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## THE COMING OF AGE OF "The Believer's Pathway."

IN entering on the **21st Year** of the issue of our little paper we can only rejoice in the "GOODNESS AND MERCY" of our God, who has enabled the various writers and numerous readers to continue until this day, and still enables us to "go forward" in the work He has entrusted to us.

**The Pathway** will continue to be a Magazine specially suited (1) for BIBLE STUDENTS, by giving expository and practical papers from well-known and gifted ministers of the Word, as well as the suggestive Outlines which have been so much appreciated, letters telling of pleasure and profit derived therefrom having reached us from many parts of the globe; (2) for CHRISTIAN WORKERS, by giving brief records of notable Christian workers, how they began, progressed, and finished their allotted service for the Master, as well as the Weekly Subjects, which are suitable for private reading or class purposes.

**Two Great Objects** are kept continually in view in the compilation, month-by-month, of this paper: (1) *The opening up of the Scriptures* by accredited "gifts" to the Church, in order that the believer may be "stablished, strengthened, and settled" in his homeward pathway; (2) *The lifting up of the Person of Christ* (of whom it is written: "He shall be exalted, and extolled, and be very high"), in order that the believer may be revived, comforted, and helped in his pilgrim pathway.

**During our 21st Year** we hope to have portraits and brief records of George Müller, Henry Dyer, F. C. Bland, John Hambleton, Leonard Strong, J. N. Darby, George Brealey, J. Denham Smith, &c. Papers by Wm. Shaw, J. R. Caldwell, Jas. Wright, T. Newberry, &c.; in addition to a series of short papers on the commencement and history of those called by some "The Brethren," by one who was early associated with them; and the weekly study-lesson on *the Shadow* in Old Testament prophecy and psalm, and *the Substance* in the Gospel by John.

**Will you help** to make *The Pathway* known by handing a copy to any Christian, by passing on to each of the teachers in the School, or each of the converted scholars in a Class, by pointing out the Studies to Bible students, or by any way you can? Send a post-card saying how many *free* specimen copies you can use, and they will be forwarded at once.

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# The Believers' Pathway

A MAGAZINE FOR  
Bible Students and Christian Workers.'



*Photo by Elliott & Fry, London.*

REGINALD RADCLIFFE.

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ONE HALFPENNY.

## REGINALD RADCLIFFE.

**R**EGINALD RADCLIFFE was indeed a "burning and a shining light," and his removal from earth on 25th October, 1895, was mourned by all who were privileged to know him. The service of the Lord was no pastime to him. From the earliest days of conversion until his departure to be with Christ he was "steadfast, unmovable, always abounding in the work of the Lord." Few have been so much used as he, not only in soul-winning, but in encouraging and stirring up Christians to whole-hearted service for their soon coming Lord and Master.

Mr. Radcliffe, though a Liverpool solicitor, was enabled to spend a large part of his time in the Lord's work. When a mere youth he went to London for the sole purpose of preaching the Gospel in the open-air. "Instant in season, out of season," described the man.

He had an intense, burning passion for the salvation of souls; and whenever a door was opened of the Lord, he gladly entered it with the message of mercy, lovingly yet faithfully warning the perishing of their guilt and danger, and urging them to flee to Christ, the sinner's Friend.

"There was never anything very striking in Mr. Radcliffe's addresses," said one who knew him, "in the way of depth of thought, or freshness of illustration, or novelty of interpretation. Through communion with the living Christ the Word came forth with living and life-giving power. While sojourning at Huntly Lodge, Aberdeenshire, it was Mr. Radcliffe's wont to wander in the woods, alone with God. While thus holding communion with God, through His Word, some text or truth apprehended him, so as to take possession of him. Thus held by the truth, when the evening came and the meeting was held, he poured it forth like a torrent of lava, blistering the conscience, awakening the sleeper, terrifying the careless, and in the bright light of the Spirit revealing the Lamb of God. The Word at his mouth was a hammer, it broke the rocks; it was a fire, it melted the hearts of men. Then followed the meeting for enquirers, when, with Divine wisdom and tenderness, he was found binding up the broken-hearted, pouring in oil and wine, and pointing clearly to the Lamb of God that taketh away the sin of the world." Speaking of an address delivered by him at Gartly, near Huntly, Dr. Williamson says: "The whole address did not occupy above twenty minutes, but the people were melted like wax before the presence of the Lord."

At Rothiemay, we are told on one occasion "The church

*Reginald Radcliffe.*

was crowded, and he commenced his address ; but as he went on, we who had come with him felt the absence of the power of God, and with sinking hearts began to call upon God. He, too, felt that God was not speaking by him. He suddenly paused, said we must appeal to God, and he poured forth his soul in prayer. As he prayed, the house was if shaken ; every heart was moved ; a great awe of God fell upon all, and God wrought mightily."

In the open-air and inside, in halls and drawing-rooms, in churches and chapels, in riding-schools and boarding-schools, in theatres and music-halls, in prisons and casinos, he told out the story of the Cross.

In later years of his life he was greatly used of the Lord in stirring up Christians to active, aggressive Gospel effort. He had no sympathy with clericalism. The last time we heard him was in a large meeting of Christian workers in London, when he pressed upon believers their responsibility in sending or carrying the message of reconciliation to the millions who were dying in midnight darkness. He told of a Church of England curate who asked him by what or by whose authority he preached. "Let him that heareth say, Come," was his characteristic reply. He threw himself heart and soul into every movement that had for its object the evangelisation of the heathen. One of his sayings was this : "If there were more abiding in Christ, there would be less abiding in Britain."

He visited large centres in England, Scotland, Ireland, Canada, and the United States, and pressed the Lord's claims on Christians, urging them to carry out His last command, "Go ye into all the world, and preach the Gospel to every creature." Once while speaking on the feeding of the five thousand, he said : "Imagine the apostles are here distributing the food, and that this great assembly is the hungry multitude waiting to be fed. They go to the first row of benches distributing the food, and to the second, to the third, and the fourth, and so on to the eighth row. But at the end of the eighth row they stop, turn back to the first, and feed those eight rows again, pouring bread and fish into their laps, and piling it almost over their heads, nearly smothering them with the food, thus leaving the starving multitudes behind and uncared for. What do you think the Lord would say if He were there? 'Here, Andrew, Peter, John, what are you doing? Don't you see the starving multitudes beyond?' And have we not, in Britain, been feeding those nearest to us over and over again

*Reginald Radcliffe.*

with the bread which our Lord has given us, while we have neglected the multitudes beyond? What should we answer? Should we say: 'Charity begins at home'? Alas! charity stops at home; and has been stopping at home the greater part of eighteen centuries."

Through his arduous labours and efforts in the Lord's service he became very feeble, and in the end of 1890, owing to the weak action of his heart, his journeys were given up. Much of his time was spent in prayer and meditation on the Word. On the morning of October 19, 1895, he had a sudden and serious attack of illness, and on October 25 he passed into the presence of Him whom he loved and served. Two days before his home call Mrs. Radcliffe observed a sweet smile on his face, and perceiving that she looked inquiringly at him, he said: "I was praying my prayer I love so much." "Was it 'Thy will be done on earth as in heaven'?" "No. 'Pray ye the Lord of the harvest that He will send forth labourers into His harvest'." Almost his last words were these: "I want, I want, I want the Christians to go over all the world spreading the glad news."

Let us thank God for such men as Reginald Radcliffe, and pray that others may be raised up by Him to carry on His work. We are living in Laodicean days, and need men of God to arouse us from our spiritual slothfulness and easy-mindedness.

A. M.

## THE DEPARTED YEAR.

THE sands of 1899 are rapidly running out. Perhaps before these words come before the reader's eye the record of the old year will be closed—its history finished—its works bound up in the irrevocable past! This is a solemn thought for all, whether they be heirs of the Kingdom or strangers to God. But specially solemn is the thought for those who profess to have died with Christ, and to have risen with Him. They have taken heaven and earth to witness that they are the Lord's—they have declared that they are strangers and pilgrims here—that for them to live is Christ. Another year has "run off" into the great eternity, with its joys, its sorrows, its hopes, its fears, its failures, its victories, its sins, its mortified affections, its thoughts of anger and its words of strife—words even "like the piercings of a sword." We sit down to take a retrospective glance and review these months that have gone. What sort of scene do they furnish? What

### *The Departed Year.*

kind of experience do they represent? Each heart must answer for itself, for each heart knows its own secrets and the tale of its own conflicts. What a startling reflection that not a single action in that bygone year can be undone—not a word can be unsaid, and be as it had never been! And how startling, also, the reflection that the year that has gone will have its due effect upon your destiny and mine during the eternal ages! O, then, what a call comes to us, what a needs-be is laid upon us, to redeem the time in these evil days!

In looking backward over the course of the departed year, many will doubtless say wistfully, "What that year might have been!" True, it might have been something very different from what it has been. It might, through a deeper subjection to the Father of spirits, have been a year of greater victory over the powers of darkness. There might have been a sweeter savour of Christ—more of His purity—more of Himself. How easy it is to see these "might-have-beens"; how much more difficult to turn them, by faith, into the gold of heaven for the year that is to come. Yet, if this is to be our happy experience, let us remember that if it had not been for the abounding grace of our God, 1899 might have presented a darker picture. Let us not fail to give thanks for wherein we have been kept by the power of God, and delivered even from "hidden dangers, snares unknown." Truly His grace has been "exceeding abundant, with faith and love which is in Christ Jesus." What debtors to that grace we have been! We are not straitened in God. He ever abideth the faithful One. He is waiting to lead His redeemed "in triumph in Christ" up through the unknown wilderness of 1900. Are we willing that He should lead us thus? If so, we may be assured that His presence shall make that wilderness to blossom like the rose. W.S.

### THROUGHOUT THE YEAR.

MAY the grace of our Lord be more freely received,  
 The love of the Father more firmly believed.  
 May the gifts of the Spirit within you abound,  
 In the path of obedience your footsteps be found.  
 May the Triune Jehovah—Guide, Counsellor, Friend—  
 Be your Shield and Reward from beginning to end.  
 In a world that's ungodly, for Christ may you shine!  
 I ask for myself, "May these blessings be mine!" W.W.H.

## REVIEWING OUR SERVICE FOR THE LORD.

By J. R. CALDWELL, Editor of *The Witness*.

"For we must all be made manifest before the judgment-seat of Christ; that every one may receive the things done in the body, according to what he hath done, whether it be good or bad" (2 Cor. 5. 10).

"MADE MANIFEST" is a more correct rendering of the original than "appear." We get the same word in verse 11, "*made manifest* unto God, and I trust also *made manifest* in your consciences." He says, in our service and testimony we are made manifest unto God. The same subject is dealt with in 1 Cor. 2. 13: "Every man's work shall be *made manifest*. . . . The fire shall try every man's work of what sort it is." Observe, it is not the man that is to be tried—it is his work. If his work does not stand the test of the coming trial, then he suffers the loss of the reward.

In 1 Cor. 4. 2 it is the faithfulness of the steward that is brought before us. In this connection he says: "Judge nothing . . . till the Lord comes;" then each of His servants will be tested in the light of His presence, and recompense distributed according as He estimates the faithfulness of each.

"Knowing therefore the *fear* of the Lord, we persuade men" (ver. 11). "Fear" is more correct than "terror." The same word occurs in chap. 8. 1: "Perfecting holiness in the fear of the Lord." The apostle's object is to please the Lord. He knows that He will be made manifest at the judgment-seat of Christ; therefore he desires to go about his work in the fear of the Lord—not in the fear that hath torment and bondage, but in the fear that a child hath to its parent whom he loves and desires to please. "We in the fear of the Lord persuade men." That word fear does not occur very often in the New Testament. It seems to have dropped out of our theology altogether. In our Gospel testimony, in seeking to persuade men of God's grace, there is a flippancy and lightness which tell us how little of the fear of the Lord is in it. If you had followed the steps of the apostle from the day he saw the Lord in His glory on the road to Damascus you would not have seen a single vestige of flippancy—not a look or word that was inconsistent with the fear of the Lord. He had no sense of bondage—he lived a life of happy liberty, and walked continually in the fear of the Lord. If we are to have power to persuade sinners that they are lost, that God loves them, and that Christ died for them, it will only be as we are walking in the fear of the Lord.

Knowing that we will be manifested at the judgment-seat of

*Reviewing our Service for the Lord.*

Christ, knowing that our motives, our ways, our service, our preaching, our teaching, yea, all our life's work, will be brought up and made manifest in its true character at the judgment-seat, knowing the fear of the Lord, we persuade men. It is not just that we may be a testimony, or that we are to separate ourselves, like Pharisees or monks, or go about with long faces; it is the life as well as the lip that will persuade men.

Why is it that men are so little persuaded by the truth that is being spoken, preached, and written? Although this world in these last days is deluged with Christian literature of all sorts, why is it that so very few are persuaded by it? Why is it that those who have been at one time persuaded by the ministry of the Word have been deceived by Satan's lie? Is it not that those who serve the Lord are *not doing it in the fear of the Lord*? May God exercise our consciences about this. The work to be done is to be done by every one of us going forth filled with the Spirit and in the fear of the Lord to shine as the light wherever God has put us.

"We are made manifest unto God, and I trust also are made manifest in your consciences. For we commend not ourselves unto you" (verses 11, 12).

The apostle had told them before that he did not require a letter of commendation to them. He sought by his life and testimony to give them some occasion to glory in his godly behaviour, that they might have something to answer those who gloried in appearance and not in heart. There were those who were calling in question his apostleship, speaking against him and running him down.

"For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause" (verse 13).

Not that we read of him doing any absurd thing. His testimony brought him into such circumstances, that some thought he was mad. Festus thought he was mad. God would never have his children behave like madmen. David at one time feigned himself mad (1 Sam. 21. 13, 14), which was a great sin. Paul could say, "I am not mad, most noble Festus, but speak forth the words of truth and soberness" (Acts 26. 25). What does he care though all men call him mad? He looks up to God and says, "Though knowest I am speaking forth the words of truth and soberness." There were some in the Corinthian Church who thought Paul was not sane. Some might be saying, "That man Paul is desperately sober; he

*Reviewing our Service for the Lord.*

does not go in for amusements." Sober in the Scripture does not mean what we mean by it—free from drunkenness. The scriptural meaning is *wise minded*. May God make some of us sober in that sense. The Corinthian Church sobered Paul many a time. As he thought of the divisions, and heart-burnings, and evil doctrine and impurities that had crept in, it sobered him, and sent him to God humbled and broken-hearted. If we had more of this zeal for the Lord, more concerned for His honour, and a deeper desire in our hearts to please Him, men would very likely call us "sober-sides." Christ was said to be "mad" and to "have a devil."

"For the love of God constraineth us" (verse 14).

There was the blessed motive power that kept him going on in His service.

"God, who commanded the light to shine out of darkness, hath shined in our hearts" (chap. 4. 6).

Or, in Old Testament words, "Bind the sacrifice with cords unto the horns of the altar." We are just like the sacrifice that is bound to the horns of the altar. What were the cords? He drew me with the cords of love and the bands of the Man Christ Jesus. Love to Christ had got round about his heart; these were the cords that bound him, like the sacrifice bound to the altar.

"Because we thus judge, that if One died for all, therefore all died; and He died for all, that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again" (verses 14, 15).

If He died for me, and I died in Him, therefore surely it is right that I should live to Him who "loved me and gave Himself for me." That is the result of knowing the strong power of the love of Christ. It makes Christ our object, as we know *the constraint of the love of Christ*. All the Bible, with all its doctrines and truths stored in the head and memory, all outward action and obedience, even to the giving of your body to be burned—it is no value to Him if it is not the outcome of that constraining love. That which pleases Him and gives Him joy is that which springs from His own love realised and fed upon in our own souls. May Christ dwell in our souls the object of our affection, the One who has loved us and given Himself for us, and that His love may constrain us to love Him and to yield ourselves to Him.

## MOTTO FOR THE YEAR: \*

"THAT I MAY KNOW HIM."

Philippians 3. 10.

"*THAT I may know Him,*" counting "all things loss"

To win eternal life, to bear His Cross ;  
Conformed unto His death, and in that shame  
Treading the path that leads to heavenly fame.

"*That I may know Him*" as a faithful Friend  
On whom my soul at all times may depend ;  
Each thought responding to His will divine,  
Feeling the throbbings of His life in mine.

"*That I may know Him,*" and in knowing prove  
The blest communion of that silent love ;  
Love that can brave the wildest storm that blows,  
And face the fiercest fight, because it *knows*.

"*That I may know Him*" better ; day by day  
Placing Life's passive mirror in His way ;  
Absorbing more the glory of His face,  
And then reflecting back its love and grace.

"*That I may know Him*" in His risen power  
To comfort and sustain in every hour ;  
And in that higher vision to forget  
The mysteries I may not know as yet.

"*That I may know Him,*" and in meekness take  
The bitter cup, and drink it for His sake ;  
He suffered, shall not I? Yea, be it so—  
From deepest sorrows fairest blessings flow.

"*That I may know Him,*" and in joy "attain  
Unto the Resurrection," when all pain  
Shall vanish as a cloud before the dawn  
That heralds in the Everlasting Morn !

*Then I shall know Him* e'en as I am known,  
And "see Him as He is" upon the Throne ;  
Be changed into His image, like Him be,  
In the *full knowledge* of Eternity.

FLORENCE M. TAYLOR.

\* From *The Golden Grain Almanac* for 1900.

## THE BELIEVER'S LIFE MOTTO.

THE Lord before—the devil behind.

"I have set the Lord always *before* me" (Psalm 16. 8).

"Get thee *behind* me, Satan" (Matthew 16. 23).

## "SEARCH THE SCRIPTURES."

**T**HE learned Prince of Granada, heir to the Spanish throne, imprisoned by order of the crown for fear he should aspire to the throne, was kept in solitary confinement in the old prison at the "Place of Skulls," Madrid.

After thirty-three years in this living tomb death came to his release, and the following remarkable researches taken from the Bible, and marked with an old nail on the rough walls of his cell, told how the brain sought employment through the weary years:—

"In the Bible the word Lord is found 1853 times; the word Jehovah 6855 times; and the word Reverend but once, and that in the 9th verse of the 111th Psalm.

"The 8th verse of the 118th Psalm is the middle verse of the Bible. The 9th verse of the 8th chapter of Esther is the longest verse; 35th verse, 11th chapter of John, is the shortest.

"In the 107th Psalm four verses are alike—the 8th, 15th, 21st, and 31st. Each verse of the 136th Psalm ends alike.

"No names or words with more than six syllables are found in the Bible. The 37th chapter of Isaiah and 19th chapter of 2nd Kings are alike. There are found in both books of the Bible 3,586,483 letters, 773,693 words, 31,373 verses, 1179 chapters, and 66 books."

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## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

[Following up the interesting and profitable series of lessons for the year now closed, we purpose during the present year continuing our study of God's way with His people in Old Testament history, and on alternate months reviewing the revelation of the grace and truth of the Son of God as recorded by the beloved John.] *Specimen Schemes can be had on application.*

**Gospel Scheme**, 1/6 per 100. **Boys and Girls Almanac**, 6d. per doz. Post free.

*7th January.*—**THE WORD MADE FLESH** (John I. 1-18). *Learn*, John I. 14—"And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth.

Before time, before matter, in eternity—Author of all things—Above all things—Darkness and light—The Creator unknown; the Benefactor rejected—Visiting His people—Receiving Him, receiving all things—Imparted grace.

**O**UR present lesson is first of a series we hope to be privileged to study together, and is a profoundly interesting declaration of the eternity, divinity, and fulness of the One who took upon Him the form of a servant, and became obedient unto death, even the death of the Cross.

**WHEN, WHERE, AND WHO HE WAS.** "In the beginning"—before time began, when there was no days, nor years—He was (Prov. 8. 22, &c.). **With God**—in the closest relationship, in the bosom of the Father-God. **Was God**—in His Person equal, of the same substance and nature (Phil. 2. 6).

*Notes on Bible Lessons.*

**WHAT HE DID, AND WHAT WAS IN HIM.** "All things were made by Him" (Col. 1. 16). **LIFE WAS IN HIM**—that is, He is the fountain-head of life; He is life itself (1 John 5. 12). And light was in Him—He is light itself (John 12. 35).

**THE WORLD, AND WHAT WAS IN IT.** Darkness was in the world—spiritual darkness, moral darkness—and in that darkness the true Light shone, yet the darkness comprehended it not (2 Cor. 4. 4).

**THE WORD REJECTED.** The world that He made knew Him not, received Him not; even His own people, Israel, received Him not; He is rejected and despised of men (Isa. 53. 3).

**THE WORD RECEIVED.** Some received Jesus, were glad of His coming, saw Him as God's Son, and believed on His name, and were born of God, born from above (John 3. 3). "As many as" conveys the idea that belief and new birth are co-equal, and that sonship and believing are also parallel. Every one who believes is a son, born of God (1 John 5. 1). The source of the new life is heaven, the Begetter is God (1 Peter 1. 3).

**THE INCARNATION.** The Word became flesh, took form, that of a servant, a likeness, that of man (Phil. 2. 7), for a purpose, viz.: that in the body prepared for Him (Heb. 10. 5), He might manifest the Father, and display God's justice and grace in the sacrifice of Himself on the Cross (Heb. 2. 14).

**THE FULNESS OF CHRIST.** Like as the cold, dark earth receives from the sun of its heat and light, so the believer receives not only life and light from Christ, but is filled, in measure at least, with grace—counterpart of the grace in Christ.

How much is brought within the reach of poor, fallen man by the incarnation, death, and resurrection of Jesus, the Eternal Word of God!

*14th January.*—**THE LAMB OF GOD** (John 1. 19-37). *Learn, John 1. 29*—"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."

Divine ordination—Preacher's testimony about himself—His testimony about Jesus—The Lamb and His work—The Lamb of God and the Son of God—Following the Lamb.

**FROM** Genesis to Revelation, all through the sacred Book, the theme of our lesson runs—God's Lamb the reality; all other lambs but types and shadows pointing to the One who would more than fulfil their functions.

**THE MYSTERIOUS PREACHER.** "Sent from God" (John 1. 6), and taught of God (Isaiah 6), as all true preachers are—not necessarily of human college or human ordination. Sent for a purpose—"To bear witness of the True Light," the Lamb of God, for the Lamb is the Light for dark sinners (John 12. 46) and saved sinners (Rev. 21. 23). At Bethabara, beyond Jordan, this John bore testimony to the coming One, and multitudes flocked to hear.

**THE DEPUTATION FROM JERUSALEM.** Jerusalem was supposed to be the headquarters of religion, and the Sanhedrim the ruling authority in such matters. God's servant had not graduated at Jerusalem, nor been sanctioned by the rulers—therefore the Who? and the Why? (see Gal. 1. 11). John's reply was humble and consistent with his commission—"I am nobody; nothing; only a voice to speak for Him; a baptiser that He might be manifested."

*Notes on Bible Lessons.*

**DIRECT TESTIMONY.** Next day, with eyes fixed on a definite Person, John cries: "BEHOLD THE LAMB OF GOD, WHO TAKETH AWAY THE SIN OF THE WORLD!" No one who heard could mistake the meaning of the simple words.

**THE LAMB**—THE, not A. There is none other; none before, none to follow (Acts 4. 12). LAMB indicates character and use—gentle, inoffensive, innocent, spotless, harmless, and for sacrifice, as Abel's lamb, paschal lamb, and all lambs offered in sacrifice; **OF GOD**—from God, belonging to God, acceptable by God (Gen. 22. 8); **WHICH TAKETH AWAY THE SIN OF THE WORLD**—the best thing that could be done for the world; a work that the world could not do for itself; a mighty work, greater by far than creation. Jesus by dying did this (Heb. 10. 12).

**WHAT JOHN SAW AND LEARNED.** The Holy Spirit descending on Jesus marked Him out to the Baptist. With that Spirit's descent there was a Voice: "This is My beloved Son" (Matt. 3. 17). Thus God's Son is God's Lamb; the Lamb is the Son of God (John 3. 16; Rom. 8. 32). Wondrous truth!

**FOLLOWING THE LAMB.** Two of John's disciples heard, believed, and followed. The true servant of God rejoices when men see past him to Him who is the object of their faith (Heb. 13. 8); so may it be with all who preach and teach Jesus.

21st January.—**COMING AND SEEING** (John 1. 40-51). *Learn, John 8. 56*—"Your father Abraham rejoiced to see my day; he saw it, and was glad."

His own brother—A new name—Called by Jesus—Philip's testimony—A mistake, and how it was rectified—Believing and seeing—Future glory.

**O**UR last lesson closed with the departure of two of John's disciples to follow Jesus; the present is occupied with an account of the rapid growth of a little band attracted by the Person who is the great drawing power (John 12. 32).

**BEGINNING AT HOME.** Friends and relations first (Luke 8. 39). Andrew is not a patron saint, but a pattern saint in this—he found his own brother and told him of his great discovery—the Christ—and brought Simon to Jesus.

**OMNISCIENCE NAMING THE COMING ONES.** We are reminded of Adam in Eden putting names on all he saw, using his wisdom in that work. Jesus to every one who comes to Him, can at once give a name fitting to their character. "Thou art," shows he knows what *has* been; "Thou shalt be," that He knows what is yet to be.

**"FOLLOW ME!"** Philip was next brought into the circle; he was of the same place (Bethsaida) as Andrew and Peter—possibly a companion of theirs. Did Andrew and Peter expect this, or ask it? Two of one family, three out of one village, gathered to Jesus.

**THE YOUNG DISCIPLE'S TESTIMONY.** "We have found Him," said Philip to Nathaniel, "of whom Moses in the law, and the Prophets did write," showing that Philip read his Bible, and was able to see in Jesus, in so short a time, the expected and predicted Messiah. God had opened Philip's eyes (Matt. 11. 25; Matt. 16. 17; John 7. 45). The picture of Jesus is portrayed on the page of the Old Testament, and Philip saw Jesus there; yet he made a mistake in saying Jesus of Nazareth, son of Joseph. Philip was imperfectly informed, for Jesus was son of David, of Bethlehem. This Nathaniel knew (see John 7. 52), and said that Nazareth was surely wrong. Philip's answer was wisely simple: "Come and

*Notes on Bible Lessons.*

see." There is no better way of teaching than bringing into the Presence of the Person of Jesus (John 4. 29, 42). See also Zacchæus (Luke 19. 3).

**THE REVEALER AND THE REVEALED.** As in the case of Peter, when Nathaniel was brought to Jesus he found One who knew him, could tell who he was, his character, and what he had been doing (Heb. 4. 13). This is abundantly shown in John's gospel. In the revealing of Nathaniel to himself, Jesus' own Person shone out—His divinity, His royalty, was apprehended by the "Israelite indeed." Note the force of the word "indeed." Contrast with "in name" only, or by nationality only.

**THE FUTURE ISRAEL GLORY.** Jacob's dream (Gen. 28) is shown to be yet unaccomplished. It shall yet be fulfilled, and believers will see it, and are looking forward to it. Blessed "coming," "finding," and "seeing." Coming to Jesus, the Lamb of God, Son of God, finding Him, and in Him eternal life and glory; seeing in Him not only the dying, sin-bearing One, but the living, risen, glorified, and coming King, the Son of God.

28th January.—**WATER MADE WINE** (John 2. 1-17). *Learn*, Psalm 30. 5—"For His anger endureth but for a moment; in His favour is life; weeping may endure for a night, but joy cometh in the morning."

Sharer of joy as well as sorrow—Man's supplies limited—The mother's place—Shadow of the Cross—Obedience of faith—Knowledge of obedience.

**THREE** days after the events of last lesson we see Jesus at Cana or Galilee, in company with His mother, Mary, and His disciples, all present at a marriage to which He had been invited. Events show that it was well that He was there; His presence ensures success to every venture. We learn also that happy events can be made happier by Him—He shares joy as well as sorrow.

**SUPPLIES RUNNING SHORT.** Man's best is always limited—3000 need bread, and there is only five loaves and two small fishes. The wine went done; the company was too great for the provision made. It is not so with God's provision. "Bread and to spare" (Luke 15); "abundantly satisfied" (Psalm 36. 8); "delight in fatness" (Isa. 55. 2).

**SEEKING HELP.** Mary appealed to Jesus, knowing He was able to meet the need. His answer is suggestive of mild and respectful rebuke—as a Worker He was above her commands and beyond her control. "Mine hour is not yet." All the real joy (Ps. 104. 15) the world can ever know was purchased by the sorrow of the dark hour of His suffering (see John 7. 30; 8. 20; 12. 23; 13. 7; 18. 1). The need of the hour at the marriage reminded Him of the world's great need, and the shadow of the Cross fell on His heart even then.

**OBEDIENCE ENJOINED.** "Whatsoever He saith, do." Blessing comes that way. "Believe," He says, "and you will be saved." Do it, and the blessing comes. The servants could probably not understand the use of filling these pots with water, but they did it. Six pots (about 100 gallons) of water to fetch, and pour in till every one is full. "Draw out now, and bear to the governor." "But," they might have said, "he does not want water; it is wine." They did not reason, but obeyed, and lo, it was wine.

**KNOWLEDGE GAINED BY OBEDIENCE.** "If any man will do His will he shall know" (John 7. 17). These servants knew where the wine came from, and how it was so good. It was fresh from the hand

*Notes on Bible Lessons.*

of Him who makes all the vines to grow, who gives the best vintages that ever pleased man's palate (James 1. 17). **The best last.** Man's way is to put the worst first, and take his own way before God's; a perverted taste thinks the old wine better than the new wine (Luke 5. 39).

**AN INCREASE OF FAITH.** Every view of Jesus' power is a gain to the believer. Faith grows by considering the object of that faith. Jesus manifested His glory—creative power belongs to Him who was the carpenter's son (Col. 1. 15, 16). Happy they who believe in Him.

*4th February.*—**A GRIEVOUS FAMINE** (2 Kings 6. 24-33). *Learn,* John 6. 35—"And Jesus said unto them, I am the Bread of Life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst."

Evil days for an evil people—Salt amidst corruption, and light in a dark place—Desperate need—No help in the king—Who can deliver?

**I**N a previous lesson we saw the Syrian army, frustrated in their plan to capture the Prophet Elisha, struck blind and themselves led captive to the gates of Samaria, and a lesson in grace shown in restoring their sight, feeding them, and sending them home unharmed. This, as we saw, had an effect on the Syrian people at least for a time, and they "came no more" into the land of Israel. The lessons of their defeat, and the kindness shown them, evidently passed from their minds, and our present lesson finds them again in the land acting as God's scourges on His unfaithful and backsliding people.

**THE SCENE OF THE FAMINE.** Samaria, the capital city of Israel's ten tribes, the place where King Jehoram, son of Ahab, had his palace and court. There also lived Elisha, with other God-fearing men (verse 32), lights in the darkness (Matt. 5. 14), salt in corruption (Matt. 5. 13)—as a lily among thorns (Song Sol. 2. 2). Around all, closely investing the city, lay the enemy's host.

**THE REASON FOR THE FAMINE.** Departure from God, separation from the Source of all supplies. Recall Luke 15, the deliberate choice of the far country, the waste, the famine there. God uses scarcity of food as a reminder of man's dependence on Himself (Deut. 8. 3), as well as a punishment for sin (Psa. 105. 16; Isa. 3. 1; Job 15. 23, &c.).

**THE AWFUL INTENSITY OF THE FAMINE.** Food became so scarce that the head of an ass cost about £50, and less than a pint of dove's dung (supposed by some to be root of vegetable known by that name) was worth about £5. Worse, far worse than that—food was so scarce and mothers so hungry that they were eating their own children. Warning of this is given in Lev. 26. 29. Something akin to this is in our own day—mothers and fathers so far gone in sin that they destroy the bodies and souls of their own offspring.

**THE BLINDNESS OF THE KING AND PEOPLE.** There is deep and intense suffering and despair; but there is no penitence (Isaiah 1. 5). The king blames Elisha, not God, and would kill the prophet. Doubtless Elisha had spoken, like the Baptist, and warned the king and people, and they hated him for it. Just as they hated Jesus because He told the Jews the truth (John 8. 40).

**THE LESSONS TO BE LEARNED.** The condition of Samaria at that time is a picture of the world now—lying in the wicked one (John 5. 19), straightly shut up, and if help is to come it must be from outside, and of God (as we shall see in our next lesson); and all this is because of sin against God and rejection of Jesus, His Son.

## *Outlines of Scripture Studies.*

### "ABBA, FATHER."

1 Our Father who art in heaven	- - - - -	Matt. 6. 9
2 The Father of glory	- - - - -	Eph. 1. 17
3 The Father of spirits	- - - - -	Heb. 12. 9
4 The Father of mercies	- - - - -	2 Cor. 1. 3
5 The Father of lights	- - - - -	James 1. 19
6 A Father unto you	- - - - -	2 Cor. 6. 18
7 The Father of our Lord Jesus Christ	- - - - -	Rom. 15. 6 R.B.

### THE "SOEVERS" OF SCRIPTURE

Covering Person, Thing, Time, Place	
Whosoever—any person	Jno. 3. 16
Whatsoever—any thing	Jno. 15. 16
Whensoever—any time	Mk. 14. 7
Whithersoever—any place	
	Matt. 8. 19 T. B.

### NICODEMUS' THREE STEPS.

Came to Jesus	- - -	John 3. 1
Testified about Jesus	John 7. 50, 51	
Did service for Jesus	John 19. 39	
Come to Jesus (Mat. 11. 28); Speak of Jesus (Rom. 10. 10); Work for Jesus (Jas. 2. 26).		W. J.

### SOME UNANSWERED PRAYERS IN SCRIPTURE.

Elijah requested that he might die	- - - - -	1 Kings 19. 4
Was taken to heaven without dying.		
Job prayed that God would destroy him	- - - - -	Job. 6. 8, 9
God delivered Job, and gave him twice as much as he had before.		
Paul prayed that the thorn might be taken away	- - - - -	2 Cor. 12. 8, 9
God gave him grace sufficient to endure the affliction.		
Moses prayed that he might go over into Canaan	- - - - -	Deut. 3. 23-25
Died after getting a sight of it from Pisgah.		
David prayed for his child's life	- - - - -	2 Sam. 12. 16-18
The child died.		
The Saviour's prayer in the Garden of Gethsemane	Matt. 26. 38-44	J.W.W.

### PSALM 32.

1 Awakening	- - -	verse 3
2 Confession	- - -	" 5
3 Forgiveness	- - -	" 5
4 Prayer	- - -	" 6
5 Assurance	- - -	" 7
6 Guidance	- - -	" 8
7 Joy	- - -	verse 11 J.M.H.

### CUPS.

1 Christ's	- - -	Matt. 26. 39
2 Saint's	- - -	Ps. 23; 16. 5
3 Salvation's	- - -	Ps. 116
4 God's	Ps. 75. 8; Jer. 25. 15	
5 Disciples'	- - -	Matt. 20. 23
6 Lord's Supper	- - -	Luke 22
7 Sinner's	- - -	Ps. 11. 6 R.L.B.

### YOUR CALLING.

#### A HOLY CALLING.

2 Timothy 1. 9

#### A HEAVENLY CALLING.

Hebrews 3. 1.

#### A HIGH CALLING.

Philippians 3. 14.

Called to be saints—cleansed ones; vessels	. . .	meet	1 Cor. 1. 2
for the Master's use	- - - - -		2 Tim. 2. 21
Called unto the fellowship of	. . .	Jesus Christ	1 Cor. 1. 9
Called unto eternal glory	- - - - -		1 Peter 5. 10
Called, in the meantime, to endure patiently; to suffer per-	secution if called to, and the apostle prays God that He		1 Pet. 2. 19-21
would count you worthy of this calling	- - - - -		2 Thes. 1. 4, 5, 11
Therefore, brethren, give diligence to make your calling	. . .		2 Peter 1. 10
sure; evident to all the world that ye <i>are</i> the called of			
God; called out of darkness into His marvellous light,			1 Peter 2. 9
to wait for His Son from heaven	- - - - -		1 Thes 1. 10 E.A.H.

