius had curious views of the meaning of Scripture, although an able scholar in other ways. It happens that I have just heard an address based on this view of the meaning of the words. But the word "win" means "to gain" or "to get gain." Except in one other place, that is its uniform rendering. Paul has just been saying, "What things were gain (same word), these I counted loss for Christ" (verse 7). And in the preceding clause he writes: "I have been mulcted (zēmioō—a business term, used elsewhere in the sense of *forfeit*) of all things," but, he adds in effect, "What

matters it if I have got Christ as gain? Why, in that happy case my gains far exceed my losses!" Oh, that we had hearts like Paul for Christ, willing to sail forth on life's voyage with a swept hold, casting everything overboard, that we may have room to take Christ on board. To say: "Christ is my gains. Christ is my wealth. Christ is my excellency. Christ is my all-in-all!" Mark, the grammatical construction does not suggest *doubt* as to the result, but *difficulty*. It is not so easy as some armchair Christians would have us believe to say, and to mean it too:

> "The dearest idol I have known,
> Whate'er that idol be,
> Help me to tear it from Thy throne,
> And worship only Thee."

It just requires the very power of God that raised our Lord Jesus Christ from the dead to make me in deed and in truth count all gain loss that I may get Christ as my sole gain.

NOTE I.—I promised to say something about Paul's use of prepositions in describing the relation of faith and works to righteousness. Dia, *through* faith, and Ex, *out of* works (Gal. 2. 16). Righteousness *through* (dia) faith, *from* (ek) God, and *resting upon* (epi) faith (Phil. 3. 9). Dia marks faith as the *medium* of justification; Ek as the *source;* Epi as the *foundation.* Let me suggest to Bible students the purchase of Bagster's "Englishman's Greek New Testament with Interlinear Translation." It will not make you Greek scholars, so its possession will be no reason why you should ever be led into saying "as the Greek says," but it will, by the grace of God, give you more insight into the meaning and beauties of the Inspired Original than a hundred commentaries. I imagine you will be so entranced by its study that, like the saintly William Arnot, you will pop it into your pocket that you may continue its study whenever your business or profession intermits its call upon your best energies. As believers of old, when education was less common than at present, did not rest notwithstanding their grey hairs until they could read their English Bible, so I am sure that there would be less of this light reading amongst us if young believers did not rest until they could read their New Testament in the Inspired Original. I had to grind away at these old languages because I had to pass examinations in them to obtain a necessary degree at the university. I thought it was rather a waste of time then; now I daily thank God for

the delight the knowledge brings me, not to speak of the service for Him I am enabled to do. Perhaps this little scrap of autobiography will encourage my readers, whom I shall be only too ready to help with advice if they will take me into their confidence.

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

"WILDERNESS WAYS AND CANAAN DAYS," tracing God's dealings with His redeemed people in their wilderness journey toward and their entrance into the Land of Promise, as well as the leading events until the time of the setting up of David's kingdom in Israel.

17th July. *Read* Joshua 24. 14-25. *Learn* Joshua 24. 15.

JOSHUA'S PARTING WORDS.

A good intention—A retrospect, and its lessons—A call to single-heartedness—Showing the way—A response too lightly made—Not sufficient for these things—Convicting witnesses.

AFTER a long life of 110 years, Joshua, the faithful servant of God and leader of God's people, discerns that his time to leave the scene draws nigh, and in view of his parting from those he had loved and served, he seeks to impress his highest convictions upon them. Many similar scenes will occur to the Bible reader, such as Jacob, Moses, Samuel, David, our Lord, Paul, Peter, and others. How impressive final exhortations are!

A REVIEW OF PAST GOODNESS. In the opening verses of the chapter Joshua rapidly outlines God's dealings with Israel. Beginning with Abraham's call from idolatry and care over him, the venerable leader goes on to speak of deliverance from Egypt, salvation at the Red Sea, victory over enemies, cursing changed to blessing, the crossing of Jordan, and victorious possession of Canaan. Thus Joshua laid the basis of his appeal on the mercy of God (Rom. 12. 1).

A REASONABLE DEMAND. "Therefore fear the Lord, and serve Him." Joshua knew that the old gods had an attraction for the people, and the gods of the Amorites of the land sought a place in their hearts, so he exhorted the people to be decided, sincere, and true (John 4. 23, 24), and to choose wisely.

A NOBLE EXAMPLE. "As for me and my house, we will serve the Lord." Joshua had no idea of going with the majority; his decision was made independent of what all others would do, even if he should stand alone.

THE VOICE OF THE PEOPLE. Joshua's stirring words had good effect, and doubtless for the time being their real intention was to make a true and definite choice. When the truth of God is put before the soul some response will and must ensue; even though the intended action is not perfectly wrought out there is much gained by the attempt. Doubtless this appeal had its effect for a long time after Joshua had passed away (Judges 2. 7).

A WORD OF CAUTION. "Ye cannot serve the Lord"—that is, Joshua knew the weaknesses of the people, and would have them to know that they were promising more than they could do. In Exodus 19. 8 their fathers had said, "All that the Lord hath spoken we will do," and they had miserably failed; their children are no better, and the best resolutions in our strength are weakness itself.

THE MAGNITUDE OF THE PEOPLE'S PROMISE. To serve the Lord—a holy God requires holy service—a jealous God requires undivided service—a righteous God will not overlook sin. Surely the one who speaks of meeting God's requirements, and being justified in doing, very imperfectly knows God's character (Rom. 4. 5), as well as their own weakness.

THREEFOLD TESTIMONY TO THE ACKNOWLEDGED DUTY. First, their promise and intention marked out their responsibility; they were "witnesses against themselves," and every resolve and intent show our acknowledgment of what ought to be; coming short of our own standard convicts of sin. Second, Joshua made it a statute, that is, a written record of the promise was made, and formed convicting evidence against failure; thus the written Word of God is against the offender (John 12. 48). Third, a great monumental stone was erected, and its presence was another perpetual testimony to all. The presence of the Church on earth is a like memorial of God's truth and Gospel verities (1 Tim. 3. 15).

24th July. *Read* Judges 6. 11-24. *Learn* Luke 16. 10

GIDEON'S CALL.

In poverty, in danger, in low place, yet right with God—A man with a character—The All-seeing Eye—Link of love—The strength needed—Work at home.

DARK days had fallen on Israel because of their sore backsliding. The subject of our lesson shared with his people the misery of their oppression. His name was Gideon (one who "cuts down," a "feller"), and such a work is needed (2 Cor. 10. 5). He dwelt in Ophrah (the dust), the low place out of which God raises the poor (Psalm 113. 7): his family were poor, and he was least of them all (Judges 6. 15); so God takes up the base and weak to do His work (1 Cor. 1. 27, 28).

RIGHT WITH GOD. It is important to notice that Gideon was instructed in the use of sacrifice; his gift-offering of the kid and unleavened cakes shows that, and though living in evil days among idolatrous people he doubtless was right with God and fit for His use (2 Tim. 2. 21). No one can serve God acceptably before he is saved (Heb. 11. 6).

RIGHT BEFORE MAN. When the people enquired, "Who hath done this?" at once they said, "Gideon." There was one who had a character for doing things like that, one who paid no respect to their idols—he was known as a man of God (Dan. 6. 5).

DILIGENT IN UNSEEN SERVICE. We see him in the wine-press busy threshing wheat when the Angel visited him. Wine-presses are often excavated in the earth for coolness—such a place would suit, not readily seen. Doing his duty all unseen, one Eye was on him lovingly and graciously approving (Psalm 33. 8; 94. 9; Ezra 5. 5).

GOD'S ALL-SEEING WAY. Sitting under an oak was One who came down to see and help His erring people. Looking for an instrument He found one in Gideon, who, all unconscious, with sad heart toiled in secret, thus we learn that labour is not in vain "in the Lord" (1 Cor. 15. 58). His greeting, "the Lord is with thee, thou mighty man of valour," seems unfit for the man and his secret work, yet the Lord seeth not as man seeth (1 Sam. 16. 7; Matt. 6. 4).

RELATIONSHIP RECOGNISED. "If the Lord be with us"—note the US, Gideon was not self-occupied—like Daniel, like Jesus, linked in love with his people (Dan. 9. 5, 6, 7; Matt. 3. 15).

A COMMAND AND A PROMISE. "Go in this, thy might . . . have not I sent thee?" What power is available to the believer—"I am with

thee, Go!" said Jesus (Matt. 28. 19, 20). With Him, anything; without Him, nothing (John 15. 10).

BEGINNING AT THE RIGHT PLACE. First at home, to pull down the false and build up the true, to face the angry citizens and stand for his God—to get a new name in harmony with his work—overcoming in the earlier stage, in the city, by faith (Heb. 11. 32), just on same principles as in the wider area of the battle-field.

31st July. *Read* John 5. 24-40. *Learn* John 5. 39.

JESUS, THE FAITHFUL WITNESS.

Repeated verities—Present possession and future safety—How and from where—Coming judgment and the Judge—Various witnesses great and sure.

TO a world in the densest ignorance of the unseen God and the heavens above, and with no knowledge of God's wondrous plans and purposes—having the Scriptures in which these were all made known, yet not knowing them—came Jesus, the Faithful and the true Testimony-bearer and Revealer of all.

DOUBLY SURE. "Verily, verily." Double "Amen," surest of sure words—a peculiarity of the gospel of John—in chapter 3. 3, as to new birth necessity; chapter 5. 19, as to the Son's work agreeing with the Father's; here as to the effect of hearing and believing. See also chapters 6. 32; 6. 47; 6. 53; 8. 34; 8. 51; 8. 58; 10. 1; 12. 24; 13. 16; 13. 20; 14. 12; 16. 20; 16. 23—all these have this double assurance of truth and fulfilment.

PRESENTLY TRUE. "Hath everlasting life." God desires certainty as to this fact. Life everlasting is in the possession of every one who believes in Jesus. See 1 John 5, where this is specially shown to be the burden of God's witnessing, Father, Son, and Spirit uniting and agreeing in this.

FUTURE SAFETY. "Shall not come into condemnation." "Hath" covers the present honr; "shall not" reaches out into all future time—to eternity (John 10. 28).

THE WAY OF LIFE. "The dead shall hear . . . shall live." Again "verily, verily," about life—life to the dead—dead who are living and walking (Eph. 2. 1), who hear the voice of God's Son calling to "look and live."

THE SOURCE OF LIFE. "Life in Himself" (John 1. 4). Life that can be imparted to others (John 17. 2), and possessed through coming to Him (1 Peter 2. 5, 6).

RESURRECTION TRUTHS. "The hour is coming." In verse 25 it is "the hour is coming and *now is*." Notice that in verse 28 it is different—a time of judgment—not the hearing of Gospel day of grace, but the authority of the Judge summoning to judgment on the ground of deeds (Dan. 12. 2; Acts 17. 31).

TRUE AND VARIED TESTIMONY. "If I bear witness of Myself." That is, if His words and testimony were of His own origin. It was necessary that He should testify *about* Himself—but it was not His own conception (Luke 9. 35). "John bare witness." One whom you Jews yourself rejoiced in the light of: him, said Jesus, I refer to, though what men say of Me I am above; yet if men's testimony you will receive about Me ye shall be "saved." "A greater Witness," the works the Father gave Me to do. These tell of His glory, His divinity, storms allayed, hungry fed, blind see, lame walk, the poor have the Gospel preached, the work of the Cross all testify of Jesus' glory. "The greatest Witness," the great and glorious Father, speaks from heaven (Luke 3. 22; 9. 35).

AN INFALLIBLE WITNESS. "Search the Scriptures." Another great witness—the Word of God—in them *ye think* ye have life—and it *is* the Word of Life (Phil. 2. 16) because IT contains the Bread of Life, Christ Himself—it testifies of Jesus "in the volume of the book" written of Him (Psa. 40. 7). In the mouth of so many witnesses, in the face of such evidence, unbelief is inexcusable. Jesus has borne testimony, even to death, about God's love and desire to save; witness is Jesus to man's need of salvation; witness is Jesus to the value of the blood that saves, and to the sure salvation that flows from faith in Him.

7th August. *Read* Judges 6. 33-40. *Learn* James 1. 5.

GIDEON MAKING SURE

The active enemy—The Spirit withstands the incoming flood—The call to unity and action—Little faith borne with and helped—A patient Teacher.

KEEPING in memory the teaching of our last lesson on this subject, Gideon's fitness for the work, the revelation of the Lord to him, and the trial of his faith and obedience, in his father's house, and the prominent position that he obtained by his valiant action, we are now prepared to see the Lord's further dealings with him.

THE OPPOSING HOST OF SATAN'S MEN. Every movement of God is sure to set the enemy in motion; it was so here. The enemy is not unaware of what is going on. All Jerusalem was troubled when the Babe Jesus was born (Matt. 2. 3). When Paul visited Ephesus (Acts 19. 23) "no small stir" took place.

GOD'S SELECTED MAN FITTED. The Spirit of the Lord came upon Gideon (literally clothed Himself with Gideon), a wonderful expression, conveying the idea that Gideon's person was indwelt by the very Person of the Holy Spirit (Mark 13. 11; Acts 7. 35; Isa. 59. 19).

GOD'S PEOPLE CALLED TO ACTION. "He blew a trumpet." Not a great thing to do, but it was a note of defiance, as well as a calling together of those who had a desire for better things and those who had an ear and a heart for God (Numb. 10. 4). Gideon also sent messengers abroad through the land to gather the Lord's people together.

SELF-EXAMINATION AND DISTRUST OF SELF. "And Gideon said unto God." At this point Gideon seems to waver in his confidence (not necessarily his confidence in God), for he said, "By mine hand," as if he thought it hardly possible that he could be the instrument used. Moses felt so (Exod. 4); so also Jeremiah (Jer. 1. 6). In each of these cases it was weakness arising from their occupation with themselves; at the same time it shows out their due apprehension of their own worthlessness (2 Cor. 1. 9).

GOD'S GRACIOUS SIMPLICITY. "A fleece of wool." This was his simple Urim and Thummin, and it was beautiful grace and pity in our great God to condescend to the level of His poor servant's little faith and simple plan (Isa. 42. 3).

AN ABUNDANT ANSWER. "And it was so. The fleece was wet with no doubtful dampness, as if God would have His servant without a doubt as to His mind; but, alas! slow to believe is ever true of man (Luke 24. 25).

MAKING ASSURANCE SURE. Again does Gideon ask for further token, and reversing the test puts it beyond the possibility of doubt that he was approved of God as the leader of His people in that great enterprise. It was the same longsuffering tenderness that dealt with Thomas (John 20. 27).

GOD A PATIENT TEACHER. It is the same longsuffering love that bears with an unbelieving world to-day (1 Peter 3. 20; 2 Peter

3. 9). To the believer this lesson speaks, telling of God's patience in the teaching and strengthening of faith, and to the unbeliever showing that God is gracious and has given the greatest and best ground for faith in that He gave His Son to be the object of faith, and His Word as a sure Rock of Belief.

14th August. *Read* Judges 7. 9-23. *Learn* 1 Cor. 15. 57.

GIDEON'S GREAT VICTORY.

Chaff *versus* wheat—God's three hundred—Barley cake overthrows tent—Strange weapons—Following the leader—Each in his place—Victory.

WE have now reached the interesting story of the victorious battle of God's people against the invader and oppressor. Thirty-two thousand persons gathered at the sound of the trumpet and the call of the messengers. But there must be a sifting. God is not deceived by a crowd—quality, not quantity, is the essential. At the first application of the fan, chaff equal to two-thirds of the whole flew away; this would have made a natural man despair, but it was not enough. Yet another test was applied, and only three hundred were left. The world speaks of its noble six hundred; this was God's three hundred, ready.

COURAGE NEEDED, AND ENCOURAGEMENT GIVEN. "Arise, get thee down . . . but if thou fear." Gideon might have gone straight away without the help of hearing the dream of the Midianite, and perhaps he ought to have done so, but again the consideration of God for the actual condition of His servant's faith and heart-strength appears (Isa. 40. 11).

CONTEMPTIBLE MEANS AND GREAT END. "A cake of barley bread." A very plain cake of the commonest material tumbled into the host against a tent, with its cords, and stays, and supports, when lo! down went the tent; that was the dream that Gideon heard, and the interpretation was given too (1 Cor. 1. 27-29).

REVELATION LEADS TO WORSHIP. "Gideon worshipped." Revelation of God and His Sovereign grace ever leads to highest worship. The Cross of Christ, where complete weakness won the greatest victory, is the cause of eternal worship (Rev. 5. 12).

FOOLISHNESS OF GOD'S INSTRUMENTS. "Trumpets and pitchers." Strange and unearthly weapons of warfare these. The voice of the trumpet and the light of the pitcher might very well represent the Word of God and the Light of the Glory. These are the mighty weapons of our warfare, not carnal, nor wise in men's eyes (1 Cor. 1. 18), but mighty through God (2 Cor. 10).

FOLLOWING A GOOD EXAMPLE. "Look on Me and do likewise." An exhortation full of meaning. As Jesus did, so are his followers to do (1 Peter 2. 21), and the victory is to be won "Looking off unto Jesus" (Heb. 12. 2).

IN PROPER ORDER. "They stood every man in his place." The picture is very beautiful and suggestive. Every man in his place; imitating Jesus means victory all along the line. So the host of Midian "ran, cried, and fled" (2 Cor. 2. 14).

ANOTHER BATTLE BROUGHT TO VIEW. So prospered the servant of the Lord in his work, and thus were the enemies of the Lord overthrown by the little band of chosen warriors, who fought for the people and overcame in their weakness; and we may well here remember the great battle fought by the Lord Jesus Christ when, without sword and in His weakness, He overcame the host of the devil, and wrought deliverance for all who will put their trust in Him. He is the Captain of our salvation, perfected through suffering (Heb. 2. 10).

REPORTS AND SUGGESTIONS.

SEASIDE SERVICES.—Mr. George Bennett, whose labours amongst young people at the seaside now extends over a course of many years, hopes to take up work this summer, from July 15 to September, at ST. ANNES-ON-SEA and BLACKPOOL (South Shore). They are about three miles apart, connected by tram and train. We hope to see sufficient workers to carry on services at both places...Mr. Walter E. Willy has just finished in GREAT YARMOUTH; great stir amongst young folks... Meetings are to be held at WHITLEY BAY during part of July.

CRISP NOTES.—Mr. Albert Midlane, the venerable author of "There's a Friend for Little Children," gave two addresses at BEMBRIDGE on Sunday, June 5. Though far advanced in years he still loves to make the way of life known to little children...Mr. George Humphries, of India, had an interesting meeting with the children in CLAPTON HALL, London...Mr. James Forbes has paid visits to the Bible Band folks in LANARK, Lesmahagow, Kirkmuirhill, Greenock, and other places...Mr. Thomas M'Laren, of Glasgow, gave addresses to two Sunday schools in connection with Grosvenor Street Meeting Room, BARNSTAPLE, on June 12; about 300 present...We trust the services of Mr. E. SOPER, of Detroit, an able children's evangelist, will be available in many schools during his visit to Britain...Sunday-school Teachers in Merrion Hall, DUBLIN, praise God for many of the children who have for the past few months professed faith in Christ.

UNDER CANVAS.—Mr. F. M'Leod is having good meetings in Tent at Palace Colliery, BOTHWELL; a good many young folks have professed... Mr. J. Ferguson is having a work of grace amongst the children, about 300 each afternoon being in his tent at ALLOA; quite an interest is manifest in the way of salvation, numbers staying behind...Mr. J. M. Hamilton has pitched his Tent in the corner of a field at the sea-side at the extreme end of LUCE BAY, Wigtownshire. The district is very sparsely populated, only about 20 boys and girls attending the country school; work stiff, but some interest...Meetings for children in Gospel Tent conducted by Mr. J. Niven, IPPLEPEN, Mid-Devon, are very well attended...Mr. Walter E. Willy, artist evangelist, has taken charge of a large Tent, holding about 300, for July and August, hoping, in addition to meetings for adults, to reach the eye-gate of children with his brush, and thus obtain an entrance into the heart-gate with the glad tidings. He pitches first at WOKINGHAM, afterwards at HENLEY-ON-THAMES...Mr. F. Glover and Mr. R. M'Alpine have a Tent in the centre of MARTOCK village, Marlborough; good numbers of children attending.

REGIONS BEYOND.—Mr. F. S. ARNOT, Editor of *Across the Seas*, is making a protracted tour across Africa...Mr. ALEX. MARSHALL, Editor of *Herald of Salvation*, is staying for some time at Neuchatel, Switzerland...Mr. H. Cunningham, KAZOMBO, Central Africa, reports that Sunday School work is increasing; hall packed, and one or two classes are held outside...Mr. W. C. K. Torre, BUENOS AIRES, South America, is sorry to lose his leading worker amongst the young, Miss Westbrook, after so many years of faithful service; 13 girls and 12 boys are at present resident in his orphanage...There is some encouragement in connection with class for children at DIE DROME, France...Mr. Wm. White reports that 106 children are now able to read the Gospels in the school at JOHNSTON FALLS, Central Africa; leopards and crocodiles have given them some trouble of late...Miss Warr's Boarding School for girls at NAN-CHANG-FU is increasing...Large premises have been erected for the instruction of boys under Mrs. Lennox at WU-CH'EN, China...Mr. Abishalom Sayad has a school at Moushawa and at Hassar, PERSIA; 45 boys were recently attending one of these....The Sunday School at Bukharest ROUMANIA, is prospering...A Sunday School was commenced in Protestant Hall, Little Collins Street, SOUTH MELBOURNE, on Feb. 21.

CHRIST GAVE HIMSELF (Eph. 5. 2).

Who gave Himself for our sins - - - - - Gal. 1. 4
He gave Himself for our sanctification Eph. 5. 26, 27; Titus 2. 14 E.A.H.

TWO STRIKING SPECIMENS.

The woman who would—
"I will go" - - Gen. 24. 58
The man who wouldn't—
"I will not go" - Num. 10. 30
HYP.

THREE FORMS OF DOCTRINE.

1 CORRUPTION BY SACRIFICE—The doctrine of Balaam - Rev. 2. 14
2 CORRUPTION BY AUTHORITY—The doctrine of the Nicolaitanes " 2. 15
3 CORRUPTION BY INFLUENCE—The doctrine of Jezebel Rev. 2. 20 T.B.

Matt. 11. 29 **THE MEEK** Matt. 5. 5

Shall be satisfied - Psa. 22. 26
Shall be guided - - Psa. 25. 9
Shall be taught - - Psa. 25. 9
Shall have inheritance Psa. 37. 11
Shall be saved - - Psa. 76. 9
Shall be lifted up - Psa. 147. 6
Shall be beautified Psa. 149. 4 J.M.H.

THE SAVIOUR.

Saved - - - John 3. 17
Accepted - - - Eph. 1. 6
Vessel meet - - 2 Tim. 2. 21
Inheritance - - 1 Peter 1. 4
Obtain - - - 2 Tim. 2. 10
Unblamable - - Col. 1. 22
Rejoice - - - Phil. 3. 1

JOINED UNTO THE LORD.

IN FELLOWSHIP.—Called unto the fellowship of His dear Son (1 Cor. 1. 9; 1 John 1. 3).

IN SERVICE.—Without Me ye can do nothing (John 15. 5). As the Lord Jesus relied on the Father (John 5. 19), so we must rely on Him (John 15. 4). He that is joined unto the Lord is one Spirit (1 Cor. 6. 17). E.A.H

WILDERNESS PROVISION in Psalm 23.

THE LORD IS MY SHEPHERD, I SHALL NOT WANT.

1 I shall not want rest.
Verse 2—He maketh me to lie down in green pastures.

2 I shall not want refreshment.
Verse 2—He leadeth me beside the still waters.

3 I shall not want restoration.
Verse 3—He restoreth my soul.

4 I shall not want counsel.
Verse 3—He leadeth me in the paths of righteousness.

5 I shall not want companionship.
Verse 4—For Thou art with me.

6 I shall not want comfort.
Verse 4—Thy rod and Thy staff, they comfort me.

7 I shall not want provender.
Verse 5—Thou preparest a table before me.

8 I shall not want power.
Verse 5—Thou anointest my head with oil.

9 I shall not want anything here.
Verse 6—Goodness and mercy shall follow me all the days of my life.

10 I shall not want anything hereafter.
Verse 6—I will dwell in the House of the Lord for ever.
J. M. H.

SUMMER NUMBER.—*Boys and Girls*, the favourite children's paper, is a special summer number printed in art green ink. Purely Gospel, profusely illustrated, and widely welcomed. Eight pages. One halfpenny.

UNION WITH CHRIST.

HIS BECOMES MINE.		MINE BECOMES HIS.	
Glory	John 17. 22	Humiliation	Heb. 2. 16, 17
Righteousness	1 Cor. 1. 30	Sin	2 Cor. 5. 21
Joy	John 15. 11	Sorrow	Isa. 53. 4
Riches	2 Cor. 8. 6	Poverty	2 Cor. 8. 6
Life	Col. 3. 4	Death	1 Thess. 5. 10
Heaven	1 Thess. 4. 16, 17	Hell	Gal. 3. 13 J. W.

SEVEN QUESTIONS FROM 2 TIMOTHY 1. 12.

Have I believed? - Romans 10. 14
Whom have I believed? - Acts 8. 37
Know I whom I have believed? - John 10. 14
What have I committed to Him? - 1 Peter 4. 19
Am I persuaded that He is able to keep that which I have committed to Him? - John 10. 28
Am I persuaded that He is able to keep that which I have committed to Him *against that day?* Eph. 4. 30; Rom. 8. 38, 39 J. E. B.

"ABLE TO SAVE."

He shall save His people from their sins - Matt. 1. 21
He came into the world to save sinners - 1 Tim. 1. 15
He came to seek and to save the lost - Luke 19. 10
No other Name given under heaven whereby we must be saved - Acts 4. 12
He came that the world . . . might be saved - John 3. 17
He is able to save to the uttermost - Heb. 7. 25
Believe on the Lord Jesus Christ and thou shalt be saved - Acts 16. 31

"ABLE TO KEEP."

He will keep thee from the hour of temptation Rev. 3. 10
He is able to succour them that are tempted - Heb. 2. 18
What He promised He is able to perform - Rom. 4. 21
I am persuaded that He is able to keep - 2 Tim. 1. 12
The Lord is faithful who shall keep you from evil - 2 Thes. 3. 3
He is able to keep you from falling - Jude 24
He is able to subdue all things to Himself - Phil. 3. 21

"ABLE TO PRESENT US FAULTLESS."