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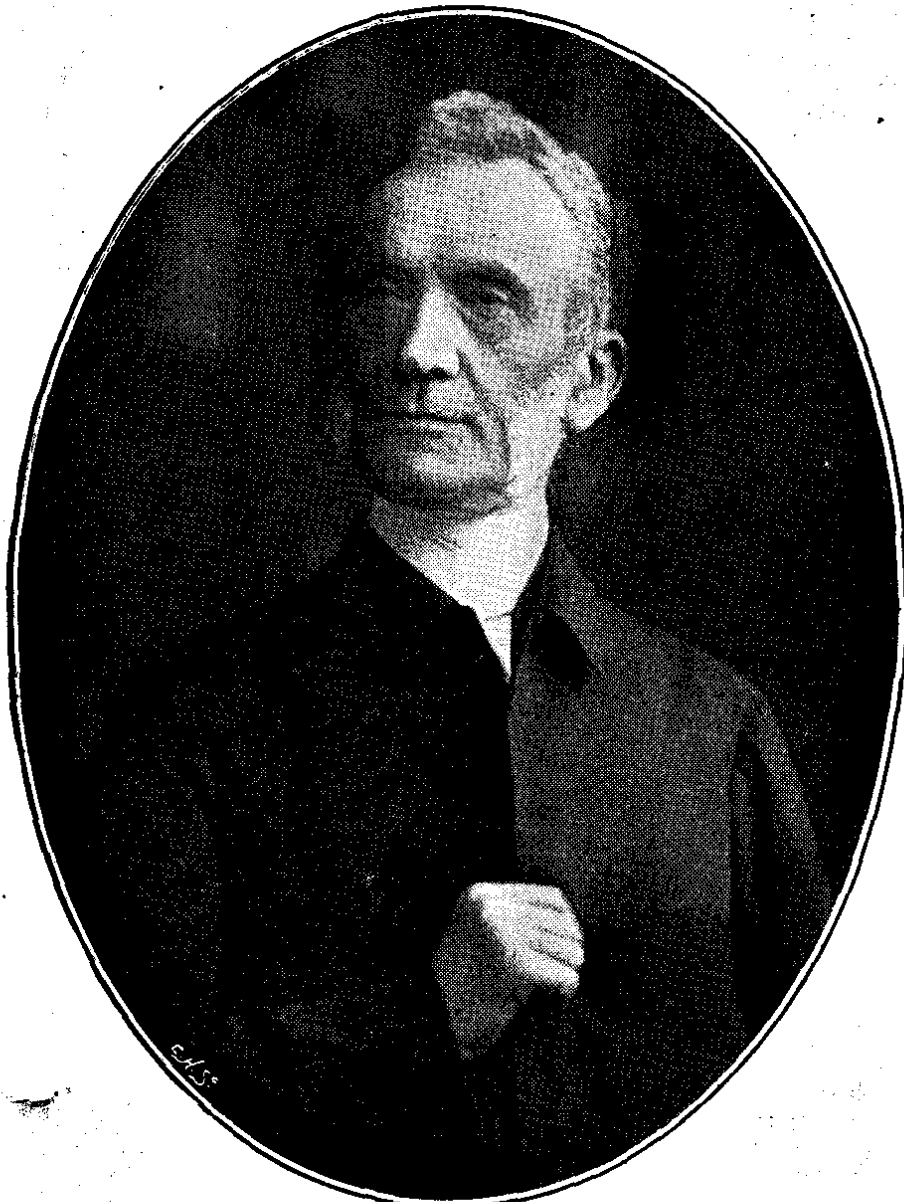
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ONE HALFPENNY.

## GEORGE MÜLLER.

**E**ARLY in the morning of March 10, 1898, in his ninety-third year, this man of God was suddenly called from his service on earth to the presence of the King above. The previous day had seen him busy at his ordinary occupation, and in the evening he had taken his usual part in the prayer meeting. The summons was momentary and painless, as if changed "in the twinkling of an eye."

His long life, since his conversion in his twenty-first year, had been spent in earnest testimony to the truth of God's Word, and specially to His faithfulness in answering prayer. Vast as was the work he was permitted to accomplish, in the care of orphans, the support of day schools, the aiding of missionaries, and the circulation of the Holy Scriptures and tracts, all was to him but the means of glorifying his Master by presenting to the Church and to the world a living proof that He is, as truly as ever, the Living God, and the answerer of prayer.

Born in Prussia, and designed by his father for the clerical profession, his youth was spent in utter ungodliness, even surpassing many of his age in sin and folly. His conversion was strangely sudden. It was not through deep conviction of sin or clear Gospel preaching, but simply by finding himself for the first time in the company of praying people. Yet it was indeed a new birth. His life was at once turned wholly to God, and he rapidly grew in the knowledge of Him. His devotion to the ministry of the Word, on which he now entered, became a reality. He desired to be a missionary to the Jews, for which his study of Hebrew seemed to fit him. By a striking providence, he was pronounced, under medical examination, incapable of military service, and was thus set free to give himself to that of the Gospel; and he came to England with the prospect of employment under the London Jews' Society. There, however, he found himself hampered by conditions to which he could not conscientiously consent. Leaving London, he was led to Devonshire, where the Lord so used him that he settled there for a time, and became associated with Mr. Henry Craik in an uninterrupted fellowship until the decease of the latter in 1866. Thence, in 1832, they came to Bristol, where they found an open door, and their united ministry, chiefly in Bethesda Chapel, was exceedingly fruitful.

Already in Devonshire they had learned to lay aside the traditions of "Congregationalism," such as infant baptism, pew rents, a separate ministerial order, and a stated salary; and

*George Müller.*

they saw that the Lord's table was for all believers, irrespective of denominational views and distinctions.

While the work at Bristol was thus growing on their hands, Mr. Müller's heart was led out to care for destitute orphans. From a small beginning, a second and a third house were rented for their reception. At the first he had laid down for himself the rule that, beyond making known the existence of the institution, he would never apply in any way to man for help; and, further, that he would never reveal to any human being, outside those associated with him in the work, the state of the funds, however pressing the need; for the aim he set before him was not merely the benefit of the orphans, but much more that it might be a witness to all that God is, as ever of old, the hearer of prayer.

Encouraged by God's manifest help, he sought to enlarge this sphere of usefulness. As means were supplied (for he never under any circumstances would go into debt), he built a large house on Ashley Down for 300 orphans. To this, soon after, he added a second, then a third, and finally two more, five in all, with accommodation for 2050 orphans and the staff of helpers.

Great as the work had become, and needing a yearly income of about £30,000, so steadfast was his purpose to trust in God alone, that during these sixty-five years (from the commencement in 1834) Mr. Müller and his helpers have never been known to depart from their rule. However pressing their trials, the need has been told to God only. Nor have they ever advertised the institution. Only once annually (in early years not always so often), the results have been published some two months after the close of the financial year, to show how the Lord has dealt with them, never failing to meet their needs, though for long periods together the supply was often only by the day, or even by the hour.

The volumes of "The Lord's Dealings with George Müller," and the Reports issued (annually in later years), are a continuous record of answers to prayer in circumstances of varied trial. Did our limits allow of extracts, these would speak louder than anything that can be said concerning them. One incident, coming under the writer's notice, may serve as a sample. He had been spending the night at Mr. Müller's house, and at the simple breakfast there was no appearance of lack. On parting he handed Mr. M. a small sum, having no idea how matters might stand with him. When after two

*George Müller.*

years a Report was issued, he found at that date an entry to the effect that "a brother from —— had been staying the night with them, and they had enough to put on the table for breakfast not only for themselves but for their guest, but there was nothing left to purchase the next meal. The brother, on leaving, put —— into his hand, and so their wants were supplied for the time."

Financial matters were but one kind of need in which, as it arose, God alone was looked to, and found to be a very present help, whatever the trouble. As when in cold winter time the boiler by which the large building was warmed throughout was discovered to be irreparably worn, and had to be replaced, prayer was answered in giving warm weather so long as the operation lasted, and in the men, unasked, offering to work by relays through the night to hasten its completion.

Facts like these, of constant occurrence, spreading over so large a space of time, and the deliverances invariably wrought, are such as to silence all the cavils of unbelief, and to prove that it was God hearing and answering prayer. And this Mr. Müller constantly pressed as applying to every circumstance in which God's children are placed—that He can be trusted to hear and answer prayer from an honest heart, not on the ground of our own merits, but in the name of Jesus, if we will wait His time, and let Him do it in His own way.

The money that passed through his hands for the orphans in answer to prayer considerably exceeded a million sterling. Besides this, he received similarly in donations to the extent of some £397,000 means for circulating Bibles and tracts, supporting scriptural schools, and aiding missionaries. Leaving his son-in-law, Mr. James Wright, in charge at Bristol, his later years, from 1874 to 1892, were spent mainly in travelling over Britain, the Continent of Europe, North America and Canada, Australia, India, China, and other countries, preaching the Gospel and building up believers in faith and love, often addressing large numbers of ministers and students wherever he found an open door (and it was freely accorded him in all parts, for he loved all who love the Lord, by whatever name they are called), leaving widespread blessing wherever he went. Early experience in preaching had led him to abandon all attempt at pulpit oratory, and to aim rather at extreme simplicity, so that his speech was not with enticing words of man's wisdom; but it was in demonstration of the Spirit, and in power.

*George Müller.*

The secret of his useful life was his simple faith in God and in His Word. He loved the Bible, read it not only at stated times, but whenever he found moments of opportunity, believing it, acting upon it, and finding it true in his experience. And the burden of his teaching was that if we would so read it and act upon it, we might all enjoy the same experience, each in our own station of life or sphere of service. This, indeed, is what many another can bear witness to ; and many such have been helped to learn it by the testimony and example of George Müller.

Often he would say, "I am a happy man." While himself "a hell-deserving sinner," Jesus was ever his "adorable Saviour." On his last Sunday he dwelt with peculiar feeling on the joy of seeing Him in His beauty, and "kissing His dear feet."

Of the Lord's bounty sent him for personal use he was found to have given away over £80,000, and when his will was proved his whole property amounted to about £60 and the furniture of his apartments. He is gone to his rest, but his works do follow him. The Orphan Houses in Bristol are still carried on, upon the same lines, under the direction of Mr. Wright, and his life will be a standing witness for God to the end of the age.

W. C.

**"NO NIGHT THERE."**

Rev. 21. 25.

THE gates of pearl are ever open, for perfect security and confidence reign within and without. "Thy gates," O glorious Jerusalem on earth, "shall be open continually (Isa. 60. 11). So too shall the gates of the *holy* Jerusalem on high. *Inside*, an unbroken and eternal summer ; *outside*, no din of strife or contending passions of men, for they shall learn the science or art of war no more (Micah 4. 3).

"No longer hosts encount'ring hosts,  
Shall crowds of slain deplore ;  
They hang the trumpet in the hall,  
And study war no more."

Thus the open gates by day express the great calm of these glorious coming times. O that the Babe of Bethlehem would come and lay His sceptre upon all opposing power ! O that the Man of Sychar and of the Cross would come and lay His hand upon an agonized creation ! O come, Victorious One, and hush the world's wild storm.

*"No Night There."*

But surely, as is the custom in the East, they will close the gates as the golden sun sets, and the silvery moon casts its pale light across the terrestrial scene, inviting the weary to repose, for may not an enemy steal a march upon the saints during the silence of night? No, no, for "there shall be no night there" (verse 25). It will always be noon-day. It shall be a day without a night, a morning without an evening. It shall be an eternal high-holiday. That long and gladsome day will know no setting sun. No slumbers, no dreams, no flagging energies, or wasted resources, but everlasting strength and unceasing service. The harp will never be unstrung, nor the voice of melody be hushed, nor heaven's anthem cease, for "there shall be no night there." O pilgrim, treading the darkening valley of the shadow of death, see the light, and life, and glory are breaking! The shadows are passing away and the everlasting day is about to open! There shall be no night there!

W. SCOTT.

**X RAYS FROM VARIOUS LENSES.**

REFLECTED BY T. B.

You cannot heal a blind man by operating on his ear. Go straight to the point.

Only *great* souls take notice of *little* things.

Let us always fear to *do* wrong, but never know fear in *exposing* wrong.

Rather choose the *greatest* sorrow than commit the *least* sin.

Either the Bible will keep us from sin, or sin will keep us from the Bible.

Man *could* not have written the Bible if he *would*, and *would* not even if he *could*.

*Living unto Christ* is the best proof we can give the world of having *life in Christ*.

If God, and conscience both approve thy way,

Be undismayed—let all accuse who may;

But if your heart within you doth upbraid,

Then truly thou hast cause to be afraid.

God's Word reveals provision made for *sin when committed*, but it makes *no* provision whatever for the *committing of sin*.

Education and civilisation without regeneration will soon surround us by a race of *clever devils*.

We more often give God the sweepings of our granaries than the first fruits of our harvests.

Sin is more than *skin* deep. It is *life* deep—*soul* deep.

## OUR HEAVENLY FRIEND.

From an Address by GEORGE MULLER, of Bristol.

**T**HE precious Lord Jesus Christ is our FRIEND. Oh, let us seek to realise this! It is not a mere religious phrase or statement, but VERILY HE IS OUR FRIEND. He is the Brother "born for adversity," the One who "sticketh closer than a brother," who will never leave and never forsake us.

How precious even on earth to have a heavenly Friend, for this brings the joys of heaven in a little degree into our hearts now. And this is just what our heavenly Father desires regarding His children, that they might be as happy as they are capable of being while yet in the body. Do we enter into it, that the One who is "altogether lovely," is ready hour by hour to be our Friend, by day and by night to prove Himself to be our Friend? When we cannot sleep at night, say, "My precious, heavenly Friend, wilt Thou give me a little sleep?" When in pain, "My precious, heavenly Friend, if it might please Thee wilt Thou take away this pain; but if not, if Thou seest better that it should continue, sustain, help, and strengthen me, my precious, heavenly Friend?" When we feel lonely and tired, turn to the precious Lord Jesus; He is willing to be our Friend in our loneliness. I have found it thus. For sixty-two years and five months I had a beloved wife, and now in my ninety-second year I am left alone. But I turn to my precious Lord Jesus as I walk up and down in my room, and say, "My precious Lord Jesus, I am alone, and yet not alone—Thou art with me; Thou art my friend; now, Lord, comfort me, comfort me, strengthen me, give to Thy poor servant everything that Thou seest he needs."

Oh! this is a REALITY, not a fable, that the Lord Jesus Christ is our Friend.

And we should not be satisfied till we are brought to this—that we know the Lord Jesus Christ EXPERIMENTALLY to be our Friend, HABITUALLY to be our Friend. Just ponder this: HABITUALLY—never leaving, never forsaking us; at all times, and under all circumstances, ready to prove Himself to be our Friend.

And this He is willing not merely to grant for a few months, or a year or two, but to the very end of our earthly pilgrimage. David, in Psalm 23, says, "YEA, THOUGH I WALK THROUGH THE VALLEY OF THE SHADOW OF DEATH, I WILL FEAR NO EVIL; FOR THOU ART WITH ME." Oh, how precious this is!

NOW THIS "LOVELY ONE" IS COMING AGAIN, AND SOON, SOON, SOON MAY HE COME AGAIN, and then He will take us home,

*Our Heavenly Friend.*

and there we shall be for ever and ever with Him. Oh, how precious that bright and glorious prospect! And here again the practical point is, to appropriate this to ourselves—"He is coming to take ME, poor, guilty, worthless, hell-deserving ME—He is coming to take ME to Himself."

And in the degree in which we enter into and appropriate to ourselves these glorious things, in that degree will be the joys of heaven commenced already.

**JOTTINGS ON JUDGES.**

IT was when Samson was near the *vineyards* that the young lion roared at him (14. 5). Nazarites should give vineyards a wide berth, seeing they are pledged to abstain from wine during the days of their separation, "from the kernals to the husk" (Num. 6. 4). Let us learn from him not to go too near temptation and sin. Christ died *for sin*, that we might die *to sin*. Satan, as an angel of light, first *woos* us into sin, then as the lion he *wounds* us. As an angel, he *smiles* us into sin, then as the serpent he *stings* us with remorse for the very sin he led us to commit.

However, Samson did not suffer much through his encounter with the lion, but no thanks to himself. He had "nothing in his hand," but had he himself not been in the hand of the Spirit, the "roaring lion" might easily have devoured him (14. 6). Thank God, a *resisted* devil is a *fleeing* devil, but if we don't resist him he will soon make us flee (James 4. 7). But before we begin to resist the devil, we must first submit to God.

Withal his error, Samson was very humble. He never even told his parents about rending the lion like a kid. When a man kills a lion now, the whole world knows about it.

Some time after Samson had occasion to pass that way, and turned aside to see the carcass. He found bees and honey in it. He had nothing in his hand when he slew the lion, but he went away with both hands full of honey out of its carcass. And again note his humility—he never told his parents where the honey came from. So do we do well to meditate on the victories God gives us over Satan, and draw sweetness and confidence out of them to make us "more than conquerors." "Each victory will help you some other to win," if we keep lowly; but if not, a victory may be the forerunner of shameful defeat.

*Jottings on Judges.*

Samson's riddle caused great perplexity amongst the Philistines, and but for the duplicity of his wife they never would have guessed it. "If ye had not plowed with my heifer, ye had not found out my riddle." They make use of Samson's wife, and found out his secret. Would we know the "deep things of God," then we must plow with God's Heifer, the blessed Spirit of God (1 Cor. 2. 10-12).

**"NO CONDEMNATION."**

(Romans 8. 1.)

By THOMAS NEWBERRY, Editor of "The Englishman's Bible."

"**T**HERE is therefore ;" this conclusion is drawn from the preceding chapters of this epistle. First, in chapter 6. 3 we read, "So many of us as were baptised into Jesus Christ." Here the language as employed by the Holy Ghost is rather, "into Christ Jesus." JESUS Christ is His title as living, serving, and suffering on earth ; CHRIST Jesus His title as exalted in resurrection at the right hand of God. "Except a corn of wheat fall into the ground and die, it abideth alone" (John 12. 24). Union with Christ is only in resurrection. The Holy Ghost the Comforter sent down from heaven unites the believer with a risen Christ in glory, one in Spirit with the risen Lord at the right hand of God. There is **THEREFORE** no condemnation to them which are in Christ Jesus.

Second, chapter 6. 11 : "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God in Christ Jesus our Lord" (so Greek). For "whosoever abideth in Him sinneth not" (1 John 3. 6), "and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. 2. 20). There is **THEREFORE** now **NO CONDEMNATION**.

Third, in chapter 6. 23 : "The gift of God is eternal life in Christ Jesus our Lord" (Greek). For "this is the record, that God hath given to us eternal life, and this life is in His Son" (1 John 5. 11). This life, therefore, instead of being committed to our uncertain responsibility, "is hid with Christ in God" (Col. 3. 3), and hence eternally secure. There is **THEREFORE** **NO CONDEMNATION** to them which are in Christ Jesus. Hence, when these titles are put right in verses 3, 11, 23, the full security of the believer may be seen, that it is not in ourselves, but **IN CHRIST JESUS** our Lord.

And the Holy Ghost the Comforter, who unites us with

*"No Condemnation."*

Him, is the power by which we walk so as to live out the life of Christ to the glory of God the Father.

THROUGH JESUS Christ eternal life we gain—  
To purge our sins the Lamb of God was slain ;  
But IN CHRIST Jesus, raised at God's right hand,  
One Spirit with our God, in Him we stand.

IN CHRIST we are enriched with every good—  
Christ Jesus dwells in us, and He in God.  
This thing is true; we see it, and have known—  
The presence of the Holy Ghost has shown.

In Christ INCARNATE much appeared Divine,  
But in Christ Jesus all God's glories shine.  
How much of God Christ's lowly form concealed,  
But in CHRIST JESUS all will be revealed.

Round Jesu's Cross divinest glory shone—  
How much the more whilst He is on the Throne.  
THROUGH JESUS Christ we every good procure,  
But IN CHRIST Jesus all is made secure.

The Lamb once slain, upon the Throne above,  
Combines the wonders of redeeming love,  
With everlasting majesty and might,  
Noon's brightest sunshine with the darkest night.

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IS IT OF GOD?

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THE courage to say *No* at the right time may save the believer a world of trouble in time to come. It is generally an easy matter to say *Yes*—to fall in with the suggestion of some one who is away in heart from God. Perhaps you are not very sure about the business. But if you refuse you feel you must go into explanations, and give reasons, and defend your position, which means trouble, and may affect your "popularity." This is trying—at least when the eye of faith has become dim. It will be more comfortable to the flesh to yield. Therefore the answer "Yes" is given, and given most likely with a bad conscience. This inevitably genders to bondage. You soon find that the fatal *Yes* will cost you dear. You discover that you have to "swallow" much more than you expected. You hesitate as to whether you should go on; but you persuade yourself that it would not be honourable to retreat. What a humiliating experience for one who is supposed to walk by the faith of the Son of God! Yet everything is to be traced up to that easily-given "Yes"—or rather to the condition of heart out of which that answer was given. Be clear that a

### *Is it of God?*

thing is of God, my brother, before you have your part and lot in it. Take time to take the matter into the sanctuary, and view it in the light that is shining there. It may be perfectly clear to some other person. But it must be clear *to you*. If you have not light on the point, your answer must be "No" till you get light. A "Yes" for the sake of peace will never yield the peaceable fruits of righteousness; while a "No" in the energy of faith will honour God, and may preserve you from a positive snare of the devil. W. S.

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### PEARLS PICKED UP.

A REDEEMED soul is a child of mercy.

The measure of our sobriety is according to the measure of faith given.

Balaam's ass could speak, but it never was regenerated.

I must be a missionary to myself, no matter to whom I go.

As the Lord's people are revived, there is cleansing to be done. J. W. W.

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### SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

[Following up the interesting and profitable series of lessons for the year now closed, we purpose during the present year continuing our study of God's way with His people in Old Testament history, and on alternate months reviewing the revelation of the grace and truth of the Son of God as recorded by the beloved John.] *Specimen Schemes can be had on application.*

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**11th February.—DELIVERED BY DYING MEN** (2 Kings 7. 1-11).  
*Learn*, 1 Cor. 1. 27—"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

A light in a dark place—Who will believe?—The lord who laughed—Ready to perish, ready to venture—Salvation and plenty—A day of good news.

**T**HE city of Samaria (as we saw in our last) was in great extremity through famine inside its walls, and a deadly enemy outside. The city seemed without help or hope; it had no claim on God's mercy, it had forsaken God and He might justly have left them to perish; nevertheless it was just then the grace of God appeared bringing salvation (Titus 2. 11).

**THE WORD OF THE LORD.** Elisha, God's man, and other true ones were there, and from that circle, by Elisha, came the promise and pledge of plenty. It was meant for acceptance by faith—it was a test of the condition of heart—a call to have expectance of help from God. In Eden's ruin the Word of the Lord spoke of the Seed—and God's Word all through spoke of a coming Saviour and salvation. To those who believed that day Elisha's word would be good news; but few believed (Isa. 53. 1).

*Notes on Bible Lessons.*

**THE UNBELIEVER AND HIS FATE.** A courtier set his opinion and his word against God's express and plain promise. Unbelief is the manifestation of a heart at enmity with God. It makes God a liar (1 John 5. 10) and denies His ability to do what He says (2 Peter 3. 4). The punishment of this "scoffer" is a warning to all who remain in unbelief—the fulfilling of God's promise was his death. The rush of the people for the bread provided in accordance with God's Word trod him down—he "saw," but tasted not (Acts 13. 41; Luke 13. 28-29).

**THE FOUR LEPROUS MEN.** In bad position, in worse condition, "dying," they sat outside the city. They had not heard the Word of the Lord, and did not expect to be God's agents in bringing good news to the distressed city. "Why sit we here till we die?" they said one to another, and their desperate need caused them to venture out to the place where God had, unknown to them, been working on their behalf and on the behalf of all the poor, starving inhabitants of Samaria. Here we are reminded of the truth that God has been working for the salvation of men who are blind to the fact (2 Cor. 4. 4); and it is the poorest and most desperate of sinners that find God's salvation first (Matt. 21. 31).

**WHAT THE LEPERS FOUND.** A free salvation and full satisfaction—the enemy overthrown and abundance of provision to meet their need. This is just what we find on coming to Christ, viz., sin and death and Satan conquered (Heb. 2. 14, 15), and abounding supplies for all the soul's need (2 Peter 1. 3). Well might these poor men (now rich) say, "This day is a day of Good Tidings"—tidings that must be told to others. Every joyful believer delights to tell the gospel; besides, it is his solemn duty (Rom. 1. 14; 1 Cor. 9. 17).

**THE LEPERS' MESSAGE.** Plenty and to spare; God has wrought, God has provided. The people were slow to believe—only *after* they had sent to see if it was true did they venture out to the place of plenty so freely provided for them. So God's word came to pass in its promise and its judgment, for the people had plenty and one man never tasted it.

18th February.—**THE HIDDEN KING** (2 Kings 11. 1-16). *Learn*, 1 Tim. 6. 15—"Which in His times He shall show who is the blessed and only Potentate, the King of kings, and Lord of lords."

The hated "Seed"—Preserved and hidden—Revealed in "due time"—Rallying round the King—Crowning and judgment.

**T**HE interesting story which forms the subject of our lesson to-day gives us a view of the implacable hatred and usurping wickedness of the Evil one against "The Seed Royal," God's care of the same, and the ultimate triumph of the rejected King.

**THE CRUEL USURPER.** Athaliah was a daughter of Ahab and the wicked Jezebel. She should never have been queen of Judah. The far-reaching consequences of Jehoshaphat's affinity with Ahab is here seen—nearly exterminating (and except for God's over-ruling mercy she would have succeeded) the house of David.

**THE PRESERVED ONE.** A very young child named Joash was taken and hidden in the temple by his aunt Jehosheba (Jehovah's oath), wife of the then high priest Jehoiada (Jehovah knows). We recollect in this connection the case of Moses delivered for a purpose, and the child Jesus preserved in Egypt, for a purpose also.

**THE INTERVAL.** Six years the wicked usurper reigned, little dreaming that soon the Seed she fancied she had destroyed would be

*Notes on Bible Lessons.*

brought to light and manifested to the people, and his manifestation would be her destruction (2 Thess. 1. 9; Isa. 11. 4).

**THE FAITHFUL PRIEST AND THE VALIANT MEN.**

At the right time Jehoiada began to act; he called captains and guard, declared to them the truth, invoked loyalty, bound them to the young prince by a covenant and an oath, and revealed the king's son to them. So in the present day the Holy Spirit is gathering faithful ones round the Lord Jesus, binding them to Him, and revealing Him to them. (1 Peter 1. 12; John 16. 14).

**THE CORONATION DAY.** Every man in his place, with a true heart, set in order by God's faithful high priest, it was an eventful day in Jerusalem. As the prince stepped out to the gaze of the people, fair and bright, and fitly attired, no doubt, every heart went out to him, and when the royal diadem was put on his brow, the Word of testimony (his guide in rule and judgment) in his hand, and the anointing oil on his young head, the people rejoiced, shouting "Let the king live!" Happy scene, a coronation!—what will the crowning day of Jesus be like?

**THE DESTRUCTION OF THE USURPER.** This was sudden, this was sure. The day of righteous judgment had come, and the wicked daughter of a wicked mother died as she deserved. So will all His enemies perish (Psalm 2); they need not if they submit; they may even know the blessedness of trusting Him instead of rejecting Him.

25th February.—**RESTORING WORK** (2 Kings 12. 1-16). *Learn*, Rev. 3. 20—"Behold, I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."

Declension and decay—The restorer and his work—Call to fellowship—Slothful servants—Renewed efforts—Faithful workers—Giving account.

**T**HE young king Joash, in our last, we saw crowned and enthroned at Jerusalem, and the wicked Athaliah overthrown and slain. In our present lesson we see Joash using his power in a right way and for God.

**THE SAD STATE OF THE TEMPLE.** One hundred and forty years had passed since Solomon had finished and dedicated God's house, and since that time it had been neglected and abused. God had been almost forgotten, and His beautiful house was in ruins. This young Joash saw, and being instructed by Jehoiada in the right way, he sought to put it right. A greater ruin by far has fallen on Adam's race. God has been forgotten in the world, and His great works have been marred, but Jesus is the great Restorer (Acts 3. 21), and when He reigns (Isa. 32) all will be right.

**THE WORK AND THE WORKERS.** There was work to be done, and Joash called first the priests, and through them all the people, into fellowship in the good work. First of all the half-shekel (Ex. 30. 12, 13) ransom money is called for (this is the tribute money referred to in Matthew 17. 24), and is a reminder of the atonement price paid for every one—a price we could never pay—paid by Jesus, the Lamb (1 Pet. 1. 18), in His blood—not silver. Besides this there was the voluntary offering according to "the heart" of the offerer, God leaving room for the showing of love to His Name (John 12. 3).

**DILATORY WORKERS.** Then, as now, the men were not over zealous in the business. About 23 years apparently passed, and little was done, but the money was gathering in the hands of the priests, who were collectors, and seemingly slow to give up the funds accumulated. The men who should have pushed on the work were hinderers (Jer. 48. 10, mar.).

*Notes on Bible Lessons.*

**THE GREAT COLLECTION BOX.** A large chest, having a hole in the lid, was set by the door of the temple, and the money was put in there; the high priest had it counted into bags and checked by the king's scribe—a very decent and orderly method, and an improvement on letting the priests each collect and keep (see Paul's example, 2 Cor. 8. 20, 21).

**THE FAITHFUL WORKMEN.** We read that the workmen who wrought on the temple works dealt faithfully. They spent it well, and did the work honestly, and, in 2 Chronicles 24. 13, 14, we read that they "set the house of God in His state," and "finished" it, and brought the balance of the money to the king. This is beautiful, and just as it should be. So, in the day of Christ's reckoning with His servants, may we be found "approved" (2 Cor. 5. 9, 10).

The unregenerate we must remind that there can be no service, no work for God, no reward until the atonement has been honoured, and Christ made Lord by faith in His Name.

*4th March.*—**THE NIGHT VISIT** (John 3. 1-17). *Learn*, John 3. 5—"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

A sample man—Coming to Jesus—Learned, yet ignorant—Religious, yet not fit for heaven—The mystery explained—All in a look—Source of it all.

**J**OHNS third chapter is perhaps the chapter most familiar to us of all the Sacred Book, yet we never can look into it without gaining fresh views of the great depths it discloses in its profound teaching.

**THE MAN WHO CAME BY NIGHT.** He was a sample man in many senses—perhaps one of the best that could be found—a Pharisee, that is a very strictly religious man; and a ruler, that is a master or teacher of Israel. He was no common, or low, or ignorant man, and yet he was only a man, born of the flesh and in the flesh (Rom. 8. 8), though religious.

**WHAT NICODEMUS DID.** Came to Jesus—faultily—faintly—ignorantly; but *he came*. Jesus did not fault him for the way he came, even though it was possibly shame and fear that hindered him coming by day. Ignorantly, Nicodemus said: "We know that thou art a teacher," for if he knew only that, he knew too little, and Jesus' answer was fitting: "Except a man be born from above he cannot see the kingdom of God."

**THE TEACHER PUZZLED.** Born again! an old man born anew—he had never heard of such a thing. "Marvel not," said Jesus, "if you knew yourself you would know that flesh is always flesh and Spirit is always Spirit—the one does not alter into the other—it is 'a new creation' (2 Cor. 5. 17). So 'ye must be born again.'"

**HOW THESE THINGS CAN BE.** The Lord Jesus explains the process of the new Birth from man's side. We cannot "command" life, but we can fulfil the conditions necessary for the reception of life. AS the Israelites bitten of the serpent and dying (Num. 21) owned their state and accepted God's way of healing: SO the sinner conscious now of his need, looking off in faith to Jesus "lifted up," receives life, a gift (Rom. 6. 23), and is "Born of God" (1 John 5. 1).

**THE SOURCE AND REASON OF SALVATION**—God's love—love to a perishing world of such a character that He gave His Son, His Only Begotten, for the very purpose of imparting His life through death to a world dead in trespasses and sins.

Truly that was a memorable visit to Jesus, and the truths unfolded of importance and value beyond conception.

## Outline of Scripture Studies.

### THIS GOD IS OUR GOD (Psalm 48. 14).

In Defence, v. 1 In Display, v. 5 In Deliverance, v. 7	}	Psal. 20.	Com. with	{	The Lord stood with me, v. 17 All...might hear, v. 17 The Lord shall deliver me, v. 18
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The name of the Lord is a strong tower (Prov. 18. 10).

### CROWNS (see Psalm 103. 4).

Incorruptible Crowns	- 1 Cor. 9. 25	- For runners
Crown of Rejoicing	- 1 Thes. 2. 19	- For soul-winners
Crown of Righteousness	- 2 Tim. 4. 8	- For anticipators
Crown of Life	- Jas. 1. 12; Rev. 2. 10	- For faithful ones
Crown of Glory	- 1 Peter 5. 4	- For true pastors
Thy Crown	- Rev. 3. 11	} For all the redeemed
Crowns of Gold	- Rev. 4. 4	

Made ours on the ground of redemption, as signified by the crown of thorns worn by the Lord Jesus only. S. E. R.

### FOUR GLORIOUS FACTS ABOUT OUR LORD.

He died—"Dead already" <span style="padding-left: 100px;">Mark 15. 44</span>	He lives—"Alive evermore" <span style="padding-left: 100px;">Rev. 1. 18</span>
He rose—"Risen indeed" <span style="padding-left: 100px;">Luke 24. 34</span>	He comes—"Coming quickly" <span style="padding-left: 100px;">Rev. 22. 20 Hyp.</span>

### "IN THE LATTER TIMES"

- 1 Some shall depart from the faith - 1 Tim. 4. 1
  - 2 Some shall deny the faith - 1 Tim. 5. 8
  - 3 Some shall cast off their first faith - 1 Tim. 5. 12
  - 4 Some shall be seduced from the faith - 1 Tim. 6. 10 (mar.)
  - 5 Some shall err concerning the faith - 1 Tim. 6. 21
  - 6 Some shall overthrow the faith of others - 2 Tim. 2. 18
  - 7 Some shall be reprobate concerning the faith - 2 Tim. 3. 8
- Christians are exhorted in Jude 3 to earnestly contend for the faith J.M.H.

### THREE THINGS SAID TO BE SHED.

Blood shed *for* us - Matt. 26. 28  
 Spirit shed *on* us - Titus 3. 6  
 Love shed abroad *in* us - Rom. 5. 5  
T. B.

### ESSENTIALS TO GROWTH.

Good food - 1 Peter 2. 2  
 Cleanliness - Psalm 119. 9  
 Exercise - 1 Tim. 4. 7  
J.M.H.

### THE GOSPEL OF REST IN HEBREWS

Rests upon the finished work of Christ.

Our Great High Priest, when He had purged our sins, sat down; Heb. 1. 3  
 there remaineth, therefore, a *rest* for the people of God - Heb. 4. 9  
 We which have believed do enter into rest; for he that is Heb. 4. 3  
 entered into his *rest* hath ceased from his own works, as  
 God did from His; God *rested* the seventh day from all Heb. 4. 10  
 His works - Heb. 4. 4  
 Let us labour (seek), therefore, to enter into that *rest*; and let Heb. 4. 11  
 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 E.A.H.

### CHARACTER OF TRUE SERVICE as seen in NAMES of PAUL and FELLOW-LABOURERS.

1 Thessalonians 1. 1; 2 Thessalonians 1. 2.

PAUL—little  
 SILVANUS—considerate  
 TIMOTHEUS—honour of God

MAN  
 MANNER OF  
 MOTIVE

SERVICE

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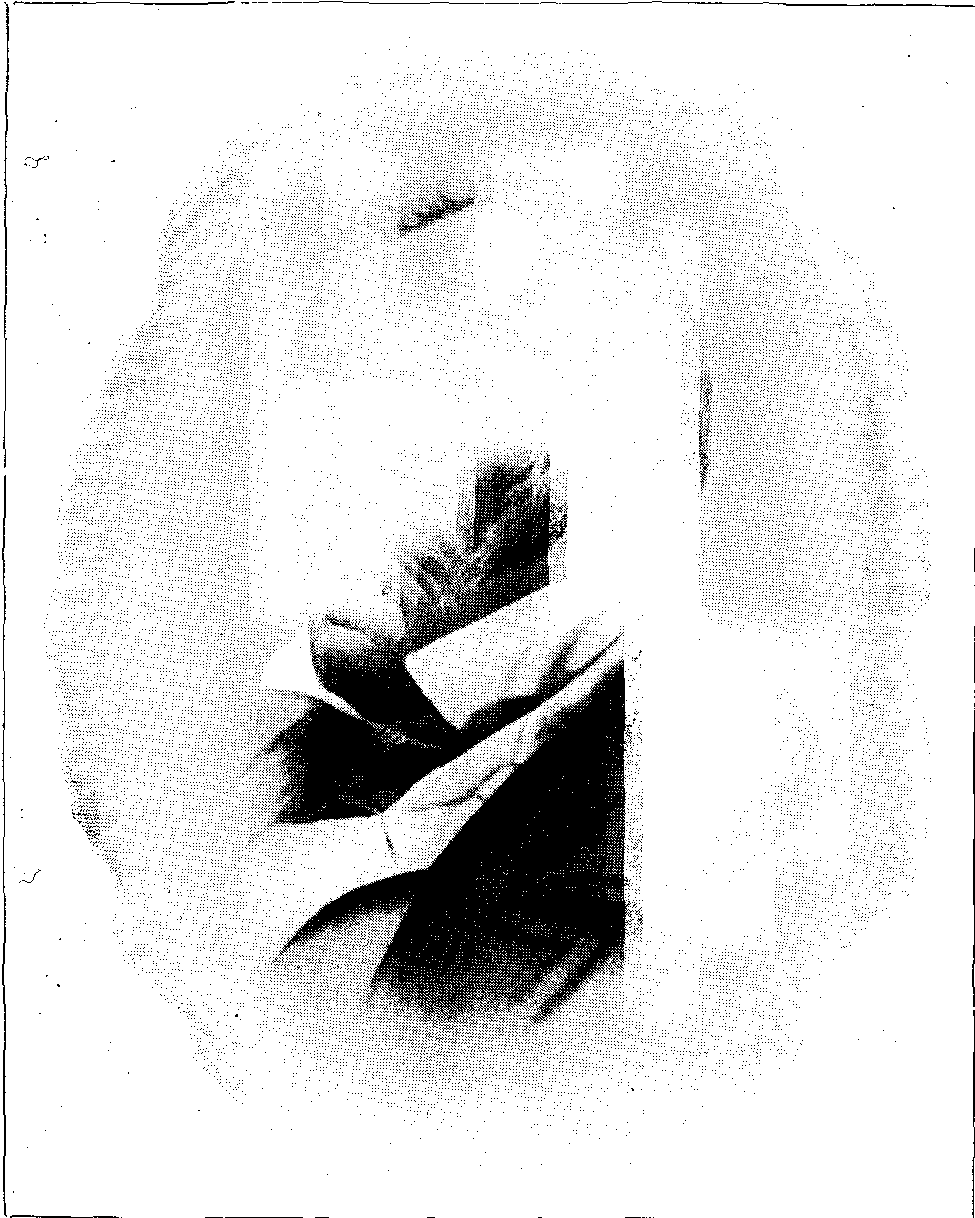
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# The Believers' Pathway

A MAGAZINE FOR

Bible Students and Christian Workers.



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ONE HALFPENNY.

## JOHN NELSON DARBY.

[Following the brief memoir of GEORGE MULLER, it seems fitting to insert that of his companion in the early days of recovered truths concerning the unity of believers, the gathering Name, the Second Coming, and other themes now generally held dear by all intelligent believers. Doubtless when the parties with which the two names have unfortunately become associated have ceased to be, the *former* will be revered as a "man of faith" and the *latter* as a "man of truth," and both as very special gifts from the ascended Head, "for the perfecting of the saints, for the work of the ministry, *for the edifying of the Body of Christ.*"]

JOHN NELSON DARBY, the youngest son of John Darby, of Leap Castle, King's County, Ireland, and a nephew of Admiral Sir Henry Darby, Commander of the *Bellerophon* in the battle of the Nile, was born on 18th November, 1800. He was educated at Westminster, and Trinity College, Dublin, where he was Gold Medalist in 1819; was called to the Irish Bar, but subsequently took Orders in the Church. When about 27 years of age, deploring the evils and divisions in Christendom, and discovering from God's Word the blessed and practical truth that "there is One Body," and that *every true believer on earth is a member thereof*, and, further, that Scripture recognises no other membership, he severed his connection with the National Church, and gathered with others to the Name of the Lord Jesus Christ alone (Matt. 18. 20). It was a movement, in its inception, its progress at home, in the colonies, and on the continent for many years, distinctly marked of God—a movement even more spiritual in character, if not of such a public nature, than that under Luther in the sixteenth century. Mr. Darby was perhaps the most voluminous theological writer of the nineteenth century.

The following from the pen of Francis Henry Newman, who openly avowed infidelity (brother of the late Cardinal Newman), may be read with interest. It is entitled:

### PORTRAIT OF THE IRISH CLERGYMAN, JOHN NELSON DARBY.

"This was a young relative of his, a most remarkable man, who rapidly gained an immense sway over me. I shall henceforth call him 'The Irish Clergyman.' His 'bodily presence' was indeed 'weak.' A fallen cheek, a bloodshot eye, crippled limbs resting on crutches, a seldom-shaven beard, a shabby suit of clothes, and a generally neglected person, drew at first pity, with wonder to see such a figure in a drawing-room. It was currently reported that a person in Limerick offered him a halfpenny, mistaking him for a beggar; and if not true, the story was yet well invented. This young man had taken high honours at Dublin University, and had studied for the Bar,

*John Nelson Darby.*

where, under the auspices of his eminent kinsman, he had excellent prospects ; but his conscience would not allow him to take a brief, lest he should be selling his talents to defeat justice. With keen logical powers, he had warm sympathy, solid judgment of character, thoughtful tenderness, and total self-abandonment. He before long took holy orders, and became an indefatigable curate in the mountains of Wicklow. Every evening he sallied forth to teach in the cabins, and roving far and wide over mountains and amid bogs, was seldom home before midnight. By such exertions his strength was undermined, and he so suffered in his limbs that not lameness only, but yet more serious results were feared. He did not fast on purpose (?), but his long walks through wild country and amongst indigent people inflicted on him much severe privation ; moreover, as he ate whatever food offered itself (food unpalatable and often indigestible to him), his whole frame might have vied in emaciation with a monk of *La Trappe* . . . I was at first offended by his personal affectation of a careless exterior, but I soon understood that in no other way could he gain equal access to the lowest orders, and that he was moved, not by asceticism, nor by ostentation, but by a self-abandonment fruitful of consequences. He had practically given up all reading but the Bible, and no small part of his movement soon took the form of dissuasion from all other voluntary study. In fact, I had myself more and more concentrated my religious reading on this one Book ; still I could not help feeling the value of a cultivated mind. Against this my new, eccentric friend (having himself enjoyed no mean advantages of cultivation) directed his keenest attacks. I remember once saying to him : 'To desire to be rich is absurd, but if I were a father of children I should wish to be rich enough to secure them a good education.' He replied : 'If I had children I would as soon see them break stones on the road as do anything else, if only I could secure to them the gospel and the grace of God.' I was unable to say Amen ; but I admired his unflinching consistency, for now, as always, all he said was based on texts aptly quoted and logically enforced. He made me more and more ashamed of political economy, and moral philosophy, and all science, all of which ought to be 'counted dross for the excellency of the knowledge of Christ Jesus our Lord.' For the first time in my life I saw a man earnestly turning into reality the principles which others professed with their lips only. . . . . Never before had I seen a man so resolved that no word of it

*John Nelson Darby.*

[the New Testament] should be a dead letter to him. I once said: 'But do you really think that no part of the New Testament may have been temporary in its object? For instance, what should we have lost if St. Paul had never written—"The cloak that I left at Troas bring with thee, and the books, but especially the parchments?"' He answered with the greatest promptitude, 'I should have lost something, for it was exactly that verse which alone saved me from selling my little library. No! Every word, depend upon it, is from the Spirit, and is for eternal service.' . . . In spite of the strong revulsion which I felt against some of the peculiarities of this remarkable man, I for the first time in my life found myself under the dominion of a superior. When I remember how even those bowed down before him who had been in the place of parents—accomplished and experienced minds—I cease to wonder in the retrospect that he riveted me in such a bondage."

It has been the experience of most men brought into personal contact with Mr. Darby that the influence exercised over them has been almost overwhelming. His marvellous power in grappling with principles, and tracing their application to their legitimate results; his simple and unaffected piety, combined with the ripest scholarship and unequalled ability in expounding the Word of God, accompanied by a generous appreciation of the good and excellent outside the ecclesiastical sphere in which he moved, fitted him to become, as he undoubtedly was, a recognised leader of men.

Mr. Darby's polemical writings in English, French, and German are numerous, cover a large field of enquiry, and are characterised by an intimate and scholarly treatment of their respective subjects.

Mr. Darby died at Sunbridge House, Bournemouth, and was interred in the cemetery in Bournemouth on 2nd May, 1882, about one thousand brethren and sisters attending the funeral, the S.-W. Railway running a "special" to London.

There has been erected a large, plain stone to mark the resting-place of this richly-gifted servant of the Lord, on which is carved an inscription as follows: "JOHN NELSON DARBY. 'AS UNKNOWN AND WELL KNOWN.' DEPARTED TO BE WITH CHRIST, 29TH APRIL, 1882, AGED 81. 2 COR. 5. 21.

"Lord, let me wait for Thee alone,  
My life be only this,  
To serve Thee here on earth unknown,  
Then share Thy heavenly bliss."

## THE GREAT PROBLEM.

AT a recent Conference one of the speakers remarked that the great problem among the people of God to-day was how to bring their *condition* as Christians into agreement with their *position* in Christ. Truly this is a great problem. The believer's position may be briefly summed up in these words, "Accepted in the Beloved." We, who believe on His Name, have died with Christ, have been buried with Christ, and have been raised with Christ. We have been united to Christ in resurrection, and—wondrous thought—the measure of *His* acceptance is the measure of *our* acceptance before God. Our relationship to God is once and for ever settled—we are His children through faith in Christ Jesus. Our "standing" is unimpeachable; for the Adam standing was done away with on the Cross, and we are now in the *Christ* standing—one with Him as the Risen One. As He is, so are we. There is thus no room left for legal bondage. We have been brought into "a large place," being saved from wrath as sinners, to walk in newness of life as sons. This is all very beautiful and very blessed. But such is only the Godward aspect of the "Gospel of our salvation." And while we praise Him for the perfect grace (as regards the question of sin) which is the happy possession of all that believe, we must bear in mind that although our position in Christ is blessed, our experience may be not at all blessed. Our *standing* is unconditional. It does not depend upon ourselves. It has been settled by God Himself, and is not therefore affected to the smallest degree by our frames and feelings. Our experience, on the other hand, depends upon our *condition*; it depends upon our giving heed to the counsels of God as revealed in His Word—to our drawing upon the resources of our great High Priest who ever appears in the presence of God for His redeemed. As we behold *Him*, we are fashioned according to His image, and—all unconsciously it may be—we manifest His virtues, and breathe the savour of His Name. This is how we are enabled, in some degree at least, to bring our walk and experience into agreement with our standing as children of God.

As Scripture is its own interpreter, we will take two illustrations from the sacred page to emphasise the point before us. In Matthew 11. 28, 29, we have two kinds of *rest*. "Come unto Me," says the Master, "all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall

*The Great Problem.*

find rest unto your souls." One rest, you will observe, is *given*; the other is *found*. One is the rest given to the sinner; the other is the rest to be found by the saint. The one rest (whenever it is received through faith) is unconditional; the other rest is conditional—it depends upon something to which you and I have to give heed. "Take My yoke upon you, and learn of Me . . . and ye shall find rest." If we will not have His yoke we shall not have His rest—that rest which is only found through taking His yoke. We may boast that we have rest in regard to our doom as sinners. But, if we are not bowing to His yoke or seeking humbly to learn of Him, we shall know very little of the *saint's rest*, as it may be called. And is it not sad to think that restlessness and dissatisfaction should be written over the experience of one who boasts in the possession of eternal rest from the doom of sin!

We now point out two kinds of *peace* of which Scripture speaks. In Colossians 1. 20, we find that Christ "made peace through the blood of His Cross." That peace was yours and mine the moment we believed on Jesus. Being justified by faith in the finished work of God's Son, we had peace—eternal peace as sinners. That peace was not made by us: it was made by the blood of Christ; and the unchanging efficacy of that blood is the guarantee to the believing sinner that as a sinner he is for ever delivered from the wrath to come. But there is another kind of peace. Just as we have a *sinner's rest* and a *saint's rest*, so we have a *sinner's peace* and a *saint's peace*. This will be clear on referring to Philippians 4. 6, 7, where we have the exhortation: "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. *And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*" Here we have precept and promise—a distinct condition laid down, and a distinct fulfilment predicted. Such is the divine order: prayer, supplication, thanksgiving, and peace—even the *peace of God*. There is no "royal road," there is no short-cut, to this "peace of God." This is the saint's peace—found in the path of habitual prayer and supplication and thanksgiving. You will find it nowhere else, child of God though you be. In a restless and unsatisfying world how blessed it is to know that, possessing peace through the blood, we may also possess that wonderful peace of God which He has said shall keep, as with a garrison, your hearts and minds by Christ Jesus! w. s.

## PRACTICAL REMEMBRANCE.

By THOMAS NEWBERRY, Editor of *The Englishman's Bible*.

Luke 22. 19.

**T**HIS DO IN REMEMBRANCE OF ME." A precept and an instruction, it is not well to overlook the precept whilst we value the privilege.

As our Lord says: "He that hath My commandments, and keepeth them, HE it is that loveth Me: and he that loveth Me shall be loved by My Father, and I will love him, and will manifest Myself to him" (John 14. 21). On the first two Lord's-day evenings Jesus met with His disciples when the doors were closed, and showed them His hands and His side, and since that time when two or three have been gathered together unto His Name, He has made Himself known to them in "the breaking of bread." But the "breaking of the bread" is not only an act of obedience, there is a definite purpose—it is to be done "in remembrance of Me." His promise is, "I will never leave you nor forsake you," and His desire is that His disciples should ever keep Him in remembrance, and to assist in this He has given them this simple memorial.

This remembrance may be regarded as threefold: as LOOKING UPWARD, LOOKING BACKWARD, LOOKING FORWARD: in the remembrance of the PRESENT, and of the PAST, and in expectancy of the FUTURE. Looking UPWARD and remembering where He now is, and as He now appears. The Ark of the testimony was not only an ark of shittim wood, overlaid with gold, the emblem of "God manifest in flesh," but there was a golden crown set to it round about, encircling and surmounting the blood-stained propitiatory, for He who was made a little lower than the angels for the suffering of death, is now crowned with glory and honour. As He Himself said: "I came forth from the Father, and have come into the world; again, I leave the world, and go unto the Father" (John 16. 28). Again: "In that day YE shall know that I AM in My Father, and YE in Me, and I in you" (John 14. 20). It is well to remember Him thus, not only as JESUS Christ in HUMILIATION here on earth, but as CHRIST Jesus, for He who descended first into the lower parts of the earth is the same who ascended up far above all heavens, that He might fill all things (Eph. 4. 9, 10). To contemplate Him as He now is on the right hand of glory and of God, the Lamb in the midst of the throne, but more as the beloved Son in the bosom of the Father, His eternal dwelling-place. Thus, to remember Him in the presence of God as the One who has entered for us within the veil, and in all the value of His atoning blood.

*Practical Remembrance.*

Secondly, to look BACK and remember Him in those hours of suffering, shame, and death in Gethsemane and on Calvary, when He was a Man of sorrows and acquainted with grief, despised and rejected of men. He would ever have those three hours of darkness kept in remembrance by His disciples on earth, as they will be remembered in heaven, and by them kept in remembrance by the whole intelligent universe and throughout eternity. "For as often as we eat this bread and drink this cup we do shew forth the Lord's death till He come."

This brings us to the third aspect, looking FORWARD to His return. And here we need the communion, searching, and revelation of the Holy Ghost, the Comforter, for He is come to glorify Christ, to take of the things of Christ (and all that the Father hath are His), and also to show us things to come, that we may abound in hope through the power of the Holy Ghost. Thus to remember Him in the presence of God, in the contemplation of His sufferings and death, and in the communion of the Holy Ghost, until He comes to receive us to Himself.

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**THE HOPE OF DAY.**

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AND is it so ! I shall be like Thy Son ?  
Is this the grace which He for me has won ?  
Father of Glory ! Thought beyond all thought.  
In glory, to His own blest likeness brought !  
O Jesus, Lord ! Who loved me like to Thee ?  
Fruit of Thy work ! With Thee, too, there to see  
Thy glory, Lord, while endless ages roll,  
Myself the prize and travail of Thy soul !  
Yet it must be : Thy love had not its rest  
Were Thy redeemed not with Thee fully blest ;  
That love that gives not as the world, but shares  
All it possesses with its loved co-heirs !  
Nor I alone ; Thy loved ones, all complete  
In glory, around Thee with joy shall meet !  
All like Thee : for Thy glory, like Thee, Lord !  
Object supreme of all, by all adored !  
And yet it must be so : a perfect state,  
To meet Christ's perfect love, what we await ;  
The Spirit's hopes, desires, in us inwrought,  
Our present joy, with living blessings traught. J. N. D.

## A FEW SHORT HINTS AS TO WORSHIP AND THE BREAKING OF BREAD.

**P**RAYING that we might worship is not worship. If in tune, His fingers will strike the chords. Let us adore the Father and the Son.

2. Interrupt not the current of worship. Let brethren be allowed to follow each other in the hallowed exercise of waving the incense cloud (*i.e.*, the preciousness of Christ) before the throne.

3. Remember we may have too much speaking to one another (1 Cor. 14. 27-29). We cannot have too much worship. The twelve princes offered alike, but each item is put down (Num. 7.). Repeated ascriptions of glory to the Lamb never tire the ear of God.

4. We remember Christ, not our blessings.

5. We adore the Lamb, remembering His sorrows. We do not remember *our sins*. THE FEAST MEANS THEY ARE GONE. Would the prodigal at the table have talked about his former rags?

6. If near Himself, His sufferings before our souls, we will not give out hymns about *our* experiences—"I, I" hymns.

7. If singing of His dying love, should we not sing *softly, sweetly, feelingly, tenderly*? Loud, boisterous, and rapid singing is most unbecoming with the death of the Lord of Glory, the sacred theme. Let the spirit be subdued by the melting story of Calvary.

8. It is better to remain seated singing at the Lord's Table. The much rising and getting settled again disturbs the calm. The shuffling of many feet, the rustling of many dresses, steals the solemnity. Beware of mere physical exercise.

9. Avoid talking before the meeting. The Lord is already there the moment "*two*" are found together gathered to His Name.

"Then were the disciples glad when they saw the Lord." M. I. R.

## PEARLS PICKED UP.

Consecration *to* an object, and concentration *upon* that object, is the secret of all success.

It is a miserable state to be brought out of *wretchedness in self* to be *satisfied with self*.

If we are zealous of the Lord's glory, He will be careful of our wants.

The great central condition of power is intimacy with the Lord Jesus.

## THE RESULT OF FIFTY YEARS' EXPERIENCE.

FROM the moment of our conversion we got a *grip* of Christ, and cannot let Him go. Is departure in heart, and perhaps in life, unknown? Alas! no. But Christ has become essential to our life, to our very existence, and so in the main He has been for the past fifty years the sum of our interests, the centre of our moral being, and the supreme joy of our hearts. Do we regret it? Has the last fifty years been a mistake? Has the life been a blank? No, a thousand times no. We would be pleased to live it over again, and are in no wise tired of the conflict. We serve a good Master. Our confidence in God is more simple. We are assured as ever of the Rock beneath our feet. The ever living and abiding Word of God is as ever our authority in all things spiritual. Its verbal inspiration standeth sure. Why do the press, the platform, the pulpit, and the professorial chair seek to pull the dear old Book to pieces? Can they give us another as good? They and you know they cannot. The work is purely destructive. They would rob millions of their peace and hopes of eternal bliss, and give absolutely nothing in return. It is professing Christian men—clergymen and theological professors—who are doing the devil's work in the mad attempt to destroy Christianity and rob us of the Bible—men without God, and utterly without conscience.

To our younger brethren especially we would say, **STAND FIRM.** Let the testimony of God, of Christ, of the Hebrew prophets, of the apostles, and writers of the sacred Scriptures be more to you than the assertions of men who would take all that volume of testimony and crush it beneath their feet. Young men and young women, give a wide berth to the vapid literature on the book-stalls, which are rank spiritual poison—especially stories of a religious character in which courtship and conversion (?) are nauseously united. The robust and manly character of the nation is being wrecked through the penny press—religious and secular. The decay of brain power is a characteristic sign of the age. Solid writing and reading are going out of fashion.

To one and all we would earnestly say, *Live for Christ, work for Christ, and daily read the Holy Scriptures.* W. SCOTT.

If we make our hearts the devil's hunting-ground, he will gladly furnish the game, but it will be *wild* game of his own rearing, and the slaughter will bear on its face the brand mark of hell.

## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

[Following up the interesting and profitable series of lessons for last year, we purpose during the present year continuing our study of God's way with His people in Old Testament history, and on alternate months reviewing the revelation of the grace and truth of the Son of God as recorded by the beloved John.] *Specimen Schemes can be had on application.*

**Gospel Scheme**, 1/6 per 100. **Boys and Girls Almanac**, 6d. per doz. Post free.

**11th March.—AT SYCHAR'S WELL** (John 4. 6-26). *Learn*, John 4. 14 —“But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”

The Perfect Man complete in His humanity—The poor and needy object of Jesus' love—An unknown Gift and an unknown Giver—The hoped-for Revealer—Revealed to the needy.

**THE** present study reveals our Lord Jesus in a deeply-interesting aspect, viz., dealing in patient, lowly grace with a poor, nameless, sinful woman, leading her into a knowledge of herself and of Himself, and adding her to the company of believers and witnesses to His grace.

**THE WEARIED MAN.** That He could be tired, proves His perfect humanity (Heb. 4. 15). In order that He might know by experience the feelings of a frail man, He took a like body to hunger, thirst, sleep, weep, rejoice, and sorrow. Such was Jesus, God's Son, who came to toil for and suffer for man.

**THE NEEDY WOMAN AND THE PECULIAR “JEW.”** We could not by searching find a meaner object than this Samaritan woman. *Poor* she was, for she was drawing water—a slave's work; she was a *Samaritan* (2 Kings 17. 24, 25), that is, of a false religion; and she was *sinful*, and she knew it. The “Man” who sat on the well was plainly a “Jew,” yet of her He asked a drink. No Jew would have done this. Jesus was a great deal more than a Jew—He was God's gift to the world (John 3. 16).

**A GIFT FROM GOD.** The woman was surprised that a Jew man would “take” water from a Samaritan; yet Jesus told her that He would “give,” if asked for, a gift of “living water.” This is figurative expression for the gift of eternal life, ministered by the Spirit (John 7. 37-39; Rom. 6. 23, &c.).

**COMPARED WITH JACOB, HIS WELL, AND HIS WATER.** Water from Jacob's well could only be had by toilsome drawing and fetching, and Jacob's water only satisfied for a little, then thirst again ensued. The living water, fountain-like, river-like, is always springing, flowing, following (1 Cor. 10. 4).

**THE WOMAN CONVICTED AND CONVERTED.** Jesus shone into her heart and revealed to her her state. She speaks of “worship” and “religion,” doubtless thinking that these would help her into God's favour. But Jesus shuts both against her by saying “it must be spiritual,” “in spirit and in truth.” This was above and beyond her—it is above and beyond all “natural” men and women—and the woman then speaks of her last hope and expectation, “The Messiah,” coming to remove all darkness and tell us “all things.” It is good to see all other hope taken away, that He may be resorted to.

### *Notes on Bible Lessons.*

**THE REVEALED MESSIAH.** "I am He," said Jesus. There, while He was hid from the wise and prudent, she had the privilege of getting to know God's own Anointed One, the Fountain of Life. What more she learned, and what further she did after testifying to the men, we can only guess, but we know that her dark life was enlightened and made pure and happy by that blessed meeting.

*18th March.*—**THE NOBLEMAN'S SON** (John 4. 43-54). *Learn, John 4. 48*—"Then said Jesus unto him, Except ye see signs and wonders ye will not believe."

An exception to the rule—Noble, yet needful—Love and faith at work—Personal coming—A journey not needed—Jesus can help from afar—Omnipresent and Omnipotent—Increased faith—A happy household.

**F**ROM Sychar, where Jesus spent two days with the Samaritans, He passed on to Cana of Galilee, where He made water wine. Cana was twelve or fourteen miles distant from Capernaum, referred to in our lesson as the place where the son of the sick nobleman lay.

**THE MAN WHO CAME TO JESUS.** A "nobleman," or "ruler." Some have supposed him to be Chuza, Herod's steward, whose wife afterwards ministered to our Lord (Luke 8. 3). Though not many "noble" are called (1 Cor. 1. 26), it does not say not "any." This man was one of the few. A nobleman has more trouble in coming to Jesus than a poor man, and an old man does not find it so easy as a young man. Lords and their sons need the same Gospel as paupers and their sons.

**WHY THE NOBLEMAN CAME.** It was need, extreme need, and faith that Jesus could meet that need combined to move him (Heb. 11. 7). He had heard of Jesus' power; he looked on the pale face of his son, and faith in Jesus and love for his boy made the great man travel that twelve miles in his own person to get the healing so much needed. Observe that he came in person, not sending a servant, though he had many.

**THE IMPERFECTION OF THE NOBLEMAN'S FAITH.** He cried, "Come down, ere my child die," seemingly thinking that the twelve miles between them prevented healing—the poor man (unlike the centurion of Luke 7) did not know the power of Jesus' word, which can bless from heaven to earth as easily as from Cana to Capernaum.

**JESUS' WORD ONLY.** It was a trying time for the anxious nobleman; Jesus seemed to put Him to the test severely (1 Peter 1. 7), and did not start for Capernaum at his entreaty, but said, "Go thy way, thy son liveth." Thus, without any other ground of hope than the bare word of Jesus, not "seeing," only believing (Luke 8. 50), the nobleman had to start homewards. He would be filled with comfort or otherwise just in the measure of his believing (Romans 15. 13).

**THE SERVANTS' JOYFUL NEWS.** Next day, as the nobleman travelled towards his house a company of his people came out to meet him with the good news that the boy was quite better. He asked, "When did my son *begin* to amend." "Oh!" they said, "he got well all at once;" the "fever left him." "At what hour?" "At the seventh hour!" Exactly the hour when Jesus had spoken the word—quicker than telegraphic flash (Psalm 33. 9).

**AN INCREASE OF FAITH, AND AN INCREASE OF BELIEVERS.** The nobleman believed the word (verse 51); this belief now rests in the Person who spoke the word, and the result of this miracle is a household of believers (see Acts 16. 15; 16. 34; 18. 8).

*Notes on Bible Lessons.*

**25th March.—THE HOUSE OF MERCY** (John 5. 1-15). *Learn*, Psalm 113. 7—"He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill."

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.

**A**T Capernaum the nobleman's son was healed while Jesus was at Cana, twelve miles off; now we find the Lord at Jerusalem attending the Passover feast, of which He Himself was the substance.

**BETHESDA AND ITS CROWD.** 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 our 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.

*Notes on Bible Lessons.*

*1st April.*—**DEATH OF ELISHA** (2 Kings 13. 14-21). *Learn, Rev.* 14. 13—"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

The end of the journey—Goodness and mercy all the way—The home in view—Ready to depart—The king's visit, the good owned—A prophet to the last—Life and life-giving.

**O**UR present lesson deals with the closing hours and acts of the man of God, Elisha, whose long and eventful testimony in the midst of God's erring people closed in days growing dark for Israel.

**THE PROPHET'S RETROSPECT.** Elisha was now quite ninety years of age; he had been prophet in Israel for fifty-five years. On Mount Horeb (1 Kings 19. 16) God spoke to Elijah, and told him that Elisha was to be "in his room"—to continue his ministry. In the field Elisha was found busy at his work of ploughing (see Gideon, Judges 6. 11, and the shepherds, Luke 28.). There Elijah cast his famous mantle over him, thus separating him to the prophetic office. Thus Elisha became God's servant, and ministered to Elijah. It is beautiful to notice how each kept their place till the end, when Elijah was caught up into heaven and left Elisha with his mantle and his work (2 Kings 2. 11). From his sick-chamber the aged prophet could look back over these fifty years and remember all the good way he had been led (Gen. 48. 15, 16). The Shunammite and her son; Naaman the leper and his cure; Gehazi and his fate; the awful famine in Samaria and the relief of it, with the fate of the unbelieving lord; these and much more he could see behind him, all full of God's great power and goodness. Every one, young and old, has a past to ponder; may it be like Elisha's, a past in which God's dealings with us can be reviewed with pleasure (Deut. 8. 3-5).

**THE PROPHET'S PROSPECT.** From the sick-chamber Elisha could see ahead. The heavens had opened and received his master, and to the same haven of rest he was going, not in the same way, perhaps, but to the same place. Every one ought to have definite knowledge about this (2 Cor. 5. 1). Christ Jesus died to bring this to light (2 Tim. 1. 10), that all may know, not only sin atoned for, but that a home is prepared in heaven for every believer (John 14. 2).

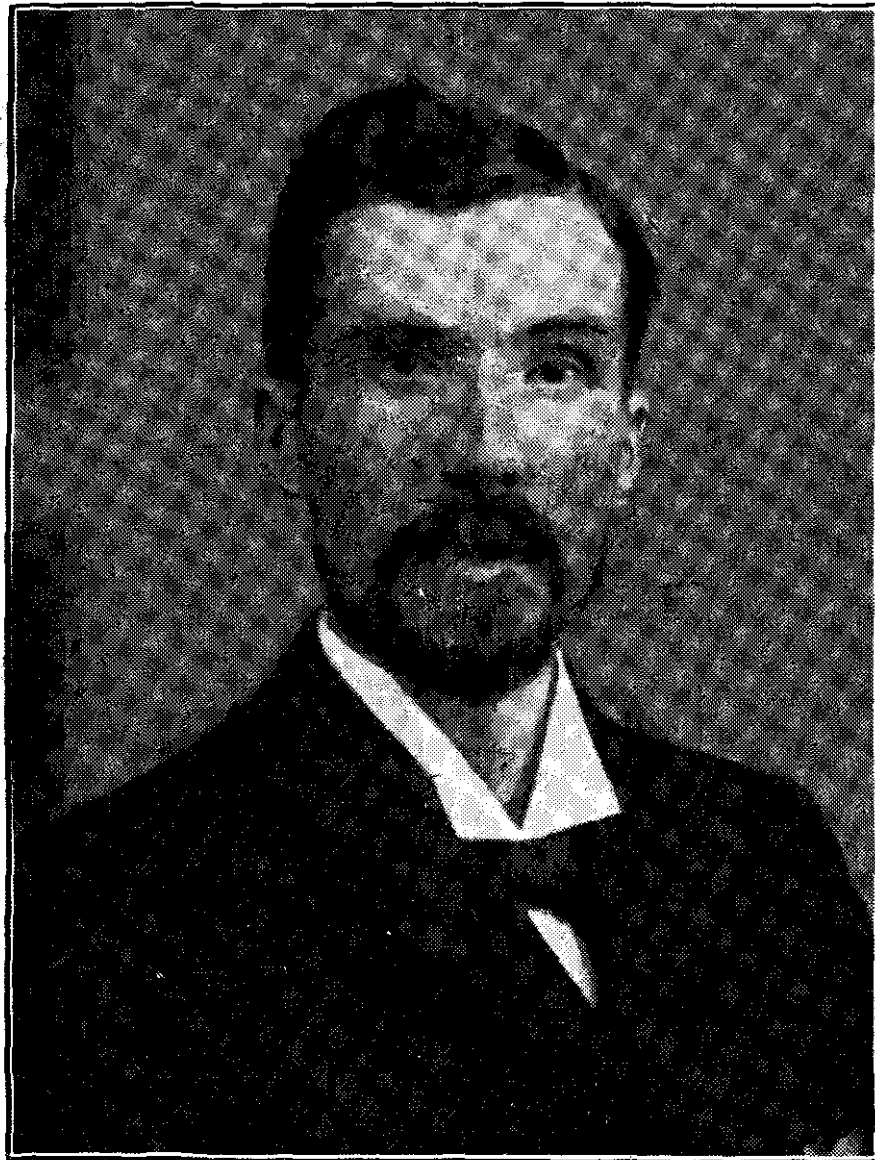
**THE ROYAL VISITOR.** Joash, the king, though not a good man himself, could not help knowing that the venerable prophet was God's servant and medium of God's favour and mercy. Elijah's glorious translation came to the king's mind as he looked on the worn features of Elisha. It may have been the difference between the two departures that struck the king, or it may be he thought thus to comfort the dying man with the suggestion that the same chariots, unseen, waited on the spirit ready to depart. Elisha's last message to Joash was a revelation and a rebuke—the king showed want of energy and diligence, and this phase of his character would be a cause of failure in his kingly duty to chastise Syria and deliver Israel.

**THE DEAD MAN'S REVIVAL.** Even in death God's quickening power through Elisha was manifested. There was no more quickening power in Elisha's self when alive than when dead—the Life-giver is God. This special miracle of resurrection power would appear to be a further seal to the prophet's word and work, and would call the attention to the deceased man's testimony. We cannot fail to remember that Jesus was a corn of wheat falling into the ground, so becoming Quickener of many (John 12. 24; 1 Peter 2. 4). See also Matt. 27. 52, where the death of Jesus was the quickening of the bodies of the saints.

# The Believers' Pathway

A MAGAZINE FOR

Bible Students and Christian Workers.



ADAM MILLIGAN, of Kilmarnock.

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ONE HALFPENNY.

## ADAM MILLIGAN.

ADAM MILLIGAN was born in Ayr on 15th January, 1861, about the time of the great Revival in Scotland following the Irish Revival of '59. His mother was converted at that time, and, like godly Hannah in the book of Samuel, she asked the Lord to give her a son, so that she might bring him up in the fear of the Lord. Thus from his birth he had the prayers of both father and mother that he might be saved early, and their prayers were not left unanswered.

An honoured servant of the Lord, now in the glory, used to say that if both parents were Christians, and were united in prayer that their children should be converted, God would assuredly hear and answer, according to the Word (Acts 2. 39): "The promise is unto you and to your children." If Christian parents acted in this Spirit, and laid hold upon God's word, surely they would be abundantly rewarded; and, on the other hand, may not the neglect of this be the reason why so many of the young people in Christians' families are unconverted.

His parents removed to Kilmarnock in 1864, and his conversion took place one Sunday evening in the Temperance Hall. Later on he was baptised in the river at the Dean Castle, and it was remarked that at the same time an old sister about 70 was baptised, young Adam being only 13 years of age. He used to spend his holidays at Ayr with his grandfather (William Justice), who faithfully preached the gospel at the Cross, as well as at Ayr Races, and he often stood beside his grandfather and helped him with the singing, and had to bear the brunt of much ridicule and scorn.

He was received into the meeting assembling in the Temperance Hall, Kilmarnock, and for upwards of twenty years he identified himself with that meeting, and latterly spent a great deal of his time in caring for the flock. Adam (as he was familiarly called) was no hireling shepherd. In the assembly's sorrows as well as its joys, adversity as well as prosperity, dark days as well as bright days, through cloud as well as sunshine, he was found at his post. The storm, the thief, the wolf could not frighten him away. In the words of an elder brother in Ayrshire who knew him well,

"He was the pivot of a large gathering of Christians in Kilmarnock round which its life and work centred. Its affairs prospered in his hand, and so quietly and unostentatiously was his work done, down to its minutest detail, that the Christians were receiving real and lasting benefit, all unconscious of the earthen vessel through whom the Lord was so richly gracing them."

*Adam Milligan.*

He never sought a place, but was a standing witness to the truth that "a man's gift makes room for him." Young believers were his special care. He would invite them to his home, get them gathered around his table, propose a Bible reading, suggest a little prayer, sing a hymn or two, and send them on their way rejoicing. Thus he won the confidence and gained the respect of the young Christians in the meeting. He was a man of order and arrangement. This could be seen in his own life and ways, in his home, his business, and his church life; nothing was done slipshod, everything with accuracy and precision. He had more than one mark of a true bishop, and "given to hospitality" was marked in his case, and those who knew the comparative smallness of his income wondered how it was accomplished.

He contracted a severe cold in 1897 at the time of the death of his youngest son, which was a great sorrow to him and his dear wife. After trying several remedies, and gradually getting worse, he went to Elgin for a change in 1898, but returned with little or no improvement in his health. Letters written from Elgin to friends at home showed that his interest in the Lord's people was unabated.

He was next advised to take a voyage to Australia, in hopes of regaining health, and left in October, 1898. Before sailing he addressed a letter to the saints in Waterloo Hall, which has been preserved, and in it he says:

"It touches our hearts most deeply to have to part for the present (perhaps till Jesus comes) with the dear saints with whom we have shared some of the joys and sorrows of the pilgrim's path. Although the distance in miles between us may be great, yet our hearts will be knit with the saints left here, and they will be borne up by us before the Lord continually, and we are assured the same blessed privilege will be extended to us."

His letters from the Antipodes indicated no improvement in health, and his one desire was to return to his native land and the people whom he loved and served. He returned in March, 1899, having been in Melbourne, Sydney, and Queensland. He lingered on and bore the weakness and affliction with great patience and composure, and was taken home to be with the Lord on 1st March, 1900, at the age of 39 years.

His own estimate of his service was lowly and Christlike, and in speaking to a dear brother shortly before his death, he said:

"O how imperfect it has been! The day shall declare much of it—wood, hay, and stubble; so much occupied with the service rather than

*Adam Milligan.*

with the One whom I serve. Had I it all to do over again I would seek to be more occupied with Christ."

"Covet fellowship with Christ Jesus" were almost the last words spoken on this occasion.