That He might present us without blemish - Eph. 5. 27
To present you holy, and unblamable, and unreprovable - Col. 1. 22
To present you faultless before the presence of His glory - Jude 24
Thou art all fair, my love; there is no spot in thee - Sol. 4. 7 J. A.

REVELATIONS FROM THE LORD.

TWO CONDITIONS NECESSARY.

1. Being in Christ - 2 Cor. 12. 2
2. Being in the Spirit Rev. 1. 10 T. B.

THREE STRIKING S's.

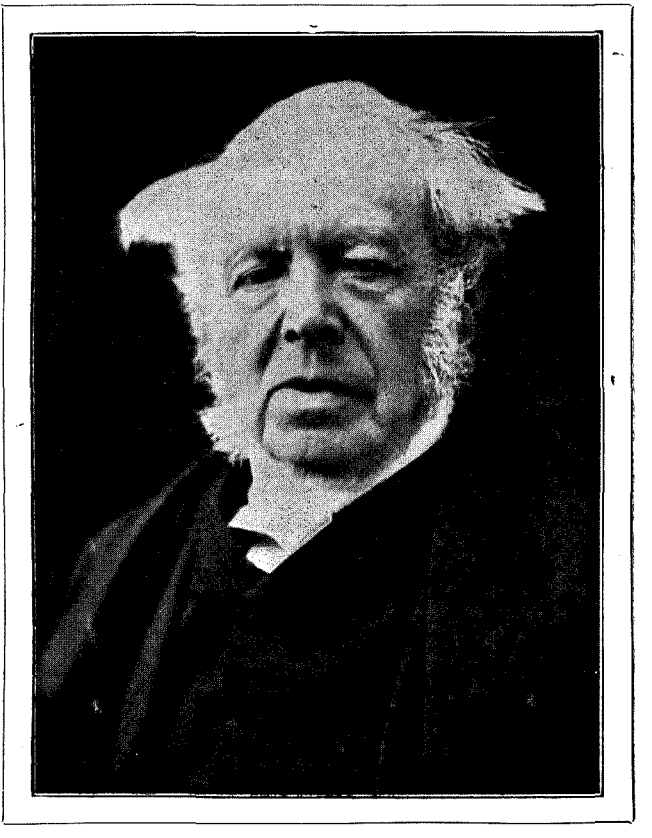
Saved - Eph. 2. 5
Sealed - Eph. 1. 13
Seated - Eph. 2. 6 H. D.

"OUR CONSOLATION ABOUNDETH BY CHRIST" (2 Cor. 1. 5).

1. In the world ye shall have tribulation: but be of good cheer; I have overcome the world - John 16, 33
2. It is given you to suffer - Phil. 1. 29; John 15. 18-25; 16. 2-4
   These things have I told you, that when the time shall come ye may remember that I told you of them (John 16. 4).
3. Peace I leave with you, My peace I give unto you . . Let not your heart be troubled, neither let it be afraid - John 14. 27 E. A. H.

"We will give ourselves continually to prayer, and to the ministry of the Word" (Acts 6. 4).

"They shall still bring forth fruit in old age; they shall be fat and flourishing" (Psa. 92. 14).



DR. ANDREW BONAR,

PREACHER, POET, AND AUTHOR. BORN 1810. DIED 1893.

DR. ANDREW A. BONAR.

HORATIUS BONAR and Andrew Bonar are familiar names to many of our readers. They were both devoted servants of Christ, and able preachers of the Gospel. Dr. Horatius Bonar, the elder brother, was best known as a hymn-writer, some of his pieces being among the finest in the English language. They have been greatly used to the comfort, encouragement, and edification of God's dear people, as well as to the awakening and conversion of the unsaved.

Dr. Andrew Bonar, like his gifted brother Horatius, was a voluminous writer, but the book by which he is best known, and which has been most blest, is the *Memoir of Robert Murray M'Cheyne*. This book has had a world-wide circulation, and, though first published in 1843, there is still a steady demand for it.

Dr. Andrew Bonar was the seventh son of Mr. James Bonar, and was born in Edinburgh on May 29th, 1810. As a lad he was a diligent and successful student, and gained the Dux Medal of the Rector's class at Edinburgh High School. The Rector is reported to have stated that he was the best Latin scholar that had ever passed through his hands. After attending art classes in the University, he entered the Church of Scotland Divinity Hall. For two years he was missionary in Jedburgh, then he became assistant to Dr. Robert Candlish, in St. George's, Edinburgh, and in 1838 was appointed to the charge of Collace, in Perthshire, where he remained eighteen years. At the "disruption" of the Established Church in 1843, he became a minister of the "Free Church of Scotland." In 1857 he removed to Finnieston, Glasgow, and continued ministering to the same congregation till his death in December, 1893.

His long life was a busy one, and he was much blessed of the Lord to saints and sinners. He had a low estimate of his own gifts and abilities, and was most humble and gracious. In 1839 the Committee of the Church of Scotland selected and commissioned Robert M'Cheyne, Mr. Bonar, and two others to visit Palestine and inquire into the condition of the Jews.

On March 25th, 1843, his friend, M'Cheyne, of Dundee, was taken to be with the Lord. Dr. Bonar was deeply affected by his death, and has this entry in his diary—"Never, never yet in all my life, have I felt anything like this. It is a blow to myself, to His people, to the Church of Christ in Scotland. O Lord, work for Thine own glory's sake. Arise, O Lord, the godly ceaseth and the faithful fail. Life has lost half its joys were it not the hope of saving souls. There was no friend that I loved

like him . . ." It was his custom, year by year, to keep the anniversary of M'Cheyne's death by special prayer and self-examination.

For thirty-five long years Dr. Bonar laboured in Glasgow. At the commencement of his ministry in Finnieston there was much to dishearten and depress. Like David of old, he encouraged himself in God and toiled on. He believed and acted upon Dr. Chalmers' adage that "a house-going pastor makes a church-going people." He had the faculty of recognising and remembering faces, and if any of his stated hearers were absent on the Lord's Day he made it his business to visit them early in the week. By earnest, faithful preaching of the Gospel, and sound, scriptural exposition of the Word, Dr. Bonar obtained large audiences. "Instant in season, out of season' describes him, and he had the joy of seeing many brought to Christ through his instrumentality. His labours were not confined to his own congregation. At one time he is seen preaching the anniversary services in R. M. M'Cheyne's former church, St. Peter's, Dundee, and at another time he is at Anwoth—"Fair Anworth by the Solway"— the scene of Samuel Rutherford's ministry. Now he is assisting D. L. Moody at Edinburgh, London, or Northfield; and again he is telling out the old, old story to the highlanders of Mull, or addressing Christian workers in Chicago.

Whilst labouring at Jedburgh he won his first soul. This is how he writes regarding it: "Oh, what a joy that even that one soul was brought to Christ. I shall see her in eternity and behold her blessedness when she praises the Lamb for His love, providence, and grace. I shall hear her thank God for me, and I shall in turn take up the song and praise the Lord above."

Dr. Bonar was a man of prayer. His diaries clearly show that he spent much of his time in secret prayer. In 1843, when in Collace, he writes: "To-night I give myself to prayer and waiting on the Lord. I see that prayerlessness is one of my great sins of omission. I am too short, ask too little, ask with too much want of forethought." Again, 1st January, 1851—"Fully convinced by Scripture, and past experience especially, and by the experience of all saints, that the best thing I can do in my study and mode of work, will be to give more time to prayer, and always to give it the earliest place in my employments. . . . Now, Lord, help me to fulfil this."

Throughout the *Diary* we read such entries as the following. Monday, 10th—"Alone praying in the churchyard of Old

Kirkmabreck, where often Samuel Rutherford prayed." December 5th—"To-morrow I propose to spend the most of the day in prayer in the church. Lord help me." Friday, 31st—"Most of the day in fasting and prayer till four o'clock." Dr. Bonar believed Flavil's saying that "The devil is aware that one hour of close fellowship, hearty converse with God in prayer, is able to pull down what he hath been contriving and building many a year." "Incessant work," he writes in *Diary*, Feb. 3rd, 1888, "seems to be more than ever a snare, hindering prayer in several ways. There is great need of watching unto prayer."

On October 14th, 1864, Dr. Bonar lost his beloved wife. His numerous references to her in his *Diary* are very touching and shows the depth and intensity of his affections. We give one of the entries. Saturday, October 15th—"Oh, what a wound! Last night, most suddenly, after three hours' sinking, my dear, dear Isabella was taken from me. Lord, pour in comfort, for I cannot. It needs the Holy Ghost to work at such a time. Lord, what innumerable kindnesses Thou gavest me through her, a true wife, a true mother, a true mistress, a true friend. . . . I have needed this affliction. It brings to my remembrance sins of many, many kinds: neglected prayer, neglected thanksgiving, self-indulgence, my life too much a life for myself and family. Lord, let me not love Thee less but more because of this stroke, and from this day may I work more for the ingathering of souls. . .

Dr. Bonar never married again. His biographer says that it "was out of this sorrow that God 'distilled heaven' not to himself alone, but to hundreds of other mourners by his means. He never let his sadness be felt by others. His sunny brightness was proverbial, and his unselfish gladness never failed to bring light and comfort." The words of the Psalmist were applicable to him—"They shall still bring forth fruit in old age; they shall be fat and flourishing" (Psalm 92. 14). After preaching the Gospel of God's matchless grace for over fifty years, at the age of eighty-two he fell asleep in Christ.

Though not accepting some of Dr. Bonar's ecclesiastical and theological views, we can earnestly desire to be followers of him even as he also followed Christ. A. M.

A CORRECTION.—In the brief record of our beloved brother, JAMES CAMPBELL, it is said that the Lonsdale Assembly was formed as a result of the labours of 'Campbell and Matthews." We are advised by a brother who was in it that, "In 1884 the assembly was in the City of Providence, R.I., afterwards it was removed to the City of Pawtucket, R.I., then again to Lonsdale, after a little while to Central Falls, where meetings are held at present. When 'Campbell and Matthews' came, in 1888, assembly was in St. George's Hall, Pawtucket."

BIBLICAL NOTES AND QUERIES.

By Dr. Anderson-Berry, Author of "After Death," &c., &c.

Question IX.

A DEAR brother who is engaged in active service for the Lord in the homeland asks for *an explanation of 1 Peter 3. 18-22 and 4. 6, as "spirits in prison,"* &c., are often used by those who contend for unscriptural views of human destiny. I would refer all readers to whom these two passages present a difficulty to the explanation given in "After Death.*

Question X.—*A sister in the Lord asks me to explain Hebrews 6. 1-8, which says: "It is impossible for those who were once enlightened . . . . If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame," in view of such a passage as John 10. 27, 28: "My sheep . . . . follow Me: and I give unto them eternal life; and they shall* NEVER *perish."*

For my own guidance I lay down this rule: Scripture never contradicts Scripture. That axiom lies at the root, and forms the basis of all true interpretation of the Word of God, just as the axiom, "A body cannot be in two places at one and the same time," lies at the root of and forms the base upon which what is called in law "an *alibi*" is securely built. As the latter has saved many lives, so the former has saved many from deadly error.

Mark you, I do not say that Scripture never apparently contradicts itself. Just as apparently the sun goes round the earth, whilst it is the earth that goes round the sun, so Scripture often APPARENTLY contradicts itself. And upon the baseless vision of an APPEARANCE Higher Criticism and all such modern imitations of Tom Paine are reared! For a similar reason many a man has been hung—but not justly. Truth to tell, it is apparent contradictions that are the highest criterion of Truth. Why, some of the apparent contradictions gloated over by critics—Higher and otherwise—are so glaring that no imitator, or forger, or redactor (the Higher Critic's name for concocter of false statements) would or could dare to produce them. Only an absolutely true statement could outlive them. The fact is, wherever there is truth there are apparent contradictions. They are to be found by the hundred in the book of Nature. But no scientist would therefore run the risk of being placed in an asylum by saying that Nature has been concocted, or redacted, or imitated,

* Pickering & Inglis, 73 Bothwell Street, Glasgow: price Twopence. By post, 2½d., or three for 6d., post free.

because in (for instance) artificial flowers one never finds these puzzling apparent contradictions. Instead, we say these are after all only apparent contradictions, wherein Nature does not contradict herself, but only our notions of her.

Now, what is this statement in Hebrews supposed to contradict? Why, the safety of believers! In order that it may do so, it must be shown that the persons described are believers, in the full sense of the term—taking the words of our Lord as a description of such. In the first place, it is to be noticed that this epistle is not addressed to believers. Its address is, "To the Hebrews." Compare such addresses as this: "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called saints, with all that in every place call upon the Name of Jesus Christ our Lord, both theirs and ours;" or this: "To the saints which are at Ephesus, and to the faithful in Christ Jesus," with that, and you will see the difference. Only such as answer to the description can lay claim to the contents. Read the description of the Hebrews in Acts, and you will feel the cogency of their description in verses 1-5. Take the expression, "the powers of the age to come." That surely speaks of those whose minds and thoughts were under the influence of that new world wherein Israel should be the centre of all things and the possessor of all power.

The phrases, like lines drawn by a cunning hand, present to us a picture of those who responded to Peter's preaching, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come, . . . the times of restitution of all things." Drawn by the Apostle's words, struck by the Apostle's miracles, many, alas! as under other circumstances in these present times, "Many believed on His Name, when they saw the miracles which He did"; yet it was only to prove the truth of the picture He drew in His parable of the sower. They were enlightened, they had made trial of the love of the One they had but anon crucified, they had been baptised and had received by laying on of hands some gift of the Spirit, they had waited upon the Apostles' teaching, and perhaps under the influence of a glowing future they had been perhaps better than Ananias and Sapphira in the partition of their property, but these were the very men who thirsted for Paul's blood, because he had dared to preach an unfettered Gospel. "Thou seest, brother, how many thousands of Jews there are *which believe*, and they are all zealous of the law." Their hatred of an untrammelled gospel and their zeal

for the law, both moral and ceremonial, led them to nail up Christ Jesus the Lord, the Son of God, and put Him afresh to an open shame in the person of His trusted representative. Doubtless there were true believers amongst these men, men who, like Nicodemus, had been born from above; but this epistle is not written to "The faithful in Christ Jesus amongst the Hebrews," but simply "to the Hebrews," whether possessors or only professors. This explains the many passages in this epistle which seem to cast a doubt upon what is commonly called "the final perseverance of the saints." That is not a Scriptural phrase; it ought to run, "The final perseverance of the Saviour," for none would be saved unless our gracious Lord held them tight in His mighty grasp. Our Saviour taught this, for saith He, "Neither shall any one pluck them out of My hand; . . . no one is able to pluck them out of My Father's hand." Saints are saved not because they are faithful, but because they are "the faithful IN Christ Jesus." No doubt the words of the Epistle to the Hebrews will come home with tremendous force to the hearts of the Remnant in Tribulation Days. The call to the flesh in them by the return of Israel to the land, by a rebuilt temple, by a wonder-working yet false Messiah, and by the tremendous pressure of persecution will be overpowering. Shall we find an excuse for them if they waver in their allegiance to the absent Son of God? The epistle answers that question with an unwavering negative. The Lord Himself almost finds excuse for them in such words as "When the Son of Man cometh, shall He find the faith on the earth?" "If it were possible, they shall deceive the very elect." "The love of THE many shall wax cold: but he that shall endure to the end, the same shall be saved." Shall we therefore say it shall be forgiven them? "No!" thunders this epistle.

Beloved, as the great John Calvin says in dealing so honestly with this passage, let us see to it that the flesh in us is not allowed to follow in the track of these Hebrews. If no excuse can be found for professors in those times and amongst that people, what excuse can be found for professors who are not possessors in these days and amongst the professing Church of God? The Apostle Paul sums it up for us in these words: "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" and, "For we are the circumcision, which worship God in the Spirit, and boast in Christ Jesus, *and have no confidence in the flesh.*"

THE LORD'S TABLE.

"Ye do show the Lord's death till He come" (1 Cor. 11. 26).

EARTH has a service blest
  Which heaven will not repeat—
The table of remembrance,
  Where saints delight to meet

The Lord's "Forget-me-nots,"
  Until His glad return,
Where, in communion, He would have
  All hearts within to burn.

'Tis for His saints above—
  No angel could intrude,
No patriarch, prophet, priest, or seer,
  Before or since the flood.

The nearest to the throne
  Of all the saints' employ;
'Tis there the presence of the Lord
  Is known to faith so nigh.

'Tis not to *get* but give,
  Not for *ourselves* but *Him*—
Obedience rendered to Himself,
  Himself alone the theme.

Oh, what a place to fill!
  Dear Lord, I own Thy grace
That saved my soul, and gives me grace
  To fill so blest a place. ALBERT MIDLANE.

PEARLS PICKED UP FROM DR. TORREY.

EVERYONE away from God is getting worse.

Conscience sometimes sleeps, but never dies.

Bible study and prevailing prayer always go together.

Sin and death, as righteousness and life, are inseparably connected.

Christ is a hiding-place from the accusations of an accusing conscience.

When we do what God tells us to do, He will do what we ask Him to do.

It is the truth which is real to you that will have power with other people.

Let us learn our Master's secret of taking rest by communion with God.

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

"WILDERNESS WAYS AND CANAAN DAYS," tracing God's dealings with His redeemed people in their wilderness journey toward and their entrance into the Land of Promise, as well as the leading events until the time of the setting up of David's kingdom in Israel.

21st August. *Read* Judges 8. 22-35. *Learn* Jeremiah 17. 9.

GIDEON'S LAST DAYS.

God forgotten, man trusted in—The temptation overcome—Overcome by temptation—Danger of prosperity and riches—A portion chosen—A religious snare and evil imitation.

THE story of Gideon's closing years is fraught with instructive lessons to all. His career began well, and he ran well for a time, but in the end the fine gold became dim and the lustre tarnished through the evil effects of earthly prosperity and accumulated wealth. Few learn how to abound (Phil. 4. 12) as well as he in need.

THE MISTAKE OF THE PEOPLE. They said, "Rule thou over us," not seeing God's work in Gideon, even after God had taken every way of making it evident that the work was His and the glory should be His (Isa. 42. 8; 1 Cor. 3. 21).

THE TEMPTING OFFER REFUSED. "The Lord shall rule over you," was Gideon's wise and faithful answer, and from that first temptation Gideon was delivered; but the enemy has many arrows in his quiver. Three chosen darts he had for the Lord Jesus, but they failed (Luke 4. 13; Heb. 4. 15).

GLITTERING BAIT AND ANSWERING HEART. The eyes of Gideon, like those of Achan (Joshua 7. 21), Gehazi, Judas, Demas, and many others, fell on golden treasure, and that his heart went after. The golden earrings of the Ishmaelites were chosen by Gideon as his portion. Aaron and the earrings of the people, and the issues (Exod. 32), are here brought to remembrance.

MADE SUDDENLY AND EXCEEDINGLY RICH. What a heap of wealth is described in verse 26! Gideon became all at once a rich man, besides being famous—a dangerous position and condition to be exalted to. Agur knew something of his own heart when he prayed, "Give me neither poverty nor riches" (Prov. 30. 8). The Lord Jesus said (Luke 18. 24), "How hardly shall they that have riches enter the kingdom of God." Again, in Mark 10. 24, "How hard it is for them that trust in riches to enter into the kingdom of God." "What is a man profited if he shall gain the whole world and lose his own soul?" (Matthew 16. 26).

A SEEMINGLY PIOUS ACT. Gideon "made an ephod thereof;" this would seem to him a right thing to do with a portion of the spoil, but it was an act of will-worship, and not required of him. The ephod was the official vestment of the High Priest, made of gold, blue, purple, scarlet, and fine-twined linen, and connected with it were the curious girdle, shoulder-pieces, and breastplate; it was a splendid garment, and costly (Ex. 28. 31-35). When put to its proper use the ephod was essential to the glory of God's worship, and was typical of the glories of the Person of the Lord Jesus Christ.

THE EVIL OUTCOME AND FAR-REACHING CONSEQUENCES. "All Israel went a-whoring after it." It is a common saying to say that men's inventions and supposed aids lead up to higher conceptions of God; in every case it is the opposite—the "thing" becomes the object, and God is not reached. Many well-meant endowments

and embellishments, however beautiful and seemingly harmless, prove the same now, occupying the attention and taking the place of the Person of the Lord. "Jesus only" is Saviour and object of admiration.

28th August. *Read* John 12. 1-27. *Learn* Prov. 18. 24.

JESUS, THE TRUE FRIEND.

Friendly name should have friendly deed—Friendship in exercise—Discipleship, fellowship, and worship—Defended against critics—Secrets revealed to friends, hidden from servants—Reproductive power of love.

JESUS meets man's need of a friend who shows himself, by action, friendly (John 15. 13), and a true and constant friend that "sticketh closer than a brother" (man). In need, a friend is indeed a friend—when trouble and distress come, false friends fly; "the rich hath many friends" (Prov. 14. 20), the poorest may have at least One worth them all. Even of "publicans and sinners" Jesus is Friend (Luke 7. 34), and His friendship is no empty name we know by what He did, for He came to save such (1 Tim. 1. 15). Death and burial did not exhaust Jesus' friendship, for He is even now the exalted Friend at God's right hand, able to succour all who come to God by Him (Heb. 7. 25). Present help and salvation is not *all* His friendship, for He will yet come and take home His own believing ones, and show to all eternity His kindness in befriending poor sons of men (Eph. 2. 7). Our present lesson gives a peep at Jesus when here on earth in the exercise of that friendship and fellowship now enjoyable by faith, and soon in fulness to be seen.

A VISIT TO FRIENDS. "Jesus came to Bethany." He had befriended the family of Lazarus greatly, drawing them round Himself and revealing Himself to them in a special way; even raising dead Lazarus (Eph. 2. 1). This, then, was a spot where He was received as a friend, and His love was appreciated.

FELLOWSHIP WITH FRIENDS. "They made Him a supper." All for Jesus—to honour Him to whom they owed so much. Wondrous picture of grace accepting the loving service and fellowship of that humble home; God's own Son, whom angels worshipped and served, sitting at poor man's table in friendship.

DIVERSITY OF STATE AND ACTION. "Martha served." Because it was her special way. In Luke 10 she serves and finds fault; she knows better now—is content in her service. "Lazarus sat at the table." The man who had been dead, whom Jesus had raised out of death's prison-house to sit in His presence (Eph. 2. 5, 6).

A DEVOTED AND LOVING FRIENDSHIP. "Mary took of the ointment." Nothing too good for these dear feet; feet that went about doing good (Acts 10. 38); beautiful feet (Isa. 52. 7) that came publishing peace; so soon to be pierced by cruel nails (Psalm 22. 16), which will yet tread out the wine-press of God's judgment (Isa. 63. 3), and have put under them all His enemies (1 Cor. 15. 27). At these feet Mary worshipped, pouring out her offering.

ACCEPTANCE OF FRIENDSHIP. "Let her alone." This second time is Mary's attitude to her Lord interfered with (see Luke 10. 40). First her place as a disciple is criticised, now it is her copious and seemingly extravagant worship. In both cases she is not required to answer; her Lord more than justifies her, He glorifies her.

INTELLIGENCE OF FRIENDSHIP. "Against the day of My burial." Close by the hour; did she know it? Had she caught the secret hid from so many? Friends only know secrets (John 15. 15)

serving Martha did not know, but the one who "sat at His feet" seemed to learn it. "She hath kept this." Does that suggest the hoarding up of the requisites of an honoured burial? So Jesus' friendship to man produces the fruit of love to Him, and worship flows out of full hearts.

4th September. *Read* Judges 13. 1-25. *Learn* Heb. 9. 14.

THE MOTHER OF SAMSON.

Backsliding people—A faithful God—God's chosen way—A family blessing—Separated to God—Born for a purpose—The sacrifice—The revelation—Fear dispelled.

"THE children of Israel did evil again," and for forty years the Philistines spoiled them. To do His work, God would raise up an agent fitted and prepared to contend with Israel's foes. In Sovereign grace He chooses to use Manoah and his wife and their child in His own way.

WOMAN'S HONOURABLE PLACE. "Appeared unto the woman." The mother's influence great—this is one of the noble women of the Bible, appearing in line with the Shunamite (2 Kings 4.), Mary, Elizabeth, Lydia, Dorcas, &c. She was honoured to train Israel's champion.

A WORD OF WARNING. "Beware!" From God the gift, for God the life. A Nazarite mother to a Nazarite man. Separated to God before He was born (John 8. 58).

A GREAT PROMISE. "He shall begin to deliver." The promised child was born for a purpose, as Jesus was (Matt. 1. 21); but Samson only *began* to deliver; he did not complete the work as Jesus did (Jno. 19. 30).

RESPONSIBILITY FELT AND IGNORANCE CONFESSED. "Come again . . . and teach." Beautiful believing and acceptance of the gift-child, and the responsibility and yet felt need of instruction how to use the grace. Important it is that God's gifts should be received and used rightly. God's gift to whosoever is in John 3. 16; a warning not to neglect it is Hebrews 2. 3.

THE UNKNOWN VISITOR. "A burnt-offering . . . unto the Lord." To Manoah the visitant seemed a "Man of God," and his offering, as far as he was concerned, had too low an aim. So he is directed to offer *to the Lord.*

A GREAT NAME. "What is Thy Name?" The answer indicates that His Name, "Wonderful," was more than poor Manoah could get fully to know. What an education there is in getting to know His Name (John 17. 6).

GREAT DEEDS. "Did wondrously." Wonderful by name (Isa. 9. 6); wonderful in doing is Jesus; and Manoah and his wife looked on (1 John 1. 1). We look on the action of Jesus. It is wonderful.

THE ACCEPTED SACRIFICE. "The angel of the Lord ascended." The flame rose acceptably to the sky—the sacrifice was accepted, and the Person went up. (See Acts 1. 9).

THE ACCEPTED OFFERER. "We shall surely die." So said Manoah, but his wife knew better. She said, "*Our* sacrifice is accepted. That is our acceptance." (See Gen. 4. 4 and Heb. 11. 4.) So it is now; we know that Jesus was "delivered for our offences, and raised again for justification (Rom. 4. 25), and believers have "peace with God."

11th September. *Read* Judges 14. 5-20. *Learn* 1 Cor. 15. 22.

AFFLICTING THE PHILISTINES.

Going "down"—In temptation's path—God's faithful care—Looking leads to liking and taking—Deadly sweets—Treacherous "friends"—God's purpose maintained—Faulty life better than no life.

THE life-story of Samson, the Nazarite, has many instructive lessons. Born in covenant relationship with God, and born for help to the adversity of his brethren, his history does not readily afford Gospel parallels; showing rather God's way with a servant—wayward and imperfect, whose very waywardness and sinful doings were overruled to accomplish the purposes of Israel's God (Gen. 45. 5; Acts 3. 17, 18).