His care and forethought were shown even in the arrangements for his own funeral affairs, choosing the verses for his memorial card, the inscription for his coffin (referring particularly to the coming of the Lord), the hymns to be sung in the home, and at the grave after he was gone; and as we stood around that grave side, where women sobbed aloud and strong men were moved to tears, and tried to sing the lines,

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

our souls were stirred within us, and we could only thank God for our departed brother's faith and godliness.

The love and sympathy of many go out to his sainted mother and to his worthy and devoted wife, with her dear children.

"When the weary ones we love  
Enter on their rest above,  
When their words of love and cheer  
Fall no longer on our ear,  
Hush! be every murmur dumb—  
It is only 'Till He come'!"

T. M'L.

## NOT SATISFIED.

**J**EHOSHAPHAT joined affinity with Ahab (2 Chron. 18. 1). The union of two such powerful monarchs must have had a very imposing appearance. The superficial observer would no doubt be impressed with its splendour. In the matter of power, the union would be considered invincible. There is a saying that "union is strength." But this is only the case when the union is between elements of the right kind. If the union is between elements which God hath already joined together, then union means strength. But if the union is between elements which God has separated, then union means weakness. In the case before us the result was weakness; yea, defeat; yea, disaster. Jehoshaphat joined affinity where there was no affinity. He had once "strengthened" himself against the very man with whom he was now at one. Times had changed. It would not do to be righteous overmuch. Ahab did not get a

*Not Satisfied.*

very good name; yet he might not be just so bad as he was painted. This much at least had to be admitted—Ahab's proposed expedition for the recovery of Ramoth-Gilead from the Syrians was a *right enough thing* in itself. It was a "good cause," and there could not be much harm in personally helping with a "good cause."

Yet there were other questions to be asked after settling the point as to whether the object was right. We must ever seek to do a right thing in a right way. After we are clear that a certain end is of God, we should be careful to see that the *means* used to attain that end are of God. A work may be praiseworthy, and yet God may not call *me* to it. An object may be desirable in the extreme; nevertheless, to reach that object I must not form an affinity which God has forbidden. These considerations seem to have had no weight with Jehoshaphat. He responded at once to the wave of Ahab's hand. When the question was asked, "Wilt thou go with me to battle to Ramoth-Gilead?" the King of Judah responded, "I am as thou art, and my people as thy people, and we will be with thee in the war." No sooner, however, had Jehoshaphat given his word that he would go to battle to Ramoth-Gilead than he was haunted by the fear that everything was not right. Conscience was at work. He at once expressed a desire that the mind of God should be sought as to the expedition which had been already resolved upon. This seems to be characteristic of departure from God—making a solemn engagement to pursue a certain course, and then enquiring if that course is of the Lord. It is clear that Jehoshaphat had his misgivings as to the alliance he had just formed, and the expedition to which he had pledged his support. It would at least allay those misgivings and soothe his fears if he could find some word from the Lord *approving* of the expedition. Instead of saying, "O Lord, what wilt Thou have me to do?" it was as if he had said, "I have resolved to do this: what dost Thou say, O Lord?" If Jehoshaphat had honestly asked counsel of God before entering into the Ahab alliance, he would never have entered into that alliance. Having entered into it without God's counsel, he will fain hush the protests of conscience by going through the form of acknowledging God! He accordingly says to his confederate, "Enquire, I pray thee, at the Word of the Lord to-day." Ahab's four hundred prophets are at once gathered together, and Ahab asks, "Shall I go against Ramoth-Gilead to battle, or shall I forbear?" With one voice

*Not Satisfied.*

they reply, "Go up; for the Lord shall deliver it into the hand of the King."

This should have been re-assuring to Jehoshaphat. One would naturally expect that his fears would be entirely set at rest by the unanimous testimony of four hundred prophets. We have no doubt that Ahab was perfectly satisfied; but, strange to say, Jehoshaphat was not satisfied. Four hundred men, all speaking the same thing, and all foretelling victory, was very imposing, no doubt; but Jehoshaphat had once upon a time seen a brighter day and rejoiced in a brighter light than ever Ahab saw. And even in the fading light of that bygone communion the King of Judah could perceive that *God had not spoken*. There was a great company of prophets, and a great sound, and great enthusiasm; but there was one thing that Jehoshaphat failed to perceive, and that was *God's voice*. He was altogether unimpressed by the united testimony and the confidence of victory. Even Zedekiah's horns of iron, to show how the Syrians would be tossed about, seemed to have no effect upon Jehoshaphat. He was waiting to hear a voice which those four hundred prophets of the groves could not hear. Far away as he was from God, he could yet distinguish between the swelling words of man and the still, small voice of God. And we believe this will be found to be the case with those who have known what heavenly communion is, and who are not hopelessly into the rapids of declension, if we may so speak. Their discernment seems to linger for a time, as if God were graciously giving them space for repentance. And neither the multitude of words, nor the unison of voices, nor the power of numbers shall satisfy their heart one whit, if they hear not the voice from the Excellent Glory. w. s.

**"OUR CONFIDENCE."**

LAST eve I passed beside the blacksmith's door,  
And heard the anvil ring the vesper chimes,  
Then looking in, I saw upon the floor  
Old hammers worn with use in former time.  
"How many anvils have you had," said I,  
"To wear and batter all these hammers so?"  
"Just one," said he, then said with twinkling eyes,  
"The anvil wears the hammer out," you know.  
And so, I thought, the anvil of God's Word  
For ages sceptic blows have beat upon;  
Yet though the noise of falling blows was heard,  
The anvil is *unharmed*—the hammer's gone.

## PITHY POINTS FOR PREACHERS.

**M**AKE no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit, and take Jesus in. Defend the Gospel, and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. Do not grumble about your pay. If you want more money, go to work and earn it. Throw away your cravat. If you do not want to "break down," make your shirt collar an inch larger, and give your blood a chance to flow back to your heart. Do not get excited too soon. Do not run away from your hearers.

Engine drive-wheels whirl fast on an icy track, but when they draw anything they go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer wet and cool. Do not bawl and scream. Too much water stops mill-wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder is not shot. Thunder is harmless. Lightning kills. If you have lightning you can afford to thunder. Do not scold the people. Do not abuse the faithful souls who come to meeting rainy days because others are too lazy to attend. Preach the best to the smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear Him next time. Ventilate your meeting-room. Sleeping in meeting is due to bad air oftener than to bad manners. Do not repeat sentences, saying, "As I said *before*." If you said it *before*, say something else after. Do not end sentences, passages of Scripture, or quotations with "and so forth." Say what you mean and stop. Stop *preaching*, and talk to folks. Come down from your stilted ways and sacred tones, and become "as a little child." Tell stories; Jesus did, and the common people heard Him gladly. Relate your experience; Paul did, and you can scarcely do better than he. One *fact* that you have seen or felt is worth a bushel of mouldy ideas dug out of mouldier books. Change the subject if it goes hard. Do not tire out yourself and every one else. Do not preach till the middle of your sermon buries the beginning, and is buried by the end.

Beware of long prayers, except in your closet. Where weariness begins devotion ends. Look people in the face, and live so that you are not afraid of them. Take long breaths.

*Pithy Points for Preachers.*

Fill your lungs and keep them full. Stop to breathe before the air is exhausted; then you will not finish off each sentence *ah* with a terrible gasp *ah*, as if you were dying for want of air *ah*, as some good people do *ah*, and never find it out because their friends dare not tell them, and so leave them to make sport for the Philistines. Inflate your lungs. It is easier to run a saw-mill with a full pond than an empty one. Be moderate at first. Hoist the gate a little way. When you are half through, raise it more. When you are nearly done, put on the full head of water. Aim at a mark; hit it. Stop and look where the shot struck; then fire another broadside. Pack your addresses. Make your words like bullets. A board hurts a man most when it strikes him edgewise. A pound of feathers is as heavy as a pound of lead, but it will not kill a man as quickly. An ounce bullet will kill quicker than a sack of wool. Do not condense too many words into a few thoughts. Make your discourse proportionate. If your talk is narrow and shallow, do make it short; if it is deep and strong, the stream may run longer. Do not think every brook is deep because you cannot see the bottom of it, nor call a man a deep diver because he always brings up mud.

Have a clear head and your words will be clear. Know what you are talking about, then you will make others understand you. Stand for God if you stand alone. Preach a straight gospel and live up to it. Keep your distance from sin. Do not play with edged tools, nor fool with temptations. Be in earnest, but not wild. Keep open ears and a close mouth. Do not be a clown. Let the devil make his own fun, carry his own mail, settle his own quarrels, and foot his own bills. Make few promises. Learn to say "no" very sweetly. Do not let anyone owe you more than you are able to lose. Speak to the people like your Master, as they are able to bear. Do not feed babies with bones. Do not abuse people for believing what you once believed yourself. Respect honest convictions. Judge no man. Be patient towards all. Make friends with the children. Be cheerful with the young. Remember each message may be the last you shall preach or you hearers shall listen to. Keep the judgment in view. Please God and you will please Christians. Let others praise you. Live for Christ. Preach the Word.

THE chains of habit are generally too small to be felt, till they are too strong to be broken.

## "SELF"

A FEW LINES ON MR. "SELF & CO."

I'VE known a man for many years—  
He's caused me many doubts and fears—  
He stays so near, and takes the sway,  
It's hard to get him kept away;  
There's none on earth I better know  
Than my own "*Mr. Self & Co.*"

Some days he does not feel so bad,  
And one would think he'd gone for good;  
But when I go to read or pray  
He shows himself in many a way;  
And when I journey to and fro,  
There's sure to come "*Mr. Self & Co.*"

I've got no friend on earth so near  
As "*Mr. Self*"—he's always here—  
And when I go to preach the Word,  
He brings up things I've often heard,  
And does his best to lead astray  
By preaching things that others say.

And when each Lord's-day morn arrives,  
How many things he then contrives;  
He tells me I'm the best one there,  
And always ought to lead in prayer;  
By heeding him I could not see  
That precious Body marred for me.

The night that Christians meet for prayer,  
He hates to see me going there;  
He makes the most excuses, too,  
And shows me things at home to do;  
And then he'll whisper low and say,  
"Why can't you stay at home and pray?"

And when my pay-day comes around,  
And all my wages are laid down,  
He shows me what the house doth need—  
His plans are wonderful indeed;  
For *other things*, he will afford,  
But O how little for the Lord.

My wife must have a hat or dress,  
My children, too, need more or less;  
When all our wants are fully met  
There's little left for God to get;

"Self."

And if I let him have his way,  
There's soon a doctor's bill to pay.

Since God has saved our precious souls,  
How much we've put in "bags with holes;"  
I'm sure I speak the truth I know,  
In years gone bye I've proved it so;  
"If God don't get what's on the heart,  
The devil gets the double part."

*Self* loves itself and selfish ways,  
*Self* always seeks to have the praise,  
It loves to take a place that's high,  
And hates in humbleness to lie;  
Lord, when shall I from *self* be free,  
Not likely till I reign with Thee.

Homestead, Pa.

W. J. M'CANDLESS.

## MORE X RAYS FROM VARIOUS LENSES.

REFLECTED BY T. B.

THOSE who are most suspicious of others are usually very confident of themselves.

The basis of all true trust in man is a previous trust in God. No faith in God leads to no faith in man.

Those who most mistrust their fellows are not likely ever to be conspicuous for trust in God.

Satan first persuades men that they are to *die like beasts*, and when they believe this they soon begin to *live like beasts*.

The vapourings of the Higher Critics are like a wreck on a rock—*high and dry*.

The Scriptures are one great, grand, organic whole, a Tree of Life indeed, from the tiniest rootlet right up to the highest twig on its uppermost branch, flooded with the sap of God's Godhead, breathing and moving with the very life of God.

When a person's mouth gets ahead of his mind, it is high time some one applied the brake.

God never imputes righteousness to any person as a covering without imparting righteousness to that same person as a character, and where the latter is not visible, the former is doubtful.

Evil is progressive and eternal. Sow a thought, reap a deed; sow a deed, reap a habit; sow a habit, reap a character; sow a character, reap a destiny.

## THE FATHER'S TENDER LOVE.

**T**HERE is nothing that is beyond His power to do for us—nothing above His wisdom to contrive for us—nothing outside of His resources to supply us. And all His power, His wisdom, His resources, are at the disposal of His deep, hearty love for ourselves as His own dear children—a love which not only comes up to the height of an earthly father's, or an earthly mother's love, but goes infinitely beyond it. And this love has been exerting itself for our benefit, with all its tenderness and fervency, during all our past lives—is acting still, and will go on to love us, and watch over us, and bless us FOR EVER. Do we really believe all this? If we do, we ought never to doubt that God's heart towards us is that of a tender Father, and living from hour to hour in the ASSURED FAITH of it, we are to look to Him for everything. Now, the new-born babe is not left to earn its food, or to buy it, or to choose what it shall be, or to cook it. The parent most lovingly cares for all that, the helpless babe has only to take it; so with the feeding of a spiritual soul. God will look after it well; only the man must leave it all with God (1 Peter 2. 2). JNO. DICKIE.

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## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

[During the present year we are continuing our study of God's way with His people in Old Testament history, and on alternate months reviewing the revelation of the grace and truth of the Son of God as recorded by the beloved John.] *Specimen Schemes can be had on application.*

**13th May.—BREAD FROM HEAVEN** (John 6. 47-63). *Learn*, John 6. 58—"This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever."

Believing likened to eating—Food for the soul—Manna, God's gift, free to all Israel—Jesus, God's gift, free to "whosoever"—Satisfying and sustaining.

**O**UT of the feeding of the multitude with the loaves grew the teaching of our Lord about the true bread of life, the subject of our present lesson.

**LIFE BY EATING THE LIVING BREAD.** Everlasting life is had by believing on Jesus (verse 47); believing is here likened in spiritual action to eating in natural act. "Hearken diligently unto me, and eat" (Isa. 55. 2). What are we to eat? The Bread of Life—Jesus. How? By believing. Result: Everlasting life, possessed now and ever (John 10. 28).

**MANNA AND JESUS COMPARED AND CONTRASTED.** Manna (described in Exodus 16 and Numbers 11. 8, 9) was God's gift, and that to every man according to his eating; free to all, young and old—

*Notes on Bible Lessons.*

none too young, none too old, none too poor. It was also small, and round, and sweet. The manna resembled Jesus in His freeness, freshness, sweetness, and its origin from heaven. But, after all, it was only for earthly use, and did not impart eternal life, for the fathers who ate it died—a contrast to the Bread of Life, Jesus, for the believer in Jesus shall never die (John 11. 26).

**THE BODY GIVEN FOR THE LIFE OF THE WORLD.** Manna was for “the fathers.” Jesus is for “the world” (John 3. 16); for “any man;” for “whosoever.” His body was broken, His blood was shed, that we might have life; if it had not been so we never could have life. No need for transubstantiation, as Rome teaches, for the eating is not carnal but spiritual, imparting not natural life but spiritual life, and sustaining the same. As Jesus “lived by the Father” in communion and union, so the believing one goes on to live by continual eating of that which gave life (Col. 3. 4; Gal. 2. 20).

For the younger scholars, and the less advanced, it will be necessary to point out in a simple way the use of the manna and of bread to sustain life—the freeness of the manna and its suitableness—and the same concerning the Lord Jesus Christ. As bread cannot be made without the burial and death of the seed in the ground, the raising of the grain, and the grinding and crushing of the wheat, the baking on the fire, and the breaking for the use of the eater, so the Bread of Life, in like manner in suffering and death, was prepared for “the life of the world.”

20th May.—**REVEALING LIGHT** (John 8. 1-16). *Learn*, Eph. 5. 13—  
“But all things that are reprov'd are made manifest by the light;  
for whatsoever doth make manifest is light.”

A convicted sinner in the light—Other sinners not convicted—The light shines on them—Not condemned—The path of light: following Jesus.

**T**HE scene of the lesson is the court of the temple at Jerusalem, and there we find the Lord busy at work “early in the morning” teaching the people. Fresh from a night of communion on the Mount of Olives, He is a pattern for all who would effectually teach either old or young. Besides ability to teach, He doubtless there on that mount, as the Man dependent on the Father, breathed the atmosphere of divine justice, wisdom, and grace which comes out so beautifully in His dealing with a poor, convicted sinner.

**THE WOMAN.** The nature of the sin in question requires that the subject be spoken of carefully among the young, and sin in its broader meaning kept before the mind. It is sufficient that she was a poor, guilty, detected sinner in the bright, shining presence of the “Light.” Like Isaiah (chap. 6); like Job (chap. 42. 6); like Peter (Luke 5. 8); like the Publican (Luke 18. 13), and many others.

**THE ACCUSERS.** The Scribes and Pharisees had found a new occasion to put Him they hated to the test. “This they said, tempting Him, that they might have to accuse Him.” Not zeal for God’s glory, or for Moses’ law; not horror of sin, but hatred of Jesus, the moving impulse of their action. It is perfectly right to judge sin, but the motive and the spirit should be right in the judging. This can easily be applied, as most of the zeal shown in accusing others arises from no love of righteousness, but from malice and envy.

**MOSES versus CHRIST.** “What sayest Thou?” The way of Jesus here is very beautiful. Over and over again the question is put: calmly the One who knew their hearts traced in the earth His mark—what a mark Jesus has left in the earth!—and then lifting up Himself He said: “He that is without sin . . . first.” The Light which shone on the sin-

## *Notes on Bible Lessons.*

ning woman now shone on the accusers, and they vanished, withered under His glance, convicted under His word (Mal. 3. 2).

**CONVICTED, YET NOT CONDEMNED.** Left alone with the only One sinless enough to deal with her in judgment, the woman stood. The Light shone upon her—the light of mercy, the light of truth. Not to condemn, but to save (John 3. 17) Jesus came, and grace reigns, not that sin may abound, but that sin may not have dominion (Rom. 5. 20, 21). “Sin no more” is her orders, walk in the light her path; the forgiven follower of Jesus shall not “walk in darkness.”

**CONVICTED, BUT NOT CONVERTED.** The Pharisees would not allow the Lord thus to expose them, would not accept the judgment of God against them (Luke 7. 30), or Christ's testimony about Himself. They said: “Thy record is not true”; this was making Him a liar, and plainly declaring their unbelief (1 John 5. 9, 10). Besides His own words and works, testimony to and evidence of His verity, Jesus referred them to the Father—God's testimony (Matt. 3. 17; 17. 5). So, to reject Christ is to reject God, for they are one. Further on Jesus said: “Ye shall die in your sins”—an awful condition to die in; and that is the end of all who refuse convicting and converting light—they go out into the blackness of darkness for ever.

*27th May.*—**ILLUMINATING LIGHT** (John 9. 1-17). *Learn*, Eph. 5. 14—“Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.”

Jesus passing by—The man in the dark—For a purpose—Simple means and simple faith—A great blessing—A good confession.

**T**HERE is no more interesting miracle-narrative than the one which forms the subject of this lesson; it is brimful of suggestive points.

**THE TIME AND PLACE.** A Sabbath morning in winter in Jerusalem, and probably close to the gate of the temple. Our last lesson was about the woman and the men who said she should be stoned, and it is worth noticing that what Jesus said in that connection led to these men taking up stones to stone Him (John 8. 59). Passing by from that angry crowd, Jesus and His disciples reached the spot where sat the blind, beggar man.

**THE SUBJECT OF THE MIRACLE.** A man poor and blind—born that way—had always been so, and would always have been so had Jesus of Nazareth not “passed by.” This is a true picture of man “sitting in darkness” (Matt. 4. 16); “cannot see” (John 3. 3); and “blinded” (2 Cor. 4. 4); but Jesus has come that “they which see not might see” (John 9. 39).

**THE MANNER OF THE MIRACLE.** After teaching the disciples that the purpose of the man's blindness was God's glory in Christ's work on the man (a broad truth this), Jesus made clay and smeared the man's blind eyes. The meanness of the material might teach that God hath chosen weak and foolish things that the power may be plainly known as God's (1 Cor. 1. 21-28). The man's obedience and faith were also seen in his going to Siloam, a spectacle of foolishness to all who saw him (1 Cor. 3. 18)—a “wise” fool.

**THE HAPPY RESULT.** He went blind, he “came seeing”—he lost his mud, his foolishness, and his blindness all at once. How? By the obedience of faith on his part (Rom. 1. 5), and the power of God on Christ's part (Rom. 1. 16). How simple the action of the man; how great the benefit he received; and all for nothing!

**A GOOD CONFESSION.** First to his parents, then to the neighbours, then to the Pharisees, the man told the story o'er and o'er.

## *Notes on Bible Lessons.*

"I was a beggar, was blind; the Man Jesus did it, did it all. Once I was blind, but now I see." On the Sabbath day he did it—others might think more of the day than the Man, but it was the Man the once-blind man praised. Not the clay, nor the day, but Jesus. "What do you think of Him?" say the Pharisees. "He is a Prophet," said the man—that was all he then knew; he was to learn more as we shall see.

It will be observed that this work of Jesus on the blind man was done at a time when Jesus' life was in danger; that He took time to pause and help, working while it was day (verse 4), even although it was a stormy day. Further, notice that Jesus acted voluntarily out of His own goodness; we do not read that the man sought or expected to be blessed. This is God's way—ever since the fall He has been seeking to bless out of His own heart of love.

*3rd June.*—**GLADNESS AND WORSHIP** (2 Chron. 29. 29-36). *Learn,* Acts 2. 46—"And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."

Music not always praise—Who can praise?—True gladness and real worship—Joyous service, no scarcity, no grudging—All from God's own goodness—No praise to man.

**I**N a previous lesson (29th April) we saw the good work of restoration and revival in progress under King Hezekiah's influence. The continuation and perfection of that beneficent work is now our theme.

**PRAISES, GLADNESS, WORSHIP.** Singing praise to God is different from fine music sung to please the ear of man. Praise is the expression of thankfulness to God for His goodness (for example, Isa. 12. 1; Acts 2. 47, &c.), is glorifying to God (Ps. 50. 23), and is acceptable to Him (Heb. 13. 15, 16); but only the living can praise God (Isa. 38, 18, 19). **Gladness** is the portion of a people redeemed and brought near to God—"Happy is the man whose transgressions are forgiven" (Ps. 32); "They began to be merry" (Luke 15); "There was joy in that city" (Acts 8. 8); "They received Him gladly" (Luke 8. 40). **Worship** differs from praise in that it is the adoration of God in the heart because of **what He is**. We praise Him for what He has done; we worship Him because of His own worth (Ps. 72. 11; Matt. 2. 11; Luke 24. 52).

**THE ZEALOUS PEOPLE AND BUSY PRIESTS.** It is always so—happy people are zealous people, and God's work goes on merrily with songs and praises. No need for pressing and squeezing when the heart is right (Acts 5. 34). Sacrifices and thank-offerings are an indication of a grateful response to God's bounty, a reflex of the grace of Christ (2 Cor. 8. 9).

**GOD'S SPEEDY WORK.** It was a cause of joy to all that God was the source of the whole matter. Note that Hezekiah does not claim the honour, and the priests are not praised, nor the people, but "God had prepared the people"—"All things are of God" (2 Cor. 5. 18); "Every good gift is from above" (James 1. 17). It had been done promptly, suddenly, not evolved laboriously out of an unwilling people, but, like the breath of spring on the dry and bleak earth, causing growth and verdure, God's blessed Spirit quickens with His breath the dry bones (Ezek. 37).

The New Testament parallel and application should appear plain. Jesus, the sin-offering, burnt-offering, and meat and peace offering, known and enjoyed, satisfies and gladdens the heart; and praise and worship, with sacrifices and thank-offerings, abound to God's glory and man's blessing.

## *Outlines of Scripture Studies.*

### BEWARE! BEWARE!

Matt. 10. 17	- Beware of men	- - - - -	The World
Phil. 3. 2	- Beware of dogs	- - - - -	The Formalist
Col. 2. 8	- Beware lest any man spoil you, &c.	- - - - -	The Philosopher
2 Pet. 3. 17	- Beware, lest ye being led away, &c.	- - - - -	The Scoffer

J. W. W.

### HIS COMPASSIONS FAIL NOT (Lam. 3. 22).

Jesus had compassion, . . . and touched their eyes (Matt. 20. 34)	wards them, and He healed their sick (Matt. 14. 14)
Jesus, moved with compassion, . . . touched the leper, . . . and he was cleansed (Mark 1. 41, 42)	When He came out He was moved with compassion towards them, because they were as sheep having no shepherd (Mark 6. 34)
Jesus said, I have compassion on the multitude, because . . . they have nothing to eat (Matt. 15. 32)	He, being full of compassion, forgave their iniquity (Psalm 78. 38; Luke 23. 34)
He was moved with compassion to-	E. A. H.

### THE CHRISTIAN IS EXHORTED

In 1 Timothy—

1 To unfeigned faith	- - - - -	chap. 1. 5
2 To hold the faith and a good conscience	- - - - -	„ 1. 19
3 To hold the mystery of faith in a pure conscience	- - - - -	„ 3. 9
4 To be nourished up in words of faith	- - - - -	„ 4. 6
5 To be an example in faith	- - - - -	„ 4. 12
6 To follow after faith	- - - - -	„ 6. 11
7 To Fight the good fight of faith	- - - - -	„ 6. 12
Faith is the victory that overcomes the world	- - - - -	John 5. 4 J. M. A.

### THE LORD HATH MADE US

(Ps. 100. 3; 1 Cor. 1. 30).

Made the righteousness of God	2 Cor. 5. 21
Made us accepted	- Eph. 1. 6
Made us nigh	- Eph. 2. 13
Made us meet	- Col. 1. 12
Made us able ministers	2 Cor. 3. 6
Made us kings and priests	Rev. 1. 6
Thy hands have made me	Ps. 119. 73
Let us worship before the Lord our Maker	Ps. 95. 6 S. J. S.

### HIS LOVINGKINDNESS.

It is marvellous	- Ps. 17. 7
It is precious (mar.)	Ps. 36. 7
It is better than life	- Ps. 63. 3
We are drawn by it	- Jer. 31. 3
We are betrothed in it	- Hos. 2. 19
We are quickened by it	- Ps. 119. 88
We are preserved by it	- Ps. 40. 11
We are crowned with it	- Ps. 103. 4
We should think of it	- Ps. 48. 9
We should praise for it	- Ps. 138. 2
We should speak of it	- Is. 63. 7 S. E. R.

### THE HAND OF GOD—

1 Delivers out of hands of enemies	- - - - -	Luke 1. 74, 75
2 Graven on His hands	- - - - -	Isa. 49. 16
3 In His hands	- - - - -	Deut. 33. 3; John 10. 28
4 At His right hand	- - - - -	Eph. 1. 20; 2. 6 L. B.

### THE HOLY SPIRIT IS—

The Spirit of Truth	- John 14. 17; 15. 26; 16. 13; 1 John 4. 6	The Spirit of Power	- 2 Tim. 1. 7
The Spirit of Grace	- Heb. 10. 29	The Spirit of Love	- 2 Tim. 1. 7
The Spirit of Life	- Rom. 8. 2	The Spirit of Sound Mind	2 Tim. 1. 7
The Spirit of Sonship	- Rom. 8. 15	The Spirit of Holiness	Rom. 1. 4
The Spirit of Promise	- Eph. 1. 13	The Spirit of Wisdom	- Eph. 1. 17
		The Spirit of Glory	1 Pet. 4. 14 D. T. B.

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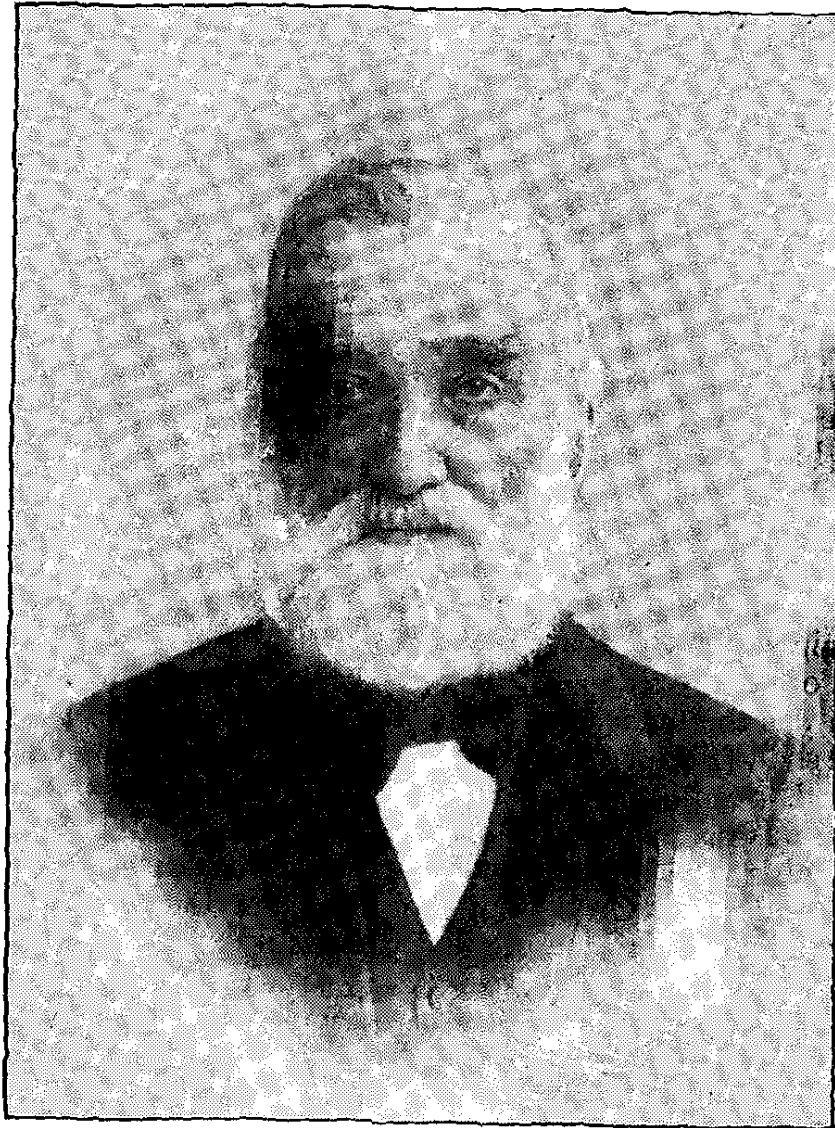
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# The Believers' Pathway

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Bible Students and Christian Workers.



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ONE HALFPENNY.

## JOHN G. M'VICKER.

**M**R. M'VICKER was born in Belfast on 15th March, 1826, and died in London on 5th January, 1900, at the age of nearly 74 years. For more than forty of those years he knew that God was his salvation, and in that knowledge he served Him—chiefly, at first, in the North of Ireland, and, later, in London.

He was in his earlier years a Presbyterian minister. Having ceased to be so, he continued until the end, disclaiming any denominational name, to teach and preach Jesus Christ.

It was during the awakening of 1859 that he was brought into the light which lightened him during all his after days. A man so living as he was, so large of heart and so sympathetic, could not, and did not, fail to suffer. For suffering he had a great capacity, and his trials were many. God "acquaints His comforters with grief," and Mr. M'Vicker was one who, having suffered, could, deeply feeling, console those needing comfort. They are very many, and they are everywhere to be found.

He loved Scotland, and often visited this country. Who that has heard him speak in the meetings in Glasgow, or, perhaps especially, heard him pray, will forget him? He spoke once on, "Sirs, be of good cheer, for I believe God, that it shall be even as it was told me" (Acts 27. 25). Let that stand as expressive of the man and of his ministry. "I believe God." Certainly he did that; it was his characteristic, personally. "Be of good cheer . . . it shall be even as it was told me." Such was the tenor of his ministry. "Be comforted; not one word shall fail, for the guarantee of fulfilment is the character of God."

He was preaching in Clapton Hall, Stoke Newington, during December, and brought his service to a close there at the end of the month. On Sunday morning, 31st December, he gave out the hymn of which the first verse is:

"Away with our sorrow and fear,  
We soon shall have entered our home;  
The city of saints shall appear,  
The day of eternity come."

On Friday, 5th January following, he was occupied in visiting during the afternoon, went home, and after tea retired to his room. There, suddenly, at about eight o'clock in the evening, the end came and he fell asleep.

He was of a strong frame, not tall, but compactly built and solid. He had been black-haired and black-bearded when

*John G. M'Vicker.*

young; latterly his hair was iron-grey and his beard white; eyebrows bushy, over large, dark eyes. The face, when in repose, had a sad look, as the countenance of one who had known pain and sorrow. His heart was of the warmest and most capacious. There the flame glowed continually. He had a most hearty appreciation of what was good, or beautiful, or well said. A brief, hearty laugh would break from him when he was pleased, which was not seldom. He was of a strong intellect, and adequately furnished by education. He had read considerably, within certain limits, his range in that field being restricted by the fear of God. In thinking he was exact, and in expression accurate. His mental processes might be called severe. There was no slovenliness about him. His attire was plain, and his handwriting was, to the end, of a clerkly neatness and clearness. God was in all his thoughts; the rock of his strength and his refuge was in God. The Word of God, continually meditated upon, fed him, and by constant recourse to God in prayer his strength was continually renewed.

The loving are the beloved, and such was Mr. M'Vicker. God's grace is manifold, and it is bestowed upon many. We shall see other gracious and gifted men, but those who knew him will agree in saying that we shall not see one exactly his like again. They will also agree that, if poorer by his loss, they are lastingly enriched in the memory of what, through grace, he was.

## THE GREAT REVIVAL OF 1859.

By the late J. G. M'VICKER.

THE following account of the origin of the '59 Revival was given in the great tent at Tottenham, in 1898:

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; a 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."

*The Great Revival of 1850.*

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. C. 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. C.?" "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 of 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. C.; 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 this lady used. "I waited," he said, "with breathless expectation to hear what Mrs. C. 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. I 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; had begun 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'Q. 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 would never 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 unto Me I will in no wise cast out." Kneeling down with his

*The Great Revival of 1859.*

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, 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.

This 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 on 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

*The Great Revival of 1859.*

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."

**IS THERE NOT ANOTHER PROPHET?**

(2 Chron. 18. 6.)

THE four hundred prophets had spoken, and their message was *one*; for they were "perfectly joined together in the same mind and in the same judgment." But Jehoshaphat, like the deaf adder, refused to be charmed, let the charmers charm ever so wisely. In his heart of hearts he clearly did not believe that these four hundred professed "seers" had seen anything. He questioned if they had any message whatever from God. Yet it would never do to give expression to his suspicions. On the contrary, he must keep up appearances for the sake of the new alliance, and go through the form of acknowledging what he felt was not of God. Even in requesting that *another* prophet be sought, he finds he must recognise Ahab's four hundred flatterers as prophets of the Lord. "Is there not here a prophet of the Lord besides," we hear him saying, "that we might enquire of him?" (2 Chron. 18. 6). Whenever a believer forms a forbidden alliance, or enters on a forbidden path, the difficulties begin. Yesterday he was straining at a gnat; to-day he must swallow a camel. He must make his obeisance to unrealities as if they were realities. He must act in harmony with the new condition of things. He feels the yoke of bondage; but there is no escape—except to "deliver his soul," and dissolve the unholy compact. But he is not prepared for *that*. This was the case with Jehoshaphat. The time came, and that right early, when God, by strange things in judgment, broke up the alliance and sent the king of Judah home, a humiliated, if not a humbled man.

But as yet Jehoshaphat is in the toils. He has entered the realm of unreality, and he must act his part. He acts it well. He tacitly acknowledges the prophets of the groves as sent of heaven. Yet he would fain hear one more voice—just one. Is there not another? "Yes," replied Ahab, "there is yet one man by whom we may enquire of the Lord; but I hate him, for he never prophesied good unto me, but always evil"

*Is There Not Another Prophet?*

(ver. 7). The truth is now coming out. Ahab had sought counsel of the men whom he could *depend upon* to promise him a successful expedition. He felt certain they would prophesy "smooth things." Therefore they are called. But Micaiah is a man of a different type. Fearless and faithful, he will not suit Ahab's purpose at all. Therefore he is not called. How often is all this to be seen to-day! When we are seeking the help or counsel of others in a time of difficulty, how prone we are to "pack the jury," as it is called; that is, to ask the advice of those who are likely to prophesy smooth things. The Micaiahs—the fearless and the faithful—are carefully avoided. We then sit down and congratulate ourselves on having a goodly consensus of opinion that we are in the right. Thus it comes to pass that many a Ramoth-Gilead expedition has been undertaken, to end only in defeat and disaster. If we have ceased to walk before God there will be in us a strong tendency to justify ourselves before men—to acknowledge those who acknowledge us—to honour those who honour us, and to seek the advice of those who are most likely to give a verdict in our favour.