ON THE DOWNWARD PATH. "Samson went down." Drawn and enticed by his sight, as Eve (Gen. 3. 6), David (2 Sam. 11. 2), Achan (Josh. 7. 21), Lot (Gen. 13. 10), and a vast host of others—looked, liked, and fell.

IN PLACE OF DANGER. "A young lion" in the vineyards of Timnath reminds us of the Eden scene—there a serpent, here a lion (1 Peter 5. 8). Temptation ever assails the wanderer.

FAITHFULNESS OF GOD. "The Spirit of the Lord." Even here in Timnath God did not forsake His servant, but came on him in power to protect him and give an earnest of victories over the adversary. "He told not." The servant of God need not proclaim to all everything he does for God (2 Cor. 10. 13).

FEET AND EYES ASTRAY. "He turned aside to see." Again his heart directs his feet and eyes—that heart so deceitful (Jeremiah 17. 9) and eyes so lustful (1 John 2. 16). "The carcase of the lion." A Nazarite was positively forbidden to touch dead bodies. Perhaps he did not intend to touch, but going near to sin, even only to see, is dangerous (Prov. 4. 25).

SWEET BUT DEADLY. "Honey in the carcase." There may be sweets in sin and the condemned dead-in-sin world, but God's Nazarite cannot get them without defilement (Numbers 6. 6). The evil he did in that he brought others into, for we read, "He gave to his father and mother, and they did eat" (see also Gen. 3. 6). "Evil communications corrupt good manners" (1 Cor. 15. 33).

A FEAST AND A RIDDLE. Part of the amusement connected with Samson's marriage was this giving of "guesses." Playing with the uncircumcised Philistine oppressors of his country, he found them overreaching and unfair: even Samson's newly-married wife working against him. So will it ever be, and now it is more pronounced than ever (John 17. 14). There ought to be no trifling with the enemy—our's and God's (James 4. 4). The result was that Samson had to give the thirty young men "thirty linen shirts and thirty changes of raiment."

USING A FAULTY INSTRUMENT. God again takes His own instrument in His sovereign way to afflict the Philistine enemy. The fact of God so doing with Samson does not justify Samson's being there.

WORLDLY FRIENDSHIP ONLY LOSS. Samson's wife was given to his friend (the best-man we could call that friend). All along the line Samson was in bad company, and gained nothing but lost everything by having to do with the enemy. The teaching of our lesson is plainly of use chiefly for God's children, and warns of the danger of being attracted by the world and the flesh into paths of temptation and danger. The unconverted cannot be so taught; they are in the world, of the world, and walk according to its course (Eph. 2). and Christian experience of either defeat or victory cannot be their's till they come to God by Jesus Christ—are saved and born again.

18th September. *Read* Judges 16. 21-31. *Learn* Heb. 2. 14.

VICTORIOUS IN DEATH.

Reviving strength—The enemy's pride—The false god, a fatal error—Peace before the storm—The refuge of the oppressed—A simple prayer Dying Victor's triumph.

THE close of the eventful life of Samson will afford a profitable lesson, with a glimpse of another dying Victor mighty in death. All his life long Samson was the object of the cunning and hated of the Philistines; Jesus was hated and hunted by His foes; there was this great difference, Samson almost invariably failed to maintain his position and character—Jesus never yielded, never failed. Samson found his way to the prison-house of Gaza; love for Delilah led him there, and our lesson opens with a view of him, weak, blind, and bound, grinding at a Philistine mill. Reminds us of the prodigal of Luke 15.

HAVING ROOT IN HIMSELF (Matt. 13. 21). The sign of a Nazarite's dedication to God was the uncut hair (Num 6. 18). When that hair was shaven the vow ceased and the hair was burned in the fire under the sacrifice. Provision was made, in case of failure, for the renewal of tha Nazarite relationship. What reflections must have passed through poor Samson's mind as he reviewed the past. But it was not irretrievable, like Dives' fate (Luke 16. 26); Samson's hair grew again.

THE VAIN-GLORIOUS ENEMIES. All the captains and the nobles gathered in their pride and vain-glory to rejoice and boast over their poor captive. Low though Samson was, God had not forgotten him (Micah 7. 8).

BLIND WORSHIPPERS. The Philistines made a great sacrifice to Dagon. Dagon was their fish-god—him they would praise—stone idol who could not help himself (1 Sam. 5. 3, 4), much less his deluded worshippers (Isa. 46. 7).

FALSE PEACE AND FATAL MIRTH. "When their hearts were merry." Everything seemed to indicate an end of their trouble—the cause of it was in their power, a plaything, an object of mockery and misery. We are reminded of another scene (Mark 16. 65, &c.), a blindfolded Man in the midst of the high-priests' officers, spit on, buffetted, and mocked. "The world shall rejoice" (John 16. 20). "They were glad" (Luke 22. 5).

A POOR CAPTIVE'S GREAT RESOURCE. "Samson called unto the Lord." "Out of the depths" (Psa. 130. 1) the poor man cried. Source of all help is the Lord. What strange cries! How varied! From what different places and diverse circumstances have they risen to God! From Joseph's pit, from Egypt slaves, from Babel's exile, from prison-house, from cross of Calvary. God hears and saves (Rom. 10. 13).

A LITTLE PRAYER, A MIGHTY ANSWER. "Remember me!" The prayer of the penitent thief (Luke 23. 42). "The two middle pillars" —the centre of the whole—the very foundation—Samson tore out. A mighty work was that of Jesus—not a mere attack on the outskirts, but in the very vitals He attacked and destroyed the kingdom of darkness.

SAMSON'S GREATEST WORK AND VICTORY. "So the dead that he slew." The life of Samson was a trouble to the Philistines; his death was a disaster. The life of Jesus condemns the world (John 3. 19), and the death of Jesus is the paralysis and doom of the world and its prince (John 12. 31; Gal. 6. 14).

REPORTS AND SUGGESTIONS.

SEASIDE SERVICES.—Mr. WALTER E. WILLY purposed having a full Summer's work at the Seaside and in Tent, but his eyes, which have troubled him for many years, getting worse, one of them has to be removed. He has gone to the Homœopathic Hospital, London; it will take about a month before he can resume his duty. We are sure many children who have been blessed under his preaching, and teachers who have laboured with him, will remember in prayer under the trying circumstances...Mr. GEORGE BENNETT, the veteran Seaside Worker, is labouring at ST. ANNES and BLACKPOOL.

UNDER CANVAS.—Children's meetings have been very good at ROTHERHAM Tent. Mr. A. E. Hodgkinson can easily get tent filled, and is having good attention...Work amongst the children has been promising in Tent at ALLOA; quite a number of boys and girls have been led to the Saviour. Mr. John Ferguson hopes to continue for some weeks yet...Quite a number of young folks saved in the Tent at Palace Colliery, BOTHWELL, continue to come to meeting in Old School.

HOME NOTES.—Mr. RICHARD GRAHAM, whose labours amongst the young folks years ago were blessed to many souls now grown into manhood, has had some good times with the children in and around London of late...Mr. EDWARD SOPER, of Detroit, U.S.A., who has laboured for some years amongst American children, has been kept busy since reaching England, preaching in Southampton and various parts of London; he hopes before returning to visit various country towns... Mr. F. A. Glover and Mr. R. M'Alpine had good tent meetings in LYME REGIS, where the Lord manifestly owned His Word; some 20 professed conversion, ages ranging from 10 to an aged couple of 65; have now pitched at BEER, 9 miles distant...Mr. J. Niven is in Tent at BROADHAMPTON, near Totnes; the hay harvest is in progress, consequently adults' meetings are small, but children's meetings are good, and there is a listening ear...The child of the veteran missionary—GEORGE J. CHESTERMAN, of Corunna—continues very ill and detains him in Britain.

REGIONS BEYOND.—Several of the children in the school at CORDOBA, Argentina, have trusted Christ as their own Saviour; some of them are intelligent Bible students and bright Christians...Mr. F. S. ARNOT, Editor of *Across the Seas*, is now making tracks for his old station at Garenganze in the heart of Central Africa...Mr. Abishalom Sayad, of PERSIA, reports that a number of missionaries have been killed in that country of late, yet many of the children are hearing the wonderful Words of Life...Mr. DANIEL CRAWFORD has issued the New Testament in Luba, a Central African language widely used.

SUNDAY SCHOOL REPORTS, No. IV., by our Special Visitor.—Eglinton Hall, 11 Eglinton Street, Glasgow, meets from 2.15 to 3.15. This school claims a connection with the first that was started on the South-side in connection with Assemblies about thirty-five years ago in Nelson Street, then for many years in Buchanan Court. Average attendance about 100, with a staff of 12 teachers—8 sisters and 4 brethren —the most of whom were once scholars in the school. The superintendent, Mr. Jas. R. Neilson, also controls a class of 16 girls nearly all converted in the school. A special idea for the class is to have each scholar repeat from memory two verses of the lesson and the last one to repeat all the lesson. This method of getting the young people to memorise the Word of God is greatly to be commended. A Teachers' Meeting is held on the second Wednesday of each month, when they have tea together, thus fostering fellowship. The children support an orphan boy in India whose name is Mogola, and subscribe about 30s. yearly for a Fresh-Air Fortnight Scheme. A few girls have been converted within the last year. There is also a Bible Class for Young Men and Young Women between 5 and 6, conducted by Mr. Robt. Gunn.

A Painter's Testimony.—G. F. Watts, R.A., who died recently, said many wonderful things. One of the most striking was, "Death is the *fate of all* of us, but it is *not the end*." Here was a great artist who knew that he must bid farewell to all his treasure and yet exist for ever in the world to come (Heb. 9. 27). If like another famous artist—Sidney Cooper, R.A.—he was a humble believer in the Lord Jesus Christ (Acts 16. 31), then he had a hope "beyond the clouds and beyond the tomb."

The Box with the Slit.—During the short war with the United States in 1812-14, an American privateer captured a small Welsh collier in the Irish Channel. The captain of the privateer, noticing in the cabin a strange little box with a slit in it, asked what it was. "Ah!" replied the Welshman, "I and my poor fellows drop a penny apiece in that box every Sunday to help to send missionaries to the heathen." "Indeed," exclaimed the American, "that's a good thing." A brief pause ensued, and then the victor suddenly said, "I won't touch your vessel nor a hair of your heads," and, summoning his men, he returned to his own ship, leaving the collier with the missionary box to go his way rejoicing. "Them that honour Me I will honour" (1 Sam. 2. 30).

"After Twenty Years."—A colporteur relates the following in the Bible Society's Report for 1898: "At Ping-liang-fu, in Kansuh, I met an old man, a tailor, who twenty years before had been interested through receiving a Gospel from some foreigner doing colportage work. He was then residing in Hsing-yung, near Si-ngan-fu. All these years the seed had been germinating, and at last, in Ping-liang, through the missionaries there, he had been led into clearer light. Now since my visit I have heard that he and two others have been baptised. Thus there comes a reaping time, although it may be after many days." My word "shall not return unto Me void" (Isa. 55. 11).

Two Letters or Four.—"There is a wide difference between your religion and mine," said a Christian lady to one in whose spiritual condition she had long been interested. "Indeed," said he, "how is that?" "Your religion," she replied, "has only *two* letters in it, and mine has *four*." "What do you mean," said he, "by two letters and four?" "Why, your religion," said the lady, "is D-O, DO, whereas mine is D-O-N-E, DONE." The words were used to lead the weary one to rest in the finished work of Christ (John 19. 31).

CHRIST'S HUMILIATION AND EXALTATION.

SEVEN STEPS IN HIS HUMILIATION.
Philippians 2. 7, 8.

1. Made Himself of no reputation.
2. Took upon Him the form of a slave.
3. Made in the likeness of men.
4. Found in fashion as a man.
5. Humbled Himself.
6. Became obedient unto death.
7. Even the death of the Cross.

SEVEN STEPS IN HIS EXALTATION.
Philippians 2. 9-11.

1. God hath highly exalted Him—Humanity occupying the highest place in the universe.
2. Given Him a Name which is above every name.
3. At the name of Jesus every knee shall bow.
4. Of things in heaven.
5. And things on earth.
6. And things under the earth.
7. And every tongue confess that Jesus is Lord.

J. W. K.

WORDS OF EXHORTATION.

Let us fear lest, a promise being left of entering into His rest, any of you should seem to come short of it .	Heb. 4. 1
Let us labour to enter into that rest	Heb. 4. 11
Let us hold fast	Heb. 4. 14; 10. 23
Let us come boldly to the throne of grace . . .	Heb. 4. 16
Let us draw near with a true heart	Heb. 10. 22
Let us go on unto perfection	Heb. 6. 1
Let us lay aside every weight	Heb. 12. 1
Let us run with patience . . . . looking unto Jesus .	Heb. 12. 1, 2
Let us go forth unto Him without the camp . . .	Heb. 13. 13
Let us offer the sacrifice of praise . . . . continually .	Heb. 13. 15
Let us have grace whereby we may serve God acceptably	Heb. 12. 28

E. A. H.

SPIRITUAL BLESSINGS.

"Blessed with *all* spiritual blessings in Christ" (Epis. to the Ephes.), chapter 1, verses

4. An election that cannot be annulled
5. A relationship " " broken
6. An acceptance " "questioned
7. A title " " disputed
7. A forgiveness " " modified
10. A union " " dissolved
11. An inheritance " " fade away
13. A seal " " disowned (2 Tim. 11. 19)
14. A pledge (mar.) " dishonoured

Chapter 2, verses

5. A life " " forfeited
14. A peace " " destroyed
20. A foundation " " removed

W. B.

FOUR LIVELY THINGS.

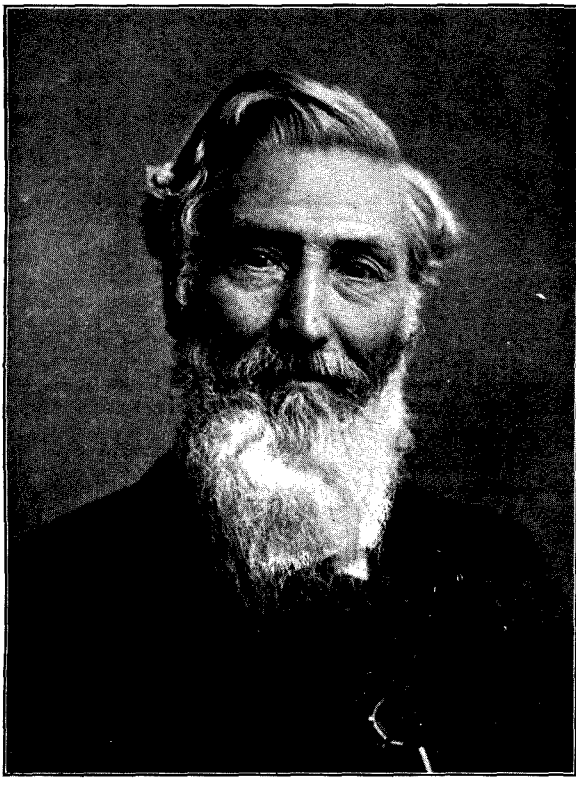
1. Lively stones .	. 1 Pet. 2. 5
2. Lively oracles .	. Acts 7. 38
3. Lively hope .	. 1 Pet. 1. 3
4. Lively enemies	. Ps. 38. 19

I know the Revised Version renders three of these Scriptures "living," but I prefer the word "lively" because it includes both. A thing may be *living* and yet not *lively*, but a thing cannot be *lively* unless it be *living*. Let us be "lively stones," resting upon "lively oracles," sustained by a "lively hope," putting to flight our "lively enemies."

T. B.

"Whatsoever things are true . . . think on these things."

"Go ye into all the world, and preach the Gospel to every creature. . . And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following" (Mark 16. 15, 20).



MONSIEUR COILLARD,

OF CENTRAL AFRICA.

MONSIEUR COILLARD, OF CENTRAL AFRICA.

BUT few missionaries have been granted such a long period of service as was given to M. Coillard. The Lord had a very special work for him to accomplish, so in spite of the deadly climate of Africa, and of numerous attacks of fever, he was spared to reach the age of seventy. He was born in 1834. Early in life the needs and claims of Africa pressed themselves upon his attention. He yielded himself to the call, "Whom shall I send, and who will go for us?" and at the age of twenty-three he set out for South Africa.

M. Coillard married a Scotch lady, Miss Christina M'Intosh, who proved a true help-meet, and a most devoted and self-sacrificing missionary. She said to her husband: "I have come to Africa to do the work of God with you, *whatever* it may be and *wherever* it may be; and remember this, wherever God may call you, you shall never find me crossing your path of duty."

Settling first among the Basutos, in the north-east of Cape Colony, they laboured incessantly without a furlough for twenty years. The difficulties and trials of missionary workers in those early days were immense, but they had the joy of seeing the Lord's work prosper in their hands. Their chief station was at Leribé, which was close to what then was the Orange Free State. After seventeen years of roughing it, they got a stone church erected, and were possessors of a "fine, spacious house in the midst of a lovely garden." They thought that a restful period of service in their comfortable station lay before them; they looked forward to this with great pleasure after all the toils they had been through.

But God had other purposes for them. A revival broke out in all the Basuto churches, and the native Christians were stirred up to think of and pray for their neighbours farther north, who were still in all the darkness of heathendom. After much waiting upon God, a company of Basuto Christians set off on a prospecting tour to see if missionary work could be carried on amongst the Banyaï, whose country lay just across the northern boundary of the Transvaal. On their return they were so fired with zeal that they stirred up in their fellow-Christians a very deep sense of their responsibility to carry the Gospel into those needy regions. The sum of £500 was raised in a very short time, and soon a party set out under the guidance of a young missionary named Dieterlen, but disappointment awaited them. The Boers opposed the mission and imprisoned the missionaries, so all their plans were frustrated.

On their release from prison they were ordered to return to Basutoland immediately. After some months the Boers were induced to permit missionaries to pass through their country. It was then decided to make another attempt to see if settled work were possible among the Banyaï. Coillard was asked to conduct another exploring party, and he consented. Willingly he and his wife, at the Lord's call, gave up the comforts of the home at Leribé, and started off into the almost unknown regions of the interior.

Having crossed both the Orange Free State and the Transvaal, they arrived among the Banyaï only to meet with persecution and to be expelled from the country. They were then taken prisoners by the king of the Metabele, who lived next to, and due north of, the Banyaï. This king treated them kindly but would not permit their settling in his country. Driven thence, they journeyed north-west to the Barotsi tribe, who live along the banks of the upper part of the Zambesi river. Here their native assistants died, so they were compelled to return to Leribé, after an absence of two years.

Now they had to face another difficulty. It seemed as if lack of funds would prevent any permanent mission being established among the Barotsi. On this account, at the end of twenty-two years' service in Africa, he took his first furlough. But it was not for rest; his great desire was to stir up interest in, and get funds for, a mission to the Barotsi. Having succeeded in arousing in Europe a deeper interest in the proposed mission to the Barotsi, they returned to Africa in 1882. First they visited their old station at Leribé, and sought to further strengthen their work there; but soon they made their way north to the parts on which their hearts had so long been set.

Liwanika, who recently visited England, was then, and still is, king of the Barotsi country; in his capital town, Lialui, Mr. F. S. Arnot had been working for eighteen months. He says "the king was in a very unsettled state of mind," and he was very disappointed that Mr. Arnot had not brought his guns instead of "mere words," which he called "children's talk." Taking him at his word, Mr. Arnot asked his permission to teach his children; he consented, and sent his son Litia, as well as a few other sons and nephews and their slaves, to Mr. Arnot's hut every day for instruction.

M. Coillard sent Mr. Arnot a letter in April, 1884, telling him that he had arrived at the Zambesi with several fellow-workers. This letter Mr. Arnot translated to the king,

who was very pleased at its contents. Mr. Arnot then left those parts, feeling free to go farther north with the Gospel.

M. Coillard and those with him, after very many unexpected delays, settled 18 miles from Lialui, and carried on the work which Mr. Arnot had commenced. They started a school, having among their pupils Litia and others whom Mr. Arnot had begun to teach. After some time, Litia, the king's son, became impressed and made a profession of faith in Christ. He joined their church in 1891.

The week after this M. Coillard was called upon to lose his loved wife, who for thirty years had shared all his labours and sorrows. After she had been ill for some time a change home was suggested. Her reply was: "No, life is too short and the work is too great; let us be faithful to our post until the end. The Master *knows* I need health, and He can, if He will, give it me here, without my going elsewhere to seek it." As she neared her end she cried out: "Oh, for zeal, for zeal! *Do be in earnest, do.*"

Troubles then followed thick and fast. The king opposed their work, his son Litia fell into sin, and they had much to discourage. After some time Litia was led to see his sin, and to publicly confess it. His confession was made a great blessing to many, and a number about that time professed faith in Christ. Litia has ever since then been an earnest supporter of the missionaries.

In 1896, M. Coillard, when on furlough in Europe, brought out a book giving the history of his twenty years among the Banyaï and Barotsi. There were then eight European missionaries and seven ladies; death and ill-health had robbed them of many more. They had six native evangelists at work, there were five separate mission stations, a school for teaching evangelists, and also an industrial school.

King Liwaniki, though he has never professed to be a Christian, is an altogether changed man. He *was* a semi-savage, bloodthirsty despot; *now* he is a civilised monarch, who has put down many abuses, and brought about many reforms in his kingdom. This change is largely due to the influence of M. Coillard, who won his confidence to a remarkable degree. During the king's recent stay in England Mr. Arnot had a conversation with him, and was very hopful of his spiritual condition.

In December, 1902, Dr. Walter Fisher went from Kazombo down the Zambesi to see M. Coillard. They had just been

passing through much trial owing to the deaths of some of their fellow-missionaries, and also the turning back of some of their earliest and best converts. Dr. Fisher wrote: "It was a great cheer to meet M. Coillard and ten of his fellow-workers, all so real, so whole-hearted, and so active in the work. . . . . Dear M. Coillard is a wonderful man, considering his age; he wants to die in harness."

The wish of M. Coillard has been fulfilled. He toiled on at his post to the last, when he was quickly carried off by fever. He has left us an example of zeal and devotion which has seldom been equalled. He rests from his labours, and his works do follow him. The Master whom he so truly loved and so faithfully served will say, "Well done, thou good and faithful servant." God grant that the lessons of his life may not be missed by the readers of this paper. B.

BIBLICAL NOTES AND QUERIES.

By Dr. ANDERSON-BERRY, Author of "After Death," &c.

THE following interesting questions I have received from the far-off Faroe Islands. I ask the readers of this page to join with me in remembering at the Throne of Grace our beloved brother William Sloan, who labours there in the Lord.

QUESTION XI.—"*Is Hades in the centre of the earth?*" (Matthew 12. 40).

Those who argue that it is—Roman Catholic expositors in general take the words "the heart of the earth" to mean that—forget the words of Jonah upon which our Lord moulds His expression, "Out of the belly of Sheol (Hades) cried I. . . . . I went down to the bottom of the mountains; the earth with her bars was about me for ever: yet hast Thou brought up my life from corruption (or the pit) O, Lord my God." In such terms he describes "the belly of the great fish," and very vividly do his words set before us what must have been his experience. I believe that Jonah was a real man who underwent a real experience in a real fish. Here we have no myth. Touch Jonah and you touch our Lord Jesus Christ. Thomas Paine used Jonah to get rid of Christ. That was logical, and the Higher Critics, even amongst the United Free Church, who use the same expressions about Jonah as Tom Paine did, find that they must do the same. So to-day Canon Cheyne, Marcus Dods, and others are laying sacrilegious hands on our Holy Saviour.

Now, when Jonah was in "the belly of the great fish" his body was neither buried in the grave nor was his spirit with the

saints. He had simply disappeared from amongst men just as if he were dead and buried, and thus he was a type of the Lord as dead and buried without reference to the destiny of His Body or of His Spirit. The emphasis is not laid on the *place*, but on the *time* during which He was to depart from the haunts and homes of men—"three days and three nights." So He moulds His expression, "the heart of the earth," on Jonah's words, not intending them to be taken literally any more than we take Jonah's words literally. Otherwise we run a great danger of becoming Materialists and wandering in the way of Christadelphians, *et hoc omne genus.*

QUESTION XII.—"*Is there only one parable in Luke 15?*"

No, there are three. "The Lost Sheep," "The Lost Coin," and "The Prodigal Son" are surely three parables. If they are not, then we can say that there is only one parable in Matthew 13, whereas there are eight. Language is after all language, and people are apt to abuse it in seeking for paradoxes. The next step is that they use it to abuse each other! Perhaps the idea arises from the expression in verse 3, where we read, "And He spake this parable unto them, saying, What man . . . ." This opens up a fascinating subject for Bible students. Alone of the three does this parable of the lost sheep occur elsewhere. In Matthew 18. 12 we read: "How think ye? If a man have . . . ." There must have been something special about this parable, and Luke, who gives us incidents, &c., in their moral, not chronological order, commences to record this well-known parable, and proceeds to link on to it two less known ones. We have an instance of a similar thing in the writings of Luke's great teacher, the Apostle Paul. He begins with a "firstly," but never gets the length of a "secondly"—the greatness of his subject carries him away, so farewell to clear-cut logical headings.

This does not for a moment touch Plenary Inspiration; it simply shows that God the Holy Spirit uses His instruments as men, not machines. An illustration of the text, "Where the Spirit of the Lord is, there is liberty," how often have I to add, *but not licence!*

Here, then, we have an illustration of "moral" order in Luke, as we have "chronological" order in Matthew, and "mystical" order in John. Giving us the parable our Lord spoke on that occasion, he remembers and adds to it other two parables of our Lord's bearing on the same subject—the restoration of the lost, the reception of the unworthy.

NOTE.—I owe something to two correspondents who write to me about Question IV., in which I dealt with the enquiry as to the meaning of the word "*thumiatērion*" in Hebrews 9. 4. Does it mean *censer* or *altar*?

My friend who writes from Malvern simply quotes 1 Kings 6. 22, R.V.: "Also the whole altar that belonged to the oracle he overlaid with gold."

This upholds the reading I suggested in my answer, although my friend in Southport presents many passages from the Old Testament from which he *infers* the contrary. As, however, a direct statement is better than many inferences, I do not give them here; nevertheless, the passages he quotes have suggested to me some very interesting thoughts, which I may give forth on another occasion.

"SPECIMEN OF WORK DONE INSIDE."