No doubt Jehoshaphat would be eager to know what Micaiah had to say. The new prophet was not in favour in high quarters. He was bitterly opposed by the king of Israel. Nevertheless an officer is sent to fetch him. It has been said that "God never leaves Himself without a witness." Certainly He had one here—only one—yet one was sufficient for the Divine purpose. It is wonderful how the "man of God" turns up at the most opportune moment, however inopportune that moment might be in Ahab's estimation. Had not four hundred prophets given forth their testimony in a chorus of absolute unison? Yet here is one man whose voice is almost certain to strike a note of discord and spoil the whole thing. Had not Micaiah been "left out" for this very purpose—to secure "oneness of mind"? Yes, that was the reason why he had not been called. Alas for us if we attempt to secure a unanimous voice by manœuvring things so that the Micaiahs will be kept out, or ignored, or cut off. It may be easy to exclude all who differ from us, and then to claim to have oneness of mind; but it will not be oneness of mind *in the Lord*. It will not be a oneness of mind that makes for righteousness, for the simple reason that it has been attained at the expense of righteousness.

But in the testimony of Micaiah the Lord has another and a

*Is There Not Another Prophet?*

deeper purpose than merely to testify to Ahab that his deeds are evil. If Jehoshaphat is determined to pursue his downward course in affinity with the wicked and wily Ahab, he *shall not go unwarned*. He shall be left without excuse. Micaiah delivers his testimony. It is in direct opposition to what the prophets of the groves had foretold. *They* had promised a victorious campaign, and the annihilation of the Syrians. Micaiah declares that Ahab will be slain in the battle, and that his army will be scattered upon the mountains. What will the king of Judah do now? He has virtually made an appeal to God, and God has spoken. Jehoshaphat must have felt this—that the message had come. There was still space for repentance. He could have refused to go to Ramoth-Gilead, by honestly acknowledging that God had spoken through Micaiah. But this would have involved a great deal. It would have meant that Ahab's prophets were miserable flatterers, and that the man whom Ahab hated was the man in favour with God. Jehoshaphat was not prepared to face these "contingencies." He therefore goes onward in a path of darkness, silencing as well as he was able the voice of an accusing conscience. Let us see that we read not in vain the lesson taught by his sad experience. If we seek counsel of God, and get it, and then deliberately reject it, we shall find as Jehoshaphat found, that we are only heaping up sorrow for a day that may be near at hand.

W. S.

**THE GIFT OFFERING.**

By THOMAS NEWBERRY, Editor of "The Englishman's Bible."

Leviticus 2. 1.

"**A**ND when any [a soul] will offer [bring] a meat offering [an approaching offering of a gift offering] unto Jehovah, his approach offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon."

The subject of this second chapter of Leviticus is the GIFT offering, rendered in the Authorised Version the meat offering, and in the Revised the meal offering, but as the Hebrew word neither suggests meat nor meal, but the root of the word "*minkhah*" is from "*mahnakh*," to give, the word may suggest the truth concerning the Person of Christ as GOD'S GIFT to the WORLD (John iii. 16), and CHRIST'S GIFT of Himself to the CHURCH (Eph. 5. 25; Gal. 2. 20).

This was to be an APPROACH offering, typical of Christ, the ground on which alone we can draw nigh to God, as Christ

### *The Gift Offering.*

said, "I am the Way, and the Truth, and the Life ; no man cometh unto the Father but by Me" (John 14. 6). But through Him we, both Jews and Gentiles, have access by one Spirit unto the Father (Eph. 2. 18).

This approach offering was to be of FINE FLOUR, typical of the excellent, sinless humanity of the Lord Jesus, the woman's seed, the Virgin's Son, holy, harmless, undefiled, separate from sinners.

With OIL poured upon it, as was announced to Mary His mother, "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) ; thus constituting the child born in Bethlehem the CHRIST, the Anointed, the Messiah of God. There is "one Mediator between God and men, the Man Christ Jesus" (1 Tim. 2. 5). The title JESUS, or Jehovah the Saviour, connects His humanity with the Deity, so the title CHRIST identified Him with the Holy Ghost ; and as the OIL type of the Holy Spirit was mingled with the fine flour (ver. 4), and every particle saturated with the oil, so was the humanity of Christ. Though He was truly human, in no sense was He only human, but in thought, feeling, word, and action He was also spiritual and divine ; hence His teaching and His actions were so little understood and so frequently misrepresented.

The root of the Hebrew word for FRANKINCENSE signifies WHITE, the emblem of purity, holiness ; but when burnt as incense the frankincense emits the most grateful odour, and as the frankincense was put upon the fine flour anointed with oil, such in the estimate of God the Father was the person, character, and walk of the Lord Jesus, and to this He gave utterance again and again, "Thou art My beloved Son, in whom I am well pleased."

### PEARLS PICKED UP.

A LITTLE guilt is heavier than a great deal of misery.

In the very depth of judgment the Lord reasons with the sinner.

Bring *rebel* self beneath Thy kingly sway ;  
On *haughty* self, Thy hand disabling lay ;  
O make me *lame enough to take the prey*.

The ease wherewith we commit sin is a God-sent punishment on sin already committed.

## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

[During the present year we are continuing our study of God's way with His people in Old Testament history, and on alternate months reviewing the revelation of the grace and truth of the Son of God as recorded by the beloved John.] *Specimen Schemes can be had on application.*

10th June.—**A CALL TO REPENTANCE** (2 Chron. 30. 1-12). *Learn,* Acts 2. 38—"Then Peter said unto them, Repent, and be baptised, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The invitation to all, accepted only by some—The foundation of all—Round the Lamb and under the Blood—The place of the defiled—An ancient post—God seeking after men—The many who excluded themselves.

**I**N the lesson preceding the present we were occupied reviewing the thanksgiving, gladness, and worship connected with the restoration of the house of God and the people of God in some measure to their proper place and way before Him. It is most instructive and suggestive to notice that true revival does not lead away from fundamental and first principles and observances; it is a false spirituality that gets away from the simplicity that is in Christ. Hezekiah, the princes, and the people soon, in their restored state, got further light as to their privileges and duties.

**ALL ISRAEL AND JUDAH.** In chapter 29, verse 4 the sin-offering and burnt-offering sacrifice was made in name of and for all Israel, though the ten tribes were not under Hezekiah's rule, the king's recognition of God's people being after God's measure and not after his own political view. Now the king improves on that, advancing from theory to practice, and issues a hearty invitation to ALL to join one unbroken feast to the Lord (Col. 3. 10).

**THE PASSOVER.** This feast is the basis of all others; it was a memorial of the very birth of the nation. (Exodus 12 and all its teaching comes in here.) The great truth of redemption is the central thought—redemption through the blood of the Lamb. The Passover was the right of no party, and could be claimed by no section. One Lamb for all the people was God's appointment at the beginning, and divine light in Hezekiah apprehended and wrought out this.

**THE SECOND MONTH.** See Numbers 9. 11, where provision is made for failure to keep the feast in the first month. It seems to us that humility and grace appear here. The condition of some caused the others to fix on the later date, and all took the defiled one's position together (1 Cor. 12. 26).

**THE POSTMEN AND THE LETTERS.** The Government postal service is not so modern as some might suppose. It must have been an arduous task, and much zeal needed to overtake the writing and delivery in the short space of time. Christ's postmen are busy now carrying His message to men (Acts 8. 4; Matt. 28. 19, &c.).

**THE BURDEN OF THE MESSAGE.** "Turn again," "Return to the Lord," "He will return to you." This is God's cry through His servants, like Himself full of loving desire to have the prodigal home. It is Christ's "Come unto Me" (Matt. 11. 28); it is the Gospel words, "Repentance and remission of sins" (Luke 24. 47), of the present day; but now emphasised by the work of the Cross of Christ and the present authority of the Holy Spirit.

### *Notes on Bible Lessons.*

**HOW THE MESSAGE WAS TREATED.** Then, as now, the majority had no ear or heart for God's call—"They laughed them to scorn and mocked" (Acts 17. 32; Acts 28. 24). See also Matt. 22. 5 and John 8. 47. "Nevertheless, divers of Asher, and Manasseh, and Zebulun humbled themselves and came." In this we see a remnant of grace, God having His own precious ones to gather out for His glory and their blessing (Mal. 3. 16; Matt. 11. 25).

*17th June.*—**KEEPING THE FEAST** (2 Chron. 30. 13-23). *Learn,* Exodus 12. 13—"And the blood shall be to you for a token upon the houses where ye are; and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt."

Preparation for the feast—Casting out the evil—Redemption by the blood—Imperfect, yet accepted—The value of intercession—Heart-work the real work—Happy in God's ways—The comfort of God's Word.

**T**HE message of King Hezekiah had brought to Jerusalem all the godly of Israel, and in Judah "the hand of God gave them one heart to do" according to "the Word of the Lord." This was to keep the Feast of Unleaven Bread, and it is a happy theme to consider God's gracious way with the people, notwithstanding their imperfection and failure.

**TRUE AND EFFECTUAL PREPARATION.** "The altars, and the altars for incense" were there in Jerusalem, and the feast of the Lord could not with them abide; they must go, and they were cast into the brook Kidron. The Cross of Christ crucifies the world and the flesh (Gal. 6. 14). "He was manifested to destroy the works of the devil" (1 John 3. 8). Where Christ comes the devil's books, &c., must perish (Acts 19. 19).

**THE KILLING OF THE PASSOVER LAMB.** We are here reminded that God's joy in man and man's joy in God are based on redemption by the blood of the Lamb. There could be no feast of unleavened bread but with this first. The Lamb must be slain, the blood must be sprinkled. There can be no service, no praise, no worship where this is not. Even in heaven it is the slain Lamb that is the reason of worship (Rev. 5. 9).

**THE INCOMPLETE AND IMPERFECT PEOPLE.** This is faithfully recorded, as in the previous chapter the priests and the Levites co-operated in the service of God for the people. Many of the people were not ceremonially in condition to eat the Passover, even in this second month, yet grace rejoices over judgment (James 2. 13), and heart preparation is after all the real value of the outward and ceremonial (Psalm 51. 6, 17; 1 Sam. 16. 7). The efficacy of intercession is also seen here, and if the intercession of King Hezekiah availed, how much more that of the Lord Jesus (1 John 2. 2; Heb. 7. 25).

**THE GLADNESS OF THE PEOPLE.** The happiest people are those who are the Lord's, and know it; the happiest place is near the Lord, in the place He calls His people to; and the happiest service the Lord's service, with the Lord's joyous song filling heart and mouth. The people found this seven days' feast so good that they agreed to keep other seven in the same way (1 John 4. 4; 1 Thess. 5. 16; Phil. 3. 1).

**THE MINISTRY OF THE WORD.** God's word had its place, as it should. The king spake to the hearts of the Levites, who taught the good knowledge of the Lord; and thus communion is maintained, by the reception from God and the offering to God, with confession (Heb. 13. 7, and 15, 16).

### *Notes on Bible Lessons.*

The great central thought should be kept before the mind, that all this blessing and happiness had its centre and basis in the slain lamb, with its sprinkled blood on the door, its sacrificed body on the table of those for whom it died. The accompanying feast had its rise there, and its unleavened character is corresponding to the spotlessness of the Lamb slain (1 Cor. 5. 7, 8).

24<sup>th</sup> June.—**GOD A REFUGE AND DEFENCE** (2 Chron. 32. 9-21).  
*Learn* John 10. 28—"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand."

The enemy around—Warriors as well as worshippers—God defied and challenged—The Living God compared with idol gods—The challenge accepted—The power of one angel—185,000 dead men—Defeat and salvation.

**T**HE history of God's people is not all feasting and singing. They are in an enemy's land, and are warriors as well as worshippers, and our present lesson shows the same people as were before us in our last in a different position, but with the same all-sufficient God as their strength and joy.

**THE CHARACTER AND STRENGTH OF THE ENEMY.** Assyria's great king, Sennacherib, with all the potency of his empire on the one hand and a poor section of God's people Israel (two tribes) on the other, with God for them. It seemed a desperate case indeed. A certain nun had her heart set on a good work which would cost much money. She had a shilling. Someone said, "What can you do with a shilling?" The nun replied, "Bertha and a shilling and God can do anything!" It is God that counts. Without Him "ye can do nothing" (John 15. 5); with Him we "can do all things" (Phil. 4. 13). Hezekiah, a man of faith, said truly it was the great flesh arm against God, and his words rested the people.

**SENNACHERIB'S GREAT MISTAKE.** It seems evident that confession was plainly made that Israel's hope was in their God. This is apparent, for in all the railing and defiance of the heathen king, God is in the forefront and Hezekiah secondary. Not Hezekiah and God, but God and Hezekiah. It was thus with David (1 Sam. 17. 45-47), who said, "The battle is the Lord's."

**A MISLEADING EXPERIENCE.** The heathen king had hitherto challenged only heathen kings and heathen gods, the works of man's hands. The contrast between them and the Living God is an infinite one. See Isaiah 40. 18-20; 41. 5-8; 46. 5-7. The idol principle applies not only to images of wood and stone, but also to anything and everything which supplants and takes the place of God. Trust in money, self, possessions, or men is idolatry in its true sense. Hitherto the enemy had found an easy prey in idolators, now he takes the Living God in hand.

**GOD'S ANSWER TO THE CHALLENGE.** The early morning broke on the besieging host of Assyria, and revealed 185,000 dead men—all the best of the army, the mighty men, the leaders, and the captains. No sword or engine of war was needed; a visit of AN angel—not an army of angels, only one—and this mighty work was done. We see here the great power of God. If His servants are so mighty, how great then His own power and majesty! Two events are here—death and deliverance; death of the enemy, and salvation of the people of God. As at the Cross of Jesus we see destruction of the devil's power, and salvation provided

### *Notes on Bible Lessons.*

for all who will receive God's own, saving Christ. This great work was not committed to any angel, but to God's own Son, who alone in weakness spoiled principalities and powers (Col. 2. 15), and freed those who would otherwise have been subject to bondage (Heb. 2. 15).

1st July.—**BLIND CRITICS** (John 9. 18-38). *Learn*, Prov. 28. 5—"Evil men understand not judgment; but they that seek the Lord understand all things."

Making a man a liar—Shunning the Cross and losing the blessing—Hypocritical and false—Cast out for Jesus' sake—The blessing found in the outside place—An almighty Friend of the friendless—A worshipper of God's revealed Son.

**I**N reviewing the narrative of the miracle wrought on the blind man of John 9, we have in a former lesson (27th May) noticed his simple and plain confession that it was Jesus who had done the good work on him. We will now see the further development and issue of the matter, revealing the obstinacy and hardness of the heart of man, even the most religious and enlightened in the flesh.

**THE MAN'S OWN TESTIMONY REJECTED.** If any one could speak positively about what had been done it was the man himself; but the Jews did not believe that he had been blind at all—that is, they put him in the place of a liar and impostor. This was a great wrong to the man. The same is done to God when His testimony about eternal life and His Son is not believed (1 John. 5. 10).

**THE POLITIC PARENTS.** Some things the man's parents could not deny; other things they would not affirm. That it was Jesus who had cured their son they knew quite well, but they also knew that it was dangerous for them to say it. They shunned the reproach of Christ (Heb. 11. 26), and missed the blessing (Matt. 5. 11) through the fear of man (Matt. 10. 32). So largely did the threats of the council bulk in their eyes that they forsook their own son, and left all the burden of the testimony on him, saying, "He is of age, ask him."

**THE UNMOVABLE WITNESS.** Very subtle was the way of the Pharisees. They said, "Give God the glory, we know this man is a sinner." It seems like Unitarian doctrine this, and it is most illogical and foolish. They did not know, though they said they did. In this they lied, and hypocrites they were. For God's glory they did not care; only hatred of Jesus was their motive. "Whether he be a sinner I know not." Their dictum was nothing to the man. He could not echo their words; and against their presumed knowledge he put his personal experience, saying, "One thing I know, that whereas I was blind now I see." The brave man stood his ground; retreat he could not; he was in the company of the faithful witnesses of all the ages (Acts 4. 19, 20, &c.).

**THE EXCOMMUNICATED MAN AND HIS COMPENSATION.** They cast him out, and that meant much. In modern language he would be "boycotted"; treated as a deluded, perverse, heterodox, presumptuous fellow; his friends all estranged from him; called a Nazarene; even his father and mother forbidden to treat him as their son. It was a terrible position to be in, and it is blessed that the story does not end there; we feel it could not. We read that "Jesus heard that he had been cast out, and when He had found him." The ear of Jesus is open to the bleat of His sheep in the cold, dark day, and the eye and steps of Jesus directed toward him. Finding suggests seeking, and Jesus sought out the man, and revealed Himself as God's Son, almighty to save, almighty to keep. Well might the man say, "I will not fear" (Heb. 13. 6), when God's Son was his Friend, and he worshipped Jesus!

*Notes on Bible Lessons.*

**8th July.—THE GOOD SHEPHERD** (John 10. 1-18). *Learn* John 10. 11  
—"I am the Good Shepherd; the Good Shepherd giveth His life for the sheep."

The right way into the fold—The thief's way—Becoming one of the flock  
—The Christ door—Life given to the sheep—Life given for the sheep—His property—The great flock and their one great Shepherd.

**T**HIS portion, in which the Lord Jesus contrasts Himself, the true and Good Shepherd, with the Pharisee, the false and cruel, is clearly a continuation of the discussion raised over the case of the blind man in the preceding chapter. God's people are often likened to a flock, and God their Chief Shepherd (Psa. 23; 77. 20; 80. 1; 95. 7; Jer. 31; Ezek. 34, &c.) The Pharisees claimed to be pastors of the people, and in the chapter before us their ways are shown to be the ways of the thief, and robber, and wolf, while the lovely character of the Good Shepherd is displayed.

**THE DOOR OF THE FOLD.** The Shepherd who is the True Shepherd enters the fold by the door. In true humanity, in lowly humility, and perfect righteousness, Jesus found entrance to the fold and access to the sheep, even though the way led by Calvary and through the grave. By coming down Jesus entered into the midst of His people. Man's way is to "climb up" some other way; and by social, educational, political, and other ladders are so-called pastors "set over" flocks. These are plainly spoken of as "thieves and robbers" (Ezek. 34. 3). The porter openeth to the One who has a right to enter—in effect, the Holy Spirit it is which gives Christ's voice powerful entrance into the heart, and His calling voice leads out to Himself (Heb. 13. 13).

**THE DOOR OF THE SHEEP.** This is a second parable, and changes the figure. First it was a fold, and it was the Shepherd's entrance; now it is a flock, and the Door is Jesus Himself. To Him, not only to have Him as a Shepherd, but even to be among the sheep, men must come, and by Him enter into the flock. Salvation, freedom, and pasturage are the portion of Jesus' sheep. False pastors come to take; Jesus came to give. Life, abundant life, is the gift (Rom. 6. 23).

**HOW THE SHEEP GET LIFE.** Jesus had just said that He came to give life TO the sheep, and here the adjective GOOD is used to indicate the nature of the Shepherd who would give His own life FOR (in the place of) the sheep. If the sheep were to have life the Shepherd must die (John 12. 24; 1 John 3. 16). The hireling has no love for the sheep, and no courage to face the wolf; Jesus loved the sheep, and "laid down His life" for them. Not only in defence and for their safety did Jesus die, but for their purchase, and so they are redeemed, bought with a price, and He calls them His own (Acts 20. 28; 1 Peter 1. 18; Titus 2. 14). He defends and keeps by His power (1 Peter 1. 5) all who are in His hand; and His Father and He are one in this (verses 28-30).

**THE PRIVILEGES AND COMFORTS OF CHRIST'S SHEEP.** He knows them in every sense of the word (Psa. 103. 14; 139. 1-5), and knows how to succour them (2 Peter 2. 9) in all their temptations. The sheep know Him; this is a blessed truth. 'Tis eternal life to know Him. It is "the excellence of knowledge" (Phil. 3. 8); it is the privilege of every one who is truly saved to know Jesus.

**THE GREAT FLOCK AND THE GREAT SHEPHERD.** The fold was the Jewish nation, with all its inclusions and exclusions; the flock is the Christian Church, the great gathering of souls to Christ, the one Shepherd of all the saved, both Jew and Gentile (Eph. 2. 15, 16). This is also a promise for all time and eternal glory (Rev. 7. 17). Blessed are all they who are saved, kept, and shepherded by the Good Shepherd.

## Outlines of Scripture Studies.

### THREE THINGS WHICH FAITH DOES

for us after we have believed.

Purifying... hearts by *faith* Acts 15. 9

*Faith which worketh by love* Gal. 5. 6

The victory that *overcometh*

....even our *faith* 1 John 5. 4 W.J.

### "CONSIDER" IN HEBREWS.

Consider the types - chap. 7. 4

Consider our High Priest chap. 3. 1

Consider Him - chap. 12. 3

Consider conversation of

His followers - ch. 13. 7 W.G.T.

### THYSELF.

How thou oughtest to behave thyself - 1 Tim. 3. 15

Exercise thyself unto godliness - 1 Tim. 4. 7

Take heed unto thyself - 1 Tim. 4. 16

Thou shalt save thyself - 1 Tim. 4. 16

Keep thyself pure - 1 Tim. 5. 22

From men of corrupt minds withdraw thyself - 1 Tim. 6. 5

Study to show thyself approved unto God, and thou shalt be 2 Tim. 2. 10

a busybody, but not in other men's matters - 1 Pet. 4. 15 J.M.H.

### SEVEN "EVERY ONES."

Every one of sinnership Isa. 53. 6

Every one of repentance Jer. 25. 5

Every one of faith - John 6. 40

Every one of invitation - Isa. 55. 1

Every one of responsibility Ro. 14. 12

Every one of sanctification 1 Th. 4. 4

Every one of future gathering

Isa. 43. 7 J.W.

### WE ARE TO WALK—

In newness of life - Rom. 6. 4

By faith - 2 Cor. 5. 7

In the Spirit - Gal. 5. 25

Circumspectly - Eph. 5. 15

Worthy of the Lord - Col. 1. 10

In Christ as we have re-

ceived Him - Col. 2. 6

In the light - 1 John 1. 7. S.E.R.

### SOME THINGS WE ARE TO HATE.

1 Covetousness - Ex. 18. 21; Pro. 28. 16

2 EVERY false way - Psalm 119. 104, 128

3 Lying - Psalm 119. 163; Pro. 13. 5

4 Natural relationship - Luke 14. 26

For explanation of this scripture, which has stumbled young Christians, compare Jud. 6. 25; Deut. 13. 6-11; 33. 9; Ezra 10. 2; 1 Kings 15. 13.

5 A man's *own* life Lu. 14. 26; Jn. 12. 25; com. Ac. 20. 24; Rev. 12, 11 J.K.M'E.

### WHAT GOD KNOWS AND WHAT WE KNOW.

#### WHAT THE LORD KNOWS.

He knows all things - John 16. 30

He knows all men - John 2. 24

He knows them that  
are His - 2 Tim. 2. 19

He knows His sheep John 10. 14

He knows our thoughts 1 Cor. 3. 20

He knows our works Rev. 2. 2

He knows the hearts  
of all men - Acts 1. 24

#### WHAT WE KNOW.

We know we have passed  
out of death into life 1 John 3. 14

We know...we shall  
be like Him - 1 John 3. 2

We know He abideth  
in us - 1 John 3. 24

We know we have a  
building of God... - 2 Cor. 5. 1

We know we are of  
the truth - 1 John 3. 19

We know the Son of  
God has come - 1 John 5. 10

We know it is the last time 1 Jno. 2. 18

#### WHAT I KNOW.

I know my Redeemer liveth - Job 19. 25

I know in whom I have believed - 2 Tim. 1. 12

I know I was blind, whereas I see - John 9. 25

I know it shall be well with them that fear God - Eccl. 8. 12 J.A.

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- 259 The Two Firemen
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- 124 His Grave was Dug
- 123 King Richard's last Act
- 122 This Outrageous Sentiment
- 121 The Paths of Glory
- 120 Past Reformation

- 119 God has set His Heart on Thee
- 118 An Alpine Climber's Testimony
- 117 The Commercial Traveller's Distress
- 116 A Great General's Mistake
- 114 Conversion and Dying Testimony of Andrew Frazer
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# The Believers' Pathway

A MAGAZINE FOR

Bible Students and Christian Workers.



*From a Photograph.*

PANDITA RAMABAI, INDIA.

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## PANDITA RAMABAI.

THE following details about this remarkable Christian woman will no doubt interest many. Here is her own account of how she passed "out of darkness into light":

"I was brought up in a very orthodox Brahmin family. My father and mother had never come in contact with Christianity, or with people who had any knowledge of Christianity. They lived in a village in the jungle for many years, and afterwards travelled from place to place as pilgrims to visit several shrines, to bathe in sacred rivers, and to get rid of sin. We children were carefully taught the essential doctrines of the religion they professed, and the sacred books were the only books that were given us to read.

"By-and-bye we began to think for ourselves, and after the death of my dear parents, brothers, sister, and husband, I was left alone with a baby to care for, and felt very much the need of some God on whom I could always depend. I then turned my attention to searching for the truth in the Hindu and Christian religions, and comparing them with each other, I found Christianity to be the better of the two, and accepted it. I was duly baptised in the Church of England. I believed the Apostles' Creed and all the essential doctrines of Christianity. I used to pray in a general way, and had never been shown that my special need was, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Salvation, I thought, was something to be got in the future. That is how the future tense in this text is abused by many of the present day in this country. I had many doubts and many difficulties in the matter of belief, but went on reading the Bible only, and trusted in God's mercy.

"Some years ago I picked up a book to read, and found it to be Mr. Haslam's 'From Death unto Life.' In it I read the story of Mr. Haslam's conversion after he had been in the ministry, and at once saw that my position was like his before his conversion. Mine was only an intellectual belief—a belief in which there was no life. I looked for salvation in the future, and consequently my soul had not 'passed from death unto life.' God showed me how very dangerous my position was, what a wretched and lost sinner I was, and how necessary it was for me to obtain salvation in the present and not in some future time. I became very restless and almost ill, and passed many sleepless nights. The Holy Spirit so got hold of

*Pandita Ramabai.*

me that I could not rest until I found salvation then and there, so I prayed earnestly to God to let me realise that I had really got salvation through Jesus. *I believed God's promise and took Him at His word*, and when I had done this my burden rolled away, and I realised that I was forgiven and was freed from the power of sin. 'The Spirit itself beareth witness with our spirit that we are the children of God' (Rom. 8. 16). I became very happy after that. There was not a shadow of doubt as to my having obtained salvation through Jesus Christ. 'But as many as received Him [a person, not a thing; not a religion, but a living person], *to them gave He the power to become the sons of God*' (John 1. 12). 'And this is eternal life, that they might *know* Thee, the only true God, and Jesus Christ whom Thou hast sent' (John 17. 3).

"When I think on my past life I cannot but wonder at the infinite mercy of God to me, a miserable sinner. My words cannot describe the gratitude with which my heart is full. How very wonderful the Lord has brought me out of darkness into light, and how tenderly He has cared for me all these years! I can truly say with David: 'Bless the Lord, O my soul, and all that is within me, bless His holy name!'"

Mr. W. J. Hosking visited Poona in 1898 and met with Ramabai, and gives his impressions as follows:

"Her work is one of the most important in India, and, looking at it from the Gospel point of view, she has a heart really consecrated to the Lord and to His service—a lowly, gracious spirit, combined with a rare intelligence that makes her life very beautiful. In dress and ways she is the Christian Brahmin lady.

"It was, I think, at the end of 1898 that I was led to Poona, my object being to preach the Gospel to the many soldier lads there. Our brother Mr. M'Gavin, now in Belgaum, took me to the Pandita's house. We had not been very long there, when she asked me to read the Scriptures with them. After the reading and prayer she wished to see me alone, and in her little office she said: 'God has sent you to Poona to baptise me. I have waited for three years for the time and person. The time has come, and the Lord has sent the person.' I asked permission to talk over the matter with our brother Mr. M'Gavin, to which she readily assented. He very lovingly said that he would do all that he could to favour it, and we went out, taking his servant-boy with us to look for a suitable place. One was found at the foot of a hill, on the top of which

*Pandita Ramabai.*

stood a large temple to one of the heathen goddesses. A field between the stream and the road made it quiet and somewhat private. A natural rill made it a splendid place for the meeting. After the Pandita's decision she was anxious that her godly helper, Sunderbai Power, should also see the Truth, and requested a Bible-reading on the subject. We had Romans 6. The result was that S. P. also wished to be baptised at the same time as the Pandita. A lady friend, a European, wrote asking whether Pandita was prepared for what her baptism might involve. The Panditi's reply was like herself—very noble. 'The obedience is mine; the consequences of my obedience are God's.' Very much prayer was made. The afternoon came, when we, accompanied by dear Mr. and Mrs. M'Clay and a Jewish lady friend of the Pandita, went forth to the stream, and these we baptised—a very blessed season. The heavens that were opened upon the Son of God at His baptism were very consciously opened upon us. It was one of the most solemn but precious seasons I ever remembered to have had, God came so consciously near.

"A day or two after we began Gospel meetings among the widows. Here, again, the Pandita's and Sunderbai Power's faith was owned of God, as one after another owned Christ. The end was, a note was handed in to the Pandita asking that I should baptise them, signed by ten widows. Again the tent was erected, and another afternoon never to be forgotten was passed. Very much prayer had been made, and the good hand of our God was so manifestly upon us that 'not a dog wagged its tongue'."

Mr. Lakshman Rao (himself a converted Brahmin) wrote last year, having gone to Kedgaon, near Poona, where Ramabai carries on her work: "Kedgaon was a wilderness two years ago, but now a substantial building has been erected for 300 orphans, and the houses of workers and teachers form quite a village."

Ramabai has again felt called to rescue more widows from the present famine districts, and writes that she has now nearly 900 at the two places, viz., Kedgaon and at Mukti. God has richly blessed her work, and has saved hundreds of these orphan widows, and they are now being instructed in Bible truths and trained for useful and suitable occupations, such as teachers, nurses, dairy and field workers, &c. To Him be all glory. T.M'L.

[Further details of the Work for Native Women and Girls will be found in "THE INDIAN FAMINE," by Thos. M'Laren. One Penny. It contains startling Facts and Photographs by accredited Missionaries.]

## THE WONDER-WORKING GOD.

Notes of an Address by JOHN G. M'VICKER, delivered at a Farewell Missionary Meeting in Exeter Hall, London.

I DESIRE to say a few words of encouragement from a word we have in Psalm 136, which I met with the other day in my reading. Speaking there of the God with whom we have to do, it says that He is "the God that does great wonders." I do not know whether you all remember that psalm, though I am sure that many of you do. It is the psalm every verse of which ends with, "For His mercy endureth for ever." And in that psalm the writer speaks of the wonders that God does.

"God made the heavens"—wonders IN CREATION. Think of that for a moment: the God that we are trusting, the God for whom we are working, is the God that created the heavens above us, with all their wonders. And He spread out the earth here also, with all its wonders; as I was saying the other day, from an alp to an animalcule every bit of His work is perfect.

Look at the wonders God has done IN HISTORY, to which the psalm also refers. Now, our own English history is full of the wonders of God. We are not expecting the God who has never done wonders to do them for us. I was recently reading how England was delivered from the Spanish Armada; and, as you know, God's hand was manifestly in that. In other ways, too, God has overruled the tyranny and oppression which have been introduced at different times. For instance, you remember that when King James II. was working so much mischief in the Church, then it was that William was introduced into England.

Look also at God's wonders IN REDEMPTION. Take that verse, "God so loved the world." Think of the miracle of that statement; think of the wonderfulness of it. Think of such a Being as the Holy Lord God filled with love for a world like this; why, that is far more wonderful than the creation of the sun. And look at the next thing, "He gave His only begotten Son." You that have children, and you especially that have one son you love, you know what it was for God to give up His only begotten Son. Why, we might expect anything from God after that! "That whosoever believeth in Him should not perish," that is, that simple faith in Christ saves a man from everlasting perdition. Just think of the wonderfulness of that. And look at the next, "But have everlasting life," that is, that faith in Christ gives, not

### *The Wonder-working God.*

merely negative deliverance from perdition, but also everlasting life, sharing in the risen life of the Son of God. That is what God has done in redemption.

Then look at what God has done IN CHURCH HISTORY. Many a time, I am sure, we have wondered as we have read or recalled how God worked with a few fishermen. He filled them with the Holy Ghost, and turned them into an army of preachers that shook the world. And again at the Reformation: Why did not God use a genius like Erasmus to accomplish His purpose? Why did he not use an emperor or some great king to fulfil His ends? Not one of these was used; but He took Martin Luther, a miner's son, and worked mightily through him. Ah, our God *is* a God who does great wonders! And look at the individual conversions God has wrought. I was praying the other night about a rabbi in London, that God might use a certain interview I knew was to take place to that man's conscience and heart. I wonder if anybody prayed for Saul of Tarsus. Why, Stephen certainly did, when he prayed that God would not lay his death to their charge. Think of the wonderful things God has done in laying hold of men and saving them. Look at Augustine; at dear old John Bunyan; and John Newton. I was up in Dundee not long ago, and some of you would have perhaps felt put out at the "Hallelujah's" of a certain man in the meeting. Ah, but the whole of Dundee knows that man. He was a notoriously rough man, but now he is a wonderful sample of the power of the grace of God. Oh, the wonderful things God does! And when we think of our own conversion, why, to us, there is nothing more wonderful in the whole world. And then how God has come in, again and again, in our histories, and has manifestly wrought for us. Look at the prayers God has answered. He *is* a God that does great wonders, is He not? And that is the God we have to do with.

But we are also expecting Him to do great things, because, as you will observe in that psalm, it is not merely that He *did* great wonders, but that God *DOETH* great wonders. I was struck with the word in the end of the psalm, "He hath remembered us in our low estate." You know, the wonder-worker that could fill volumes with what he did long ago would be no help to us; we want a wonder-worker that can do wonders *now*, and for *us*! And that is just what we are reckoning on God doing.

["God Working Wonders amongst Mohammedans and Roman Catholics" will appear in our next number.]

## A SPLENDID EXPONENT OF THE GAME.

THE Apostle Paul drew some striking illustrations from the athletic contests of the ancient world. He refers to the race, and the striving for the mastery, and the perishing laurel wreath, "man's prize in mortal strife." And he leads us from the contemplation of the earthly strife to the consideration of that heavenly conflict which is the heritage of all who have been born from above. The conflict may be a continuous roll of victory, or it may be "scarred and seamed" with defeat; yet conflict there must be, for "our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6. 12, R.V.). The inspired apostle points us to the men of the world—often wiser in their generation than the children of light. In that race—in that athletic encounter—see how they strive to excel! They study to be "temperate in all things." They actually set themselves to "keep the body under," that they may be able to overcome, and so win the coveted laurel of victory. If they—men of the world—can thus deny themselves, and strive to secure a fleeting honour of earth, how much more we—children of the heavenly kingdom—to attain unto the rewards of eternity. They are striving for a corruptible crown, but we for an incorruptible. "Therefore," says the apostle, "I so run, as not uncertainly; so fight I, as not beating the air; but I buffet my body, and bring it into bondage; lest by any means after that I have preached to others I myself should be rejected" (1 Cor. 9. 26, 27, R.V.).

Seeing that Scripture itself has thus laid hold, as it were, of the ancient athletes, in order to drive home lessons of eternal value, we make no excuse for taking up a phrase common in the athletic world to-day, and seeking to turn it to heavenly account. We refer to the remark frequently made concerning one who excels in some particular pastime, "He is a splendid exponent of the game." He plays it not only according to the rules, but with an ease and a brilliancy that raise him head and shoulders above his fellows. He adorns the recognised theories of the pastime. His friends—yea, even his opponents—look on and say, "Yes, there can be no doubt about it; he is a splendid exponent of the game."

But why call him an *exponent* of the game? In all probability he never wrote ten lines about the game, and never delivered a single lecture on the game; yet he is called an *exponent*—even a *splendid* exponent—of the game. But this simply

*A Splendid Exponent of the Game.*

shows that the world knows what it is talking about. The world knows what is meant by "expounding" the game. The most effective exponent of the game is not the man who can show how it is written, or how it is lectured about, but the man who can show *how it is done*.

Now, when we speak of expounding Christianity, you at once think of an address from a platform, or an article in some evangelical magazine. We are so accustomed to think of *expounding* as a matter of words and phrases, and Greek and Hebrew, that it never occurs to us that a believer may be a splendid exponent of the heavenly game, although his voice is never heard in the place of public testimony. The children of the world, in their games and pastimes, know better than this; and if we read our Bibles to better purpose, and more perfectly understood our true calling, we should perceive that the highest expounding is "the life also of Jesus manifested in our mortal flesh" (2 Cor. 4. 11).