IN a certain large town in the North of England a poor fellow was one day unceremoniously thrust out of a public-house, the publican shutting the door with a bang. The intoxicated man staggered backwards, and finally settled down under the window in an utterly helpless condition. A zealous teetotaller, who was passing at the time, perceived his opportunity. Procuring a large sheet of paper from a neighbouring grocer, he wrote in bold letters the words: "*Specimen of work done inside.*" This placard he carefully pinned to the poor fellow's jacket. In a short time a large crowd had collected, and the publican, on going to the door to find what had brought the people together, was mortified to discover that a specimen of his own work was the centre of interest.

Since hearing that incident I have often thought that in Gospel testimony every one who professes to be born again is looked upon by the world as a "specimen of work done inside." The world looks at the professed believers, and virtually says, "That is a specimen of the work turned out in that hall." If the specimen is a good specimen, the world says, "No doubt there is something in this conversion. So-and-so is a new man. We can't get over it. The workmanship is good." But if the specimen is a bad specimen, the world smiles to itself and says sarcastically, "If that is a sample of the work the Gospel can do, we don't want the Gospel."

We thus see the great responsibility incurred by those who publicly identify themselves with work for God. Whether they desire it or not, whether they believe it or not, they are looked upon by the world as samples of work turned out by the Gospel. The world's opinion of the Gospel is largely affected by the lives of those who profess to have come under its power. This need not cause any surprise. It is only what may be expected. If we proclaim that the Gospel brings deliverance to the captives, we need not be surprised if the world looks to see if we ourselves are delivered. If we sound aloud the wonder-working power of the Great Physician, we may rest assured that the world will expect us to be trophies of His skill. If we identify ourselves with public testimony for Christ we shall find, for better or for worse, that we are bound up with the testimony in the eyes of the world.

All this may at least help to explain how it is that the Gospel often produces so little effect, even when the preaching is good. There is something that will go far to undo the effect of the clearest proclamation of the Gospel, and that is the manner of life of some who are prominently identified with the testimony. We may warn the people that they are not to look at professing Christians, but at Christ. Nevertheless the people look, and cannot help looking, at those who are standing in the most conspicuous places in the work of the Lord. And the more conspicuous that position is, the more decidedly the world comes to the conclusion that these are samples of the work done inside that hall.

When the samples of work are manifestly transformed men and women—those whose lives adorn the doctrine of God our Saviour—what a different effect is produced! What a confirmation of the Gospel is there! Such "living epistles" no doubt help to explain how it comes that in some cases the Gospel produces such wonderful effects, even when the preaching is not of a very high standard. In such circumstances the unsaved, on hearing what the Gospel accomplishes, naturally look at the professed believers to see what effect the Gospel has produced on *them*. And when they find that the lives of the converts are in harmony with the preaching, they are left without excuse. Many have been thus won by the conversation (manner of life) of those who profess to have received the Gospel.

The moment you identify yourself with public testimony

for Christ, that moment you come under the fierce light of public scrutiny that beats upon all who stand up before a scoffing world and say, "I am Christ's." If you are truly His workmanship, you allure to Him. If not, you repel. What solemn issues are here! W. S.

"HOLD THOU ME UP."

HOLD me up, most mighty Saviour,
Clasp me close and hold me fast,
Guide me, guard me, shield, defend me,
Till this life is overpast.

All my future lieth hidden
In the changeful coming days;
Countless dangers crowd to meet me
In the still untrodden ways.

Gathering clouds may veil my heavens,
Storms may burst upon my head,
Snares may lurk unseen beneath me,
In the pathway I must tread.

All His billows may go o'er me,
Tempest-tossed my bark may be,
While His waterspouts make answer
All across an angry sea.

Those I love may cease to love me,
Those who love me most may die;
Fading like the clouds at sunset,
When the north wind sweeps the sky.

Yea, my soul may lose her gladness
And her triumph for awhile,
Seeking vainly in the darkness
For the heavenly Father's smile.

Hopes and plans my heart has cherished
May be buried in the dust,
But my soul in sweet dependence
Clings to One I love and trust.

"Hold Thou Me Up."

Angel-forms with gay temptations
  May surround me night and day,
Singing low their short enchantments
  To allure me from the way.

More alarming than the tempest
  Is the soft, scent-laden air;
So I flee to God, my Stronghold,
  With my oft-repeated prayer—

"Hold me up, Almighty Jesus;
  All I need I have in Thee;
In the calm, as in the tempest,
  Let Thy hand keep hold of me."

Hold me up for work and warfare;
  Hold me up and make me true;
Let me seek Thy honour only
  In each little thing I do.

Lamb of God! oh, hold me closely,
  Closely to Thy wounded side;
There, in life, in death, in glory,
  Evermore I long to hide.

M. M.

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

"WILDERNESS WAYS AND CANAAN DAYS," tracing God's dealings with His redeemed people in their wilderness journey toward and their entrance into the Land of Promise, as well as the leading events until the time of the setting up of David's kingdom in Israel.

25th September. *Read* Mark 7. 24-37. *Learn* Hebrews 11. 6.

JESUS AND THE SYRO-PHENICIAN.

Branch running over the wall—Light must shine—Heat must warm—Love must bless—Hindered, but not beaten—Humbled, but blessed—A dog, but not denied—Faith and love win the day.

IT is very blessed to have the Lord Jesus brought before us as He is in this lesson, in touch with a poor, afflicted woman of an alien race, and see His gracious way of meeting her in perfect righteousness and yet abundant grace. On the part of the Syro-Phenician woman there was found that which enabled the Lord Jesus to meet her need in a way consistent with His mission.

VISITING THE GENTILES. At this time the Lord Jesus had dealt faithfully with the Pharisees and Scribes at Capernaum, and rebuked severely their formality and hypocrisy. Being rejected by them,

He left them and went into the borders of Tyre and Sidon, places outside of the boundaries of the favoured land of Israel, and still occupied by the descendants of Ham, Noah's son, called Canaanites. This action of Jesus is a foreshadowing of the greater turning to the Gentiles on the rejection of the Gospel by the Jews (Acts 13. 46; Rom. 11. 11).

JESUS CANNOT BE HID. As a doctor cannot be allowed to rest like other men, or as honey cannot be concealed from bees, Jesus cannot be kept from a truly seeking soul. A woman with a sadly-afflicted daughter heard of Him, and what she heard was enough for her. With all a mother's love her faith was energised to seek the Saviour out—to such Jesus does not want to be hid, from such He cannot be hid (Matt. 7. 8; Hebrews 11. 6).

OBSTACLES IN THE WOMAN'S WAY. How much in and around the woman there was to hinder her! She was an alien, brought up in a heathen land; she had no invitation or promise given to her; when she came and fell down at Jesus' feet He did not answer her; when she kept on crying the disciples would have her sent away (Matt. 15. 23); then, to crown all, Jesus called her a dog, with no right to anything. It is always thus in greater or less degree in the way of faith (see Mark 2. 4; Luke 19. 3, &c.).

THE WOMAN'S FAITH—ITS CHARACTER AND VICTORY. Her faith was loving, her daughter's trouble moved her heartily; it was reasonable, for she thought that what others had got she might; it was reverent, for she bowed at Jesus' feet; it was persevering, she would not easily give in; it was great, for it counted crumbs a feast and enough; and it was victorious, for she got all she desired, and her daughter restored to her.

October 2. *Read* 1 Samuel 1. 9-28. *Learn* Eph. 3. 20.

THE MOTHER OF SAMUEL.

Hannah's pains—Hannah's prayer—Hannah's promise—Hannah's peace—Hannah's praise—Hannah's performance—Hannah's present—God's portion and the worker's portion.

THE story of the devout and praying mother of Israel's great prophet forms the theme of our present lesson, and sheds light on God's tender mercy toward the desire ot the poor and afflicted individual, as well as the woes of the many (Ex. 7. 7). The same God who measured the sorrows of a Hebrew nation took note of the heart-pangs of a woman.

INWARD WORK AND OUTWARD EXPRESSION. "She was in bitterness of soul." The Lord had wrought this in Hannah that He might bring her to Himself (2 Cor. 1. 9, 10), and she "prayed to the Lord." With tears of sorrow and definite petition Hannah presented that voiceless prayer. God hears such prayer (James 5. 17, 18).

A VOLUNTARY VOW. This showed the intensity of Hannah's desire to have the prayer answered. A solemn thing to do, and sinful if not faithfully kept (Ex. 5. 5). It would be wrong to put a vow in the place of Jesus' name (John 15. 16). "I will give him to the Lord." What can we give to God but what we have received from Him (1 Cor. 4. 7), yet He graciously accepts as if it were our own. "No razor." See Numbers 6, the Nazarite's vow—voluntary dedication to God.

AN IMPERFECT HIGH PRIEST. Man looks on the outward, hastily judges and speaks. God's human high priests err and fail and die—Jesus the Great High Priest never (Heb. 7. 26). See Acts 2. 13, where the Jews made the same remark about the disciples.

AN INDORSED PETITION AND PEACE IN BELIEVING. "Go in peace." Eli is now better informed, and blesses the woman and joins in praying that God would grant her petition. When Jesus says "Amen" to our petitions we may rest assured of the blessing (Heb. 4. 14, 15). Hannah was "no more sad." That was faith—the Lord was rested on, the burden was gone, peace was possessed, and worship followed.

PRAYER ANSWERED; FAITH HONOURED. In due time the promised child was born, and Hannah called her son's name Samuel, *i.e.*, "heard of God," another testimony to the power of believing prayer.

BROUGHT UP FOR GOD. "Until she weaned him." Lovingly, tenderly, and joyfully would Hannah nurse that child for God; "my child, God's child," she would say, and muse over her joy in God's portion. We are reminded of the Nazareth home (Luke 2. 29, 30).

GIVEN UP TO GOD. "As long as he liveth." To the Lord again came Hannah back, this time with little Samuel to be God's servant, so young, but accepted none the less. God will accept little servants yet —born out of sorrows, Jesus' sorrows, for God to serve His God. How Jesus prayed and wept and suffered, that God might have men brought to God (1 Peter 2. 24). May this be true of many. May many be like Him, like Hannah, praying and wrestling for souls till with joy these precious ones can be presented to God who gave them; His, yet ours, and His for ever and ever (Heb. 2. 13; 1 Thess. 2. 19, 20).

October 9. *Read* 1 Samuel 2. 1-19. *Learn* Matt. 19. 14.

THE DEDICATION OF SAMUEL.

A living sacrifice—Joy in God—Joy in God's salvation—Happy in holiness—The only and incomparable—End of controversy—Divine wisdom—God's doings with the lowly—Judgments to come.

THE vow that Hannah made to give the child back to the Lord, she kept, and at the close of the preceding chapter is recorded the return to Shiloh of Elkanah, Samuel's father, with his life and little boy, to leave him as a servant in the Lord's house. Not because Hannah did not love the child, but because she did love him did she choose this life-work for him, and in this way she also manifested her love to the Lord Himself. Our lesson is mainly occupied with the voice of Hannah's worship on that occasion, and the tone and matter of it greatly resemble the praise of Mary in Luke 1. 46-56.

JOY IN THE BLESSER. "My heart rejoiceth in the Lord." He is the Fountain-head of all blessing (James 1. 17), and the believer has not only received blessing, but has reached the Blesser (Rom. 5. 11). A subject of heart occupation.

JOY IN THE BLESSING. "I rejoice in Thy salvation." His saving power not only saves but blesses and leads to Himself; and that salvation, how complete it is! Purchased at such a price, and given gratis to "whosoever will" (Heb. 2. 3).

THE CHARACTER OF THE BLESSER. "None holy as the Lord." This is important. All His acts are in harmony with His holy character. Even in the dark Cross scene that is the secret of Jesus' sufferings (Psalm 22. 3), and consequently the saved one's salvation rests on the very holiness of God, once the dread and doom of the sinner. "None beside Thee"—only one Saviour-God (Acts 4. 12), the incomparable in His sufferings (Isa. 52. 14), and beyond all others in His glory (Phil. 2. 9).

ALL COMPETITORS SILENCED. "Talk no more," said Hannah, so all words of vain man's wisdom and pride are an offence to the admirer of Jesus; their speech seems as the ignorant babble of foolish children.

WONDROUS WORKINGS OF GOD. Verses 6, 7, and 8 of the lesson are rich in suggestive statements of God's doings and the subjects of His action. Dead ones, poor ones, low ones in the dust, beggars on the dunghill—all these are within the range of God's grace, and the purpose and end of His work with them is to make them "inherit the throne of glory."

FATE OF ALL OPPOSERS. Hannah speaks of grace, but that does not blind her to the other truth, equally true, that there is judgment in store for "the adversary" (2 Thess. 1. 9).

In the closing verse of our lesson we have a pretty picture of the child servant of God growing up, and year by year getting his coat from his mother's hand—larger every time, no doubt—till the child Samuel became the man Samuel, grown up to the full stature of a man (Ephes. 4. 13; 2 Peter 3. 18).

October 16. *Read* 1 Samuel 3. 1-21. *Learn* Isaiah 55. 3.

THE CALL OF SAMUEL.

Safely preserved amidst danger—No intercourse with God—Dying out—God's gracious choice—The prophet's first message—The prophet's cross—Approval and acceptance—A contrast.

SAMUEL grew up in the midst of dark surroundings, like a tender plant in dry ground (Isaiah 53. 2); but safe in the hand of the Lord, he was kept from the defilement and sin which had ruined the high priest Eli's house, and invaded the courts of the tabernacle.

A SILENT GOD. "No open vision." God had ceased to visit His people, and communication was suspended; instead of light, and happiness, and communion, all was dead and dark (Psalm 28. 1).

A FAILING PRIEST. Poor Eli, too, weak and perhaps too good-natured, failed to rule his house, and his sons disgraced him and dishonoured his God, and the light for God grew dim. Contrast this to our Lord Jesus Christ, the unchanging, unfailing, undying High Priest (Heb. 7. 23), who in the midst of the golden lampstand keeps the light burning (Rev. 1. 13).

THE CHOSEN WITNESS IN RESERVE. Samuel, the dedicated, the child of answered prayer, is at hand trained and ready, and God takes up in the very midst of all the failure His own little prepared and chosen one (1 Cor. 1. 28). Happy child, to be thus early favoured of God.

SAMUEL'S FIRST BURDEN. Every service is a test, and Samuel's first was a trying one. He behaved wisely; there was no hurry, no rashness. With fear and trembling, yet with perfect candour, he received and conveyed the solemn truth committed to him. The prophet or preacher's office is not all pleasure, as some may think. (See John 17. 14; Jer. 17. 15; Jonah, &c.). Samuel had to carry "all the words," all the unpleasant words of coming judgment (Acts 20. 19, 20, 26).

STEADY PROGRESS AND PUBLIC MANIFESTATION. "Samuel grew and all Israel knew." Here we note a natural development and Israel's recognition of God's presence with Samuel. The work done declares the worker (2 Cor. 12. 12; 1 Cor. 9. 2). Contrast the happy and honourable life of Samuel with the dark, sin-stained way of Eli's two sons; they were born to highest honours and with best opportunities, but went down in deepest disgrace to a dreadful death. Press home the danger of abusing opportunities and despising God's favours. "What shall the end be of them that obey not the Gospel?" (1 Peter 4. 17).

REPORTS AND SUGGESTIONS.

FORTHCOMING.—Special Gospel meetings for the children are in anticipation for the winter months. Reports concerning prospects of same are to be made at next Monthly Meeting of Sunday School and Bible Class Workers in Eglinton Hall, GLASGOW, on Monday, 19th September, at 7.45.

NEW SCHOOLS.—A few believers in HARTHILL, Lanarkshire, have hired an old office from the Coltness Iron Co. and commenced Gospel meetings for old and young. Sixty children are in attendance in the Sunday School, and a wide field is opening up. Will value prayer.

UNDER CANVAS.—Well attended children's meetings have been the order in most tents during the summer. John Ferguson in ALLOA, Forbes M'Leod in COATDYKE, James M. Hamilton in PORT-WILLIAM, A. E. Hodgkinson in ROTHERHAM, E. A. Thomas in NEW BARNET, Wm. Macfarlane in HARLINGTON, G. Hodson in SOUTH ASHFORD, as well as in other parts of Britain.

REGIONS BEYOND.—Mr. J. Clifford, writing from CORDOBA, 4th July, says: "To-morrow I go to visit a family, two hours by train from here. About a year ago three members of the family professed to trust in the Lord, when passing through TUCUMAN. Their letters have borne evidence of the change."...Mr. W. G. Smith, who has been labouring for many years in JAPAN, has had bestowed upon him the Order of the Sacred Treasure by the Emperor for his services in the Nobles' School. His Japanese editions of the brief memoirs of Allan Gardiner and Captain Hedley Vickers have been well received...Miss Mary E. Lindley, of KAZOMBO, Central Africa, reports much encouragement in the Sunday School work. There are ten natives reading the Gospel by John. The young chief and three or four others read quite fluently... Mr. F. S. Arnot and party hoped to start for BIHE, Central Africa, on 27th June...The school examination in BARCELONA, Spain, has just taken place. The schools are much smaller now than they used to be. The education in Spain is mostly in the hands of the Jesuits.

AFTER THE FAMINE.—Mr. T. M'Laren has collected a number of reports from workers in India. From it we learn that a number of rescued children have been rescued from "so great a death." Mr. Dibben, SAGJURIA, reports 13 converted; Mr. Hearn, KARMATAR, a number; Mr. Hunter, BELGAUM, 46 girls converted; Mr. Lynn, KOELEGAL, about 20 converted; Mr. Patient, MALVALLI, 16 firstfruits of orphan labour. Other stations report blessing also.

HOME HEATHENISM.—"Dr. Chalmers, in his appeal to the churches in 1834, spoke of the 'home heathenism of Scotland.' If he were alive in 1904, and visiting Wigtonshire, he could speak about it still. This county boasts of being the cradle of Christianity in Scotland. I fear it is the 'grave' of it now. Have distributed *Boys and Girls* amongst the young people, who seem to appreciate them. Love in Christ."

J. M. HAMILTON.

CHINESE CHILDREN'S EXAMPLE.—Miss Ridley writes from WU-CHEN: "A couple of months ago an appeal was made for funds for the Bible Society. The suggestion was made to the schools that they could give something if they would deny themselves meat for that week. Their daily diet consists of rice and vegetables, with the addition once a week of fish and once a week of pork. Our boys took it up warmly, and said they would dispense with both fish and meat for two weeks. Then they got still more zealous, and made it a month, then two months. The whole amount thus given from the Boys' School was about £1, and the money did not go without prayers that God would use it."

"THY PATHS."

	Psalm
O Lord, teach me Thy paths,	25.4
Thy paths drop fatness, -	65.11
Hold up my goings in Thy paths,	17.5

J. M. H.

THREE STAGES in DISCIPLINE.

1. Purge out, - -	1 Cor. 5. 7
2. Come out, - -	2 Cor. 6. 17
3. Spue out, - -	Rev. 3. 16

T. B.

POINTS ABOUT PRAYER.

Men ought always to pray (Luke 18. 1). Always, with all prayer and supplication, . . . watching thereunto with all perseverance and supplication (Ephesians 6. 18).

Always labouring fervently . . . in prayer (Col. 4. 12).

Continuing instant in prayer (Rom. 12. 12; Col. 4. 2); night and day praying exceedingly (1 Thessalonians 3. 10).

The eyes of the Lord are over the righteous; and His ears are open unto their prayers (1 Peter 3. 12). E. A. H.

A CONDESCENDING GOD.

The Lord looked down from heaven
To see.
RUIN - - Psalm 14. 2

The Lord looked down from heaven
To hear.
REPENTANCE - Psalm 102. 19

The Lord looked from heaven
To deliver.
REDEMPTION - Psalm 33. 13-19

O God, look down from heaven
And visit.
REVIVAL - Psalm 80. 14

J. M. H.

ABSOLUTE CERTAINTIES.

The Queen of the South shall *rise*
Luke 11. 31
Certainty of RESURRECTION.

In the Judgment—In the Judgment
Luke 11. 31, 32
Certainty of RECKONING.

For she *came* from the utmost parts
Luke 11. 31
Certainty of RECEPTION.

For they *repented* at the preaching
Luke 11. 32
Certainty of REPENTANCE.

HyP.

FITLY FRAMED TOGETHER (Eph. 2. 21).

1. The whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part; maketh increase . . . unto the edifying of itself in love (Eph. 4. 15, 16). Holding the *Head* from which all the body by joints and bands, having nourishment ministered; and knit together, increaseth with the increase of God (Col. 2. 19).
2. Being knit together in love (Col. 2. 2).
3. Having fervent love one toward another (1 Peter 1. 22).
4. Being of one accord; of one mind; each esteeming the other better than themselves (Phil. 2. 3; 1 Cor. 6. 17).
5. Keeping the unity of the Spirit in the bond of peace (Eph. 4. 3).
6. Putting on charity, which is the bond of perfectness (Col. 3. 14). Complete in Him (Col. 2. 10). E. A. H.

THE CHILDREN'S FAVOURITE monthly paper is *Boys and Girls.* The current number contains: "The Sailor Boy's Farewell," by Wm. Luff; "Heroes: Who are They?" by T. R. Dale; "How God Saved a Govan Lad," by Jas. Forbes; "Something to Love that will never Die," by HyP.; "A Brave Rescue," by J. Climie; "The Mariner's Compass," Object Lesson, by J. Hawthorne. *All Illustrated.* Halfpenny.

SEVEN BLESSINGS IN ROMANS 5.

Peace	verse 1	We have peace with God
Place	verse 2	Access by faith...wherein we stand
Prospect	verse 2	Rejoice in hope of the glory of God
Power	verse 5	Love of God shed abroad...Holy Ghost
Priest	verse 10	We shall be saved by His life
Portion	verse 11	We joy in God
Person	verse 12	Through our Lord Jesus Christ

SEVEN MORE IN PHILIPPIANS 4.

Pardon (implied) in	verse 3	Whose names are in the Book of Life
Praise	verse 4	Rejoice in the Lord alway
Prospect	verse 5	The Lord is at hand
Peace	verse 7	The peace of God
Presence	verse 9	The God of peace with us
Power	verse 13	I can do all things through Christ
Provision	verse 19	My God shall supply all your need A.N.

INVITATIONS.

Come and see	John 1. 39
Come and drink	John 7. 37
Come and dine	John 21. 12
Come and rest	Matt. 11. 28

R. M.

PERFECTIONS.

The perfection of wickedness—the seven wicked spirits Mk. 16. 9; Lu. 11. 26; 8. 3

The perfection of all perfectness—the seven spirits of God T.B.

JUSTIFICATION.

We are justified by *God*	Rom. 3. 26	The *source* of it
We are justified by *grace*	Rom. 3. 24	The *spring* of it
We are justified by *blood*	Rom. 5. 9	The *ground* of it
We are justified by *resurrection*	Rom. 4. 25	The *acknowledgment* of it
We are justified by *faith*	Rom. 5. 1	The *principle* of it W.St.

DISPENSATIONAL REIGNS.

From Adam to Moses *Death* reigned
From Moses to Christ *Law* reigned
From Christ to Second Coming *Grace* reigns
From Second Coming to end of Millennium *Righteousness* will reign
Throughout the eternal Day of God Righteousness *will dwell, not reign* S.E.R.

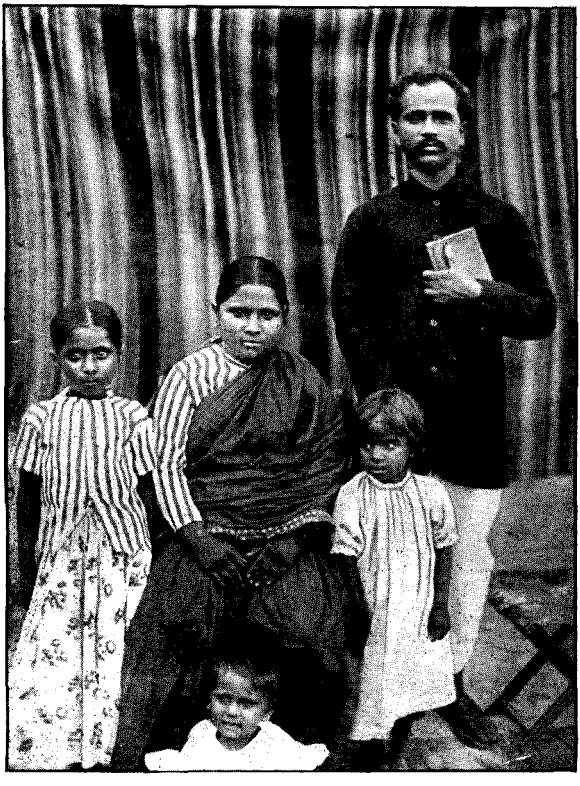
FOUR NEVERS.

Whosoever drinketh of the water that I shall give him shall never perish John 4. 14
He that cometh to Me shall never hunger - John 6. 35
My sheep...shall never perish - John 10. 27, 28
If any man keep my sayings he shall never see death - John 10. 51 E.A.H.

SUPERLATIVE JOHN 3. 16.

1	The RICHEST possible mercy	God loving "the world"—shown at
2	The HIGHEST possible price	The gift of "His only begotten Son"—for
3	The LARGEST possible number	That "whosoever"—you, me, or anybody else—might not suffer
4	The DARKEST possible doom	"Perish"—but have
5	The GREATEST possible blessing	"Eternal life" on
6	The EASIEST possible terms	"Whosoever believeth"—with
7	The BEST possible security	God's Word for it all

"SAVE us, O Lord our God, and gather us from among the heathen, to give thanks unto Thy holy Name, and to triumph in Thy praise" (Psalm 106. 47). "That I might preach His Name among the heathen" (Galatians 1. 16).



RAMASAWAMI, WITH THAI HIS WIFE,

AND THREE CHILDREN.

THAI, A NATIVE INDIAN WORKER.

VARIOUS short records of devoted labourers who have gone to other lands, as well as honoured servants of God of days gone by, have from time to time appeared in our pages, and acted as a stimulus to workers at home and abroad, as well as fanning the flame in many a bosom to do and dare for Him who did so much for us.

It seems fitting to introduce the face of a devoted native sister who has just received the home-call after much plodding, patient, and fruitful service in India.

"Thai came to us as a heathen girl," writes Mrs. HANDLEY BIRD, of Coimbatore. "She learned to read very quickly, and before she had been a year with us she was truly converted. We used to go together to those streets round the old printing office, and Thai, with her baby in her arms, used to tell in a vivid way how she had been a heathen girl, but now was saved. The women listened in astonishment. Her love for the Word of God in prayer grew in a marked way, and often in the morning she would call me with glee to show some new treasure she had found. We loved her much, but she is better off now."