We live in an age of preaching. Of the making of sermons and addresses, like the making of books, it may be said that there is no end. Indeed, we often think that the world must be well-nigh tired of the constant expounding, tired of being shown how Christianity is *preached*. What they want to know and to see is *how it is done*. Living exponents of the Christian faith are wanted if we would have men and women aroused from the dream of sin. The way to the platform may be blocked, and opportunities for expounding by preaching may be few and far between. But never mind. There is a vast field all around you, and any amount of room for the exercise of the highest and most effective expounding of the Christian faith. You do not need to sound a trumpet before you, or to proclaim your own perfections, or to assume robes of sanctity, or to wear any external badge of "holiness to the Lord." "The life" needs no proclamation to tell that it is there. "The light" will be its own witness that it shines. Thousands to-day, in the gentle radiance of a Christ-like spirit, are giving wonderful "expositions" of Christianity. These are the "living epistles" which are *known* and *read* whether the world reads the Bible or not. Pure, and true, and beautiful, because the beauty of the Lord is upon them, they are acknowledged alike by friend and foe to be "splendid exponents of the game."

W. S.

To neglect or deny the Lord's coming is heresy, to fix a date for it is lunacy.

## **"UNTO HIM WHO LOVED ME."**

(May this be my aim in all I say or do.)

**W**HEN you think, when you speak, when you read, when you write ;

When you sing, when you walk, when you seek for delight—

To be kept from all evil, at home or abroad,

Live always as under the "eye of the Lord."

Whatever you think, both in joy and in woe,

Think nothing you would not like Jesus to know.

Whatever you say, in a whisper or clear,

Say nothing you would not like Jesus to hear.

Whatever you read, though the page may allure,

Read nothing of which you're not perfectly sure ;

Consternation at once would be seen in your look

If God should say, solemnly, "Show me that book."

Whatever you write, in haste or with heed,

Write nothing you would not like Jesus to read.

Whatever you sing, in the midst of your glees,

Sing nothing that God's listening ear could displease.

Wherever you go, never go where you fear

God's question being asked you, "What dost thou here?"

Whatever the pastime in which you engage,

For the cheering of youth, or the solace of age,

Turn away from each pleasure you'd shrink from pursuing

Were God to look down and say, "What are you doing?"

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## **HIS MERCY ENDURETH FOR EVER.**

**W**E should seek to have this deeply written into our hearts. Oh, it is so precious a truth ! His love is unchangeable, and His mercy endureth for ever. If this were continually in our hearts, and we grasped it, what peace and joy in the midst of trials and difficulties, how happy we shall be, because we say to ourselves, "My Father in heaven has almighty power, my Father in heaven loves me with an eternal, unchanging love, my Father in heaven loves me as He loves His holy Child Jesus, my Father in heaven is delighted with me for Christ's sake ; I am His dear child, His beloved child (vile, worthless, guilty sinner that I am in myself), for He looks at me, not as I am in myself but as I am in Him, and therefore continually dear to His heart am I.

GEORGE MÜLLER.

## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

[During the present year we are continuing our study of God's way with His people in Old Testament history, and on alternate months reviewing the revelation of the grace and truth of the Son of God as recorded by the beloved John.] *Specimen Almanacs can be had on application.*

**15th July.—TROUBLE AT BETHANY** (John 11. 1-17). *Learn, John 11. 4*—"When Jesus heard that, He said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

A happy home in sorrow—A message to a Friend; what will He do?—Help deferred and love controlled—Delay with a design—Face to the Cross—Travelling towards death—Resurrection beyond.

**THE** controversy with the Pharisees over the blind man who was cured, and the exposure of their false assumption of pastoral place without pastoral ways, combined with the claim of Jesus to be the Good Shepherd of the sheep and God's Son, so raised the wrath of the Pharisees that the Lord "escaped out of their hand, and departed to the place where John at first baptised (John 1. 28)—Bethabara beyond Jordan. While the Lord was there the events of our lesson took place.

**THE HOUSEHOLD THAT WAS AFFLICTED.** Three persons lived in Bethany together, in the home where Jesus often found a welcome, and was an honoured guest. There was Lazarus ("God is the helper"), who only, so far as we can be sure, appears in this and the next chapter, and is entirely subjective, never speaking, never acting, completely passive in sickness, in death, and resurrection, Christ the operator, He that wrought on and wrought in (Eph. 2. 10; Phil. 2. 13). There was Mary known for her desire to learn (Luke 10. 39) at Jesus' feet, and her wonderful foresight of the death of Jesus and loving anointing for burial (Matt. 26. 12; Jno. 12. 3). There also was Martha, the serving one, ever anxious that her Guest should be attended to (Luke 10. 40; Jno. 12. 2).

**THE AFFLICTION OF THE HOUSEHOLD.** Lazarus was sick, evidently very sick. Martha waited and Mary watched, yet the trouble deepened. They had heard and seen Jesus' healing power, and sad were they at His absence. Yet this trouble and this absence of Jesus was the most blessed event in their lives (2 Cor. 4. 17; 1 Peter 1. 7).

**THE MESSAGE OF FAITH.** "He whom Thou lovest is sick." They knew and believed in His love (1 John 4. 16); they had had many tokens and expressions of Jesus' love, but up to that time not so great a manifestation as we have had in the Cross work of our Lord Jesus (John 15. 15; 1 John 4. 9).

**DELAY WITH A DESIGN.** "For the glory of God" the sickness was, and the same motive kept Jesus where He was for two days after He received the message, and that though He loved all the three suffering ones. True love always seeks the highest good of the loved, and may seem to act contrary to this. Who would have thought that the Father God loved Jesus when fasting in the wilderness (Luke 4), when tired in the way and thirsty (Jno. 4), in Gethsemane, in Herod's palace, at Pilate's bar, or on the Cross, but we know that God's love to Jesus as well as to us had planned that path (Psa. 40; John 3. 35).

**DUTY DISCHARGED IN THE FACE OF DANGER.** While Jesus tarried till events had ripened in the death of Lazarus and his burial, Jesus at the proper time would return to the place where He had escaped the fury of the Jews. This surprised the disciples. Thomas suggested that it was death (verse 16) to go there, and so it was, but Jesus, knowing that well, went. In the first place Lazarus was to be raised,

## *Notes on Bible Lessons.*

resurrection power displayed, and eventually the Lord's life laid down there at Jerusalem. Jesus made no mistake (Jno. 10. 17, 18); He knew the danger, and that resurrection could only be at the cost of His own death (Jno. 12. 24); yet in the day of His work He filled up the full twelve hours, and all the detail of the Father's will He must carry out ere He could say, "It is finished." So He started for and came to Bethany; what He did and said there must be left to our next.

**22nd July.—RESURRECTION LIFE AND LIBERTY** (John 11. 18-46). *Learn*, John 11. 25—"Jesus said unto her, I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live."

Deepening darkness—Death reigning—Past recovery—The bereaved sisters' ways—Life in a Person—Christ's educating manner—A weeping company—The Father God honoured—The mighty Son revealed—Death defeated—Life and liberty—Belief and unbelief.

**H**AVING noticed in the last lesson the steps and motives that led the Lord Jesus first to stay away from and then proceed to Bethany, we are ready now to consider His words and acts in the midst of the scene of sorrow and death there.

**THE DEPTH OF THE TROUBLE.** Four days dead, and immured that time in the sepulchre, there could be no question about Lazarus' state, and, therefore, no doubt as to the reality of the miracle. Jairus' daughter was but newly deceased (Luke 9. 49); the widow's son was dead, and dressed, and being carried to the burying-place (Luke 7. 12), but Lazarus was beyond these in death and corruption, for said Martha, "he stinketh" (verse 39). A subject fit to show the power and glory of God's Son without a doubt.

**THE WAY OF MARTHA AND THE WAY OF MARY.** They each act and speak consistently with their known character and habit. Martha comes to the front, and has a good deal more to say than Mary. Mary sat in the house while Martha met Jesus; and Mary only speaks once, saying: "Lord, if thou hadst been here, my brother had not died." Both sisters used these words, and remind us of the nobleman of John 4, who thought Christ's presence necessary; these *did not* rise to Christ's omnipresent power as did the centurion of Luke 7.

**CHRIST'S WAY WITH THE BEREAVED ONES.** The Lord used and uses all events for the education of His loved ones and the revelation of Himself. Martha linked resurrection with a day. Jesus called her to see that it was a Person, present and now, and believing in Him is resurrection life. The resurrection of the body is but the manifestation of life already possessed (Col. 3. 3, 4). Martha, in reply to Jesus' question, confessed her belief that Jesus was Christ the Son of God. In verse 40 is pointed out to her the imperfection of her believing.

**ON THE WAY TO THE GRAVE.** A weeping company, Mary Martha, the Jew friends, and Jesus together. The Lord fully entered into their grief, and shared their sorrow—"groaning," "troubled," and "weeping" show His human sympathy, and His power at the grave His Divinity (Isa. 63\* 9).

**THE SCENE AT THE GRAVE.** The stone removed, the open grave displayed the dead man within; the Father acknowledged and owned over all, the loud cry, "Lazarus, come forth," is heard, and it is done—the dead body receives the departed spirit and resurrection is accomplished. A sample of the great resurrection of all the sleeping saints at the shout of the Lord (1 Thess. 4. 16).

**RESURRECTION LIBERTY.** Foreshadow of the liberty of the children of God (Rom. 8. 21), when the grave-clothes of present corruption and bondage of environment shall be removed forever (1 Cor. 15. 53-55).

## *Notes on Bible Lessons.*

**RESULT ON THE WITNESSES.** "Many believed, but some went their ways." So then, and so now—believing and not believing makes all the difference. All who saw did not believe. Strange that any could refuse such evidence, yet such is man's unbelieving heart (Lu. 16. 31).

29th July.—**TRUE WORSHIP versus POPULARITY** (John 12. 1-19).  
*Learn*, Isaiah 52. 13—"Behold, My Servant shall deal prudently; He shall be exalted and extolled, and be very high.

Gathered trophies of grace—Jesus the centre—Love's offering—Refreshing and pleasant—Out of harmony—A bad leader—Made famous for ever—The shouting crowd—The weeping King—Easily kindled, easily quenched.

**T**HE raising of Lazarus from the dead ought to have convinced all who knew of it of the divinity of Jesus; but so blinded were the minds and hardened the hearts of the rulers that it was only an occasion of drawing out their enmity and making them resolve on His death. "From that day forth they took counsel to put Him to death." Jesus therefore returned to Ephraim, a city near to the wilderness, with His disciples. After an interval, the Lord journeyed for the last time toward Jerusalem, and six days before the Passover feast arrived at Bethany again.

**IN THE MIDST OF FRIENDS.** In the house of Simon, the leper (Matt. 26. 6; Mark 14. 3), so called because he had been a leper, and doubtless indebted to Jesus for cleansing, with living Lazarus sitting at the table, Martha serving, and Mary at Jesus' feet, we have a beautiful picture of a company gathered around the Lord Jesus—He in His place and they in theirs. All around them were hearts filled with hatred, malice, unbelief, and darkness. In that house were feasting and happiness, of which Jesus was the centre.

**THE CROWNING ACT OF LOVING ADORATION.** Love had procured an alabaster vase or box and filled it with the most precious ointment, very costly "spikenard" (Song of Sol. 1. 12), to pour on the head (Mark 14. 4), and to anoint the feet—wearied feet, soon to be pierced—of the adorable Lord. Add to this the act of wiping those feet with her hair, and you have a complete and unsurpassable view of true worship. In Luke 7. 36-50 we see a penitent sinner doing something like this, but this is higher—it is a worshipping saint.

**THE CAREFUL AND CARPING DISCIPLES.** "The odour of the ointment filled the house," while the worship of Mary was sweet to the Lord; but man was there, and understood it not. In John's Gospel, only Judas is mentioned; in Matthew 26 and Mark 14 the disciples are spoken of as indignant at what they called "waste." Doubtless Judas led in the murmuring, and too easily the others were misled. Three hundred pence thrown away and the "poor" neglected, so they grumbled at Mary. Oh, it was a spoiled meeting to them, and it was the devil, by Judas, that spoiled it. They blamed, but Jesus praised, and predicted that Mary would for ever be famous for her loving act that day (Mark 14. 9); and so she is.

**THE POPULAR DEMONSTRATION.** The quiet scene in the house is changed to the public entry into Jerusalem. The borrowed ass, the shouting crowd, and waving palms all go to make up a glowing picture, but there was nothing in it for Jesus' heart. When He was come near the city (Luke 19. 41) He wept over it. He could see over the intervening years, and many of that same crowd in that same city perishing, and that because of their rejection of Christ. Soon the crowd changed their cry to "Crucify, crucify"—such is fickle public emotion and popular ways.

*Notes on Bible Lessons.*

5th August.—**THE GOOD KING'S ERROR** (2 Chron. 32. 22-33)).  
*Learn* Prov. 16. 18—"Pride goeth before destruction, and an haughty spirit before a fall."

In slippery places—A warning event—The lost lesson—Heart disease—Ingratitude and pride—The heathen king's message and messengers—The evil "my" and "mine"—Grace over all.

**K**ING Hezekiah had reigned many years (about fourteen) and obtained a good record for true zeal in the service of God, as well as dependence upon Him, yet, like so many more, his days did not close without it being made manifest that in himself he was a failing, erring creature, only needing the day of temptation to reveal what was in his heart. See David (1 Sam. 27), Solomon, Uzziah, &c.

**THE TIME OF THE TRIAL.** After great prosperity—"he was magnified in the sight of all nations"—then is Satan's opportunity (Gen. 14. 17): then is man's heart most likely to forget God (Prov. 30. 8, 9), and be enamoured of the high position attained.

**THE ADMONITION AND TEST OF SICKNESS.** God would not forget His servant, nor allow His servant to forget Him. Hezekiah's sickness would sharply remind him of dependence upon God, and the word, "set thine house in order," seems to convict the king of some disorder which required adjustment. The summons to give up his stewardship (Luke 16. 2) greatly disturbed Hezekiah; he was not ready (2 Tim. 4. 6); he mourned and wept (Isaiah 38. 14) and prayed. The king's prayer was heard and fifteen years were added to his life. A sign (in addition to the word) was asked and given (2 Kings 20. 8); this was an indication of slowness of confidence in the word only (John 4. 48). The declining shadow returned over the previous ten degrees on the dial and again travelled over the place. Only God can put back the hands of Time and renew lost opportunities.

**THE KING'S FAILURE TOWARD GOD.** Hezekiah "returned not again according to the benefit," "for his heart was lifted up." God gives and forgives, and man forgets the Giver (Luke 17. 18); God plants, and there is no fruit (Luke 13. 6); He waters, and thorns grow up (Heb. 6. 8). Pride is the weed that destroys all. Hezekiah's sickness should have killed that weed (Job 33. 17-20).

**THE KING'S FAILURE TOWARD MAN.** This is a necessary consequence of the preceding—out of communion with God, unthankful to God, and lifted up in heart; in these we have an open road for the enemy. Babylon's king had heard of Hezekiah's sickness, and wrote nice letters and sent ambassadors with a present (Isaiah 39. 1, 2), and Hezekiah "was glad of them." There would, as usual, be much flattery and many compliments from this heathen king: in what did Hezekiah err? Was it wrong to show them his good things? Look at 2 Kings 20. 15 and Isaiah 39. 4, and note it is *my* house, *my* treasures—there is no mention of God in it all. We can imagine with what ostentation the king showed the visitors round, and spoke of his success and cleverness, and forgot to give God the glory. On Isaiah's rebuke Hezekiah "humbled himself," but we cannot help feeling that it was a selfish satisfaction he had in the fact that judgment was deferred beyond "his days." "All that was in Hezekiah's heart" was thus brought out by trial—all that was in Jesus' heart was brought out in the same way.

Yet our lesson closes with a reminder of that which our gracious God delights to record: he was a good man in measure, and finds his place in the "chiefest" company, and honoured by his people (Heb. 6. 10; 1 Cor. 4. 5).

## *Notes on Bible Lessons.*

**12th August.—A GREAT SINNER CONVERTED** (2 Chron. 33. 1-17).  
*Learn, 1 Tim. 1-15*—"This is a faithful saying, and worthy of all  
acceptation, that Christ Jesus came into the world to save sinners, of  
whom I am chief."

A good man's evil son—Going fast and deep into sin—Reproof unheeded  
—Stronger measures used—Captured, fettered, imprisoned—Broken down,  
convicted, confessing—Restoration and restitution.

**M**ANASSEH, the subject of our lesson, was son of King Hezekiah.  
His mother's name was Hephzibah, and he ascended the throne  
at the early age of twelve years—the same age as that of Jesus when  
found in the temple about "His father's business" (Luke 2. 49). He  
must have fallen under the influence of evil and idolatrous men, for  
though the son of a good father, he quickly developed a very decidedly  
evil character. He reigned for fifty-five years, but the history of dreadful  
sins, repentance, and reformation is covered by twenty verses.

**THE AWFUL EXTENT OF MANASSEH'S SIN.**—We can never  
comprehend or grasp the picture given of this king's evil ways. The  
devil seemed to have him completely possessed. What his father Heze-  
kiah did he undid. The ruined altars of Baal he reared again, the groves  
of Ahab he restored, and all the host of heaven he worshipped and served.  
The very temple he desecrated, and set up a carved idol in the house  
where God's name was placed. His own sons he sacrificed to Moloch in  
the valley of Hinnom, and Jerusalem he filled from end to end, shedding  
much innocent blood. A sinner of deepest dye, a "chief" of sinners  
indeed (Isa. 1. 6). "Legion" was the name of his evil deeds (Luke 7. 30),  
and in him sin abounded (Rom. 5. 20).

**GOD'S DEALINGS WITH MANASSEH.** "The Lord spake to  
Manasseh" (verse 10), but he would not hear; words were of no use  
(Prov. 1. 24, 25). If he had hearkened even then God would have par-  
doned and blessed (Isa. 1. 18-20). Words failing, the sword of justice  
falls on the people; the host of Assyria descended, and defeated and cap-  
tured Manasseh "among the thorns"—a fit place for him, as the swine  
troughs were for the prodigal. Bound in fetters, the king was carried to  
prison in Babylon. So God brought him down—the rebel is now in the  
rebel's place (Psalm 107. 10, 11).

**REPENTANCE, SUBMISSION, AND RESTORATION.** Verses  
12 and 13 are beautiful reading after the dark, black story preceding  
them. "There is joy in heaven over one sinner that repenteth" (Luke  
15. 7, 10); when God could say concerning Saul of Tarsus, "Behold, he  
prayeth" (Acts 9. 11), a marvel of Divine grace was announced. God's  
grace and God's power shine brightly here, for that humbling was God's  
work of power, and the hearing and answering was God's grace of purest  
water. God brought Manasseh again to Jerusalem, then Manasseh  
"knew that the Lord He was God."

**THE WORK THAT LAY BEFORE THE CONVERTED KING.**  
When we remember the state Jerusalem was in, and that it was all  
Manasseh's sinful work, we conclude that his remorse as he looked round  
must have been keen. He could say, "I built those vile altars, I set up  
these groves, I put that awful carved image in God's house. Now I am  
converted, I must undo what I did; and more than that, I must do what I  
never did." So the altars, idols, and all must go, God's altar be  
repaired, and peace and thank-offerings be offered to his most gracious  
God.

## *Outlines of Scripture Studies.*

### THREE THINGS NOTED BY PAUL.

Paul alludes to his Natural and Spiritual Birth in Galatians 1. 15, 16.  
 "It pleased God"      The Grace of God      What a Foundation!  
 "Reveal His Son"      The Glory of God      What a Revelation! (2 Cor. 4. 6)  
 "Preach Him"      The Gospel of God      What an Occupation!      G.J.C.

#### JUSTIFICATION.

1. Justified by God  
Rom. 8. 33 - - Planned
2. Justified by Grace  
Rom. 3. 24 - - Provided
3. Justified by Blood  
Rom. 5. 9 - - Procured
4. Justified by Faith  
Rom. 5. 1 - - Possessed
5. Justified by Resurrection  
Rom. 4. 25 - - Proved
6. Justified from all things  
Acts 13. 39 Producing Peace
7. Justified by works  
Jas. 2. 24 Proclaimed. J.M.H.

#### READY.

God is ready to pardon Neh. 9. 17  
 The Feast is ready Luke 14. 17  
 Salvation is ready to be revealed  
1 Pet. 1. 5  
 The Sinner is ready to perish  
Isa. 27. 13  
 The Day of Darkness is ready  
Job 15. 23  
 Destruction is ready Job 18. 12  
 The Son of Man is ready to judge  
the quick and the dead  
1 Pet. 4. 5. N.B.

#### PENTECOSTAL PREACHING AND POWER (Acts 2).

The Word preached in the Holy Ghost - - - -	verses 14 to 36
Conviction wrought by the Holy Ghost - - - -	37
The Gospel Message to the Jew - - - -	38 to 40
The Message gladly received - - - -	41
The Word of God obeyed - - - -	41
Divine Addition - - - -	41
Godly continuance in God's Ways - - - -	42
Power from God the result - - - -	43
The Spirit's Unity manifest - - - -	44
Selfish Interests buried - - - -	44
Loving their Neighbour as themselves - - - -	45
God's Things the main consideration - - - -	46
Result—Gladness and Singleness of Heart - - - -	46
Further Results—Praise to God and Favour with all the People	47
Still Further Result—the Lord added together such as were being saved. The work went on - - - -	47

"Lord, revive Thy Work." T. D. W. M.

#### HIMSELF (Col. 1. 14-21).

The Image of the Invisible God (verse 15; Heb. 1. 3; 2 Cor. 4. 4).	He has the pre-eminence in all things (v. 18; Eph. 1. 20-22; Pr. 8. 15, 16).
The Beginning (verse 18; Revelation 1. 8).	He is before all things (verse 17; Prov. 8. 27-30).
The Firstborn of every Creature (ver. 15; John 17. 5).	By Him were all things created (ver. 16; Heb. 1. 2).
The Firstborn from the Dead (ver. - 18; 1 Cor. 15. 20; Rev. 1. 5).	For Him were all things created (ver. 16; Heb. 2. 10).
The Head of the Body, the Church (ver. 18; Eph. 4. 15).	By Him all things consist (ver. 17; Heb. 1. 3; Jno. 1. 3; Rom. 11. 36).
	He has reconciled all things to Him- self (ver. 20; 1 Cor. 15. 27).
"I am the first, I also am the last (Isa. 48. 12); I am God" (Isa. 46. 9). B.A.H.	

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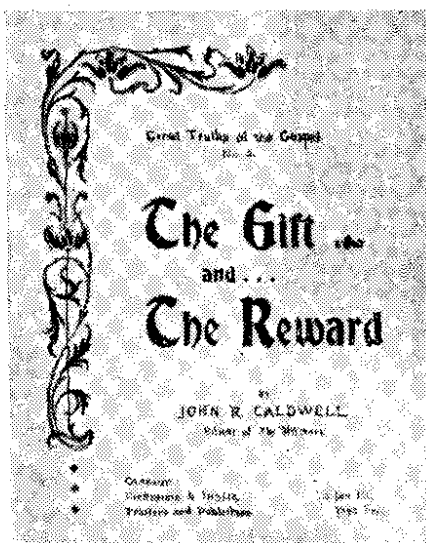
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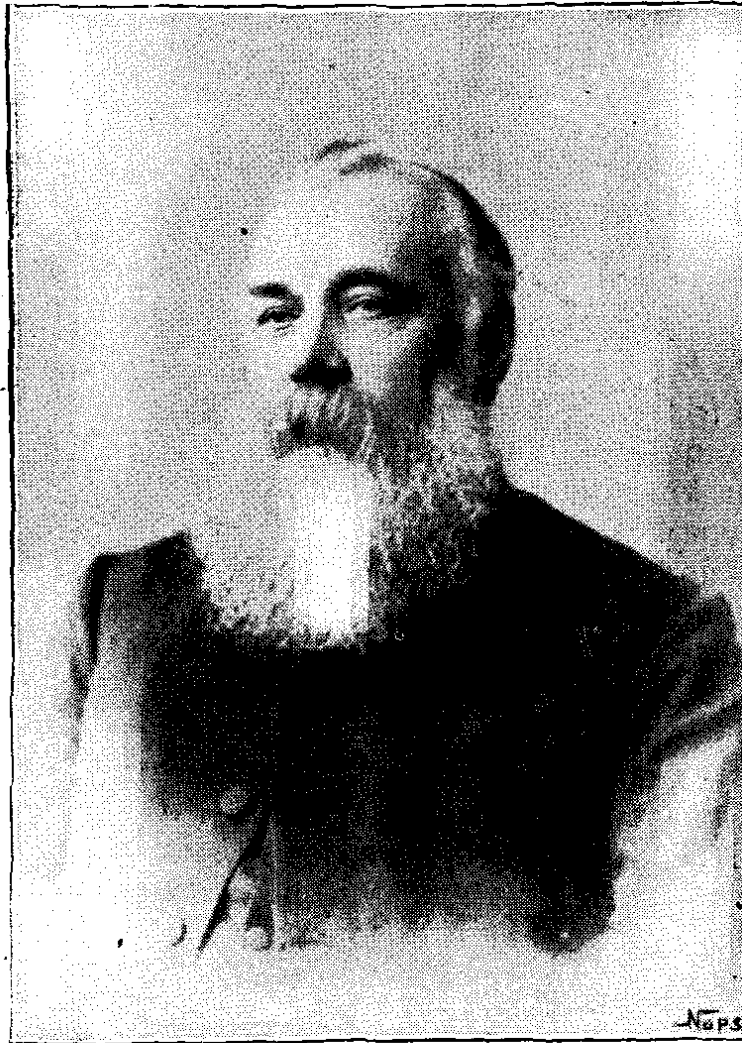
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# The Believers' Pathway

A MAGAZINE FOR

Bible Students and Christian Workers.



GEORGE BREALEY, OF THE BLACKDOWN HILLS.

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*And may be Ordered from any Bookseller or Colporteur.*

ONE HALFPENNY.

## GEORGE BREALEY.\*

**G**EORGE BREALEY was a capital tract writer, and the "Blackdown Tracts" have been scattered far and near, and God has used them in the conversion of many souls. He was best and most widely known in the south and west of England as a willing-hearted, warm-hearted, and whole-hearted evangelist, whom God had greatly owned in soul-winning. He was born of poor but respectable parents at North Tawton, Devonshire, on 4th September, 1823. The family had many hardships, and, strange to say, though his parents were decided Christians, he was apprenticed, at the age of fifteen, to an infidel uncle who, in addition to being a country shoemaker, kept a public-house. Here he learned to drink, swear, and fight, but becoming seriously ill, he was obliged to return home.

At three o'clock on Whit Sunday, 1841, his mother found him in a public-house playing cards with two other young men. A short time previously they had taunted him with being a "Methodist." He had set to and thrashed both of them, and then took them to the public-house to prove he was no "Methodist." His poor mother finding him in such a place at such a time, fell on her knees and pleaded with God for her erring boy. He was completely overpowered by his mother's prayers and entreaties, and, turning to his companions, said, "Good-bye, mates, I shall never enter this place again, as I have done." "What," they replied, "*you* going to turn 'Mothody.' He's afraid of his mother." This taunt annoyed him, but he was enabled to control his feelings, and quietly replied, "I am not afraid of my mother. You know I love her too well; but I am afraid of God and of my sins. Will either of you go to hell for me?" "No," they replied, "we don't want to go for ourselves much less for you." "Then," said he, "don't laugh at me for turning round and trying to escape." He left with his mother, and soon after obtained peace with God.

At the age of twenty-one he married and commenced business on his own account in the city of Exeter. For several years he made little, if any, progress in the divine life.

The Lord aroused him from his spiritual slumber partly through a conversation he had with a devoted Christian in a railway carriage, and partly through the suicide of "Old Evans," a godless man known to Brealey, who lived near him, but to

\* For fuller life get "Always Abounding: Recollections of the Life and Labours of the late George Brealey." Publishing Office. Price 1/.

*George Brealey.*

whom he had never spoken on eternal matters. As he cut down the lifeless body, "the terrible thought of his accountability to God and his responsibility to his fellow-men pressed so crushingly upon him, that there and then he resolved to give himself afresh to God and His service with a determination never relinquished or relaxed." From that day forward there was a mighty change in his life, which manifested itself to all, for he became an "O-and-O" ("out-and-out") Christian. He recognised that he was no longer his own in any sense, and was willing to be anything or do anything for Christ. Referring to this "second conversion," or restoration to God, he wrote as follows: "His love had killed my earthly desires, and I was ready to be His slave because He had made me His free man." Night and day he prayed that he might be used of the Lord in His honourable and blessed service. The trammels of shame and worldly policy having been broken, he launched out into the deep, and let down his net for a draught of souls. And God greatly blessed him. He allowed himself only five hours for sleep; and in this way, whilst attending to his earthly calling, he succeeded in devoting several hours daily to visiting from house to house, and speaking personally to the people about their spiritual condition.

Through valuable help afforded him by various Christians, he was enabled to distribute tens of thousands of Gospel tracts at fairs and races. Tract distribution on such occasions was not then so common, and he experienced much opposition. Undaunted, he persevered in carrying the Gospel into the headquarters of the enemy. With banner, and striking texts inscribed on it, he moved from place to place, warning the unsaved to flee from the wrath to come, and pointing them to Christ the sinner's refuge. "Instant in season, out of season," he preached in the streets and lanes of Exeter. He also visited the low public-houses, speaking tenderly yet faithfully to the poor slaves of drink, and distributing Gospel papers and booklets. Eventually he became exercised about devoting his entire time to Gospel work. After much prayer he decided to go to Demerara to preach to the negroes. Berths were taken in a sailing vessel. But the Lord had work for him nearer home. A "Macedonian" cry came from the Blackdown Hills in East Devon. The "Hills" have an area of 400 square miles, and here and there are farms, hamlets, and villages scattered far apart. The moral and spiritual condition of the people at that time was wretched in the extreme. At first he had a salary

*George Brealey.*

which was given by various Christian friends. But as God began to work he became troubled about his position. Numbers professed to accept of Christ as their Saviour. As the young believers searched the Scriptures, they saw that in apostolic times, when men and women believed on Christ, they were baptised, and gathered together on the first day of the week to break bread. They desired to obey the Lord and act out what they had learned. Some who contributed toward the evangelist's support became alarmed, and threatened to withdraw their help if he baptised the converts. What was he to do? "If I teach them absolute submission to the authority of the Scripture, must I *hinder* them in their desire to obey the Word of the Lord? Am I not responsible to help them to obedience?" Such were the questions that George Brealey had to face, and he decided to obey God rather than man, and carry out His instructions: "Teaching them to observe all things whatsoever I have commanded." Thus he gave up his salary and trusted the Lord alone to supply all his needs, and he never regretted taking this step.

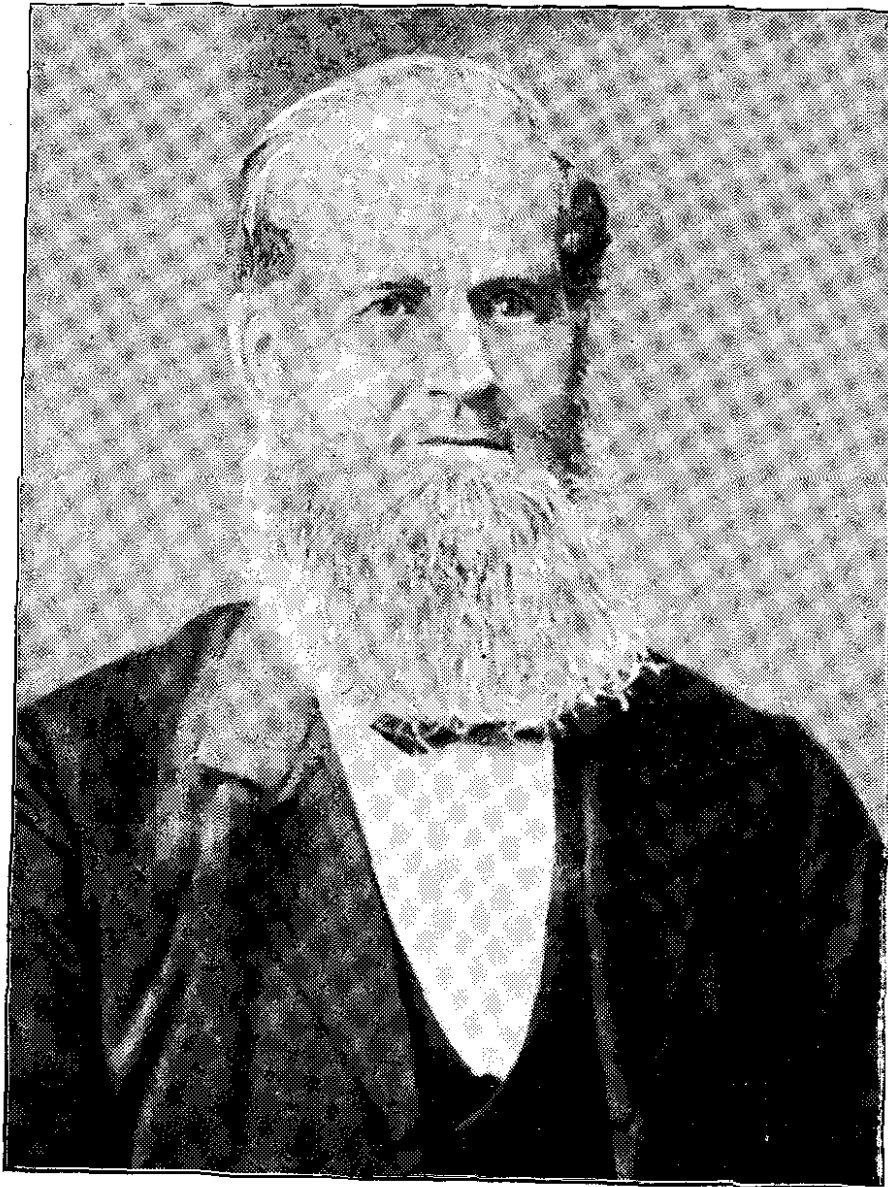
The cottage in which the meetings were held became too small. It was subsequently enlarged, and in the course of two years 140 were baptised and received into fellowship. The work increased, and other parts of the "Blackdowns" were visited with similar results. Schools and Gospel halls were built, and men and women, as well as boys and girls, have not only been taught to read and write, but many have been saved and led on in the ways of Christ, some of whom are labouring for the Lord in China, India, Africa, and America, while others are witnessing for Christ in various parts of Britain. When Brealey began work in the Blackdown Hills, he asked God for a "body of iron and a soul of fire," and for nearly twenty-five years he had his desire granted. In summer he preached in the open-air and in tents, and in winter in halls, school-houses, cottages, and meeting-places of all kinds. He had literally a passion for souls. In later years he evangelised through the large towns of England wherever a door was opened of the Lord. Oftentimes he was heard saying, "My parish is the world. Anywhere for Jesus I would go, and anywhere I would preach, provided I would be allowed to take the Truth, the whole Truth, and nothing but the Truth."

Early in March, 1888, he was taken home to be with the Lord. In his last address he spoke as follows of the blood of Christ: "We shall never get out of the sight of the Cross, and

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*From a Photograph.*

JOSEPH STANCOMB, of Yeovil.

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ONE HALFPENNY.

## MR. JOSEPH STANCOMB.

**M**R. JOSEPH STANCOMB was brought to God in early days, and taking a decided stand as a Christian, the gift bestowed upon him was richly developed for the help and profit of those amongst whom he had the opportunity of ministering the Word of God. In the solemn division of 1848, Mr. Stancomb, under the firm impression that some were not as prompt as they should have been in inquiring into certain doctrines alleged to be dishonouring to Christ, took his stand with the late Mr. J. N. Darby and others, and maintained that position for about twenty years.

Having been left a widower, with six children, he married, in 1854, Miss Martha Murly of East Coker, near Yeovil, who, after her conversion, had been much used of God for the beginning of a gracious work in that village. There he went to reside, and became the chief helper in the work that had been going on for nearly twenty years, the meeting having already been favoured with the visits of various servants of the Lord, for whose reception the house of the late Mr. Murly was always open. He was much used of God to the blessing of many in the neighbourhood, and also moved about a good deal in a wider sphere, his ministry being much appreciated.

Mr. Stancomb was a man of singular integrity of conscience before God, and it was this that caused him to be unable to go on in the position he had taken. A little over thirty years ago he was arrested, in common with some other men of discernment, by certain teachings of Mr. J. N. Darby, which they judged to be contrary to truth, and desired should be brought to the test of Scripture. Others refused even to allow a question concerning these teachings, and Mr. Stancomb very naturally asked himself, How can I stand in separation from those who are charged with sheltering unsound doctrine, through non-investigation, and yet go on with those who are allowing a similar doctrine, and refusing to consider it when it is brought before them?

Careful inquiry convinced him that those from whom he had separated had really judged and cleared themselves of complicity with the evil doctrine in question, and that their aim was to be subject to the Word of God and the authority of Christ in all things. He therefore felt that there was no godly reason for remaining in separation from them, though he did feel very deeply that there was ground for much deep humiliation before God on both sides, and in this some who had occupied a different position were of one mind with him. Meetings

*Mr. Joseph Stancomb.*

were held, therefore, for united confession and prayer, by means of which barriers were still further broken down, and God gave much blessing.

Through the visits of dear brethren to the small conferences held at Yeovil, old links of fellowship were revived and new ones formed, and a time of deep humbling before God in one of them is remembered by some to this day. Just about this time our departed brother, Mr. W. Yapp, visited Mr. Stancomb, and sought his fellowship in the conferences proposed to be held at Leominster, the object of these conferences being that servants of Christ might be helped by spending a few days together in prayer and meditation on the Scriptures. In these he became a willing helper, with the understanding that the first day should be specially given to humiliation and prolonged waiting upon God in prayer. He was pre-eminently a man of meditation and prayer, and hence his prayers in public were so rich with the very language of Scripture, and so calculated to draw hearts out towards God. In larger meetings, such as those long held at Merrion Hall and Willow Park, Dublin, his ministry was much appreciated, though it was in the smaller conferences that he shone most brightly.

About twenty-seven years ago the house in which Mr. and Mrs. Stancomb and family resided at East Coker was burnt down, which led to their removing into Yeovil, where they resided until he fell asleep on the 8th of March, 1893, aged 75 years. To the end, however, he regarded East Coker as his special place of meeting and local sphere of service—a service in which he ever had the hearty co-operation of his wife and daughters, the latter being accustomed to spend the whole of the Lord's Day there, taking charge of the Sunday school and helping in other ways, as they find pleasure in doing at the present time. Whilst health admitted, he regularly, at certain intervals, ministered the Word in Yeovil with much acceptance, and monthly visits to other places were much valued, as was also his fellowship in many annual meetings and the quarterly meetings at Exeter.

While the great theme of Mr. Stancomb's ministry was the heavenly calling and hope of the Church of God, he had a very firm grasp of the truth of God's electing love and what are generally known as the doctrines of grace, combined with much simplicity in preaching the Gospel. Any true evangelist always found in him a ready helper, and so free was he from anything like jealousy or self-esteem that he ever made much of the

*Mr. Joseph Stancomb.*

ministry of others, and was even too ready to keep in the background, while giving place to men of much less ability than himself.

With all movements that grew out of a desire for more practical holiness, he had deep sympathy, though his knowledge of Scripture made him very conscious of the defects of some teachings connected with them. He increasingly feared that there was a lack of such teaching among ourselves as is calculated to lead to devotedness of heart to Christ, and that a tendency to glory in riches not actually possessed by living faith was leading to a poverty of experience as to Christ dwelling in the heart. He saw the danger of the form without the power; the shell without the kernel; a glorying in position with little regard as to condition. Those who knew Mr. Stancomb best knew how he himself thirsted for deeper experience of this reality, and how truly his one aim was to walk before God, and to be well-pleasing to Him. His public service flowed out of this; hence its value. In personal matters he was always ready to sympathise and help, and he never heard of any sorrow or cause of reproach amongst Christians without feeling it deeply. Anything that brought dishonour upon the Name of Christ was a heavy burden to him. His spirit was very free from anything like sectarian narrowness, and he ever sought to embrace in his love and prayers the whole Church of God. The divisions amongst the people of God were constantly mentioned in his prayers, and certain tendencies amongst some who seemed to be departing from the simplicity of Christ he felt very deeply. There can be little question that his own experience of former days made him dread a line of things which inexperienced brethren are ready to turn to. He felt that the siftings which God in His gracious discipline has given some, should have sufficed to keep others from following such pernicious ways, in which Christ cannot be known as both centre and circumference.

Whilst it is a joy to look back upon years of close fellowship given by God in His grace, it is a still greater joy to look forward to the day for which all who are "with Christ" are waiting—the day of resurrection glory—the time of *perfect* fellowship, when the sorrows connected with human and Divine affections, as well as service, will be all past, and without any conflict or hindrance "His servants shall serve Him, and they shall see His face, and His Name shall be in their foreheads."

W. H. B.

## THE "CROWN RIGHTS" OF THE LORD JESUS.

BY ALEXANDER STEWART.

### I. THE SON OF ABRAHAM AND THE SON OF DAVID.

**I**F you had never had seen a New Testament before and one were handed you, and you thought, to begin with, that it was a document of importance, you would open it, and you would carefully study the very first words of the book, would you not? Well, the very first words of the New Testament are those to which I wish you to turn, the Gospel of Matthew (and I will say by the way, that not only in this gospel, but with regard to every book of Holy Scripture, it is of great moment that we should pay attention to the opening words). This is how the gospel of Matthew (and, of course, the New Testament) opens: "The book of the generations of Jesus Christ, the Son of David, the Son of Abraham"—the *book* and the *person*. God's revelation is a "Book." It was said to Moses, "Write in a book." It was said to John, "The things that thou seest, write in a book." What is characteristic of all the books of God is this, that their subject, their one main theme, is the Person of the Lord Jesus Christ. "Lo! I come," He said, "in the volume of the book it is written of Me," the *book* of the person. May we enquire who is this person? In Matt. i. 1, we find two particulars concerning the person of whom the book is written. He is "The Son of David"—"The Son of Abraham."

We want to know who was Abraham? Well, he was the progenitor of that people we call "the Jews." It would be more appropriate, perhaps, to call them "Israel," "or the nation of Israel." At any rate, when God called Abram, that people was in him, and it is from that people that the Lord Jesus has sprung. He is

"THE SON OF ABRAHAM,"

the progenitor of the Jews. Well, what about the Jews? They are a monumental nation. They find their symbol in the burning bush. That symbol belongs to the nation of the Jews. That is the bush that burns and cannot be consumed. It has been burning for more than 2000 years. Even in these days, in Russia at this moment, the fire is very hot, but the Jew is made of a material like *asbestos*—he cannot be burned up. You can no more destroy the Jew by persecution, than Nebuchadnezzar could destroy the three Hebrew children by casting them into the furnace of fire.

But then the Lord Jesus came of a special family in Israel;

*The "Crown Rights" of the Lord Jesus.*

and the stream is narrowed when the second person is named.  
He was

"THE SON OF DAVID,"

as well as "the Son of Abraham;" that is to say, He came in the royal line. Look at the second chapter: "Now when Jesus was born in Bethlehem of Judæa, in the days of Herod the king." You see we are in a regal atmosphere. Herod was not the right king, and had no business to be there. "Behold there came wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews? We have seen His star in the East, and are come to worship Him. When Herod had heard these things, he was troubled, and all Jerusalem with him."

Fasten your mind on that for a moment. Our Lord Jesus Christ was born into this world *a King*, and He was born "King of the Jews." Then the question arises, What are the "crown-rights" of this Personage who is born King of the Jews? He is a King, and when I say "crown-rights," I am using a word that was well known in Scotland at one time. We are not talking about the Lord Jesus Christ as head of the Church which is His body. As head of the Church He is the heavenly Master of the individuals which compose the Church. But He, as King, is "King of the Jews," and ultimately the King of all the nations of the earth. These are His crown-rights.

Now we will go to Scripture—Isaiah 9. 6: "Unto us a Child is born," &c., also verse 7. We will next go to the New Testament—Luke 1. 31-33: "Thou shalt . . . bring forth a Son, and shalt call His name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David. And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." Has that promise been fulfilled and made good? Not yet. Will it be made good? O yes. How do I know that it has not been made good? How do I know that the Lord Jesus Christ is not on the throne of David now?

As a help to this conclusion will you read a verse in the Revelation, and when you are reading this book, read closely, for the Scripture is such an accurate book.

In Revelation 3. 21 there are two thrones—there is the throne of the Father, and there is the throne of the Lord Jesus Christ. Where is He sitting now?

He is sitting on His Father's throne, and He is waiting for

*The "Crown Rights" of the Lord Jesus.*

the time when He will sit on His own throne. And that is of immense importance to believers, because when He reigns you are to reign with Him. He is sitting on His Father's throne at His Father's right hand till the time comes to take His own throne, which is the throne of David. And the subjects of His sceptre in that day are that Israel nation. God teaches us much by the way of type and illustration. Doctrinal things become very clear when illustrated by the types in the Old Testament, and just as He is going to get the throne of His father David, David is mentioned, and his history is a type of great David's Greater Son.

**CHANNELS OF BLESSING.**

**Y**OU desire to be used of God—to be a channel of blessing. This desire is the natural outcome of the life that is hid with Christ in God, and of the heart that longs to *please Him*. We are here for this great purpose—to bear fruit, and fruit that “shall remain.” There are souls who are perishing; there are lonely hearts to cherish while the days are going by. Others are being used—some to point lost ones the way of life; others to speak a word in season to him that is weary; others, again, to carry a cup of cold water to a bed-ridden saint. Why should not *I* be used? Is there not *something* I can do? Is there not some desolate heart that I may be the means of making glad? Is there not some wanderer, battered and bruised by sin, to whom I may so commend the Redeemer that in the great Day which is to come that same wanderer, saved and purified, shall arise and call my name blessed? I have no reason to doubt it. Therefore there arises the thought—not necessarily a vain or selfish thought—“How shall I be a channel of blessing? How shall it come about that my Lord Jesus can use me for the purposes of His eternal glory, in bearing a savour of His Name to saint or sinner?” This is a great aspiration, and we need not say that, in a greater or less degree, it will be the aspiration of every heart that habitually longs for the inner court of the Master's presence.

There are certain laws which operate in the kingdom of grace as in the kingdom of nature, and much may be learned from carefully observing the operation of these laws. A certain condition of soil is required before there can be a bringing forth abundantly. A certain condition of heart is needed before we can even venture to look for an abundant harvest in the things

*Channels of Blessing.*

of God. We long to be used, we pray to be used, and the cry goes up, "O Lord, send the power." But power is not some mysterious endowment that comes in answer to our long-continued crying that it may descend. Neither are we made channels of blessing by earnestly desiring to be channels. Instead of being so much concerned as to being used, let our concern rather be that we are in such a condition that God will be able to use us. We must first *be* what God would have us be, and then we shall be ready to *do* what He would have us do.

There is a great principle which, in the spiritual world, operates in the domain of service. We find it referred to in Isaiah 52. 11, where it is written, "Be ye clean that bear the vessels of the Lord." If we are to be *chosen* vessels we must first be *clean* vessels. It is vain for us to cry out for power for service, and to pray to be made channels of blessing, if we are allowing iniquity to lord it over us. "Shall the throne of iniquity have fellowship with Thee?" Whatever we may seem to be before men, we must ever remember that nothing but reality shall avail before God. There must first be truth in the inward parts before we can even dare to expect blessing in "streets and openings of the gates." You may move in a very small sphere, and be reckoned the *least* in your Father's house, so far as ability goes, but if you are clean, God may use you to the pulling down of strongholds. There is one vessel which, humanly speaking, God can do nothing with; and that is the vessel which is *not clean*. Therefore, let our longing be for purity—that the purity of the spotless One may captivate us, and hold us for Himself. Thus it shall come to pass in our happy experience that *purity* shall spell *power*; and, without thinking about it—yea, in spite of ourselves—we shall be channels of blessing to many. W. S.

**X RAYS FROM VARIOUS LENSES,**

REFLECTED BY T. B.

By all means let us bring the best intellectual minds to bear upon the Scriptures. Truth always invites examination and research. But never forget this, that, after all is said and done, it is the heart-test of the Scripture that proves it conclusively to be the living Word of the Living God.

Wood, hay, and stubble make quick building, but they also make quick burning.

If you trouble with trouble your troubles will double.

## THE CHRISTIAN TAKING STOCK.

**T**HUS far led on, and with abundance blest,  
Revolving seasons say, "Make up accounts,"  
"Set up your Ebenezer—*Take your stock!*"  
My soul obeys the summons with delight,  
The *Day Book*—*Ledger*—*Banker's Book*, and *Store*,  
All testify that I am rich indeed.

Yet all my wealth is that grand Capital  
My Father gave me ere the world began.  
My *Day Book* tells of daily strength and grace;  
My *Ledger*, life contains, in fix'd decrees;  
My *Banker's Book* of *Promissory Notes*;  
And *Store* of covenant blessings is immense!

All grace, *in Christ*, laid up by love divine,  
Bright robes, old wines, choice fruits, and bread of life,  
A *mansion* built without a creature's hand,  
A crown of glory, and a harp of gold!

And all insured by purposes divine.  
Year after year rolls on—I feast—I sing,  
I scatter, yet increase—distribute much,  
Yet find a fulness in my Banker's hand,  
And draw without diminishing my *Stock*.

My soul, no more complain of wants or woes,  
But keep thy *Day Book* well, and use thy *Stock*  
To glorify Thy Father's holy name,  
Until thou art of age; oh, joyful day!

Then Christ Himself will come again,  
And fetch Thee home, with him to live and reign,  
In thine inheritance, with saints in light;  
Where Jesus makes one *glorious*, endless day!

Till then, maintain distinction from the world,  
As one born heir of God—joint heir with Christ!

## THE GIFT OFFERING.

By THOMAS NEWBERRY, Editor of "The Englishman's Bible."

Leviticus 2. 4.

**A**ND if thou bring an oblation of a gift offering, baken in the oven." These various modes of preparing the gift offering, whether by baking in the oven, or on the flat plate, or in the frying-pan, may well suggest the three aspects of the sufferings of Christ as we find them presented to us in Psalm 22. First, "Baken in the oven," where it will be shut in and

### *The Gift Offering.*

out of sight, presents to us the sufferings of Christ from God His Father, as in His presence and shut in with Him—SUFFERINGS FROM THE HAND OF GOD (Psalm 22. 1-5).

“Unleavened pierced cakes of fine flour.” The Hebrew word for cakes signifies PIERCED CAKES, suggesting Christ as the “Man of Sorrows, and acquainted with grief,” whose “visage was so marred more than any man, and His form more than the sons of men” (Isa. 52. 14).

“Mingled with oil.” That holy thing born of the virgin conceived and filled with the Holy Ghost.

“Or unleavened wafers.” The One who could say, “I can of mine own self do nothing,” the EMPTIED and dependent One, for the Hebrew word for “wafer”—*reek*—means EMPTY, and according to Philippians 2. 6-8 He “made Himself of no reputation [emptied himself], and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the Cross.”

“Anointed with oil.” For He was ANOINTED WITH THE HOLY GHOST for living testimony and service (Matt 3. 16, 17); and for atoning sacrifice, “Who through the eternal Spirit offered Himself without spot to God” (Heb. 9. 14).

### HUMILITY.

Wise Words from an Old Writer, selected by ROBERT STEPHEN, China.

It is very observable that the eagle and the lion, these brave creatures, were not offered in sacrifice to God, but the poor lamb and dove, to denote that God regards not high and lofty spirits.

Those ears of corn and boughs of trees that are most filled and best laden, bow lowest.

One asked a philosopher what God was doing; he answered that His whole work was to lift up the humble and to cast down the proud.

Christ dwells in that heart most eminently that hath emptied itself of itself.

“He humbled himself.” The Son of Righteousness went many degrees back that He might come to us with healing in His wings.

A humble soul is like the violet that draws the eye and the heart of others to it.

This objection, “I am unworthy,” is an unworthy objection, and speaks out much pride and ignorance of God's ways.

## *Humility.*

Poor men live not upon themselves; they live upon others, upon their care, their love, their provision for them, so the humble soul lives upon the care, the love, the promises, the faithfulness of Christ.

The most holy men are always the most humble men; none so humble on earth as those who live highest in heaven.

## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

[During the present year we are continuing our study of God's way with His people in Old Testament history, and on alternate months reviewing the revelation of the grace and truth of the Son of God, as recorded by the beloved John.] *Specimen Almanacs can be had on application.*

16th September.—**SIFTING THE COMPANY** (John 13. 19-38). *Learn* Jeremiah 17. 9—"The heart is deceitful above all things, and desperately wicked; who can know it?"

"Among," but not "of"—A vital difference—Hidden, yet well known—The all-seeing Eye—Helping faith—Into the dark—Love's company—Light on the path—Saving help.

**WE** continue in the upper chamber in Jerusalem, and are privileged to observe further what goes on there on that memorable night, the night on which Jesus was betrayed. The feet-washing having been finished, and the company being seated (reclining) at the table, the heart-searching begins.

**THE ONE EXCEPTION.** "Ye are clean, but not all" (verse 10). In that little group there was one who was not "clean" (Titus 3. 5). Judas had not passed through the necessary experience of a believer in Jesus, and no outward washing could take the place of the inward "washing of regeneration" (Acts 15. 9).

**THE ONE WHO KNOWS ALL.** Jesus was in no uncertainty about His surrounding company. He says: "I speak not of you all. I know whom I have chosen." This is both fear-inspiring and comforting: fear-inspiring about all that is false and unholy, and comforting that He knows the exact truth regarding every genuine believer, and their need, temptations, and desires after Himself (Heb. 4. 13; Psalm 139; John 10. 14; Psalm 103. 13, 14).

**THE PREDICTION AND ITS PURPOSE.** Jesus told the company, so that in the dark hour of His betrayal and death their faith in Him might be helped—that they might know that it was no accident by which He was overtaken unawares, but part of the plan and purpose of His life. All the intent and design, and every act of Judas, were well-known from the beginning; in this was Jesus omniscient (John 6. 71).

**THE AWFUL DEPARTURE.** Out from the light and love of that room went Judas, for he had nothing in common with it. The light searched him out, and the love could not reach his hard, covetous heart. He went out, and "it was night"—night to him, never to have a morning—blackness of darkness for ever. How much Judas missed; highly privileged, how dreadful the fall! In measure, every unbeliever is in the same case. One may be very near to salvation and yet be lost (Heb. 2. 3; 1 Peter 4. 15; John 3. 36).

## *Notes on Bible Lessons.*

**TO THEM THAT REMAIN.** The truly converted, the real disciples, are now alone with their Lord—Satan's own and the world's own are outside. The word for them is, "Love one another:" reflect and imitate My love. Let Love be the mark distinguishing you as scholars of Mine (1 John 4. 7, 8).

**THE WARNING TO PETER.** The same light that shone on and revealed Judas and his way, shone on Peter and revealed his heart and way. In Peter's case it was for salvation. He who knew the snare and the fall said, "I have prayed for thee," and though it was a dreadful experience for Peter, yet it was necessary to deliver him from the sin of self-confidence and boasting (Heb. 12. 11; 2 Cor. 12. 7).

Thus we see the clear difference between a real born-again child of God and one who, however near he may have come, is nothing better than a tare and an imitation, sure to be separated by the Discerner and Judge in His own time.

*23rd September.*—**THE HOME AND THE FATHER** (John 14. 1-9).  
Learn Rev. 22. 5—"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

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.

**WE** are still with the little company in the upper room, and drawing nearer to the moment of parting between Jesus and those whom He so fondly loved. Jesus 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

*Notes on Bible Lessons.*

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 that 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.

30th September.—**THE TRUE VINE** (John 15. 1-17). *Learn* John 15. 5—"I am the Vine, ye are the branches; He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing."

A real fruit-bearer—God's desire met—Yet further fruit expected—Provision made—The first and chief fruit—Immeasurable love.

**I**N our present lesson our Lord seeks to instruct His disciples as to the close and vital union between Himself and them, and the necessity of the communion which that union makes possible being maintained in order that the virtues of the True Vine may be displayed in the members of His body. It is to be kept well in mind that there is no question of salvation in its primary sense involved, the whole question being the bearing of fruit by those already members of the True Vine.

**JESUS THE TRUE OR REAL VINE.** In contrast to all others, and a filling up of all indicated by the natural vine in Nature's kingdom, God had graciously placed His national people in the place of vine opportunity and responsibility (Psa. 80. 8; Isa. 5. 1; Jer. 2. 21); but Israel failed as a fruit-bearer to God. What Israel failed to do, Jesus did, and all His life was one great cluster of fruit to His Father.

**THE BRANCHES OF THE VINE.** These are not vines on their own root, but branches on the great Stem and Root, Jesus, having all their life and nourishment in and from Him (Hosea 14. 8); so close and vital the union that separation means withering and uselessness, and a condition similar to withered vine wood, which is only fit for burning (Ezek. 15. 2-5).

**A DOUBLE LINK.** The believer keeping closely in communion with Christ, and treasuring His words in his heart, is truly in a condition to will in conformity with God's will, and so obtain all he asks for. While it is the believer's will, it is at the same time God's will wrought out in him (Eph. 2. 13).

**THE FIRST AND CHIEF FRUIT.** Love is the first (Gal. 5. 22), the best, and the basis of all fruit-bearing. Notice the order in verse 9: The Father's love, Christ's love to us, then love to one another. True joy is based on the Father's love to Christ and Christ's love to us; then follows the command to "love one another." Love in Christ, then in the branches.

**THE MEASURE OF CHRIST'S LOVE.** "As the Father hath loved Me," we cannot have any tangible idea of, having nothing to fathom it with; but to measure Christ's love to us we have the Cross, for to "lay down His life for us" is the highest exhibition of love. Such was His love even for enemies (Rom. 5. 8).

*Notes on Bible Lessons.*

These truths are quite evidently for the believer ; the unbelieving one being not yet united to Christ, is yet on the old, condemned Adam stem, and that tree, root and branch, is "condemned already"—cannot bring forth fruit other than according to its nature ; and what is needed in such a case is a coming to Christ as lost and undone, and the reception of new life by faith in Him (Rom. 6. 23).

**7th October.—ACCORDING TO THE BOOK** (2 Chron. 35. 1-19). *Learn* Isaiah 8. 20—"To the law and to the testimony ; if they speak not according to this Word, it is because there is no light in them."

The Bible leads in the right way—Round the Lamb—Under the blood—Promptness—Liberality—Orderliness—Not the Book, but the Christ of the Book.

**I**N a previous lesson we have seen the eventful recovery of the Book of the Law, and the effect of the reading of the Book on King Josiah. This took place in the eighteenth year of the king's reign, and the conviction of sin and turning to God are very markedly seen in the actions which followed.

**THE BOOK LEADS TO THE FOUNDATION TRUTHS.** "What wilt Thou have me to do?" is the voice of the new-born and willing soul, and the Word of God is the true guide ever leading in the same direction. Josiah's Bible spoke to him of God's anger against sin, and he trembled and repented ; but it told him more, it told him of God's way of delivering His people and His desire to have them near Him in security, peace, and joy. In his reading, the king read of a Passover Feast (Ex. 12), and though he had perhaps never seen one, he had enough in the Book to guide and authorise him to keep it—nay, it was commanded there.

**THE BOOK GATHERS ROUND THE LAMB.** Then and now the Bible tells of the virtue of the Blood and the worth of the Lamb. The Passover Feast was the basis of Israel's national existence—the reminder of their birth ; the beginning of days. Like it, the word of the Cross of Christ leaves no room for glorying in man—all is of God. Security, communion, and deliverance are there, for Christ, our Passover, is sacrificed for us (1 Cor. 5. 7).

**PROMPT OBEDIENCE OF THE KING.** In the same year as he knew about it, he kept the Feast, viz., the eighteenth year of his reign (Psalm 119. 60).

**LIBERALITY IN GOD'S SERVICE.** The king and his princes gave largely and willingly of their substance—lambs and kids and bullocks by the thousand—so that there was no scarcity of offerings ; fulness of all for God and man is according to God's Book and will (Acts 2. 46, 47).

**THE ORDERLINESS OF THE FEAST.** "In their place" occurs again and again, and "according to the Word" is repeated over and over. Again, the Book is the only means of guiding in this, and when it rules there is divine order (1 Cor. 12. 18 ; 14. 33, 40).

**THE EXCELLENCE OF THE WAY.** "There was none like it (verse 18) from the days of Samuel." What made it thus pre-eminent ? Simple going by the Book, honouring its instructions, and rejoicing in its truths.

Of course it falls to be noted that idolatry of the Bible is not intended, but the proper use of it to lead to the God it speaks of. Just as much of God and Christ as is seen and enjoyed is the measure of our right appreciation of its value. Faith in the Bible will not save ; faith in Christ will (John 5. 39, 40).

## *Outlines of Scripture Studies.*

### SOME OF THE OFFICES OF THE HOLY SPIRIT.

- |    |  |  |                                    |
|----|--|--|------------------------------------|
| 1  | Convincer of sin,                            | - - - - -                                    | John 16. 8; Acts 2. 37             |
| 2  | Testifier to Christ's work and resurrection, | - - - - -                                    | Acts 5. 32                         |
| 3  | Revealer of Christ,                          | - - - - -                                    | 1 Cor. 12. 3; John 15. 26          |
| 4  | Regenerator,                                 | - - - - -                                    | 1 Cor. 6. 11; Tit. 3. 5; John 3. 6 |
| 5  | Our constant companion                       | - - - - -                                    | John 14. 6                         |
| 6  | Teacher and guide,                           | 1 Cor. 2. 10-13; John 16. 13; 14. 26; 18. 26 |                                    |
| 7  | The Comforter,                               | - - - - -                                    | John 14. 26                        |
| 8  | The seal                                     | - - - - -                                    | Eph. 1. 13; 4. 30                  |
| 9  | The baptiser into the One Body,              | - - - - -                                    | 1 Cor. 12. 13                      |
| 10 | The power for walk and testimony,            | Acts 1. 8; 2. 4, 17; Micah 3. 8              |                                    |
| 11 | Helper in prayer,                            | - - - - -                                    | Rom. 8. 26                         |
| 12 | One with Christ in giving gifts,             | - - - - -                                    | Eph. 4. 8; 1 Cor. 12. 8            |
| 13 | Power for worship and access to the Father,  | - - - - -                                    | Eph. 2. 18                         |
| 14 | Quickener of mortal bodies,                  | - - - - -                                    | Rom. 8. 11 W. Z. T.                |

### THE CHURCH (Eph. 5. 25-27).

- 1 He loved the Church.
- 2 He gave Himself for it.
- 3 He sanctifies it.
- 4 He cleanses it.
- 5 He nourishes it.
- 6 He cherishes it.
- 7 He presents it to Himself. W.G.T.

### RAISED TO LIFE.

- |                              |                 |
|------------------------------|-----------------|
| Jairus' daughter, Luke 8. 54 |                 |
|                              | Arose to eat.   |
| The widow's son, Luke 7. 15  |                 |
|                              | Arose to speak. |
| Lazarus, John 11. 44         | Arose to walk.  |
| Dorcas Acts 9. 40            | Arose to work.  |
|                              | J. M. H.        |

### SOME THINGS WHICH ARE OBTAINED

#### THROUGH THE KNOWLEDGE OF THE LORD AND SAVIOUR.

- |   |           |              |
|---|-----------|--------------|
| Grace and peace are multiplied,                                     | - - - - - | 2 Peter 1. 2 |
| All things that pertain to life and godliness,                      | - - - - - | 2 Peter 1. 3 |
| Escape the pollutions of the world                                  | - - - - - | 2 Peter 1. 4 |
| Hence the desire and prayer of the apostle in 2 Peter 3. 18. J.W.W. |           |              |

### FIVE LOOKS.

- |              |   |
|--------------|---|
| Look up,     | Ps. 5. 3; Heb. 12. 2                              |
| Look back,   | Isa. 51. 1  |
| Look onward, | 2 Cor. 4. 18; Phil. 3. 20; Pro. 4. 25; Heb. 9. 28 |
| Look around, | Phil. 2. 4; John 4. 35                            |
| Look within, | 2 John 8 C.G.R.                                   |

### FIVE PRECIOUS THINGS IN PETER.

- |                  |                 |
|------------------|-----------------|
| Christ,          | 1 Peter 2. 7    |
| His blood,       | 1 Peter 1. 19   |
| Faith,           | 2 Peter 1. 1    |
| Trial of faith,  | 1 Peter 1. 7    |
| Promises of God, | 1 Peter 1. 4 M. |

### INCORRUPTIBLE THINGS.

- We read in Exodus 37. 1-9 that the Ark was to be made of shittim wood, *i.e.*, incorruptible wood. I append a few of the thoughts which came to me in regard to this word incorruptible, viz.:
- |  |              |                          |
|--|--------------|--------------------------|
| We are born again of incorruptible seed,                                     | - - - - -    | 1 Peter 1. 23            |
| We have an incorruptible God and Saviour,                                    | - - - - -    | Rom. 1. 23               |
| We will receive an incorruptible body when Jesus comes,                      | - - - - -    | 1 Cor. 15. 52            |
| Then we will enter upon an incorruptible inheritance...in heaven, 1 Pet. 1.  |              |                          |
| Meanwhile in this world we have to manifest the incorruptible                |              |                          |
| ornament of a meek and quiet spirit; the spirit of the                       | 1 Peter 3. 4 |                          |
| Lord Jesus Christ,   | - - - - -    | Matt. 11. 29; Phil. 2. 5 |
| And there is set before us the prize of an incorruptible crown, 1 Cor. 9. 25 |              |                          |
| May we heed the exhortation, "So run that ye obtain," 1 Cor. 9. 24 D.B.      |              |                          |

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# The Believers' Pathway

A MAGAZINE FOR

Bible Students and Christian Workers.



*From a Photo.*

DUNCAN MATHESON, the Scottish Evangelist

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ONE HALFPENNY.

## DUNCAN MATHESON.

**D**UNCAN MATHESON, a prince among evangelists, was born at Huntly, Aberdeenshire, on the 22nd November, 1824, of parents who, if poor as regards earthly treasure, were yet "rich toward God."

To his parents he owed much, but he acknowledged especially the gracious influence of his mother, who, from his earliest years, sought to win her boy for Christ. "From her he inherited the strong good sense, the irrepressible wit, and the boundless generosity which were among his chief characteristics." Inheriting also the fire of the Celt, and being brought early into close contact with the stern realities of life, what wonder if all his being should be concentrated in after life into one grand passion—the passion for souls!

His love for books was intense; but otherwise there was no distinguished feature about his school-life. The self-sacrificing nature and the indomitable spirit of the lad were developed greatly by the dark vicissitudes through which God's people at that time were called upon to pass.

During all this period the calls of God to his soul were frequent. Sickness, following the death of a sister, deepened his conviction and made more plain to him his unpreparedness to meet his God.

Some friends would have urged upon him the office of the Christian ministry; but his frank disposition shrank from anything that savoured of hypocrisy. It was now necessary for him to choose a vocation in life. Novel-reading, to which he had taken in hopes of drowning all thoughts of God and eternity, and cast a glamour over the profession of a sculptor. He determined to begin on the lowest round of the ladder, and the result was his being apprenticed to a stone-cutter. Little did the lad then think that the basis of his life-work was to be the stone tables of the heart rather than his native granite.

In Edinburgh, whither he next turned his steps, God's call came even more loudly. He was in despair, and turned to Christian friends for consolation, but God shut these doors so that young Matheson might be constrained to fly to the only Refuge. It was towards the close of 1846 when, after much spiritual darkness and distress, the light shone into his heart. The burden fell from his shoulders. A mighty calm took possession of his soul. Looking back on this period of doubt and despair, he perceived how God had been preparing him for his life-work. Having experienced so many changes, he could at once discern the whereabouts of an enquirer. No

*Duncan Matheson.*

path to him was strange, for had he not trodden that same path in fear and anguish of soul.

After two years, in which he was buffeted much by Satan, we find him engaged by the Duchess of Gordon to carry on evangelistic work. He obtained an old printing-press, and mastering the intricacies connected therewith, he set himself to a great work. Many a night he spent setting up type, and soon had as many as a hundred thousand various tracts in circulation.

When the Crimean War broke out, he yearned to do something to ameliorate the condition of the men at the front. By a strange mistake, over-ruled by God, he received a letter intended for another of the same name, and which conveyed an offer to send him to the front as Scripture reader. Immediately accepting the offer, he hastened to the scene of action. He entered with holy boldness on a work which was to be arduous, lonely, and perilous; but he had counted the cost, and flinched not. Everything to him was but loss when compared with the joy of enlisting soldiers under the banner of the King of kings.

As his manner with the men was free, honest, and humorous, he soon became a favourite, and many a curse died on their lips at the approach of the man of God. During his stay, Bibles and tracts were distributed in thousands, and many had cause to thank God Duncan Matheson had ever come among them.

After the fall of Sebastopol over-work began to tell on his robust constitution, and he returned to recruit in Scotland for a few weeks. In the spring of 1855 we find him back on the old ground, doing work for eternity among the Sardinian soldiers. When he subsequently visited Italy his heart was cheered to find fruit resulting from his distribution of Bibles amongst these men. When peace was proclaimed he wended his way to Constantinople, where he worked for some months among the Turks with marked results. Prior to returning home in March, 1857, he paid short visits to Italy, and always with one aim in view—the salvation of the lost. Thus ended a remarkable period in his life. His joy was full when he realised that God would use for His glory the life which had been unstintedly poured at His feet.

Never idle, he at once organised a monthly periodical called the *Herald of Mercy*. It seemed as if God had sent this out as a real herald, in Scotland, of the revival of 1859. It had a circulation of 32,000 per month, and the plain and pointed truths written by Matheson were arrows winged by the

*Duncan Matheson.*

Almighty to many hearts. A sketch of his life would be incomplete without reference to his unceasing ministry to souls during the revival. We cannot do better than quote the words of his biographer: "Hungering after great results, having capacity for work and fatigue enough for two men, and withal possessing that rare and dangerous power of will by which strong souls can indefinitely postpone the season of rest, the unwearied spirit keeping the wearied flesh up to its own high mark, our evangelist moved from one place to another with the rapidity of a courier in the crisis of battle."

Beginning in his own immediate districts, the scope of his operations widened till every county from John-o'-Groats to the English Border had heard that stentorian voice proclaim salvation through the crucified One. His work was not alone confined to Scotland at this time, for we find him doing evangelistic work at such far distant points as Dover, Aldershot, and Malvern.

The Huntly meetings which occupied a prominent part in connection with the revival were held in the summers of '60, '61, '62, and '63. These were organised principally through the labours of Matheson, and they form another item in the colossal work which he accomplished.

It was during an illness in 1867 that he received the sentence of death. He knew that, even should he temporarily recover, his time here was brief.

When convalescent his friends sent him to Bath, Normandy, and lastly Bohemia, in hopes of restoring him to comparative health. Although very feeble, he laboured in these places, and one of his last acts abroad was to make arrangements for the translation of Gospel messages into the Bohemian language.

His race was nearly run. His last great public appearance was at the Perth Conference in 1868. Henceforth the ministry of service was to be exchanged for the higher ministry of suffering. Not a murmur fell from his lips. His life became one of constant communion with God, and it was now that he attained his greatest power in prayer.

On the 16th September, at sunset, his feet touched the deep waters, but underneath were the Everlasting Arms. Just before the end he exclaimed, "Lord Jesus, come quickly! Oh, come quickly!" In a few moments his eyes were beholding "the King in His beauty," and he had passed beyond the reach of persecution and weariness into that Rest which remaineth to "the people of God."

## THE "CROWN RIGHTS" OF THE LORD JESUS.

BY ALEX. STEWART, Author of "The Building of the Wall," &c.

### II. PERSONAL LOYALTY TO THE LORD.

**B**EFORE you get to the first book of Samuel you do not get such a thing as "*a king*" in Israel at all. They had a great *deliverer* in Moses; a great *general* in Joshua; they had *judges* raised up; they had Samuel the *prophet*; but as yet they had "no king." They wanted a king. What did they want him for? That they might be like the other nations that God had intended them to be unlike. So they said, "We must have a king, and we will tell you what kind of a king we want." They were very explicit on that matter. They wanted one to judge them like the other nations, one who would go at their head and fight their battles. God said to Samuel, "They have not rejected you; they have rejected Me. I brought them through the Red Sea and through the wilderness, and I planted them in the land, and cleared their enemies out before them. I have upheld them every day since then." What does this amount to? It means that they rejected the God that they could not see for a man they could see, and who would go and fight their battles. Saul was a goodly man. He made a fair show in the flesh. He was a strong, handsome man. "God gave them a king in His wrath." That king had to be set up and tested, and fail, and go down, before God brought forward the true King—David. And so we know that anti-Christ must come before Christ, in one sense, as Saul came before David. But then Saul was of no use. He was good to look at, but when you wanted the Philistine slain, you must have David, that youth with sling and stone. After Saul had failed, God brought forward the man after His own heart (*i.e.*, his own *choice*)—David.

There are three points in the life of David. Turn to the 1st Book of Samuel, chapter 16: "And the Lord saith unto Samuel, How long wilt thou mourn for Saul?" &c. You know how the sons of Jesse were made to pass before Samuel, and how the question at last was asked, "Are here all thy children," and they answered, "There remaineth yet the youngest, and behold he keepeth the sheep." David was of no account. You know how he was brought in, and Samuel was told to anoint him. This is a type of the Lord Jesus Christ, humble, despised, and anointed of the Holy Ghost—God's King whom He is surely going to set up on His holy hill of Zion. Yes, David was God's anointed. But Saul was on the throne, and David had a good deal to pass through before he came to it.