Her husband writes as follows: "I keenly feel the loss of Thai's help and counsel. I consulted her about everything. She made my life happy with her bright, joyous face and heart. Thai's father was a well-known musician in the temple of Chittore, belonging to the Maharajah of Cochin. According to Hindi astrology, Thai was born in an ill hour, so the astrologers strongly advised her mother to kill the baby, but Thai's mother said, 'I will not kill my baby.' Thai used to say, 'My mother saved my life, though others wanted to kill me.' Thai's father was known to me. He was well versed in the Hindu shastras. Someone proposed that I should marry his little daughter, and with all his heart he married his little daughter to me. When the Lord showed me the truth that I should be baptised, and that I should forsake all for His sake, I gave up all, and even dear little Thai, for His Name's sake.

"Six months after my marriage, I left my heathen home and precious little Thai. Jesus was foremost in my heart. Her people would not allow her to go with me. I persuaded her to leave the house at midnight with me. She consented to my proposal, and at twelve o'clock, when all were fast asleep, she came away. We travelled all night, and reached a railway station safely. When we arrived at Coimbatore, our Christian friends received us joyfully. She was a thorough heathen girl, and very ignorant. Mrs. H. Bird became a mother to her, and

taught her in English and Tamil. I remember one day she, only a poor, heathen girl, said to me, 'I wish I could love God as you do.' I was away one evening, and when I returned home I found Thai kneeling, and praying, and crying. I at once knew that the Holy Spirit was working within her heart, effectually setting the Gospel simply before her. She was saved then and there, and was baptised along with an English lady, Miss Reade. She used to go with me to the villages and markets, and we would preach the Gospel together. She was a practical Christian, though she could not talk about high truths. I used to wonder when I saw how she delighted in reading the difficult books of the Bible. The Word became, as it were, the very fibre of her being. Thai was always bright and joyous and full of contentment. When there was no money she never murmured. She was full of peace and rest in His Word. She always showed hospitality to visitors, and even denied herself for the sake of others.

"It seems that she clearly felt the 'home-call,' and she called me to sit by her and then said, 'We were happy together, and we have never been separated. Now the time has come for us to separate, but we will meet together again soon. Till then, devote all your strength in the service of the Lord.' I never thought the Lord would take Thai so soon, but His ways are not my ways; I rest in Him wholly. I do not murmur at the Lord's dealings. His will is best."

Mr. Thomas M'Laren writes: "When in India I met this couple, and was much drawn to them. In the little book, 'Heaven's Messengers Amongst Heathen Millions," a picture is given showing a feast in the house of Ramasawami, with Thai waiting on the guests. Now she rests from her labours, leaving her husband to toil on. May her little ones rise up, call her blessed, and follow in the footsteps of so devoted a mother! May her dying charge reach each of our hearts, 'Devote all your strength in the service of the Lord'!"

A MAN of subtle reason asked
  A peasant if he knew
Where was the eternal evidence
  That proved the Bible true.
The terms of disputative art
  Had never reached his ear;
He placed his hand upon his heart,
  And simply answered, "HERE."

BIBLICAL NOTES AND QUERIES.

By Dr. Anderson-Berry, Author of "After Death," &c., &c.

From various parts of the world have I received enquiries as to a very solemn subject, so solemn that I have put off dealing with until, owing to reiterated questions, I am, as it were, compelled to face it. I trust that everyone who reads this page will do so in a prayerful and humble spirit—in the spirit of the little child who cried in the awesome darkness, "Speak, Lord! for Thy servant heareth."

Question XIII.—*Is the punishment of the wicked everlasting? Is belief in its everlasting nature necessary to fellowship?*

Let me take the second portion of the question first. I have been sent literature in which such a statement as the following occurs:

> "Some are known, as Mr. J. Beaumont can testify, to play fast and loose with the denial of everlasting punishment in as respectable a company as they have in England. The conduct of the leaders and meeting was flagrant; but no meeting, nor even individul, seemed to mind it. . . . ."

Who Mr. J. Beaumont is I know not. I, for one, should like him to materialise, but even then Mr. J. Beaumont is only one witness, whilst the Scriptures always demand two or more (Deut. 19. 15; Matt. 18. 16; 2 Cor. 13. 1; Heb. 10. 28).

In the face of such plain injunctions of Scripture, a damning accusation is brought and circulated round the world, printed and published in papers which are sown broadcast over the surface of the habitable earth! And this by men calling themselves Christians. Oh, the pity of it!

It is almost needless for me to deny this slander. I know of no assembly of saints simply gathered to the Name of the Lord Jesus Christ, and not to any doctrine or question-judgment, where such laxity of doctrine is permitted, nor could I myself have fellowship with such, for I believe the punishment of the wicked to be everlasting, for the following reasons:

I. The everlasting punishment of the wicked is a *scriptural* doctrine.

(*a*) Nowhere in the New Testament is the word translated "eternal" or "everlasting" applied to anything of which we know the limit of the duration.

(*b*) This word is in the same breath applied by our Lord to the life of the righteous and the punishment of the wicked (Matt. 25. 46). It is applied to this life which becomes ours on believing through a living, lasting, loving union with our Lord Jesus Christ, forty-five times!

(*c*) This word is applied to the existence of God (Romans 16. 26).

(*d*) It is applied again and again to the glory for which we wait (1 Peter 5. 10).

(*e*) It is applied to that great reality which underlies all things, and across whose surface the things of Time pass as fleeting shadows (2 Cor. 4. 18).

(*f*) And it is applied to sin (Mark 3. 39, R.V.).

II. The everlasting punishment of the wicked is a *reasonable* doctrine.

Now, we can only reason from what we do know, not from what we imagine, as is too often done. What, then, do we know? We know this: The Saviour who came to save us is God over all, blessed for evermore. The greatness of the Saviour implies the greatness of the peril. We are poor worms of the dust, ephemeras of an hour dancing in the rays of a few fleeting days, lower than the angels, yet with them partakers in a being which transcends Time and knows no end of days. To such is given the inconceivable power of flouting the gracious entreaties of the Eternal, and of carving out a destiny in which death is but an episode. To save such from their righteous doom the Saviour-God stooped to Bethlehem's manger and Calvary's cross. Is there any rational explanation of such a monstrous necessity if it be not this: to stay the onward progress of mortals who are by their spiritual constitution immortals, of creatures who are by the mysterious freedom of their wills rebels against the Most High God their Creator, Sustainer, Upholder, it needed the love of God who deigned to die, and since He died the sins He expiated must have demanded a tremendous punishment. Sin transcends Time (Mark 3. 39, R.V.), therefore its punishment must be eternal. Hence it comes about that they who give up the punishment, or reduce it to an insignificant item in the sinner's history, also give up in time the substitutionary nature of the Atonement, and finally the Deity of the Atoner. I know, for I have seen.

III. The everlasting punishment of the wicked is a *philosophical* doctrine.

One of my correspondents sends me a paper in which is printed a sermon by R. J. Campbell, of England. This preacher professes to look at the matter from a philosophical standpoint, and on the basis of the nature of things to deny the doctrine. Whatever this man is, he is no philosopher. Because Eternity is not endless, Time is no proof that "eternal punishment" must mean "universal restoration." But, then, all things in this way are possible to one who publicly denounces belief in the existence of a personal devil as a relic of the Dark Ages!

We know Time. We cannot even imagine its non-existence.

But we cannot tell each other what it is. We may describe it as the "place of events," or as "that which is implied by succession." Yet this remains—that Time is the sphere of our present existence. When we pass out of it into Eternity we are not simply embarking on endless Time, but something which is conceived of as being what Time is not—immeasurable, inconceivable, the everlasting Now!

Therefore, when our loving Lord uses the word which all are agreed means "eternal" in connection with punishment, He is warning us of the fact that in the new sphere to which all men hasten, where the limitations of Time are not, the doom of the finally impenitent is punishment—not annihilation, or extinction, or cessation of existence, or any of these puerile ways in which so many of the modern teachers try to minimise and make palatable that dread sentence God has pronounced on SIN. From the nature of God-eternal, from the nature of Redemption-eternal, from the nature of Sin-eternal, I say that it is true philosophy to say that the punishment of the impenitent sinner is also eternal, or, to use the lower language of Time, everlasting.

Wherefore I would summon all teachers, whosoever they are, be they great or small, be they D.D.'s or unlettered men, to the bar of God, and there would I impeach them as teaching in the Name of Christ that which Christ never taught. To-day, and my correspondents will bear me out, there are souls who are being lost, souls who once agonised under the faithful ministry of Moody, Spurgeon, and others, but who fell into the grip of men teaching the contrary—no eternal punishment; and who to-day are leading careless, fast, dishonest lives, boasting in being delivered from a bogey doctrine! Worthy disciples of teachers who make of no effect the warnings of God, teaching instead the doctrines of men!

DOES TRACT DISTRIBUTION PAY?—IX.

WORKERS AMONG THE YOUNG.—"I might mention that there are two or three young folks here who were brought to decision for Christ through an article in *Boys and Girls*, my sister among the number. Surely praise belongeth unto the Lord. He is faithful."—E.R., Owen Sound, Ontario. This should be encouragement for all workers among the young.

ASK WHAT I SHALL GIVE THEE.

SOLOMON'S chance came when the Lord appeared unto him in Gibeon in a dream by night, and said, "Ask what I shall give thee" (1 Kings 3. 5).

The king's choice was not fettered or limited in any way. When Ahasuerus put a similar question to Queen Esther, her request was to be limited to the half of the kingdom (Esther 5. 3), and the wicked Herod in a later day defined the boundary line of his promise in the same way: "Ask of me whatsoever thou wilt, and I will give it thee . . . . . unto the half of my kingdom" (Mark 6. 22. 23). But in Solomon's case all this is awanting. There was no defining of boundaries, no laying down of conditions, no provision to meet the possibility of Solomon asking too much. The Lord simply said, "Ask what I shall give thee," and this is in strictest keeping with the character of the God of all grace.

How did Solomon act in that great crisis of his history? He did not consider *himself* at all; it was Israel he considered—how *they* might be happy and prosperous, and ruled in equity. He had no wishes for his own aggrandisement—absolutely none. Let it be well with the thousands of Israel, and it would be well with *him*. What, then, was his greatest need, if things were to go well with Israel? His greatest need was a wise and understanding heart. He accordingly takes the place of ignorance—of nothingness—and answers the Lord, "I am but a little child: I know not how to go out or come in. And Thy servant is in the midst of Thy people, which Thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give, therefore, Thy servant an understanding heart to judge Thy people, that I may discern between good and bad, for who is able to judge this Thy so great a people?"

The man whose wisdom became the wonder of the surrounding nations was he who took the place of "a little child" before God, and confessed that he knew not even how to go out or come in. We all know that the Lord granted Solomon his request. We read that "the speech pleased the Lord that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words; lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I

have also given thee that which thou hast not asked, both riches and honour; so that there shall not be any among the kings like unto thee all thy days" (verses 10-13).

"Ask what I shall give thee!" What a chance to become rich beyond the dreams of avarice! Only to *wish*, and it is done! Only to say, My choice is that I may possess untold wealth, or it may be untold capacity to drink at the streams of carnal gratification, or untold power to rise to the highest pinnacle of earthly greatness! What would the worldling not give for such a chance? Out of the abundance of his heart the mouth would speak, and that right quickly. And who shall tell what revelations would take place if many who once on a time witnessed a good confession were to tell what is now the deepest longings of their heart! What would *they* desire if the "blank cheque" of heaven were placed before them—"Ask what I shall give thee"? We fancy we hear someone say, if he could only permit his desires to find expression in words: "I should like a few of these splendid investments yielding large and ever-increasing dividends; I should like to hit on some bargains going cheap just now, but destined to rise to ten times their value; I should like to know what new ventures I could pick up at 'par,' but which would soon rise to 110 per cent.! Besides this, I should like to possess the power of perceiving when a stock is at its lowest price, so that I might buy; and also of perceiving when it was at its highest point, so that I might sell. Thus wealth would roll in upon me with all its floods." Perhaps if the true desires of our heart of hearts were thus laid bare, we should be surprised at the revelation. W. S.

A PRECIOUS OLD PROMISE.

By THOMAS ROBINSON, Barrow.

He hath said: "I will never leave thee, nor forsake thee" (Heb. 13).

"I WILL never, never leave thee;
To thy heart this promise take,
Though sometimes thy ways may grieve Me,
I will never Thee forsake.

I will never, never leave thee,
For I gave My life for thee,
And I know thou dost receive Me
In thy heart's sincerity.

When temptations fierce assail thee
  I thy Sun and Shield will be ;
Never shall My mercy fail thee—
  Only put thy trust in Me.

When by storms thou art o'ertaken
  And thy path is lone and drear,
Say not then, 'I am forsaken'—
  Fear thou not, for I am near.

Should the last dark flood surround thee,
  In thy latest feeble breath,
I will fold My arms around thee
  And will bear thee *over* death.

No, I'll never, never leave thee,
  While on earth thy feet shall roam,
Till I to Myself receive thee
  In My Father's heavenly home.

Then, 'mid scenes of untold glory,
  Through a bright eternity,
Thou shalt read Life's wond'rous story,
  How I walked on earth with thee."

RECOLLECTIONS OF R. C. CHAPMAN.

"A NEW WORD."—One day at dinner Mr. Chapman looked across the table at me and said: "Dear brother, will you kindly wait in this room after the rest leave, as dear brother Hake and I wish to have a few words with you?" I was almost afraid that I had been guilty of some misdemeanour, but all my fears were dispelled when beloved R. C. C. said: "Dear brother Hake and I wanted to ask you to pray for us. We have walked together for the past forty years without a jar, and if the enemy could come in at last he would triumph. Ask God that there might not be a dead fly in the ointment of the apothecary." "No," cried Mr. Hake, "ask him that there may not be the wing of one nor the leg of one." "I take the place of being less than the least of *all* the saints, but dear brother Chapman has coined a new word in order to get below me, and he says he is less than the *leastest*."

A TRIO.—It was a rare treat to hear Mr. Chapman, Mr. Hake, and Miss Hake sing the last words of Habakkuk, Mr. Chapman taking the treble, Mr. Hake the bass, and Miss

Hake seconds. I have no doubt but it lives in the memories of many, both at home and abroad.

HUMILITY.—One day I was writing in the front room of No. 6. Dear Mr. Chapman happened to look into it while passing, and seeing no fire in the grate he seemed distressed, Before I could stop him he had his coat off, down on his knees, and with his own hands he cleaned out the grate and put on a fire. The love and grace of Christ shone out in his every word and act.

FELLOWSHIP.—Knowing the value of his prayers, I told him one day that I hoped to accompany two brethren shortly on a cycling tour to preach the gospel. This interested him greatly, and he said: "Tell the dear brethren I am coming with them. You know I am doing a great business, and it's increasing every day."

J. K. M'E.

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

"WILDERNESS WAYS AND CANAAN DAYS," tracing God's dealings with His redeemed people in their wilderness journey toward and their entrance into the Land of Promise, as well as the leading events until the time of the setting up of David's kingdom in Israel.

October 23. *Read* 1 Samuel 5. 1-12. *Learn* Romans 14. 11.

THE ARK IN ASHDOD.

A great symbol—Without God, nothing—Powerful to cast down—Powerful to destroy—In the enemy's land a source of trouble—A savour of life or of death.

THE Ark of God was the most sacred of all the holy things, made according to God's pattern (Num. 25), and was the very centre of tabernacle worship—the mercy-seat of God and expression of His presence with His people. In our present lesson we see that sacred Ark of God's presence in the hands of Israel abused and lost, and in the hands of the uncircumcised Philistine a source of trouble and death.

A FORM OF GODLINESS WITHOUT POWER (2 Tim. 3. 5). Israel had the tabernacle, the priesthood, the ark, but the grievous sins of Israel and Israel's priests separated God and His people (Isaiah 50. 1), and rendered all these privileges void of power for the time at least.

THE TIME OF NEED. The Philistine enemy, ever ready to take advantage of the folly, sin, and weakness of God's people, gathered together and disastrously defeated Israel's army.

AN IMPORTANT QUESTION. "Wherefore hath the Lord smitten us?" Had this been rightly answered there would have been repentance, confession, and restoration (Hosea 6. 1).

A VAIN RESOLUTION. "Let us fetch the Ark of the Covenant," said the elders of Israel, and we see an awful combination: Hophni and Pinchas with the ark in the camp. But God was not, could not be

there, and the shout of the people was empty noise and expression of superstition—mistaking the symbol for the Person, the shadow for the substance.

A GREAT DISASTER. "There was a very great slaughter;" 30,000 men fell that day, and, above that, the precious Ark of God was captured by the Philistines.

IN DAGON'S HOUSE. Israel's evil had brought this to pass, that in the very heart of Philistine darkness shone God's light (Rom. 12. 11), casting down the evil and destroying the devil and his works (1 John 3. 8).

THE WAY OF THE UNBELIEVER. To bolster up and patch up their fallen gods in opposition to the truth—the end as Dagon's, utter crushing (2 Thess. 1. 9).

THE HAND OF THE LORD. The Philistines soon found that the Ark of God and their ways and condition could not agree—they were not fit for God to dwell among them. One might say, also, that God's ark could never rest away from God's people, even although they were so sinful and erring, Thus we find the Lord makes the Philistines to know and own His power, and become very glad to send the ark back to Israel.

30th October. *Read* John 11. 25-46. *Learn* John 11. 25.

JESUS, THE RESURRECTION AND LIFE.

Man's dead state is God's opportunity—Work of God leads to worship of God—Resurrection is because of life possessed—Jesus is the Life, present earnest of future—A weeping company for "a little while"—End a rejoicing and praising company.

RESURRECTION is God's answer to sin and death—it is death (sin's wages) that makes resurrection necessary and possible. Thus God's glory is displayed in a way that could not otherwise be seen. Typical man is Lazarus of our lesson. Loved of the Lord Jesus, yet subject to sickness and death, and that for God's glory and the glory of God's Son (John 11. 4). Besides this glory there is the need of help to faith (verse 15), demonstration of Jesus' love and power being great ground of believing.

THE WISDOM THAT CONTROLLED LOVE. The message was sent by Martha and Mary to Jesus: "He whom Thou lovest is sick"; uncontrolled love would immediately either have sent healing or gone at once to heal; but Jesus abode two days still in the place to which He had retired, beyond Jordan, to escape the hatred and violence of His enemies (John 10. 40). This was two days' journey from Bethany, so that six days had elapsed between the despatch of the message and the arrival of Jesus on the scene.

LOVE FACES DEATH. When Jesus said, "Let us go into Judæa again," the disciples were surprised, saying, "Master, the Jews of late sought to stone Thee, and goest Thou thither again?" Yes! but fear of death cannot hinder Him in perfect love reaching down to the help of His own (Song of Sol. 8. 7; Rom. 8. 39). In this connection comes out the attachment of the disciples, voiced by Thomas: "Let us also go, that we may die with Him"—no doubt a sincere, even if shallow, saying.

THE TEACHER AT WORK. When Jesus arrived at Bethany He found Martha and Mary and their friends all in the dark. The sisters' estimate of the power of Jesus is indicated by, "If Thou hadst been here," as if locality was a barrier and limit to His power. The centurion of Luke 7. was further advanced, with less opportunity, for He said, "Speak only" (Matt. 8. 8), even at a distance. Then as to time, they

spoke of "the last day" as "the resurrection," and Jesus said, "I am the Resurrection and the Life"—not a day but a Person is Life (John 14. 6; Col. 3. 4; 1 John 5. 12). These things concerning Himself Jesus was working towards teaching the sisters of Lazarus and us.

THE SYMPATHY OF JESUS. "Jesus wept." Though He knew His power, and was about to display it, the Saviour's heart beat in unison with His suffering ones, and this found expression in tears. He Himself an example of the precept (Rom. 12. 15; Heb. 4. 15).

CO-OPERATION WITH JESUS. "Roll away the stone" was something for Lazarus' friends to do, and teaches us that we are honoured as agents to share in God's work, and have a part that can be done by us (2 Cor. 5, 6, &c.).

THE VOICE THAT WAKES THE DEAD. The voice of Jesus (John 5. 25; 1 Thess. 4. 16) loudly sounded, reaching away into the dwelling-place of disembodied spirits, and called back that of Lazarus into his cold body, giving life to the lifeless. The living one is then liberated and made to "go." The spiritual application is simple and plain: Life, light, and liberty all flow from Jesus. His word is powerful and quick, and quickens as well as sets free (Heb. 4. 12; John 8. 31, 32).

6th November. *Read* 1 Samuel 7. 1-12. *Learn* Proverbs 28. 13.

MIZPEH AND EBENEZER.

A patient worker—Beginning of better things—Cleansing, contrition, confession—The active enemy—A mediator—The offering for acceptance—The answer—A good testimony.

TWENTY long years elapse between the events of our last Old Testament lesson and this. During all that time the ark lay at Kirjath-jearim, and we read nothing of Samuel and his work, but we find him ready in this chapter to take up the cause of the people, and serve them in their restoration to God.

SIGNS OF A REVIVAL. "All the house of Israel lamented after the Lord." This was the stirring of dry bones—the lost son beginning to think of his father (Luke 15).

THE WAY BACK. "With all your hearts"—all rivals must go. Him only serve (Matt. 6. 24), and He will deliver (Psalm 50. 17).

A GATHERING TO GOD. At Mizpeh an assembly was convened, and the order was good; prayer, confession, contrition were the exercises. Poured-out water is an emblem of worthlessness (2 Sam. 14. 14); fasting is an expression of self-denying sincerity, and confession is the audible owning of sin and shame (Luke 15. 21).

THE WATCHFUL ENEMY. Well does Satan know where the strength of God's people lies, and soon he sets his forces to work to counteract Godward movements.

IN CONSCIOUS WEAKNESS. "The children of Israel *were* afraid," and well they might; they had had bitter experience of the power of their enemies and their own defeat.

THE URGENT APPEAL. "Cease not to cry unto the Lord," showing that the people were really restored to God, and truly dependant on Him for succour.

THE ACCEPTABLE OFFERING. Samuel was truly in the secret of the Lord as to the ground of acceptance only in the Lamb, the innocent, the devoted, slain Lamb. There is no other ground of acceptance, but

that is enough; as the smoke of the offering ascended Samuel's cry went with it, and "the Lord heard."

THE FRUSTRATED FOE. The savour of the Lamb and the cry of the needy found answer in the thunderstorm of the Almighty, and the enemy's ranks reeled and broke and fled.

THE MONUMENT OF TESTIMONY. Samuel wisely wished a permanent record of God's great goodness, so "Ebenezer" stone was set up to God's glory, saying, "Hitherto hath the Lord helped us."

13th November. *Read* 1 Samuel 10. 17-27. *Learn* Isaiah 55. 8.

THE PEOPLE'S CHOICE.

Setting God aside—Appearances not to be depended on—A bodyguard—Grace to enemies—Choosing and refusing—Jesus or Barabbas.

FAILURE and sin on the part of Samuel's sons was the occasion of Israel's discontent and desire for a king (1 Samuel 8. 4). On the part of the people there was the imitation of the nations around. Neither of these facts justified the demand; God was above all, and had His place amongst them. It is irksome for man to depend on the unseen God. So in our lesson we find Israel gathered again at Mizpeh for a purpose, and in a spirit vastly different from that in which they gathered in the same place in a recent lesson (1 Samuel 7).

RECALLING REDEMPTION WORK. God had brought them out of Egyptian bondage and oppression, Himself their King and Deliverer, yet Israel said, "Make us a king, . . . like the nations" (1 Sam. 8. 5).

A SOLEMN PROTEST. In chapter 8 Samuel warns the people of the burden a king would be to them, and here again protests that they had this day rejected their Saviour God, and were putting their trust in man (Jeremiah 17. 5).

GETTING THEIR OWN WAY. Sometimes God allows people to prove their folly and learn wisdom by letting them have that which their heart is set on. For example, flesh was given when manna was despised (Numbers 11. 5), but the plague followed, and the son got his portion (Luke 15) as he asked, but the famine followed.

ANSWERING TO FALSE IDEALS. God seems to have let them have, even in the appearance of Saul, the son of Kish, taller than his fellows, the pattern of their heart wrought out (1 Sam. 16. 7). As if the arm of flesh could save—note, Philistine has an even larger man than Saul, as they soon learned (1 Samuel 17. 4).

HONOURING THE KING. Even although Saul was put in a place which God only should have occupied, we read that there went with Saul "a band of men whose hearts God had touched," thus providing a guard of honour; such the patient grace of God (see Matthew 5. 45).

REFUSING TO HONOUR THE KING. Lawless men who will not submit to the ordinance of God (Rom. 13. 1). Surely if God can bear with the powers that be, it is ours to submit and pray for them (1 Tim. 2. 1, 2). The king was lenient to these men (see next chapter, verse 13).

CHOOSING INFERS REFUSING. We might teach from this lesson the responsibility of a right choice. We choose every day—must choose. Two roads lie before us; we must choose which we will travel on. At the trial of Jesus it was Jesus or Barabbas—they chose the thief, Jesus was rejected. Choose ye this day (Joshua 24. 15), choose to have Jesus as your own Saviour and Lord, and in so doing all other competitors will be rejected.

REPORTS AND SUGGESTIONS.

FORTHCOMING.—Sunday-school Teachers' Conference in Hope Hall, Ardwick Green, MANCHESTER, on Saturday, October 1. Subject: "The Bible, the Blackboard, and the Blessing in the Sunday School," to be introduced by Mr. Hy. Pickering, editor of *Boys and Girls*...Half-yearly Teachers' Conference in Garscube Hall, GLASGOW, October 15. Subject: "Business Methods in Sunday-school Management at Home and Abroad," to be introduced by Mr. E. Soper, from Detroit, U.S.A... Sunday-school Teachers' Conference in Arthur's Hill Gospel Hall, NEWCASTLE-ON-TYNE, Saturday, October 22. Subject: "Matter and Method in the Sunday School," to be introduced by Mr. Hy. Pickering.

UNDER CANVAS.—A month's meetings at ASHBURTON, Devon, have been profitable in soul-winning; there has been much ploughing and sowing work preparing the ground for the reaping...We are pleased to learn that the surgical operation for his eyesight undergone by Mr. Walter E. Willy has been so successful that he has been able to have a number of weeks in Tent at WOKINGHAM, where there has been some blessing...Most of the SCOTTISH TENTS have been taken down, and we are pleased to learn that the children have received a fair share of attention; we are hopeful that much blessing will follow both to children of believers as well as others.

HOME NOTES.—Mr. Walter E. Willy, artist evangelist, commences in BRISTOL, October 8, holding meetings in Nicholas Road and Bishopston, then on November 12 he proceeds to Salisbury for three weeks... Teachers' Quarterly Meetings on September 6 in Crete Hall, LIVERPOOL, was a very profitable time. Subject, "Helps and Hindrances in Sunday-school Work," proved to be a very helpful theme...In connection with the assembly at HOLYWOOD, Co. Down, there are two Sunday schools, morning and evening, with about 30 or 40 in attendance...A young brother from Edinburgh reports many openings for Gospel work amongst the Holiday Camp at TOWARD on the Firth of Clyde, also tells of a number of young people who have been saved in EDINBURGH in connection with the special work...Mr. George Bennett has finished eight weeks' services on the sands at BLACKPOOL and ST. ANNES. "Having had few labourers, work has been somewhat curtailed, but letters and testimonies I have had from young people I have met tell of many who have received Christ as their Saviour." Adults have also been interested listeners....A large open-air meeting was held on the North Shore, SOUTHPORT, August 28, when Mr. Hy. Pickering gave an illustrated address on "The Gospel in a Nutshell." Quite a number of non-church-going adults listened the whole time. Blessing is reported... One of the Sunday schools in CARDIFF supports two of the Indian orphans, and they say, "We only wish we could add a couple more to the number." They have photos of the orphans framed and hung up in the class-room, and they add the following: "Lately we have received great blessing in our Sunday school; many young ones have been saved." Perhaps this is the recompense that they are receiving for their great interest in the orphan children.

REGIONS BEYOND.—Mr. R. M'Murdo, jun., of Christiania, NORWAY, says: "Meetings are very encouraging just now."...Mr. Daniel J. Danielson, with his wife, both natives of FAROE, are helping the veteran labourer Wm. Sloan. Mr. Danielson has quite a heart and some ability for reaching the young folks...Mr. Jas. H. Aston writes from Malvalli, INDIA: "We have cause to praise the Lord for what He has done amongst the orphan boys here under the care of Mr. and Mrs. Patient...Mr. Hunter, BELGAUM, writes: "The Holy Spirit has been working amongst the children, and we believe at least 40 have been brought to a saving knowledge of the Lord Jesus Christ; 67 girls have been under our care for the last twelve months."

The Pinnacle of Power.—The name of Napoleon the Great truly stands prominent for power. Musing, a lonely prisoner on St. Helena, he summarised thus: "Alexander, Cæsar, Charlemagne, and myself founded empires. But on what did we found them? On force! Jesus Christ alone founded His on love, and to-day there are millions who would died for Him." None but Christ can satisfy.

Talleyrand's Religion.—"I am come to found a new religion," said one to Talleyrand. "Then there is one thing you must do," the statesman replied. "What is that?" "You must allow yourself to be crucified, and you must rise again." The great central facts of the Gospel are the death, burial, and resurrection of the Lord Jesus (1 Cor. 15. 1-5).

A Great Ransom, amounting to the enormous sum of £14,500, was paid for the release of Miss Stone, the American lady missionary who had been taken captive by brigands in Armenia. If so great a ransom is required for this tenement of clay, the body, what must be the ransom for the deathless part of man—the soul? (1 Tim. 2. 6).

400 Beggars a-Day.—The late Baron Hirsch received an average of 400 begging letters a-day, and never read them, though he gave away in a single year as much as £3,000,000. Yet we know One who receives more than 400 beggars, bankrupts, sinners a-day, and never has been known to turn one away; indeed, He endows each suppliant with a greater fortune than £3,000,000, even "Eternal Life" (John 6. 37, 47).

Step in Anywhere.—During one of the great battles of the Civil War a recruit, who had lost his company in the tumult of strife, approached General Sheridan and timidly asked where he should "step in." "Step in?" thundered Sheridan. "Step in anywhere; there's fighting all along the line."

A heavy piece of machinery was being moved into a building by means of a block and tackle. Suddenly one of the ropes parted, and the machine began to slide backward. The two men who had charge of the work sprang to stay its progress. "Give us a lift!" one of them shouted to a bystander. "Where shall I take hold?" asked the man thus addressed, unmindful of the fact that there was not a second to lose. "Grab hold anywhere!" yelled the mover.

Are you waiting to be called into some special work? "Step in anywhere" (Eph. 5. 16; 1 Cor. 9. 22).

THE COMMON SALVATION.

"Be it known unto you, therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13. 38, 39).

HERE IS

A Royal proclamation, "Preach."
A purchased salvation,
"Through this man."
A personal salvation, "Unto you."
A plenteous salvation,
"All that believe."

A present salvation, "*Is* preached."
A perfect salvation,
"Are justified from all things."
A peerless salvation,
"Could not be justified by the law of Moses." J. M'A.

TRUST IN THE LORD.

(Psa. 118. 8; 125. 1.)

1 Trust in the Lord at all times, - - Psa. 62. 8
2 Trust Him for strength, Isa. 26. 4
3 Trust Him for guidance, - - - Psa. 37. 5
4 Trust Him in the dark, Isa. 50. 10
5 Trust Him with all thine heart, - - Pro. 3. 5
6 Trust Him though He slay thee, - - Job 13. 15
7 The Lord knoweth them that trust Him, Nah. 1. 7

E. A H.

MEN AND ANGELS.

A CONTRAST.

1 Made LOWER than the angels (Heb. 2. 7). Lower than the angels, in that he was subject to death.
2 EQUAL to the angels (Luke 20. 36). Equal to the angels, being brought by resurrection into a deathless state.
3 SUPERIOR to the angels (1 Cor. 6. 3). Superior to angels, because the saints will yet be called by God to judge angels.

T. B.

"MADE."

The Lord Jesus (the Word) *made* all things, - - - - John 1. 3.
By Him also He (God) *made* the worlds, - - - - Heb. 1. 2.
By Him were all things created that are in heaven and that are in earth . . . all things were created for Him and by Him.

But to provide salvation He was

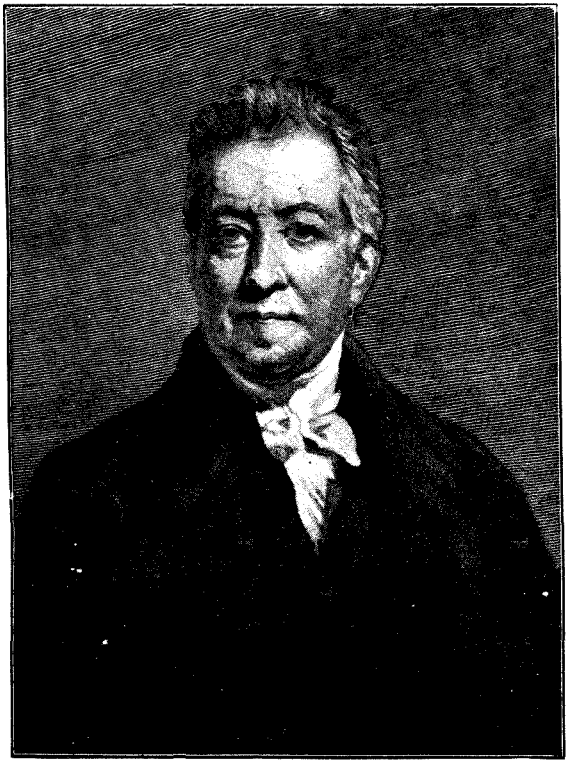
Made flesh, - - - John 1. 14
,, of a woman, - Gal. 4. 4
,, of the seed of David, - - Rom. 1. 3
,, in the likeness of man, - - Phil. 2. 7
,, of no reputation, Phil. 2. 7
,, a little (or for a little while) lower than angels, - Heb. 2. 7
,, under the law, - Gal. 4. 4
,, a curse for us, - Gal. 3. 13
,, to be sin for us, 2 Cor. 5. 21

After Resurrection He was

Made both Lord and Christ, - - Acts 2. 36
,, so much better than angels, - Heb. 1. 4
,, surety of a better testament, - Heb. 7. 22
,, a priest . . . after the power of an endless life, Heb. 7. 15, 16
,, the Head of the corner, - - 1 Pet. 2. 7
,, most blessed for ever, - - - Psa. 21. 6

Of Him are ye in Christ Jesus, who of God is *made* unto us wisdom, righteousness, sanctification, and redemption (1 Cor. 1. 30). D.T.B.

"BE sober, BE VIGILANT;
because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour. Whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethern that are in the world" (1 Peter 5. 8, 9).



JAMES HALDANE,

ONE OF THE MOST FERVID OF SCOTTISH WORTHIES.

TWO SCOTTISH WORTHIES.

THE present "Church Crisis" in Scotland between two sections of Presbyterians, which has aroused an interest in Christian people all over the world, has brought prominently to the notice of all two great evils.

I. The evil of a fusion between the church and the world. Dr. Bonar, a minister in the Free Church of Scotland, said: "I look for the world and I find it in the church. I look for the church and I find it in the world." So linked together have the two become that a worldly church must necessarily appeal to worldly courts to decide points at issue. Hence, instead of fighting "the world, the flesh, and the devil," we have the awful spectacle of church fighting church.

II The evil of casting off the authority of the Sacred Scriptures, most of the prominent leaders in the colleges of one of the churches at war being "Higher Critics" of the most pronounced type.

Sad at heart from the spectacle of strife, how refreshing to turn to some of the worthies of old—men who spent their lives, hazarded their lives, and even yielded their lives for the Word of God; men who held tenaciously to the Bible as the Word of the Living God; men who feared nothing but sin; men who made their mark on the scroll of honour; men who long ago received the "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Among such worthies none were more God-honouring than ROBERT and JAMES HALDANE. Descended from an illustrious ancestry—an ancestry that can be traced back for many centuries—they were themselves men of a distinguished type. When the past century was at its beginning, Robert and James Haldane were actively and earnestly at work spreading all around the tidings of salvation. They were then in the prime of their manhood, Robert having been born in the year 1764 and James in 1768.

ROBERT HALDANE'S conversion when he was about thirty years of age was in part brought about by a conversation which he had with a journeyman mason while walking with him through a part of his estate at Airthrey. "The views of divine truth and of faith in the finished work of Christ which this humble but intelligent and well-taught Christian unfolded as they went along were so plain and Scriptural, and, above all, so much divested of those balancing statements of truth by which Mr. Haldane had been perplexed, that he saw the Gospel indeed to be glad tidings, and ever afterward looked

back with thankfulness to that memorable walk in which he began to discern more clearly that in the matter of justification faith must cast away all reliance on the shifting sands of frames and feelings and fasten only upon the Rock of Ages."

Regarding JAMES HALDANE'S conversion his own words are: "Gradually becoming more dissatisfied with myself, being convinced especially of the sin of unbelief, I wearied myself looking for some wonderful change to take place, some inward feeling, by which I might know that I was born again. The method of resting simply on the promises of God, which are yea and amen in Jesus Christ, was too plain and easy, and, like Naaman the Syrian, instead of bathing in Jordan and being clean, I desired to have some great work to substitute in place of Jesus Christ. The Lord gradually opened my eyes, and the conversations of some of the Lord's people with whom I was acquainted were helpful to my soul. Instead of those deep convictions which are experienced by some with much horror of mind, the Lord has rather shown me the evil of sin in the sufferings of His dear Son and in the manifestation of that love which, while it condemns the past ingratitude, seals the pardon of the believing sinner."

Scotland owes a very great deal to the Haldanes. For twelve years after leaving Airthrey, which Robert did in 1798, he devoted his means to the circulation of Bibles and tracts, the establishing of Sunday schools, building preaching-places, sending out home and foreign missionaries to the number of nearly 300, besides superintending the education of young men for the offices of preachers, catechists, and Scripture readers. There was scarcely an object to which he devoted his money and his personal attention for which there has not since been established a special society. In 1816 he went to Geneva, a visit ever memorable in view of the fact that among the band of students that he gathered round about him there, and to whom he expounded the Scriptures, was Merle D'Aubigne, who afterwards became famous as the historian of the French Reformation.

Dr. Merle D'Aubigne's recollections, as stated in a speech which he made while on a visit to Edinburgh in the year 1845, are as follow: "When I and M. Monod attended the university of Geneva, there was a professor of Divinity who confined himself to lecturing on the immortality of the soul, the existence of God, and similar topics. Instead of the Bible, he gave us quotations from Seneca and Plato. But the Lord

sent one of His servants to Geneva, and I well remember the visit of ROBERT HALDANE. I heard of him first as a gentleman who spoke much about the Bible, which seemed a very strange thing to me and to the other students, to whom it was a shut book. I afterwards met Mr. Haldane at a private house along with some other friends and heard him read from an English Bible a chapter in Romans about the natural corruption of man, a doctrine of which I had never before heard. In fact, I was quite astonished to hear of men being corrupt by nature. I remember saying to Mr. Haldane, 'Now, I see that doctrine in the Bible.' 'Yes,' replied that good man, 'but do you see it in your heart?' That was but a simple question, but it came home to my conscience. It was the sword of the Spirit, and from that time I saw that my heart was corrupt, and I learned from the Word of God that I could be saved by grace alone. So that if Geneva gave something to Scotland at the time of the Reformation, Geneva has received something from Scotland in return, in the blessed exertions of Robert Haldane."

On Monday, 12th December, 1842, Robert Haldane fell asleep in Christ. The last words he was heard to utter were: "For ever with the Lord. For ever! For ever!"

James Haldane for several years after his conversion travelled about the country preaching the Gospel, and as it was unusual for a gentleman in his position of life to do such a thing, his visits and his preaching caused a great stir in many places, and many, many souls were led to Christ through his instrumentality.

Afterwards he settled down in Edinburgh and became a stated minister of the Gospel. In 1801, a tabernacle, which was built for him and for the crowds that flocked to hear him, by his brother, in Leith Walk, became the starting-point of a long ministry, and in it for fifty years he laboured in word and doctrine, counting it his privilege from first to last to minister at his own charges in the Gospel of Christ.

On Saturday, 8th February, 1851, he entered into rest. That morning he said, "I must rise." His wife said, "You are not able to get up." He smiled and said in reply, "I shall be satisfied when I awake with His likeness." She said, "Is that what you mean by rising?" He answered, "Yes."

May the desire of all young men and maidens who love our Lord Jesus Christ be to follow in the footsteps of such men, by cleaving to "God and the Word of His Grace" and by "Always abounding in the work of the Lord."

BIBLICAL NOTES AND QUERIES.

By Dr. ANDERSON-BERRY, Author of "After Death," &c.

[I have received "a question from one who desires to be able to give clear and simple answers to those who are willing to learn."]

QUESTION XIV.—*Is the rite of confirmation or laying-on of the bishop's hands as now practised taught in the following passages? if not, what is their meaning?* (Acts 6. 6; 8. 17; 14. 22; 15. 32; 19. 6.)

MY answer is: "There is no such thing taught within the boards of the Bible as 'the rite of confirmation or laying-on of the bishop's hands.'"

(1) In these passages it is taught that the apostles only laid on their hands. And apostles are not bishops. The apostles were men who had seen the Lord Jesus and who were sent forth by Him. No man could be an apostle who had not seen the Lord, for he must be able to be a witness to our Lord's resurrection (Acts 1. 22). Hence Paul spoke of himself as "one born out of due time," yet as one who had seen the Lord (1 Cor. 15. 8; Acts 22. 14; 1 Cor. 9. 1).

But bishops are entirely different kind of men. According to Scripture an "elder" is the man: "bishop" is the office (1 Timothy 3. 1; 1 Peter 5. 1-3).

The bias of the bishops who made our "Authorised Version" is seen in Acts 20.. In verse 17 we learn that Paul sent for the "elders" (notice the plural) of the church at Ephesus, but in verse 28 he calls them "bishops," which the translators disguise under the cloak of "overseers" (the literal rendering of the word elsewhere translated "bishops"), because it is awkward for present-day Episcopacy to find that at Ephesus there were more "bishops" than one, and that they were "overseers," "elders," "presbyters." One would expect it to read that Paul summoned "The Bishop of Ephesus, with the Dean, Canons, Archdeacon, Priests, and Deacons" to meet him in "Diocesan Conference"! Thus the first thing to notice is that bishops have no Scriptural authority to lay on hands.

(2) The laying-on of hands was a Jewish ceremony. In Hebrews 6. 1, 2, we read: "Not laying again the foundation of . . . the doctrine of baptisms (notice the plural: it refers to the numerous ceremonial washings), and of laying-on of hands, and of resurrection of the dead (ones), and of eternal judgment." And in Leviticus 1. 4, "and he shall put (or lay) his hand upon the head of the burnt offering." Hence laying hands on anyone symbolises the communication of something, or identification with someone, or setting apart for some service.

For instance, in Acts 6. 6 we have the apostles visibly setting apart Stephen and the others who had been chosen by the multitude for their special service.

In Acts 8. 17, we read of Peter and John laying their hands on some newly-baptised believers "and they received the Holy Spirit." And similarly in Acts 19. 6. But there is not the least likeness in all this to the modern rite of confirmation.

(3) I say "modern." For the rite as it exists in the English Church dates only from 1660 And before the thirteenth century "confirmation" was an integral part of the "baptismal service." Then it gradually became separated and erected into a separate service, but the form known in England is, as I say, quite modern.

(4) The word "confirmed" is a rendering of *episterizo*, which really means "to strengthen," and is so rendered in Acts 18. 23. It is compounded of *epi*, and *sterizo* which is used by our Lord in Luke 22. 32, "When thou art converted *strengthen* thy brethren." Thus the last apparent evidence for the "rite of confirmation" is swept away.

Like Baptismal Regeneration, the Sacrifice of the Mass, and other rites, it is essentially pagan. But to show this would require more than a page.

A TENT PREACHER'S TRIALS.

THE following extract from a private letter of a true pioneer in Gospel work should draw forth much prayer for all who labour under canvas: "There has been very little help all summer. Meetings have been most disheartening. In —— the young men behaved like very devils. The older people treated us with cold indifference. I was almost tempted to think that God had forgotten us. What poor, helpless creatures we are after all—how easily cast down, how apt to forget that He has said, 'Lo, I am with thee *all the days*.' Bright days and cloudy days; days of sorrow, days of joy; days of sickness, days of health; days of drought, days of blessing; days of poverty, days of plenty—all the days! Blessed Lord Jesus! we have found it, and will ever find it so."

NOTE.—The reception of the Holy Ghost is not uniformly connected with "laying-on of hands" (Acts 10. 44). I think it could easily be shown that "the rite of confirmation" is an absolutely useless ceremony. Those "confirmed" have neither obeyed the Word of the Lord nor received anything which they did not possess previously.

THE BAND OF THE ROVERS.

By WILLIAM SHAW, Maybole.

WHILE David was treading the path of rejection there fell to him on one occasion certain "captains of the thousands that were of Manasseh" (1 Chron. 12. 20). And we read that they "helped David against the band of the rovers" (verse 21). Truly the Lord's anointed is never without the help of those who can show themselves strong for God. It was the "day of small things" with David. The throne of Israel was occupied by one whom Jehovah had rejected, and His chosen one was enduring the perils and vicissitudes of the wilderness. Nevertheless that rejected king is not by any means desolate. The *numbers* at this particular point may be with Saul, but the men of *might* and of *leading* are with David, for we are told that these men of Manasseh "were all mighty men of valour, and were captains in the host." This reminds us of another occasion in a later day when the people with Absalom increased continually, while of David it is recorded, "They that be with him are *valiant men*" (2 Sam. 17. 10). It is a precious thought that the Lord never leaves Himself without a witness. With the Lord's rejected king are ever to be found those, however few their number, "whose hearts are all aflame with the love of Jesus' Name." And truly these are mighty men of valour, and ready armed to the battle of the Lord.

But who were "the band of the rovers"? When we turn to 1 Samuel 30. 1 we find that they were the band who came up in David's absence and smote Ziklag (David's city for the time being), and burned it with fire, and carried everyone away captive. We are also told that they were Amalekites. Now, we must remember that *Amalek* in the Scriptures is a most striking type of *the flesh*. The Amalekites are first mentioned as a people in Exodus 17. 8-16. We there find it recorded that they came and fought with Israel, but were defeated by Joshua. Referring to this battle, Moses said to Israel, "Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; how he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary" (Deut. 25. 17, 18). Here, then, we find it to be a peculiar characteristic of the flesh to *attack the believer in the hour of his weakness*. When we are discouraged because of "the way"; when we have waxed feeble in the heavenly fight, or become careless in the walk of faith, *then* is the opportunity for Amalek, our great enemy the flesh. Alas, how many have been thus attacked and overcome when, it may be, they had just "come forth out of Egypt!"

This also comes out in the attack on Ziklag by the band of the rovers. They watched their chance till David and his men were well out of sight. They were ready for the unguarded moment. And well they profited by their opportunity. They simply carried away everything. All this is thoroughly characteristic of the flesh—to watch for the hour of feebleness, when no sentinel is at the gate, and then to make a sudden sweep, and leave nothing behind but a smoking ruin. What a terrible enemy is here! Such is the unvarying character of the flesh. Ever clamouring for food, it seems constantly watching for the time of weakness. And when it gets the upper hand it must needs carry away everything—it is content with nothing less than the wreck of a testimony. The aim of the flesh, if we may so speak, is to leave nothing behind but a smoking ruin! How all-important, then, to see that the flesh is kept in subjection; yea, that constant war is waged against this great enemy of our souls. This shall be our attitude if we are in fellowship with God as to the flesh, for He hath sworn that He will have "war with Amalek from generation to generation" (Exodus 17. 16).

We read that the men of Manasseh helped David against the band of the rovers; that is, they took the side of the Lord's anointed against Amalek. They declared their colours; they took their stand for God. There was to be no quarter for the band of the rovers, no mercy for Amalek, no provision for the flesh. Have we taken our stand there? Have we taken the side of the Lord's Anointed against the Amalek which is in each one of us by inheritance from Adam? The men of Manasseh did not "stand upon the order of their going" in dealing with the spoilers of Ziklag. There was no parleying with the enemy, no agreement, no compromise. It must be death or victory. David's men of Manasseh took their stand with him against the rovers, and there was *victory for God.* And thus shall it ever be in our experience if we take our stand with the Anointed One against the flesh. What victories of faith there should then be! And might we not look for a repetition of what took place after the overthrow of the band of the rovers? For we read that, "At that time, day by day, there came to David to help him until it was a great host, like the host of God!"

HOLINESS is perfect order. The Holy Spirit brought cosmos out of chaos, order out of confusion.

SAFE.

By Sir ROBERT ANDERSON, K.C.B.

SAFE in Jehovah's keeping,
Led by His glorious arm,
God is Himself my refuge,
A present help from harm.
Fears may at times distress me,
Griefs may my soul annoy;
God is my strength and portion,
God my exceeding joy.
Safe in Jehovah's keeping,
Led by His glorious arm, &c.

Safe in Jehovah's keeping,
Safe in temptation's hour,
Safe in the midst of perils,
Kept by Almighty power.
Safe when the tempest rages,
Safe though the night be long;
E'en when my sky is darkest
God is my strength and song.
Safe in Jehovah's keeping,
Led by His glorious arm, &c.

Sure is Jehovah's promise,
Nought can my hope assail;
Here is my soul's sure anchor,
Entered within the veil.
Blest in His love eternal,
What can I want beside!
Safe through the blood that cleanseth,
Safe in the Christ that died.
Safe in Jehovah's keeping,
Led by His glorious arm, &c.

SPIRITUAL ATROPHY.

WHAT is atrophy? It is the gradual wasting away of the body arising from either of two causes, namely, insufficient nutritious food or defective digestive operation. No sadder sight can present itself to the sympathetic eye than that process of wastage which reduces an individual from a state of plump healthfulness to a condition of anemotrophy. Two things are absolutely indispensable to secure the formation of sound, healthful flesh, namely, a sufficient supply of good,

nutritious, well-prepared food, and strong digestive ability. These two things possessed, and all other things being equal, an uninterrupted course of fair, general health may be expected.

What is spiritual atrophy? It is the same slow, sad process going on in the soul as we have already described in the body. Nothing can be more painful to the spiritual mind than to watch the gradual emaciation of the soul, and to trace day by day its sure reduction from the high altitude of healthful robustness down to the valley of effeminate weakness and helplessness. The same two causes produce this state of spiritual atrophy as in physical atrophy, namely, insufficient nutritious spiritual food or impaired spiritual digestion. Either we don't read enough, or else we fail to digest what we do read, of God's Holy Word. The herbivora order of animals have four stomachs, and their food must pass from one to another ere the process of digestion is complete. Let us read, mark, and inwardly digest the bread of life, and then we may defy atrophy. T. B.

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

20th November. *Read* 1 Sam. 12. 16-25. *Learn* 1 Sam. 12. 24.

SAMUEL'S RETIRING WORDS.

Inspection invited—Detractors defied—Samuel's righteousness recognised—God's faithfulness declared—Israel's sin and suffering—The truth enforced—Grace and truth.

THE advent of Saul as Israel's king was the occasion of the retiral of Samuel from the official position he held amongst God's people, and the aged prophet uses that occasion to impart words of reproof and counsel. Samuel's farewell address may be divided into three parts: (1) Vindication of his own character; (2) Rebuke of the people; and (3) Exhortation to loyalty to the new king and obedience to God. Our present lesson is occupied with the closing words and the enforcement and application of the whole.

SAMUEL'S LONG AND HONEST RECORD. "I am old and grey-headed," says the prophet, "I have walked before you from my childhood," "Whose ox have I taken?" &c. A true shepherd of God's flock, not to take but to give, like our Lord (John 10; 2 Cor. 8. 9). See also Paul's example and teaching (Acts 20. 34, 35).

THE PEOPLE'S TRUE VERDICT. "Thou hast not defrauded us." "Faultless" was their testimony to God's man, and "no fault in Him" is the word concerning our blessed Saviour (John 19. 4).

A REVIEW OF GOD'S GRACE. Samuel proceeded to recall "the righteous acts of the Lord" in his dealing with them and their fathers from Egypt's bondage until that day. How evil it is to be dissatisfied with God and His ways, and to think that any human agency can do better for us than God has done or purposes to do.

THE PEOPLE'S INGRATITUDE REPROVED. Notwithstanding God's saving of them continually, they demanded "a king, when the

Lord their God was King." This was practical rejection of God, and is on a parallel with their greater sin of rejection of His Son (Luke 19. 14), for which the nation has suffered and is suffering so much.

LEADING ON TO REPENTANCE. To force home his rebuke Samuel invokes the manifestation of God's approval of his faithful words; the thunder and rain at that unusual time of wheat harvest making it plain that the Lord confirmed the testimony. This brought the people to confession and prayer, and the Christ-like spirit of the prophet shines out in intercession (Isa. 53. 12).

TRUE YET TENDER, FAITHFUL AND FRIENDLY. Samuel's closing words are beautifully gracious even though pointed and searching: "Ye have done all this wickedness; yet turn not aside . . . the Lord will not forsake His people," thus encouraging Israel to truer and more devoted loyalty to God who was loyal to them. "As for me," said Samuel, "God forbid that I should sin in ceasing to pray for you; but I will teach you the good and the right way." Thus love and righteousness each have their place; grace and truth combine (John 1. 14).

27th November. *Read* Matthew 25. 31-46. *Learn* Isaiah 32. 1, 2.

JESUS, THE RIGHTEOUS KING.

Subject or rebel, which?—Kingly surroundings—Glorious One on a throne of glory—Universal authority—Separating with Shepherd care and love and knowledge—Rewarding and punishing as a King—Sins of omission.

THE consideration of Jesus as King is comfortable or otherwise just as we stand related to Him. If His subjects (by grace) happy are we; if not, but rebels, it should wake disturbing thoughts. A king is one of power (*Saxon:* the man who can), authority, and dignity, round whom law and order should circle, and to whom all honest and true men yield submission and obedience. Jesus is King in every sense of the word. Our reading lesson has to do with the Son of Man in glory, come with the holy angels to set up His everlasting kingdom (2 Thess. 1. 10).

THE ONCE REJECTED NOW EXALTED. "On the throne of His glory," the very same Jesus who had nowhere to lay His head, will soon be revealed a glorious Person on a throne befitting His majesty, "crowned with glory and honour" (Hebrews 2. 9), no longer hidden but manifested (1 Tim. 6. 15), "the blessed and only Potentate, King of kings and Lord of lords."

AN EXTENSIVE DOMAIN. "Before Him shall be gathered all nations," for His writ extending all over the earth all must hear, all must obey and appear in answer to His summons (Zech. 14. 16).

A SOLEMN DIVIDE. "He shall separate." In that day of the Lord persons will find their company as their nature is—sheep or goat. Sheep nature or goat nature decides the right hand and the left (John 3. 6). The actions of either party, spoken of after, are the outcome and fruit of their different natures.

A TWOFOLD CHARACTER. As a Shepherd, to discern His own (John 10. 14), and to separate with all a Shepherd's knowledge and love; as a King, to reward and to punish.

SHEEP CHARACTER AND GOAT CHARACTER DESCRIBED. Here follows the beautiful and solemn dialogue first with the sheep who in their simple Christ-like deeds had, out of the inwardly-wrought grace in them, ministered to Christ's for Christ's sake, and so the King repays (Luke 10. 35). Notice that the left-hand goats are accused of no wicked

deeds—it is all negative—that which men call sins of omission. "Ye did it not." What we omit to do shows what we are as much as what we actually do (Matt. 21. 30).

HOW TO BECOME A SHEEP. It is necessary that the Gospel word be heard and obeyed (1 Peter 4. 17), that we hear the voice of Jesus and pass out of death into life (John 5. 24), and become, by new birth, sheep of Jesus' flock and do the deeds of Jesus' disciples.

4th December. *Read* 1 Sam. 16. 1-13. *Learn* 1 Sam. 16. 7.

GOD'S CHOSEN KING.

Man's man a failure—Mourning in vain—Call to action—Timid servant—Simplicity in service—Inward *versus* outward—Answering the call—Receiving the blessing.

KING SAUL had been man's choice, and he was so on account of outward appearance and height; now we have the choice of God brought before us, and the principles on which he chooses and appoints revealed. Man's choice, as such, has ever been a failure, and Saul in every trial failed to honour God and to meet the requirements of his high position.

SAMUEL'S VAIN SORROW. "How long wilt thou mourn?" A rebuke this to Samuel, who felt keenly for Saul and the people in the ruin of their expectations. Mourning may be unduly indulged in, "as those who have no hope" (1 Thess. 4. 13), losing sight of God in the grief for the creature. See Lev. 10. 6 and Job 1. 21.

TIME FOR ACTION. "Fill thine horn with oil and go." God over all has His purposes, and calls His servants into fellowship with Himself. Vessels filled, messengers going, carrying out God's purposes (Luke 24, 39; Mark 16. 15).

COUNTING THE COST. "How can I go?" Samuel shows a common weakness here; Saul "will kill me," he said. The prophet came to hasty conclusions about his errand and its results (Matt. 10. 28, 29).

GREAT THINGS QUIETLY DONE. "Take a heifer with thee." Make no extraordinary display; in the quiet line of priestly work, and under its cover the act of God could be carried out. In connection with the sacrifice are all the decrees of God established (Rev. 1. 5, 6).

AN INTERESTING REVIEW. Jesse's seven sons are now introduced one by one. Eliab seemed to the prophet's eyes a likely man; but, no! other qualities than stature or strength are God's requirements. Deep down into the HEART God looks, and there is the true test (Jer. 17. 10).

THE LEAST BECOMES THE GREATEST. "There remaineth yet the youngest." Out in the pasture-land, perhaps thought too young to take part in the feast, was young David, tending the sheep. God's eye was upon him; God knew him; God had great purposes concerning him. David would be quite unconscious of these purposes and thoughts, yet they were there. God has great purposes of grace towards all. He calls for them; they should respond as David did. The young shepherd bowed his head to the anointing oil. Likely David did not understand then what it meant, but from that day forward he was a different person; "The Spirit of the Lord came upon him," and he was God's David. God's call in the Gospel is to "whosoever will," and the result of responding to that call is similar in many ways to the result in David's case; anointing now (1 John 2. 27) and crowning by-and-by.

11th December. *Read* 1 Samuel 17. 32-51. *Learn* 1 Cor. 15. 57.

DAVID AND GOLIATH.

A familiar story—A great climax—A brave individual—A terrible defeat—A brilliant victory—All glory to God.

IN our last Old Testament lesson we saw "David, God's choice"; we now come to the time of David's manifestation as deliverer of Israel, the one who alone could meet their need in their deepest day of distress, forming a beautiful and simple type of the wondrous salvation which Christ has accomplished.

THE SCENE. Notice (1) the two companies—Philistines on one side, Israel on the other (verse 3). God's *enemies* on one hill, God's *people* on the other. No neutrality. (2) The two champions—GOLIATH, the 12-foot man, remnant of the Anakins who frightened the spies (Deut. 1. 28), with his dreadful, clanking tramp under two hundredweight of metal. DAVID, the son of Jesse, fresh from keeping the "few sheep" (verse 28), with the shepherd's heart, and with nothing *but God!* Goliath, "*the* Philistine" (verses 40-51); David, "*the* beloved," as his name indicates. (3) The two closing scenes. All on God's side had a *brilliant victory*, all on the enemy's side suffered a *terrible defeat*. So will it be with those who are "for" or "against" great David's greater Son—JESUS.

THE GREAT WANT. The boastful giant comes forth day after day; his mighty appearance, terrible armour, bold effrontery, and dogged persistency completely awed Saul and his followers. What was wanted? "A man" (verses 8, 10), not a giant, but a man knowing the strength (or weakness) of a man and the power of God. A day's-man (Job 9. 33). A mediator (1 Tim. 2. 5). One to step into the breach. God had "the man" ready in David. A picture of the sinner in his lost, helpless condition till "the man Christ Jesus" appeared (Heb. 9. 26).

THE COMBAT. The 12-foot giant struts boldly forward full of self-confidence against the ruddy youth full of fear and faith. Contrast the giant's curse (verse 44), "I will give thy flesh (singular) to my 'gods' (plural), with David's confident reverse (verse 45), 'The Lord will give the host (plural) of the Philistines to prove there is 'a God (singular) in Israel'." David takes from his bag one smooth stone, whirls it round his head, slings it in faith, smites the Philistine to the ground. David hath triumphed; his people are free! So Jesus, our David, met the Giant of sin, death, and hell alone on Calvary (Heb. 2. 14, 15), and fought and conquered, delivering us "from the power of Satan" (Acts 26. 18), and from "wrath to come" (1 Thess. 1. 10).

THE CONQUEROR. The beloved, the shepherd, the man who stood alone, God's man, is now the conqueror. What a triumph over the power of the enemy! The giant slain with his own sword. Type of Him who "by *death* destroyed him that had the power of death" (Heb. 2. 14).

THE CONQUEROR'S SONG. "David his tens of thousands." All glory to him! So the Son of God loved me, fought and died for me, conquered for me, and with all the myriad hosts (Rev. 5. 11), I shall yet join in the shout, "Crown Him Lord of all!"

SCHEME OF LESSONS FOR 1905.

We purpose during the ensuing year to follow the present series of Lessons entitled, "WILDERNESS WAYS AND CANAAN DAYS," with a course of

"LESSONS FROM LIFE IN THE LAND,"

reviewing in a simple way some of the principal events in Israel's history up to the captivity.

Gospel Scheme, *1/6 per 100.* ***Boys and Girls Almanac,*** *6d. per dozen*
Ready shortly. Specimen copies of Scheme and Almanac free to any teacher.

REPORTS AND SUGGESTIONS.

TEACHERS IN COUNCIL.—The Quarterly Conference of Sunday-school Teachers for SOUTH LONDON was held at Balham Grove Hall, Balham, on Saturday, 15th October. The hall was crowded with workers, and a very profitable time was spent together. Mr. Mallinson gave a very practical address, and many others took part in a discussion afterwards. All present seemed very sorry to hear that our esteemed brother Mr. Ramsden, the superintendent of Beresford Sabbath School, was absent owing to illness...Over 300 teachers assembled at the Sunday-school Teachers' Conference in Hope Hall, MANCHESTER, on Saturday, October 1. Subject: "The Bible, the Blackboard, and the Blessing in the Sunday School," introduced by Mr. Hy. Pickering, editor of *Boys and Girls;* many interesting questions and cheering reports...Half-yearly Teachers' Conference in GLASGOW, October 15. Subject: "Business Methods in Sunday-school Management," introduced by Mr E. Soper, Detroit, U.S.A.; a good time...Sunday-school Teachers' Conference in Waterloo Hall, KILMARNOCK, October 1. Messrs. Wm. Inglis, W. C. Johnston, James Morton, and Charles Innes gave helpful words on the subject, "The Sower, the Seed, and the Fruit."

AT MANCHESTER CONFERENCE BOLTON reported 600 on register; 30 professed; 7 baptised. BRIGHT HALL, 116 scholars, 3 or 4 saved, 1 baptised. HOPE HALL, 201 on roll, 12 professed, 6 baptised. OLDHAM, 365 scholars, 8 or 10 added to assembly during year. GOSPEL HALL, 228 on roll, 103 scholars converted. RENDLETON, 300 scholars; many converted scholars now taking classes. QUEEN STREET, 80 on roll, 3 elder girls saved. WARWICK STREET, 233 average attendance, 15 baptised and received during year. SALFORD, 301 on roll, 3 or 4 saved. "We shall reap if we faint not."

AT GLASGOW CONFERENCE MARBLE HALL reported some blessing. HEBRON HALL one conversion. CUMBERLAND HALL, Paisley, 16 received into assembly; CATHCART STREET, five girls saved. LARKHALL, 400 scholars; some blessing.

BIBLE BANDS, Bethany Hall, PAISLEY.—"The Band is now divided into two parts, the junior, from 7 to 8, for those under 14; the senior, 8.15 to 9.15, for those above 14. The attendance of junior is about 150, which will greatly increase during the winter. There are nearly 70 in Senior Band, nearly all saved. They go out on Saturdays with tracts, putting into the box their contribution for same on the Bible Band night."

INDIA'S CORAL STRAND.—Mr. S. O. Peake, TALKAD, writes: "A good number of children are now coming to the Sunday School. There were 58 present last Sunday. As we look into their dark faces we long for them to know the Lord Jesus Christ as their Saviour."...Mr. Irvine, BELGAUM, reports a good time with the orphan boys coming and confessing crooked ways and acts. There seems to be a more tender conscience in many...Mr. Beer, NARSAPUR, writes: "The *Dayspring* boat, which was provided originally by the Sunday-school scholars and others in Britain, has been renovated, and is as useful as ever. The hull and other parts are all sound. The canvas covered roof has been repaired and a coat of white paint put over it."...Mr. T. Patient, MALVALLI, writes: "During this year we have had many answers to prayer in connection with the orphan boys. Between boyhood and manhood is a dangerous time, so we need a continued supply of heavenly wisdom to be their helpers in spiritual things."

THE LAND OF CINIM.—Mr. J. A. Gordon, WU-CHEN, writes: "We have a school in Fu-kia-pu with 12, commenced last year, and we are much encouraged as we think of the supreme importance of the instruction in the Scriptures they are now receiving."

OUTLINES OF SCRIPTURE STUDIES.

THE HISTORY OF PAUL.

A Pharisee,	Phil. iii. 5.	A Pioneer,	Rom. xv. 20.
A Persecutor,	1 Tim. i. 13.	A Prophet,	Acts xiii. 1.
A Praying One,	Acts ix. 11.	A Prisoner,	Eph. iii. 1.
A Pattern,	1 Tim. i. 16.	A Prize Winner,	2 Tim. 4. 8.
A Preacher,	1 Tim. ii. 7.	In Paradise,	2 Cor. xii. 4.

R. M'M.

WHAT CHRIST IS.

1. He is "*the Truth*" (John xiv. 6), - - let us *believe* Him.
2. He is "*the True Bread*" (John vi. 32), - - let us *feast* upon Him
3. He is "*the True Vine*" (John xv. 1), - - let us *abide* in Him.
4. He is "*the True Witness*" (Rev. iii. 14), - - let us *listen* to Him.
5. He is "*the Holy and the True*" (Rev. iii. 7), - let us *be holy and true* with Him.
6. He is "*the True Light*" (John i. 9), - - let us be *illuminated* by Him.
7. He is "*the True God*" (1 John v. 20), - - let us *adore* Him.

1. As "the Truth" - - He delivers us from error.
2. As "the True Bread" - He makes us independent of earth's joy.
3. As "the True Vine" - - He enables us to give joy to the Father who is seeking fruit.
4. As "the True Witness" - He would restore our souls when we get into Laodicean lukewarmness
5. As "the Holy and the True" He is the Pattern of what the church should be.
6. As "the True Light" - - The pillar of fire to guide us through the darkness of this world.
7. As "the True God" - - He is to receive equal honour with the Father, the Object of worship

M. I. R.

"HITHERTO."

Hitherto of God's pardoning mercy,	Numbers xiv. 19, margin.
Hitherto of Blessing,	Joshua xvii. 14.
Hitherto of Helping,	1 Samuel vii. 12.
Hitherto of Leading,	2 Samuel vii. 18.
Hitherto of God's Working,	John v. 17.

E. C. M., Straits.

JUSTIFICATION.

IN SEVEN ASPECTS.

1. We are justified by the GRACE OF GOD. That is the source of our justification (Rom. iii. 24; Titus iii. 7).

2. We are justified by the OBEDIENCE OF CHRIST. That is the basis on which it rests (Rom. v. 19).

3. We are justified by the BLOOD OF CHRIST. That is the way it has been brought about (Rom. v. 9).

4. We are justified by the RESURRECTION OF CHRIST FROM THE DEAD. That is its confirmation—the proof that God has accepted the atonement of Christ (Rom. iv. 25).

5. We are justified by FAITH. That is the hand which lays hold of it (Rom. v. 1; Gal. iii. 8).

6. We are justified by WORKS. That is the proof we have it (James ii. 20-26).

7. It is all of GOD. "Who shall lay anything to the charge of God's elect? It is GOD that justifieth" (Rom. viii. 33).

A PREPARATION FOR SERVICE.

Come . . . learn of Me - - - - - - - Matt. 11. 28, 29
Come, take up your cross and follow Me - - - Mark 10. 21
Our Example - - - 1 Peter 2. 21-23; Heb. 5. 8 E. A. H.

SEVEN DEBTS.

1 Debt of Guilt - Luke 7. 41
2 Debt of Grace - Rom. 8. 12
3 Debt of Praise - Psa. 29. 2
4 Debt of Love - Rom. 13. 8
5 Debt of Compassion Rom. 15. 1
6 Debt of Fellowship- Rom. 15. 27
7 Debt of Testimony Rom. 1. 14

J. E. B.

"IGNORANT" BRETHREN.

Concerning Fruitbearing Ro. 1. 13
,, God-pleasing 1 Cor. 10. 1, 5
,, Spiritual Gifts 1 Cor. 12. 1
,, God Reliance 2 Cor. 1. 8, 9
,, Resurrection 1 Thes. 4. 13
,, Israel cut off Rom. 11. 25
,, Creatures of God 2 Pet. 3. 8

HyP.

A BELIEVER'S PASSPORT TO THE LAND OF PROMISE.

BEGINNING.

Original Parent - - - Adam, Rom. 5. 12
Natural Country . - - The World.

LATER.

Birthplace - - - Calvary - - - - - - Luke 23. 33
Father - - - The Living God - Ex. 20. 23; John 17. 6. 11
Brothers and Sisters - All children of God- - - Heb. 2. 10. 14
The Surety - - - The High Priest - Heb. 8. 12; 1 John 2. 2, 3
Appearance - - As sorrowful, yet rejoicing Psa. 34. 18; Mat. 5. 4
Eyes - - - - Bright - - - - - - Acts 1. 11
Ears - - - - Swift to hear - - - - - James 1. 19
Hairs - - - - All numbered - - - - Matt. 10. 30
Heart - - - Small in man's eyes, great in God's sight - - 1 Sam. 17. 28, &c.; Psa. 78. 70
Dress - - - Robe of Christ's righteousness Rev. 6. 11; 7. 14
Food - - - - The Word of God - - - 1 Peter 2. 2
Work - - - - Prayer and service of love Eph. 6. 18; 2 Thess. 2. 14-17
Language - - - Unknown to the world; known to the children of God who learn in the school of the Holy Spirit - - Acts 10. 46
Resting-place - - In the secret of the Most High - - Psa. 91. 1
Character - - - Hater of sin, lover of God and His children, and patient toward all men Psa. 34. 18, 19; Rom. 13. 10; 1 Cor. 13. 4
Destination - - Heaven - - - - - - Eph. 2. 18, 19
Town - - - New Jerusalem - - - - Rev 21. 10
Right of Entrance - The blood of Jesus - - Heb. 10. 12, 14, 19
Personal Property - An inheritance undefiled - - 1 Peter 1. 4, 5
Song on the Way - Praise to the Lamb that was slain Rom. 15. 11

SIGNATURE. [Rev. 5. 12

"I, Jehovah, have spoken it." "I change not."

Given at the Royal Palace "before the foundation of the world
1 Kings 10. 13; Psa. 45. 15; Isa. 28. 23; 1 Cor. 3. 11

WITNESSES (2 Cor. 13. 1).

Jesus Christ, Rev. 1. 5; the Holy Spirit, Rom. 8. 16; 9. 1.

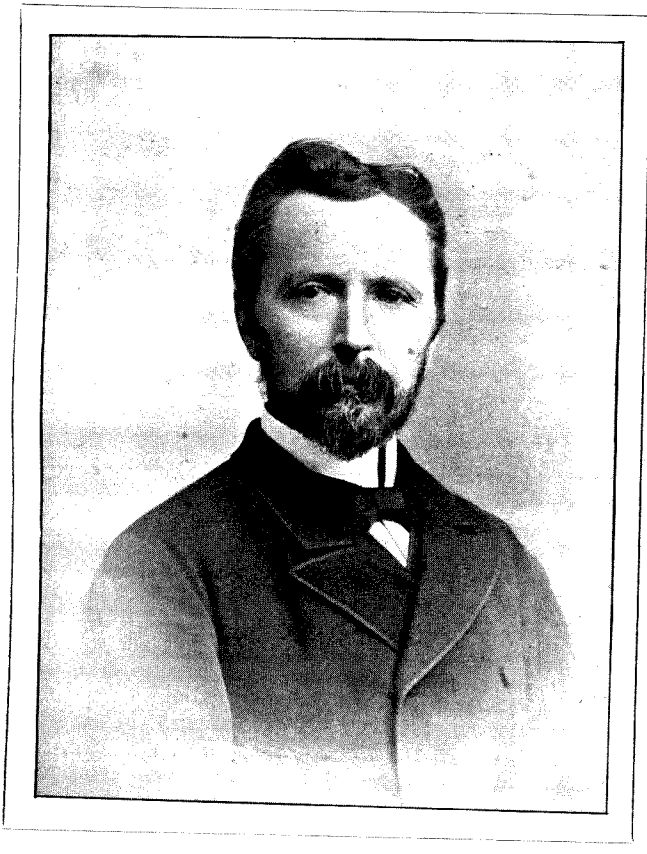
SEAL.

Cross, Gal. 6. 14; Crown, 2 Tim. 4. 8.

Port-Said. G. A. E.

"WHATSOEVER thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccles. 9. 10).

"Always abounding in the work of the Lord" (1 Cor. 15. 58).



PETER WHYTOCK,

PIONEER MISSIONARY AND CHRISTIAN WORKER.

A PIONEER MISSIONARY.

"MISSIONARY KILLED IN GLASGOW," so ran the anouncement in *The Evening Citizen* of Saturday, 12th Nov., 1904. The notice referred to PETER WHYTOCK, of the Congo Balolo Mission, an earnest and devoted worker for the Master both at home and abroad.

Nurtured in a Christian home, and passing through the usual soul exercises of youth, he was thoroughly awakened in 1877 when standing in the balcony of a "Vanity Fair" in Berlin, whither he had gone on a pleasure trip with an old school-fellow. Contrition filled his heart as he visited the haunts of Luther and Melancthon. While speaking in a little hall on Psalm 32. 1-5, "Blessed is he whose transgression is forgiven, whose sin is covered," &c., the scales fell from his eyes and the blessing he was urging on others became his.

Engaging at once in aggressive Christian work at home, it was not long before he was found pioneering in Africa, plodding on at Port-Said, helping the wounded after the battle of Tel-el-Kebir, and in many other ways seeking to extend the Saviour's kingdom.

Not long before his home-call he handed the Editor the following account of

THE VISIT OF GEORGE MULLER TO PORT-SAID:

"A most memorable incident of my Egyptian sojourn was the visit of that revered man of God, George Muller, of Bristol. While he was at Cairo I had written to him to say that he would meet with a warm welcome at Port-Said, and had reply that I might make what arrangements I thought best for him. On the morning after their arrival I called at the hotel and found Mr. and Mrs. Muller just finishing breakfast. Mr. Muller explained that owing to their late travelling, and consequent lateness in rising, they had not had time at the Word of God and prayer, and until he had that he could not enter into conversation about arrangements. In the afternoon I called again to let him know that I had planned for him an English service and one in German for the Lord's Day. He came out to walk with me, and I took him round to the Mission House, where we had an interesting conversation about the work, he seeming much interested in various incidents related to him. He and Mrs. Muller wished to go on to Jaffa on Monday, and we went together to the agent of the Russian steamer for that port and secured berths for them. At the English service over forty were present, amongst them several residents who had rarely

or never been before. Mr. Muller gave out for singing the hundredth Psalm, and the hymns, 'How Sweet the Name of Jesus Sounds' and 'There is a Fountain.' How earnestly and simply he prayed for all present, and preached from Isaiah 53 5, 6. It was a clear, simple Gospel message, lovingly and faithfully pressed home, to which he added his personal testimony. 'For the first twenty years of my life,' he said, 'I lived a wild and wicked young man, but for the past fifty-six or fifty-seven years I have known that my sins are all forgiven.' He testified with great power to God's power to convert and to keep him all these years, urging all to accept God's free gift. The utmost heed to the address was given throughout. The meeting in German was fully larger than the morning one, with, I think, a more interesting audience. Besides several Germans from the town, I had sent through one of them invitations to the conductors and members of the two Casino orchestras, composed of young women from Bohemia. Some fourteen or fifteen of them came. Poor girls! I believe that this was the first, and perhaps only, time in their lives they had attended such a service, or had heard the Gospel. Then there were fourteen of the crew of the Dutch steamer *King of the Netherlands*, which had been wrecked in the Red Sea, and who were waiting to be sent home. Most of them understood German, and were able to follow. Being unable to get hymn books in German, I had a translation of 'Safe in the Arms of Jesus' copied out and distributed to the congregation, which hymn Mr. Muller gave out, and all joined heartily in the singing. He seemed much moved by this unique audience, and his earnest words were listened to with the closest attention. I was enabled to have copies of German and Dutch Bibles and New Testaments for the orchestra girls and shipwrecked sailors, so I gave them to Mr. Muller to hand out the end of the meeting. He earnestly exhorted them all to read the Word of God, and gave away twenty-five German New Testaments and eight Bibles, and also several Dutch Bibles. All received them gladly; the young musicians seemed particularly pleased. After this meeting eight of us, brethren and sisters in the Lord, gathered around His table. We were of five nationalities—German, Swiss, Syrian, Hebrew, British—but we none the less realised our oneness in Christ. Mr. Muller spoke very simply on the meaning of the ordinance, and its preciousness to our souls, and prayed most touchingly. As I sat there the thought of my past life in the 'far country,' when I had tried to satisfy

my soul with the world's husks, came upon me. Like a dark background it seemed to heighten my sense of the wonderful grace of my Heavenly Father in bringing me back and seating me at His table. Glory to His Name! Next day (Monday) I saw Mr. and Mrs. Muller on board the steamer for Jaffa, and had further conversation with him. There were on board with them a large number of Russians, pilgrims for the Holy Land, including five or six priests. I was anxious that these people should have copies of the Word of God. The Scriptures in Russian are rather too expensive for one to give away many gratuitously, so I arranged with the colporteur that if he would sell at a reduced price I would make up the amount of the reduction. Altogether he sold 62 Bibles and New Testaments, the priests buying among the rest, and recommending the people to buy, which they were not slow to do. It was affecting to see how these simple people seemed to prize the Word of God, and one could hardly doubt that many of them truly love the Saviour."

Returning home on account of ill-health, for the last ten years Mr. Whytock travelled over the British Isles seeking to stir up an interest in the Lord's work abroad, feeling a special burden about his later sphere of service—the Congo.

On Sunday, 6th November, he addressed the large gathering of children in the "Orphan Homes of Scotland." On Tuesday, 8th November, he was riding his bicycle in Great Western Road, Glasgow, when his machine "skidded," throwing him in front of an electric car. Being very seriously injured, he was removed to the Infirmary, and passed into the presence of the Lord on Friday morning. On Monday, 24th, about three hundred brethren and sisters followed the remains to Buchanan Street Station, *en route* to Dundee for interment there.

Truly an emphasis on Ecclesiastes 9. 10 One Lord's Day in active service, the next on the golden streets; one New Year the rising hopes of expanding work, the next the days of earthly toil all past. Let us "redeem the time" by "always abounding in the work of the Lord."

House-to-House Work.—Mr. James M. Hamilton, visiting from house to house in Portpatrick, distributed a number of *God's Way of Salvation.* He met a woman on the shore next morning, who had long been anxious but had been led into the light whilst reading the book at night.

BIBLICAL NOTES AND QUERIES.

By Dr. Anderson-Berry, Author of "After Death," &c., &c.

Question XV.—"*What may be the true interpretation of Philippians 3. 11?*

After a very careful and prayerful consideration of the passage in the Original Tongue, I have come to the sure conclusion that Rotherham gives the true meaning in his translation, which is as follows (beginning a little way back to see the eleventh verse in its true setting):

"And do account them refuse
In order that Christ I may win, and be found in Him—
Not having a righteousness of my own, That which is by law, But that which is through faith in Christ, The righteousness which is of God upon my faith,—
To get to know Him, And the power of His resurrection and fellowship of His sufferings, Becoming conformed unto His death,—
If by any means I may advance to the earlier resurrection, which is from among the dead:"

To see the full force of this rendering write it out beginning a new line where you see a capital letter. Thus you will see how the thought advances step by step in the Apostle's mind until it culminates in that thought which is ever present to him —the Coming of the Lord Jesus Christ for His saints.

Grammatically there can be no doubt as to the resurrection being a physical, not a moral or spiritual one. Upon that point the grammar of the verse is absolutely clear, Philologically, Rotherham's suggestion of "advance" is more than permissible; it is legitimate when the use of the word elsewhere in the New Testament is considered. And here let me point out that the advance of the Apostle's thought is not logical or argumentative, but by leaps and bounds. It is an illustration of the Mental Law of "Association of Ideas." He begins by thinking of the sacrifice he made to win Christ; that leads him to think of the sacrifice that Christ made to win him; that brings his mind to contemplate the union and communion there exists now betwixt the twain, and from that he leaps to the contemplation of the glorious meeting between them and his constant desire that that should be in his lifetime manifests itself; but this idea is at once associated with the thought of the "dead in Christ" who are to rise first, so that "we who are alive and remain" shall not be separated even in that great moment from them who have died and gone before. It is Life! Life!! Life!!!

QUESTION XVI.—"*What are the principalities and powers of Ephesians 3. 10?*"

"In order that now unto the principalities and authorities in the heavenlies might be made known, through means of the assembly, the manifold wisdom of God." The thought doubtless is, Are these "principalities and powers" good or evil? for it is asked *what*, not *who*, they are. And for this reason, that Paul writes in the same letter (6. 12) thus:

"Because our (Westcott and Hort give "your") struggle is not against blood and flesh, But

Against the principalities
Against the authorities } of this darkness.
Against the world-holders
Against the spiritual forces of wickedness in the heavenlies."

That these mentioned in 3. 10 are not those mentioned in 6. 12 seems to me clear for these reasons:

(a) There are good "principalities and powers," is clear from 1. 21; and it is surely to such that God would manifest the wisdom of His Plan by means of the Church. I cannot conceive of the evil beings either being allowed or caring to look into this wondrous Plan of God kept a sacred secret until He now reveals it "through means of the assembly." The grace I can believe, but the capacity I cannot conceive.

(b) See how careful the Apostle is to distinguish between the two. He thinks it unnecessary to say "These are good," for what else should they be? but he is careful to describe the others as wholly evil, for the thought is unexpected and, apart from revelation, inconceivable that spiritual beings, rank on rank, dignity upon dignity, should be traitors to their Creator and unhindered by any material disability, should be beguiled of the Devil. Behold, then, how particular the Apostle is to describe them, and their sphere of service, and their terrible aim—no less than the destruction of that which manifests to their unfallen erstwhile colleagues the glorious Plan that mirrors forth the ineffable wisdom of the Eternal God, "our struggle is not against blood and flesh," but against "these evil powers."

SUNDAY SCHOOL REMEMBRANCES.

By ALBERT MIDLANE, Author of "There's a Friend for Little Children," &c.

THE Sunday School buildings in which I was instructed from earliest childhood until youthful days, have long passed into other hands, and are now used for commercial purposes. Yet I can never pass them without the long past being recalled, and though age has wrinkled the brow and dimmed the eye, yet it has seemingly made recollection more acute and mental vision more clear. I find, indeed, the truth of the familiar saying that "the earliest impressions sink deepest in the memory."

Many, many years had passed when again I entered the building and found myself once more a child—yes, a very child! Manhood had vanished, age was a phantom, and childhood, dear childhood, was again supreme! Involuntarily I found myself repeating many a lesson scarcely thought of since then, yet as fresh as ever, standing now on the very spot where then my teacher listened thereto. In mental vision I saw the school in its then order, alive with the activities of teachers and the taught, as though an enlarged photograph thereof had been placed before me. How lifelike these dear teachers were recalled, and fellow-scholars brought to mind! Hymns, with their peculiar tunes and familiar melodies, again sounded in my hearing! Successes and failures were once more in review; and, more even than these, the recollections of mental and practical struggles as opening light then dawned upon my soul, and troubled or cheered my spirit.

How little I knew then that at that very time some of these dear teachers—teachers indeed they were!—were wont to turn aside from their evening walks over a favourite elevation near our town called "Mount Joy" to a verdant hollow thereon, and there plead with God for their several charges—a secret many years after disclosed to me by one of their number—the last survivor, aged, and, like a shock of corn, just ready for the garner, whither he is now gone, "absent from the body, present with the Lord."

How many a new birth, instrumentally, may be attributed to this lovely scene, these mountain prayers! And did not I myself partake of the blessing? Most assuredly I did, as there in my old school-room, upon that very floor, the heart subsequently "believed unto righteousness," and the mouth "confessed unto salvation."

All of the then teachers are now gone, and very few of the then scholars remain, now aged like myself, but each of them,

'tis joyous to know, are happy in a salvation long by grace their own.

With reluctant steps I retraced my way to the busy streets, but not without lifting up my heart in thanksgiving for all the mercies vouchsafed to me since then, and with solemn yet happy reflections that

> "The sands of time are sinking,
> The dawn of heaven breaks;
> The summer morn I've sighed for,
> The fair, sweet morn, awakes."

DOES TRACT DISTRIBUTION PAY?—XI.

The Best Gift Ever Received.—"I had a large bundle of tracts, and all I had to do was simply to stand; the people came asking for them, and one old woman was greatly disappointed because they were all given out, and she had not received one. The previous week one of our brethren told how two years ago a young man full of the world's pleasures left the shores of Norway for America, and just as the steamer was leaving the docks, this brother presented him with a copy of the New Testament, and asked him to read it. A short time ago a letter came to say that this Testament was the best gift that young man had ever received, for it proved the means in God's hands of bringing him to the Saviour. Thus one is encouraged to sow the good seed, and to look to God for the increase."—ROBERT M'MURDO, Christiana, Norway.

After Many Years.—"One very respectable woman has got saved. She has been more or less troubled for 30 years. She passed through the Moody and Sankey Revival in London about 30 years ago when she was a young woman. Attended Spurgeon's Tabernacle regularly, and yet did not find 'the way.' Was deeply concerned as she listened to the rousing preaching of Henry Varley, but still no light. She went groping on in the dark, trying, but vainly trying, to 'see something or feel something' that would assure her that she was saved. Whenever she heard of our coming to Port-William she came out to the meeting, and a few days after the tent was pitched we had the joy of seeing her delivered, and now she is rejoicing in the knowledge of sins forgiven—pardon through the blood. The reading of 'GOD'S WAY OF SALVATION' and 'SAFETY, CERTAINTY, AND ENJOYMENT' was a great help to her. Others have been blessed."—J. M. HAMILTON, Wigtonshire.

MUTUAL HELP.

A MISSIONARY looking from a neighbouring hill saw in a lazar-house in South Africa two men at work. They were lepers—the one had lost his feet, the other his hands. They were sowing peas, the one with his feet carried the other who had lost his feet, and he dropped a pea here and there, and he who had the feet crushed or put down the peas with his foot, so that the two thus did the work of one, and what they could not do singly. Just as a proverb has it, "The one hand washes the other." We see how we can be helpful to each other. Christians are members one of another, so we cannot prosper spiritually apart from each other's mutual help. W. SN.

SCHEME OF LESSONS FOR 1905.

We purpose during the ensuing year to follow the present series of Lessons entitled, "WILDERNESS WAYS AND CANAAN DAYS," with a course of

"LESSONS FROM LIFE IN THE LAND,"

reviewing in a simple way some of the principal events in Israel's history up to the captivity

Gospel Scheme, 1/6 per 100. **Boys and Girls Almanac**, 6d. per dozen Ready shortly. Specimen copies of Scheme and Almanac free to any teacher.

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

18th December. *Read* 1 Samuel 8. 1-16. *Learn* Romans 5. 8.

JONATHAN AND DAVID.

A true friend—Constancy of love—Depth of love—Work of love—Love stripping—Love clothing—Love caring for—Love preserving—Love beyond death—Love on the Throne.

THE friendship of Jonathan and David has become proverbial. It is a beautiful story of devoted love unchanging and far-reaching, even beyond death. The great overthrow of Goliath had just taken place, and David's praises were resounding over the land. It is then that Jonathan's character of unselfishness, without envy or jealousy, appears, in contrast to the spirit of his father, Saul.

FRIENDSHIP OF LOVE. "Jonathan loved David as his own soul." The young prince was filled with admiration of the one who overthrew the giant and saved God's people from the enemy. He had eyes to see a lovable character in David, the shepherd lad, who had taken his life in his hand, and so fearlessly and modestly did the work alone. In this we should be like Jonathan; see grace and beauty in the Lord Jesus, who met our enemy alone in His love for us (1 John 3. 16; 1 John 4. 19).

THE BONDS OF FRIENDSHIP. "Jonathan and David made a covenant." They entered into a union of love; love was the basis, the indissoluble bond (Rom. 8. 39). In chapter 20 we see this repeated and enlarged, and it was in virtue of this loving treaty that lame Mephibosheth came into blessing (2 Sam. 9). "A better covenant" (Heb. 8. 7) has been made and sealed by Jesus' Blood on behalf of all who belong to Jesus. "Everlasting, ordered in all things, and sure" (2 Sam. 23. 5) is God's best covenant of blessing.

SELF-SACRIFICING FRIENDSHIP. "Jonathan stripped himself." In doing this he typically made over his royalty to David. Stripping himself to clothe David reminds us of our Lord, who became poor to enrich us (2 Cor. 8. 9). David clothed in Jonathan's princely garments tells of the believer in the Lord Jesus clothed in His beauteous righteousness (Phil. 3. 9), the righteousness of God (2 Cor. 5. 21), which comes by Christ being made sin for us.

FRIENDSHIP IN ACTION. We also see Jonathan, the prince, using his position for the help and preservation of the object of his love. The Lord Jesus on the throne above protects and helps His people here (John 10. 28; John 14. 19).

FRIENDSHIP IN ADVERSITY. Jonathan loved David when rejected, and poor, and persecuted. This is constant love, and it was reciprocated. Jesus loves a poor, despised people—a poor, despised people love Jesus. But all loves fail to picture Jesus' love. He not only stripped Himself (Phil. 2. 7), but came down into the dust of death in His mighty love for us who did no great work, no good work—who only had done evil, and continual evil.

25th December. *Read* John 14. 1-14. *Learn* Rev. 22. 20, 21.

JESUS COMING AGAIN.

The comfort of love—Faith's strong tower—Hope reaching out to home—Only children of the Father there—The place occupied—The Person coming—The Way and the Guide.

THE hour was drawing near when Jesus must be separated from His loved disciples, and He takes opportunity to reveal His constant love and makes promise of His coming again. Our Lord had just told Peter that he would deny Him thrice before next morning, and immediately follows the word: "Let not your heart be troubled." How brightly do Jesus' grace and forgiving love shine here; not a word of reproach, but, instead, words of deepest, tender comfort and help.

THE REFUGE IN TRIAL. "Believe in God, believe in His Son." It is faith first, faith in the middle, and faith at the end. The sinner's troubled heart by faith finds peace in believing (Rom. 5. 1), and the saint finds joy and peace in the same way (Rom. 15. 13; 1 Peter 1. 8). Note that it is Persons we are to believe in—real, living, loving, active Ones—God the Father, God the Son (2 Tim. 1. 12).

THE FATHER'S HOUSE THE CHILDREN'S HOME. There may be, and is, "trouble" on the way to it—faith is the cure for that—but beyond the trouble is HOME, and hope reaches out to it. The Father's House of many places, only children are there (Jer. 3. 19). Here opens out the teaching of the need of the new birth, the new nature, and sonship, in order to inherit and enjoy heaven and heaven's company. The child's spirit here is the earnest and foretaste of the child's home in heaven (Eph. 1. 14; 2. 19).

A GLORIOUS FACT. Jesus Christ came to prepare a people for heaven, by bearing away the sin and fitting them for the indwelling Spirit. He has now gone on High, and occupies the highest place in heaven "for them" (Heb. 6. 20; 9. 24). He is now in possession of the place, and in due time will "come again" to take all the children there.

A GREAT PROMISE. "I will come again." In His own Person to this earth will Jesus come again to call away His own. This has been and is the hope of the Church in all ages (1 Thes. 4. 15-18; Phil. 3. 20, 21); 1 John 3. 1-3, &c). Again, notice that the Person is more than the place. Jesus says: "That where I AM, there ye may be also."

THE WAY TO HEAVEN. "I am the Way." Again, a Person, not a manner or style of doing, not education, not connection with any thing or society, but being in Christ is being in the Way. If we know Jesus, we know the way to the Father, and by Jesus we have access to the Father (Eph. 2. 18), and there is no other way.

THE FATHER KNOWN. In the measure in which we know the Son, we know the Father, for He is the "express image" and manifestation of God (Heb. 1. 3; John 1. 18). So the Father's House is the abode of a known God.

THE COMFORTER ON THE WAY. The path is unknown and dangerous, the pilgrims are weak and ignorant, but a heavenly Guide is given—"another Comforter," the Holy Spirit—to lead along the way "till Jesus come" (verse 16). As Eliezer was guide to Rebecca all the way across the desert to Isaac (Gen. 24), so the Holy Spirit leads Christ's bride in the "little while," till she sees His face.

1st January. *Read* 2 Samuel 5. 1-12. *Learn* Heb. 10. 12, 13.

DAVID ENTHRONED.

The Kinsman Lord—Reviving recollections—God's Word must come true—Shepherd and Captain—Covenant relations—Complete victory.

DAVID is admittedly a type of our Lord Jesus in His calling, in His rejection, and in His exaltation, subduing all enemies under His feet, and in His universal reign; consequently we may expect to see in this lesson teaching regarding King Jesus.

CLAIMS OF KINSHIP. "We are thy bone and thy flesh." So said all Israel that day. Though for long he had been disowned by the many and owned by the few, He was now approached as a Kinsman. Jesus, our Lord, was really Son of Man as well as Son of God—is our Kinsman Redeemer (Heb. 2. 14).

DEEDS REMEMBERED. "Thou leddest out." Recollection of deeds wrought for them arise in their memories and are confessed. The slaying of Goliath and defeat of the Philistines is a ground of faith in David's fitness to rule. So all the works of Jesus, in overcoming the devil and releasing out of his grasp, proclaim Jesus worthy to wear the crown (Rev. 5. 9).

DIVINE AUTHORITY RECOGNISED. "The Lord said to thee." All things are of God; the good choice of God is at last assented to. The tall "Saul" was the choice of the people—the shepherd lad, God's choice. Jesus is God's chosen and anointed King (Psalm 2).

A KINGLY SHEPHERD. "Thou shall feed My people and be Captain." Feed as a shepherd and lead as a Captain. Sheep need a shepherd, warriors a captain. Sheep without a shepherd—helpless (Mark 6. 34); warriors without a captain—a fleeing mob (1 Kings 22. 17).

A KINGLY COVENANT. "David made a league with them." Into covenant relationship with the submissive Israelites who now took their place; David took his. This was right, and the right order. The confession (Rom. 10. 9), obedience of faith (Rom. 1. 5), and covenant mercies (Isa. 55. 3) are God's way of blessing. No bargain first, nor bargain *from* the sinner—it was David who made the league.

UNANIMOUS RECOGNITION. "They anointed David." This was the third stage in the anointing of David the King: according to God and of God (1 Sam. 16. 12, 13); by Judah (a section of the people only) in 2 Samuel 2. 4; and now by the whole. So wrought out God's purpose with David—so will yet God's purpose be fulfilled with Jesus (Phil. 2. 10, 11).

COMPLETE SUBMISSION. "In Jerusalem he reigned." Not only in the midst of a willing people, but in the very stronghold of His enemies, and there will Jesus reign (1 Cor. 15. 25; Rom. 16. 20).

HEAVENLY STABILITY. "David perceived that the Lord had established him king." A contrast to Nebuchadnezzar, who said, "Is not this great Babylon which I have built?" Even as King of Kings, the Lord Jesus owns, as Son, that God is "all in all" (1 Cor. 15. 28).

8th January. *Read* 2 Samuel 6. 1-16. *Learn* Rev. 21. 3.

DAVID'S DEVOTION.

A neglected art remembered—A revival of religion—Zealous, but wrong—A severe lesson—Receiving a blessing—Repentance and restoration—Final glory.

MANY years had elapsed since the Ark of God—that sacred symbol of the Divine Presence—had found a resting-place at Kirjath-jearim (1 Sam. 7. 1), and no mention is made of it during all the life of Saul. To David belongs the credit of stirring up God's people to seek its recovery and a place of sacred honour in the midst of them.

THE CHARACTER OF THE ARK. It was the very heart of the tabernacle worship—a symbol of the Divine Presence. It might be good to describe it, with its mercy-seat, cherubim, and shekinah glory; its place of dwelling in the Holy of Holies. Its use should also be explained—a meeting-place of God with man (Ex. 25. 22) on the ground of atonement.

A GREAT CONVENTION. True godliness seeks much fellowship, so David gathered the chosen of Israel, 30,000 (see 1 Chron. 13), and consulted with them about what was in his heart. This was a great conference, on a great subject, with a great purpose in view. David's piety comes out here—his desire to set God in the midst of the kingdom.

A GRIEVOUS ERROR. Everything in connection with the tabernacle had been particularly arranged for, and it was written in the books of the law. David should have read that law (Deut. 17. 18-20). There it was written that the Levites should *carry* the Ark (Num. 4. 15; 7. 9; 10. 21). David evidently copied the Philistines in putting the Ark on a new cart, drawn by cattle (1 Sam. 6). But the Philistines had no Bible; David had—this made him responsible (Heb. 2. 1).

A SOLEMN LESSON. Uzziah, who was, with his brother Ahio, driving the cart, put up his hand to steady the Ark, and died. The joyous procession was stopped, the day of gladness became a day of sadness, all through inattention to God's Word. Many cases like this (see Lev. 10. 1-6; Num. 20. 1-13; 1 Sam. 6. 19; 1 Sam. 15. 22, &c.).

DAVID'S GUILTY FEAR. "The fear of the Lord is the beginning of wisdom." It is right to fear the Lord and reverence His presence. There need be no fear if God is approached in a right way.

A BLESSED RECEPTION. A resting-place was found in this man's house, and a remarkable blessing followed the pious reception of the Ark (see John 1. 12; Luke 19. 6, 9).

THE PURPOSE ACCOMPLISHED. "David went and brought up the Ark." The report of God's goodness led David to repentance (Rom. 2. 4), and the Ark was brought to its final resting-place in Zion. We thus see David acting as king over Israel, as servant of God, and worshipper, bringing God into His true place in the midst of His people, to be the object of their worship and the centre of blessing. All this foreshadows the mighty work of the Lord Jesus, the end of whose work we see in our memory verse (Rev. 21. 3).

A YET HIGHER PURPOSE. In the next chapter we see David's love and devotion expressed in his declared desire and intention to provide a noble house for God's dwelling-place. This work David was not permitted to do; it was reserved for his son Solomon, yet it pleased God to see the zeal for His honour in the heart of His servant.

15th January. *Read* 2 Sam. 9. 1-13. *Learn* Eph. 2. 13.

DAVID'S LOVE.

The covenant of love—The rejected one embraced—The rejected one enthroned—Heavenly kindness shown on earth—The unworthy and impotent object of kindness—At the King's table for ever.

THERE is no sweeter or simpler story, brimful of Gospel allegory, to be found on sacred page than the one before us now. A few of the points only can, in the space allowed, be noted here.

THE UNION OF HEARTS. In 1 Samuel 18. 1-4 we read of the heart action out of which the story rises. Jonathan loved David "as his own soul," and in 1 Samuel 20. 13-17 is recorded a covenant made by Jonathan with David which covered not only their own life-time, but that of their houses for ever. In this covenant we get first the expression "the kindness of the Lord."

THE KING'S MEMORY. Firmly established on his throne, David's heart was moved toward the old love and the old covenant. "The kindness of God" was the terms of the bargain, an unlimited quantity, and to be bestowed, not on account of the recipient's condition or position, but solely and only "for Jonathan's sake."

SOUGHT FOR, FOUND, AND BROUGHT. The "house of Saul" was overthrown and almost extinct. Saul had been David's inveterate enemy, yet it was of this family the King would make the subject of kindness like God's (Rom. 5. 8, 10). This subject had to be searched for, and was found at Lode-bar, a poor cripple, lame in both feet. David sent and "fetched" him, and brought him to himself—this is pure gospel (1 Peter 3. 18).

THE FAR-OFF MADE NIGH. In his royal grace David showed God's kindness in bringing Mephibosheth to himself into his own presence, and to sit at his table, and that for all his days (John 17. 24). Beautiful type of the position and prospects of all who are subjects of divine grace.

THE ESTIMATE OF SELF. "A dead dog," unworthy of the King's notice; true appreciation of grace acts thus. No reason for kindness to me in myself is the heartfelt expression of the believer. "I am a man of unclean lips," said Isaiah; "I am not worthy," said the prodigal; "I am the chief of sinners," said the apostle.

PROVISION MADE, ALL NEED SUPPLIED. Poor, lame Mephibosheth had his inheritance bestowed upon him, and a retinue of servants appointed to serve him and supply his wants; add to this that his place of residence was the King's palace at Jerusalem, and you have a complete picture indeed (Eph. 1. 3).

THE CONTINUITY OF GRACE. Mephiboseth did eat *continually*, and emphasis is put on the fact that he was "lame in both his feet." David saw Jonathan in that cripple man, and doubtless never wearied of the lame one's deformity "for Jonathan's sake." Oh, how sweet to know a poor sinner can be loved and borne with "for Jesus' sake" (1 John 2. 12; John 16. 27), and wonderful the assurance that this love and grace will last to all eternity.

REPORTS AND SUGGESTIONS.

TEACHERS IN COUNCIL.—Two Special Meetings were held in Arthur's Hill Gospel Hall, NEWCASTLE, on Saturday, Oct. 22, "How to Reach the Young" being dealt with in the afternoon by the Sunday School teachers, and "How to Reach Adults" in the evening by Gospel workers in general. Mr. Hy. Pickering opened both subjects, and also gave addresses on the following day. Hall full; a refreshing time... Teachers in JARROW-ON-TYNE purpose having a Conference on Dec. 27.

YOUNG MEN AND YOUNG WOMEN.—Over 400 young men and young women attended the Sixth Annual Conference for Young Christians in Elim Hall, GLASGOW, October 29, the subject, "The World, the Flesh, and the Devil," being taken up in general by Mr. J. R. Caldwell, and in detail by John Gray, Hy. Pickering, and J. Wilson. An edifying meeting.

A SPECIAL VISIT has been paid to Scotland by Mr. Edward Soper, of Detroit. He has had meetings in Abingdon, Hebron, Govan, Parkholm, and Marble Halls, GLASGOW, speaking each night from Bible Objects brought by the children, to which they had attached the reference and their names. As a rule the meetings increased nightly, and several superintendents have reported young converts as "continuing."

SPECIAL CHILDREN'S SERVICES.—Mr. George Bennett had 11 days at TICKHILL, Yorks. Quite a number professed to decide for Christ, and are very promising ..Mr. Walter E. Willy, who is now in harness again, had good times at BRISTOL, now at SALISBURY. Hall, which holds about 400, crowded every night. Being a cathedral city, many say "born again" means "christened" and others "confirmed," so that it is a pleasure to teach the young folks "the Way of Life"...Mr. James Forbes had meetings for young folks in STEVENSTON. Many came under the sound, but few apparently under the power of the Word, still some professed to accept the Lord Jesus Christ. He commenced in KILWINNING Nov. 6, having nightly meetings for the children...Mr. W. A. Gooding, of ST. ALBANS, reports: "Have just finished a week's Special Services. Gospel told out to a hall full of boys and girls."

CHILDREN NOT FORGOTTEN.—Mr. Wm. Hamilton had a fortnight's Gospel Mission in BOLTON, when over 40 professed faith in Christ, a number of them being young folks. Mr. A. Marshall gave an address to the young folks on Friday, October 21. 486 scholars in school on October 23...Mr. Hy. Pickering, Editor of *Boys and Girls*, and Mr. R. Fyfe had interesting Children's Meetings in Memorial Hall, KILBARCHAN, Wednesdays of November.....The ministry of Mr. A. M'Gauley, of Liverpool, has been much used in leading the young folks of Gospel Hall, WARRINGTON, to decision....Mr. James M. Hamilton has had a remarkable time of blessing in DRUMMORE, Wigtownshire; something like the revival times of 30 years ago. A goodly number have professed faith in Christ, some of them Sunday School scholars.

REGIONS BEYOND.—Mr. R. F. Grubb had a good time in TOOWONG, a suburb of Brisbane, Queensland, where a good few young folks, mostly from the Sunday School, confessed Christ, and a few more in Clayfield later on....Mr. F. S. Arnot, Editor of *Across the Seas*, is visiting Central Africa. From OCHILONDA he writes: "We have just closed a happy day. The Sunday School, at 9.30, included a meeting of Chiefs and Elders in the villages around. In the afternoon I rode on a donkey to one of the preaching stations where there is a fair-sized school-room, and addressed 50....Mr. A. Sayad, OROOMIAH, Persia, has now 6 schools for teaching the glad tidings....Mr. Wilson, from KWALA LUMPOR, Straits Settlements, says: "Work among the children progresses steadily. We have some very interested elder scholars whom we hope to see converted."..Mrs. Swift, BARBADOES, says: "The children's weekly meetings of over 100 are almost too much for me alone, but they are very good and attentive. One dear girl lately has accepted Christ."