So you find in the 22nd chapter the state of things is this,

*The "Crown Rights" of the Lord Jesus.*

"David therefore departed thence," &c. Now, just think of the situation—Saul is on the throne, and the multitude are with Saul. David is in the cave, and he has got those discontented people gathered all round about him—a small company they are. You see it is not very difficult to read that type, because just at this very moment it is not the Lord Jesus who is swaying the heart of multitudes of the men of this world. It is another power, and the Lord Jesus at this very moment is the rejected Christ of God. Many Christians need to be taught this, that the Church of God is built on a rejected stone, and if the Church of God had been faithful to the Lord Jesus Christ it could never have forgotten that for one moment. The great thing in this present time is personal loyalty to the Lord Jesus Christ. It is just like the state of things in Scotland 150 years ago, when King George was reigning. They used to pass the glass over the water bottle; that meant that they were toasting the king over the water. Yonder he was in France, and when he landed and set up his standard on the Braes of Mar, those people came crowding round because they believed he was the rightful king. What Christians are to do in the present day is not to go to the multitude. They say misery makes us acquainted with strange bed-fellows. Perhaps it does—I am pretty sure it does—and very often a real Christian will find himself not in very good society if he is going to company with David and David's men.

Well, it did not last, and so you come on to the 2nd book of Samuel 5. 1, 2: "Thou shalt feed My people Israel," &c. Now he is coming to his kingdom, and you will find at the beginning of that kingdom David still had war, and it was only when Solomon came to the throne that there was rest, and peace, and blessedness over all the land.

Therefore it takes the combined type of Saul, David, and Solomon to illustrate the introduction of the millennial reign of the Lord Jesus Christ. And that reign answers exactly to the double type of David and Solomon, because when it begins, it begins in judgment, and the Lord is a man of war. But by-and-by, as you peruse it in Scripture, you find His enemies are subdued under Him, and then the glory of the Lord is seen by all, and the blessedness that you read of in the 72nd Psalm takes its place when He comes back.

Remember we are not talking about the Church, we are talking about the Jews. When He comes back and takes the throne, He must have a people to rule over—that is the reason

*The "Crown Rights" of the Lord Jesus.*

why the Jew cannot be obliterated. If the Jew, by persecution, by shedding His blood, and putting Him to death could be blotted out, then there would be no house of Israel to reign over when the Lord Jesus Christ comes back. But God has preserved the people, and He knows where they are in all their scatterings—"He that scattered Israel will gather him." There is nothing more certain than this, that God will bring that people into their own land together again, a people for a possession of the Lord Jesus Christ over whom He will reign.

**THE SEVEN CHURCHES: THEIR NEED  
AND SUPPLY.**

By H. C. HILL, Nursapur, Godavery, India.

**H**OW often we prove the truth of these lines:  
"My need and Thy great fulness meet,  
And I have all in Thee."

God often allows a need in order that He may supply it. Among other lessons to be learnt from the epistles to the seven Churches, may we just occupy ourselves for a moment with the need of each Church, and Christ as the supply of that need. As He exposed the need, He showed Himself also as the exact complement.

I. REV. 2. 4.—The need of the **EPHESIAN CHURCH** was heart restoration—revival. How graciously the Lord reveals Himself as the One that holdeth the seven stars in His right hand! How often do we look to conferences and speakers and forget the Blessor Himself. If any of us have left our first love, *He* will restore us "Who walketh in the *midst*." "Lo! I am *with* you." What can restore wavering trust and love like the *presence* of the Beloved. In the Epistle to the Ephesians the word "Christ" occurs forty-five times. Surely it is not needless repetition.

II. The need of the **CHURCH AT SMYRNA** was comfort and consolation. How well able was He who had been dead to comfort those about to face death. Can any sorrow we pass through be like unto His sorrow? We often flee to human comforters and forget Himself.

III. **PERGAMOS**.—Ah! most of God's workers know the need of Pergamos. Have we not seen false doctrine—doctrine of Balaam—creep in and deaden the life of converts of the Church of God! Once earnest for Christ, but now little by little the Lord and His work are placed on one side.

*The Seven Churches: Their Need and Supply.*

Again the Lord reveals Himself as able to meet the need—  
“He which hath the sharp sword with two edges.” How often  
the false doctrine would be purged out at once if we had the  
sense and grace to refer it to the One who hath the sharp sword.  
How often our best arguments blunt that sword! He knows  
how to expel the doctrine and retain those who held it.

IV. THYATIRA'S need was dire! Actual sin was suffered in  
her midst. She had either no power or no will to expel the  
wicked Jezebel. Are there not Churches to-day that need the  
searching glance of the “eyes like unto a flame of fire,” and  
the tried holy walk of His feet. How many assemblies there  
are weak and sickly among us because of sin suffered! We fear  
to offend Mr. So-and-so, who helps so much in the finances.  
Again He is our sufficiency.

V. POOR SARDIS! Thou hast many members in thy Church  
—a name, but no power. Ah! beloved, our own hearts con-  
demn us. Others, it may be, speak well of us; we have a  
*name*, but in our inner souls we have no power. While we see  
others filled with the Spirit and used of God, have we not to  
hide our faces before Him who reads our hearts.

Thank God, it need not be so any longer. The One who  
has the seven Spirits (all power) and the seven Stars (all autho-  
rity) is with us. Let us confess and repent, and we shall then  
be overcomers, and He will not be ashamed to confess our  
names.

VI. PHILADELPHIA was a happy Church, but shut up to  
itself. Its great need was open doors. Too often we force a  
door, forgetting Him who hath the “key.”

What glorious open doors are open to-day before the Church  
of God—India, China, Africa, &c. A God-opened door will  
always lead into a God-appointed field, but not always of  
necessity a *large* field.

VII. Even for the LAODICEAN Church He is the supply of  
need. For the unfaithful and lukewarm He reveals Himself  
as “the faithful and true Witness.” What better cure can we  
have for lukewarmness than considering Him the *faithful*  
Witness.

May God show us our real need and His abundant supply!

WOULD'ST thou go forth to bless,  
Be *sure* of thine *own* ground;  
Fix well thy *centre* first,  
Then draw thy *circle* round.

## **"THIS IS MY BODY WHICH IS BROKEN FOR YOU."**

(I Cor. II. 24.)

**"THIS IS MY BODY"**

O WHAT depth of meaning  
Lies couched beneath these deep, dear words divine ;  
I only understand them on His bosom leaning,  
And whisper "Thine."

**"WHICH IS BROKEN"**

Though we lived for ages,  
This word "broken" would still out-reach our reach ;  
This word has baffled all our wisest sages,  
Men "apt to teach."

**"FOR YOU."**

For you, for me 'twas broken ;  
'Tis this, when apprehended, breaks us down to tears ;  
This is God's present and eternal token,  
To quiet our fears.

T. B.

## **BELIEVING GOD.**

By the late GEORGE MULLER, Bristol.

**J**UST in the proportion in which we believe that God will do just what He has said, is our faith strong or weak. Faith has nothing to do with feelings or with impressions, with improbabilities, or with outward appearances. If we desire to couple them with faith, then we are no longer resting on the Word of God, because faith needs nothing of the kind. Faith rests on the naked Word of God. When we take Him at His word, the heart is at peace.

God delights to exercise our faith, first, for blessing in our own souls, then for blessing in the Church at large, and also for "those without." But this exercise we shrink from instead of welcoming.

When trials come we should say, "My heavenly Father puts this cup of trial into my hands that I may have something sweet afterwards." Trial is the food of faith. O let us leave ourselves in the hands of our heavenly Father ! It is the joy of His heart to do good to all His children.

But trials and difficulties are not the only means by which faith is exercised, and thereby increased. There is the reading of the Scriptures that we by them may acquaint ourselves with God as He has revealed Himself in His Word. And what shall we find ? That He not only is God Almighty, and a righteous God, but we shall find how gracious He is, how gentle, how kind, how bountiful He is—in a word, what a lovely Being God is.

### *Believing God.*

Are you able to say from the acquaintance you have made with God, that He is a lovely Being? If not, let me affectionately entreat you to ask God to bring you to this, that you may admire His gentleness and His kindness, that you may be able to say how good He is, and what a delight it is to the heart of God to do good to His children.

Now, the nearer we come to this in our inmost souls, the more ready are we to leave ourselves in His hands, satisfied with all His dealings with us. And when trial comes we shall say, "I shall wait and see what good God will do to me by it," assured He will do it. Thus shall we bear an honourable testimony before the world, and thus shall we strengthen the hands of others.

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### PEARLS PICKED UP

IN ODD MOMENTS FROM WRITINGS OF C. H. SPURGEON.

PREACH the Cross and plead the Blood.

Remove Grace out of the Gospel and the Gospel is gone.

Sick saints are set to take the night watches.

Sin may drive you from Sinai; it ought to draw you to Calvary.

Take Christ to be the sole Saviour of your soul.

The Bible in the memory is better than the Bible in the bookcase.

The Cross is the last argument of God.

The Lord gives unlimited credit to the Bank of Faith.

The simple Gospel which saves sinners also feeds saints.

There is no sin-killer like the Word of God.

We could do with less paint if we had more power.

Every ungodly man may have his life-lease run out to-morrow.

Get right within and you will be all right without.

Good works are not to be an amusement, but a vocation.

Grief has small regard for the laws of the grammarian.

Heaven hides itself away within the Gospel.

I do not believe in an atonement which is admirably wide, but fatally ineffectual.

Jesus will never be a part Saviour.

Man's security is the devil's opportunity.

Nothing shakes prison walls and breaks jailor's hearts like the praises of the Lord.

Periodical godliness is perpetual hypocrisy.

## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

**14<sup>th</sup> October.—THE WORKS AND WORD OF GOD** (Psalm 19. 1-14).  
*Learn* Psalm 19. 7—"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple."

The voice of nature—Day and night—All the days and all the nights—In every place and in all languages—The Bridegroom's course—The word revelation—What it is and does—The Person revelation.

**I**N line with previous lessons about the happy finding of God's Book and the gladsome effect of attending to it and carrying out its precepts, our present study deals with the revelation of the God of the Book in nature and on the sacred page of the written Word.

**CREATION'S WITNESS FOR GOD.** The heavens and the firmament in their infinite expanse and myriads of starry worlds surely speak of the Infinite and Glorious Person of God, as well as the wonders of His working Hand. Even without the Bible, the greatness, power, and goodness of God may be known (Rom. 1. 19, 20).

**THE PERPETUAL WITNESS.** "Day unto day" and "night unto night," there is no moment of time, night or day, in which it can be said that evidences of God's power are not.

**THE UNIVERSAL WITNESS.** Without a language or speech and silent they are, yet to all the earth and to all languages their "line" extends. Asia, Africa, America, and Europe all look up to the same stars, made by the same God. In every land rain from heaven and fruitful seasons witness to God (Acts 14. 15-17).

**THE BRIDEGROOM OF THE HEAVENS AND HIS BENEFICENT CAREER.** A figure of speech of great beauty—the sun emerging from the eastern horizon, mounting upward in the sky and pursuing its way to its western goal, all the while shedding forth his life-giving rays on a cold, dark earth, nothing being "hid from the heat thereof." Jesus is the "Sun of Righteousness" (Mal. 4. 2); His countenance is as the sun in its strength (Rev. 1. 16). None can be unaffected by Him and His work. He appeared once to save and bless, ran the race set before Him, and returned to the glory from which He came. The heat of the sun in one may cause fruitfulness, and in another only accentuate the barrenness (2 Cor. 2. 15).

**THE CLEARER WITNESS OF REVELATION.** Notice the oft-repeated "of the Lord" (Jehovah); it is God's Book written by God equally to the heavens being God's handiwork. It has various designations: "The law," "The testimony," "The statutes," "The commandments," "The fear," "The judgments."

**THE ATTRIBUTES OF GOD'S WORD.** Each of them a study in itself. "Perfect"—nothing in it that should be out, nothing out that should be in; perfect in completeness, perfect in quality. "Sure" (John 10. 35); "right," correct, exactly the needed thing for the purpose; "clean" in a defiled place (Psa. 119. 9; John 15. 3); "enduring for ever" (Matt. 24. 35); "true and righteous," no one can refute, no one can impeach God's Word.

**THE USE OR MISSION OF THE WORD.** "Converting the soul" to the Lord; "making wise the simple" (2 Tim. 3. 13); "rejoicing the heart"—gladness comes with God's Word; "enlightening the eyes"—darkness and ignorance dispelled; better than gold for enriching, sweeter than honey for pleasure, and a "great reward" besides.

## *Notes on Bible Lessons.*

**THE EFFECT ON THE READER.** Contemplation of these things leads to prayer and submission as well as confession. "Cleanse, keep, accept me, my Rock and Redeemer."

We are favoured beyond the Psalmist in his day, for we have, in addition, the revelation of God in the Person of His Son Jesus Christ, so that God may be known in a threefold way: in creation, in written Word, and in the manifested life of Jesus on earth (John 14. 9, &c.).

21st October.—**CUTTING UP THE BIBLE** (Jeremiah 36. 9-24). *Learn* John 8. 47—"He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."

A message direct from God—Written for a purpose—For all the people—The absent king—What the Privy Council thought—Telling the king—The daring and wicked act of the king—God's Word cannot be destroyed.

**T**HE present lesson is quite a contrast to the last, in which we saw the precious character of God's Word, and a former one (Oct. 7), in which that Word had an honoured place and respectful obedience.

**THE OCCASION OF THE WRITING OF THE BOOK.** It was the closing days of Judah's history before the captivity. Josiah, the good king, had died, and his son Jehoiakim reigned in his place, but he was a bad son of a good father, and "did evil in the sight of the Lord his God." In the fourth year of this king's reign God caused Jeremiah the prophet to write in a book His words of remonstrance and warning, foretelling the evil that would happen them if they repented not. Many and oft-repeated are God's warnings ere He punishes (2 Chron. 36. 15).

**THE PURPOSE OF THE WRITING.** "It may be that the house of Judah will hear . . . that I may forgive" (verses 3, 7). Such was and is the long-suffering of God, not willing that any should perish (2 Peter 3. 9). This is God's gracious way, faithful to rebuke, yet remembering mercy. Not to condemn but save is God's desire—for this He sent His Son (John 3. 17).

**THE WORD READ TO THE PEOPLE.** It is worthy of notice that the Word of God does not need the king's consent or assent. It is of as much authority without the royal arms as with it. It is the privilege of the "people" to hear first—shepherds in the plain (Luke 2. 8) before the king in the palace. "The common people heard Him gladly" (Mark 12. 37). It was on the occasion of a fast day proclaimed by Jeremiah that it was read. King Jehoiakim was not there, he was not of that kind.

**THE KING'S PRIVY COUNCIL HEAR IT.** A man named Michaiah was present and heard the reading. He carried a report of what he heard to the princes in the king's house. The princes sent for Baruch and requested him to read to them, which he did. They, on hearing the message, were afraid, and said they must tell the king. The manuscript they put away in the parlour of Elishama the scribe, and advised Jeremiah and Baruch to hide, while they went and told what they had heard.

**THE KING'S WICKEDNESS AND FOLLY.** When Jehoiakim heard the report of his princes he sent for the book itself, and had the very words read to him. The king, on hearing, took a penknife and cut up the roll and cast it into the fire till it was all burned up. Although three of the princes begged the king not to do this, their intervention was not heeded, and no one was "afraid," no one expressed sufficiently their grief at this wicked act.

In addition to this thing Jehoiakim would have killed the prophet and his scribe, but the Lord hid them, and caused Jeremiah to have rewritten

### *Notes on Bible Lessons.*

the words, and added more words telling of the fate and punishment of the king for his impiety; how he would be buried like an ass, and none should mourn for him.

Thus we learn that God's Word cannot be mutilated or destroyed; it will come to pass even though men burn all the Bibles, and they only bring extra trouble on themselves by adding to or taking from it (Rev. 22. 18, 19).

28th October.—**JUDAH'S CAPTIVITY** (2 Chron. 36. 11-21). *Learn* John 6. 35, 36—"And Jesus said unto them, I am the bread of life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst. But I say unto you, That ye also have seen Me, and believe not."

Ripe for judgment—Against God and man—Unwilling to punish—Mocking mercy—The end of the wicked—Imprisoned for seventy years.

**O**UR lesson to-day is concerning the sore punishment of the Jewish people for their long-continued course of evil, and persistent disregard of God's warnings and exhortations. Oft and again had the prophets carried messages of entreaty, but they would not hearken until the hand of the Lord fell on them in judgment, and they were carried off in their sin and rebellion.

#### **THE WICKEDNESS AND PRIDE OF KING ZEDEKIAH.**

All that had happened in the history of his nation, as well as what had been predicted about the course he was pursuing, seemed to have no lesson for the infatuated king. He humbled not himself before God and His Word, and rashly rebelled against King Nebuchadnezzar, in this breaking his kingly oath, stiffening his neck, and hardening his heart against God. All this is the sure precursor of a fall (Prov. 16. 18), and prelude to destruction (Prov. 29. 1).

**THE PRIESTS AND THE PEOPLE FOLLOW THE KING'S EXAMPLE.** The whole community from top to bottom are alike in transgressing and polluting God's holy house. As in the days of Noah (Gen. 6), when corruption was universal, the whole nation was in a state of revolt, and evil was rampant.

**GOD'S SPECIAL ACTIVITY AND COMPASSION.** It was in these circumstances of provocation that God is described as "rising betimes and sending," seeking if by any means His mercy could avert the calamity that must befall them unless they repented and turned to Him, but in vain. We are here reminded of the way of the Lord Jesus recorded in Matthew 23. 37, "How oft would I . . . but ye would not," and His mournful lament in Luke 19. 41.

**GOD'S MERCY ABUSED.** Mockery, contempt, abuse were all that God's messengers and prophets met with, and in the way they treated these messengers they treated God Himself (Matt. 10. 40; John 13. 20).

**THE DIRE JUDGMENT THAT ENSUED.** These events are more fully detailed in 2 Kings 23. A siege of Jerusalem that lasted eighteen months; a famine that prevailed till there was no bread; and the city walls broken up. The king and the men of war tried to escape, but were pursued and brought back; the king's sons were put to death before his eyes, then his eyes were put out, and he was put in fetters and carried away to Babylon, where he remained a prisoner till he died. The city was destroyed and the people also carried away captive, sentenced, in the judgment of God, to seventy years' imprisonment in order that they might be purged of their idolatry and taught that it was a bitter thing to depart from the living God, as well as the truth that His warnings were true and not to be ignored.

## Notes on Bible Lessons.

4th November.—**IN GETHSEMANE GARDEN** (John 18. 1-14). *Learn* Isaiah 53. 4—"Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted."

A well-known place—Its special use—Dealing with God—The cup and its contents—With the disciples, their weakness, Jesus protects them—The enemy, their impotency, Jesus' submission.

**W**E have now to enter on one of the most hallowed spots on earth, and view one of the most deeply interesting and momentous events of our Lord's life on earth. We need very much to be "in the Spirit" that we may with reverence, and in a profitable way, consider Jesus in the garden taking up His final and crowning task.

**A FAMILIAR PLACE AND A FAMILIAR ACTION.** The Garden of Gethsemane was so much resorted to by Jesus that Judas knew it as the place where he was sure to find Him. Jesus often resorted hither with His disciples; the moon and stars had often looked down on their Creator there in His self-emptiness engaged in prayerful communion; and to this place on this night of nights we see Him wend His way for the last time with His loved few to meet His Father God, and receive the greatest burden that ever was borne, and the strength to bear it.

**JESUS IN THE GARDEN WITH GOD.** We must draw this part of the subject from Luke's Gospel, chap. 22., and Mark 14. There Jesus is shown to us prostrate on the ground praying; He uses the double title to the Father, "Abba, Father," put into the believer's mouth (Rom. 8. 14; Gal. 4. 4). "This cup," with all its bitter contents, death and the curse, appeared before the suffering Man who could call God Father, as He lay on the cold ground; yet with full knowledge of what it involved He said, "Not My will but Thine be done." Luke tells of heavenly strengthening, and the intensity of the agony manifested in a sweat "as it were great drops of blood."

**JESUS IN THE GARDEN WITH HIS DISCIPLES.** Their weakness, their sleepiness, their failure to watch even for one hour, are recorded chiefly by Matthew in chap. 24, where we find these words, "Sleep on now!" the hour of possible fellowship for them being past, and *all* the work now the work of the Son of Man alone. In John again we get Jesus standing out between the enemy and these frail disciples—"Let these go;" take Me. Perfect unselfishness, complete love to the unlovely.

**JESUS IN THE GARDEN WITH HIS ENEMIES.** Judas, with a band of officers (temple officers, not Roman soldiers), with lanterns, torches, and weapons, appear on the scene. Jesus, *knowing* all that was about to happen, did not seek to flee or hide, went forth to meet that band; and when He declared Himself it was they who retreated and fell to the ground (Psalm 27. 2, 3). Evidence this that He had sufficient power to prevent His capture, and that His submission was voluntary. Then the false kiss; then the gracious healing of the servant's ear; then the binding of the free Man, and leading away to the false, mock trial, the spitting, the buffeting, and the crucifixion on the cruel Cross.

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### GOSPEL SCHEME OF LESSONS FOR 1901.

After prayerful consideration and conferring with a number of Superintendents and experienced Teachers regarding likely subjects to be useful in presenting the Gospel of the Grace of God before the varied minds of our modern Sunday-schools, we have decided to take up

#### "THE WORDS AND WAYS OF JESUS,"

a selection of Gospel Pictures in which the Lord Jesus is the central figure and subject. Copies of the Scheme will be sent free to any Superintendent or Teacher who applies for same.

## Outlines of Scripture Studies.

### "NEW" FROM FIRST TO LAST.

A new birth means	- - - - -	John 3. 3
A new creature in Christ Jesus, by	- - - - -	Gal. 6. 15
A new and living way; so that	- - - - -	Heb. 10. 20
As new-born babes we seek new food; in fact	- - - - -	1 Pet. 2. 2
All things are become new now, and	- - - - -	2 Cor. 5. 17
A new song to sing by-and-bye in	- - - - -	Rev. 5. 9
The new heavens and new earth, when God shall make	- - - - -	2 Pet. 3. 13
All things new, and GRACE will do it all	- - - - -	Rev. 21. 5 HyP.

### WHAT GOD WAS READY TO DO.

Ready to pardon	- - - - -	Neh. 9. 17
Ready to forgive	- - - - -	Ps. 86. 5
Ready to save	- - - - -	Isa. 38. 20
Ready to judge	- - - - -	1 Pet. 4. 5

### WHAT PAUL WAS READY TO DO.

Ready to die	- - - - -	Acts 21. 13
Ready to be offered	- - - - -	2 Tim. 4. 6
Ready to be bound	- - - - -	Acts 21. 13
Ready to preach	- - - - -	Rom. 1. 15 J.A.

### ' BESEECH YOU, BRETHREN.'

1 Follow peace with all men, and holiness	- - - - -	Heb. 12. 14
2 Let brotherly love continue	- - - - -	Heb. 13. 1
3 Remember them...in bonds, and them which suffer adversity	- - - - -	Heb. 13. 3
4 Let your conversation be without covetousness	- - - - -	Heb. 13. 5
5 Be content with such things as ye have	- - - - -	Heb. 13. 5
6 To do good and communicate forget not	- - - - -	Heb. 13. 16
7 Offer the sacrifice of praise to God continually	- - - - -	Heb. 13. 15 E.A.H.

### WHAT A CONTRAST.

2 Cor. 4. 17.	
Light affliction	- For a moment
Weight of glory	For eternity J.M.H.

### "NEW" IN HEBREWS.

New covenant	chs. 8. 13; 12. 24
New testament	- - - ch. 9. 15
New way	- - - ch. 10. 20 W.G.T.

### WHAT HAS GOD DONE? WHAT DOES GOD EXPECT? (Psalm 106. 8).

1 God saves us that we may seek to save others	Matt. 4. 19; Luke 22. 32
2 God comforts us that we may be comforters	- - - 2 Cor. 1. 3, 4
3 God blesses us that we may be a blessing	- - - Gen. 12. 1, 2
4 God loves us that we may love Him and those whom He loves	1 John 4. 19; 2 Cor. 5. 14; Eph. 5. 1, 2
5 God gave up all that we might give up all	- - - 2 Cor. 8. 9; Phil 3. 8
6 Christ suffered for us that we might suffer for Him	1 Pet. 2. 21; Phil. 1. 29
7 Christ laid down His life that we should lay down our lives	1 John 3. 16
8 God teaches us to worship that we may worship Him	Matt. 6. 9, 10; John 4. 24
9 God glorifies us that we may glorify Him	2 Cor. 3. 18; Rom. 4. 20
10 God will glorify us in eternity that we may manifest His glory	Rom. 8. 30; 2 Thes. 1. 10 C.P.C.

### SEVEN CHARACTERS ADDRESSED

#### IN EPHESIANS.

1 Children of God generally	ch. 5
2 Wives	- - - ch. 5. 22
3 Husbands	- - - ch. 5. 25
4 Children	- - - ch. 6. 1
5 Fathers	- - - ch. 6. 4
6 Servants	- - - ch. 6. 5
7 Masters	- - - ch. 6. 9 J.S.

### CHRIST OUR LIFE.

#### Col. 3. 4.

Source of our life	Eph. 2. 1; Gal. 2. 20
Sustenance of our life	- John 6. 51
Solace of our life	- Heb. 13. 5
Object of our life	- Phil. 1. 21
Pattern of our life	- Phil. 2. 5
Crown of our life	1 John 3. 2 S.E.R.

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# The Believers' Pathway

A MAGAZINE FOR  
Bible Students and Christian Workers.



*Photo by Elliott & Fry.* J. DENHAM SMITH, Evangelist, Poet, Teacher, and Author.

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ONE HALFPENNY.

## J. DENHAM SMITH.

JOSEPH DENHAM SMITH was born in July, 1817. He had a happy childhood, and possessed a buoyancy of spirit which never forsook him. His widowed mother, a devoted Christian, longed for his early conversion, and abundantly were her prayers answered.

At the age of sixteen he first preached the Gospel, and many were thrilled by his lifting up of Christ. Hearing of Ireland's need, he determined to settle in that land, and there for many years spent a happy and blessed life in pointing sinners to Christ. In 1841 he commenced his more recognised public ministry at Newry, where his memory is still held in affection and gratitude. Thence he removed to Kingstown in 1848, and devoted himself to the pastorate of the church that he was instrumental in planting in Northumberland Avenue, and which was destined to prove so remarkable a centre of spiritual life to multitudes.

In 1859 a wave of blessing rolled over the North of Ireland, whence the work spread to other parts. In August, 1859, Mr. and Mrs. John Morley, of Clapton, visited Ireland, to see the beauties of Wicklow and other places of interest. Mr. Denham Smith remarked, "But you will not return, will you, without seeing something of the remarkable revival?" "We had not thought of seeing it," said Mr. Morley, "but we will consider it." Accordingly, accompanied by Mr. Smith, they visited Belfast, Ballymena, and other places which formed the centre of this blessed work. Mr. Denham Smith rejoiced in the wondrous movement, and received a fresh enduement of power from on high as the result of the visit. This was evidenced by a remarkable outburst of spiritual blessing on September 9 in the church at Kingstown, which continued for many months with notable blessing to thousands of souls. Services were commenced on board the express boats running between Kingstown and Holyhead, which were remarkably owned of God.

Many were brought under the saving power of the Holy Spirit. These were by no means drawn from the poorer classes only, but included people from all sections of society, many of whom are now prominent servants of God. Mr. Shuldham Henry, afterwards a well-known preacher of the Gospel, was converted to God through the instrumentality of Mr. Denham Smith, whom he was induced to hear in January, 1860.

From Kingstown Mr. Smith now went forth with a yearning heart for souls, to commence services in the Irish metropolis, the Metropolitan Hall being taken, where meetings were held

*J. Denham Smith.*

that will be borne in everlasting remembrance by many who shared in the blessing vouchsafed therein ; the abiding fruit of these gatherings may be found in many parts of the world to-day. Thousands flocked together in the morning, and remained hour after hour—many without refreshments—until ten and eleven at night. Careless ones were awakened, anxious ones led into peace, and persons of all classes rejoiced in a newly-found Saviour.

As might be expected amidst such scenes and services as these, Mr. Denham Smith soon felt that he could no longer be bound by denominational bonds. Accordingly he retired from the pastorate of his church at Kingstown in order to take his stand as a servant of the Church at large. It was, however, the deep desire of his friends, on his leaving Kingstown, to secure the continuance of his labours amongst them, and, in accordance with this, it was decided to erect a suitable hall for religious services, so that Dublin might be “a centre of evangelising effort,” in which building Mr. Denham Smith would have the “privilege and joy of the co-operation and fellowship of various devoted ministers and servants of Christ.” In this way was erected Merrion Memorial Hall, Dublin.

Shortly afterwards Mr. Denham Smith visited Paris and Geneva, where crowded meetings were held. Then he visited London, and held meetings in Freemasons' Hall, St. James's Hall, Sadler's Wells Theatre, Upper Clapton, finally settling in London and continuing to minister regularly in St. George's Hall and Clapton Hall.

In the spring of 1886 Mr. Denham Smith's health gave way. Persistent attacks of indigestion weakened his hitherto active constitution, and caused much anxiety to his friends. The phases of disease varied with the passing months, so that during the summer of 1888 he was so far convalescent as to be able to enjoy occasional drives. But at the beginning of 1889 a recurrence of the more serious symptoms took place. All day on Monday, March 4, 1889, he lay as if asleep. Early on Tuesday morning those around him noticed the rapidly-failing pulse, and, calling the absent ones, they silently watched for the closing of that life so precious to them. His wish had long been expressed that he might pass away in his sleep, and this wish was granted. In perfect stillness his wife and children, with only one exception, stood around till he quietly, peacefully, and without a sigh or struggle, “passed through the gates” into the presence of his Lord and Master.

*J. Denham Smith.*

In the calling home of this beloved Christian the Church of God on earth lost one of its brightest ornaments, and one of its most faithful servants; one who unswervingly followed his Lord, and counted it, throughout his ministry of fifty years, his highest joy to spend and be spent in his Master's service. That ministry, so redolent with the savour of Christ, endeared him to many thousands in this and other lands, who never had the privilege of his personal acquaintance or of his *viva voce* exposition of the Word.

Whilst widely known by reason of his eloquence, simplicity, power of imagery, choice of language, and force by which in pulpit and on platform he preached the Gospel or expounded Scripture doctrine, Mr. Denham Smith is still more extensively known by the activity of his pen, not only in prose but in sacred verse. His literary attainments were of a high order, and in early life were exhibited in works of no mean merit. As a hymn-writer he will be long known by the sweet combination of poetry and doctrinal truth, as shown in such hymns as "Just as thou art," "Jesus, Thy dying love I own," "Communion with the Lord," and others.

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**ALABASTER BOXES OF HUMAN SYMPATHY.**

DO not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words, while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. *Post-mortem* kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.

## HOW CAN I WORK FOR CHRIST?\*

LET me address a few words to those who know their sins forgiven, and who desire to serve the Lord.

I feel that God would have me state most emphatically that you must be not only born of the Spirit, but brought into full deliverance by grace before you can work for God.

I beseech you to know for a certainty that you are saved yourself before you attempt to work for Christ.

1st. I NEED TO BE ALWAYS IN COMMUNION WITH GOD, AND  
TO BEWARE OF THE FIRST STEP BACKWARD.

My heart as a Christian must be right or I cannot successfully work for Christ. If the mainspring of my watch were broken the hands would not go round, consequently it would be no use for me to carry it in my pocket as a chronometer, because the hands would not move around the dial. Communion with God is the mainspring of a Christian's life. If his heart is not right his whole life will go wrong. If the heart is in communion with Christ, and if it is controlled by Christ, and so doing the will of Christ, the life will go on harmoniously, and people by looking at such can see Christ in them.

Again, to work for Christ one needs

2nd. TO BE IN EARNEST.

Could we go so calmly through a world where all is against Christ, and where men and women are going to destruction? No, if we were out-and-out at home, in the workshop, in the business, in the office, we should *speak of Christ* and try and bring the unsaved to Him.

Whilst the Crimean war was raging a chaplain was sent to visit the soldiers. He spoke to a Christian officer, whom he met in the Crimea, and asked him the best way for him to go to work. The Christian replied, "Come with me to the hill-top. Now look around you. There are the pickets of the army; see that battery on the right and the men at the guns; see yonder trains of ammunition; hear the roar of that cannon. Look where you will, and you must see that all are in earnest here; for if we don't conquer the Russians they will conquer us. We are all in earnest, sir; we are not playing at soldiers; and if you would do good you must be in earnest too."

The chaplain learnt an important lesson from that Christian soldier. He saw that on that battlefield all were

\*From "How Can I be Saved?" By Heyman Wreford. New Illustrated Edition, completing 302nd thousand.

### *How Can I Work for Christ?*

in earnest; each man had his own work to do and he did it. They were not playing at soldiers. Now, are we in earnest, or are we playing at soldiers? Are you playing at being a Christian, or is yours an *earnest Christian Life*?

Again, to work for Christ we need

3rd. TO BE HUMBLE, AND PRAYERFUL, AND TO THINK MUCH OF THE MASTER.

The humblest Christian can always do more for Christ than the self-sufficient one, though he may think he can do everything.

“‘Not I, but Christ,’ be honoured, loved, exalted;  
‘Not I, but Christ,’ be seen, be known, be heard;  
‘Not I, but Christ,’ in every look and action;  
Not I, but Christ,’ in every thought and word.”

WE MUST BE PRAYERFUL.

“Pray without ceasing.” Pray for strength, for help, for guidance. Some leave praying for certain times and places, but we can pray at our work, and pray as we walk the streets. It is good to cultivate the habit of prayer, and then when any sudden emergency comes the man of prayer looks up. Be used to the presence of God. What dignity it gives to a man’s life in this evil world if he knows and loves God! When temptation comes, pray to God; when in worldly company, speak to God; if in doubt as to what you shall do, ask God. No workman can go to work without instructions from his master, and no Christian can work aright who does not ask in prayer what he is to do. “And whatsoever ye do in word, or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him.”

THINK MUCH OF THE MASTER.

Yes, have Him ever in your thoughts. Think of His patient life, His love, His sufferings, His death. Think of His gracious promises, and remember He has called you to work for Him. And as you think of Him, and how you are linked up with Himself for ever, the words of the text will run like a golden thread through all your life’s work—they will be like links in a divine chain binding you to Himself—“And whatsoever you do in word, or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him.”

Can you look up to heaven and meet the eye of Christ, and say, “I love Thee, Lord Jesus, more than all the

### *How Can I Work for Christ?*

world; I will work for Thee upon this earth because I love Thee; and what I do I do in Thy Name, under Thy smile, and hearing Thy words; I am not working to please myself or to glorify myself; I work for Thee, *my Lord and Master?*”

O God, keep us faithful; may we ever be in communion with Thyself, and earnest in our work. Keep us humble and prayerful, and thinking much of our blessed Master. And may we seek, with greater longing every day, to win that sweet reward for service here, the Master's word, “Well done.”

### IN THE FURNACE.

THERE are certain fruits that do not come to their full ripeness until they have been visited by the frosts of winter. And what is true of certain fruits is true of all saints—there is a maturity which they do not reach until they have been visited with the frosts of trial and suffering. Not a few of God's people seem to be chosen in the furnace of affliction. Of those who realise an ever-present Lord Jesus Christ with them in the furnace, it may be truly said that the beauty of the Lord their God is upon them. The saint who has come through great and sore trial, and is still passing through the deep waters, bears the marks of suffering in the gentle and chastened spirit ever found in those who have learned to be “patient in tribulation.” They have seen God's wonders in the deep of their own experience. They have had their cross to bear—sorrows which they could tell to few, perhaps to none but that great and merciful High Priest who is ever ready to hear the cry of His suffering people. Thus it comes that many are perfected through suffering, and acquire an experience of the consolations of God, which consolations would not have been theirs apart from the furnace of trial.

The positive gain that comes to us through suffering will never perhaps be fully understood until we “know as we are known.” The believer who knows but little as yet of what it is to “suffer as a Christian” is to that extent a stranger to a *great school of Christian experience*—to be reached, however, in due time. The roots of faith strike deeper down while the storm of sorrow breaks and the winds of persecution roar. The suffering is not precious in itself, but precious on account of what it brings; for “no chastening for the present seemeth to be joyous, but grievous; nevertheless, *afterward* it yieldeth

*In the Furnace.*

the peaceable fruit of righteousness unto those who are exercised thereby."

Trials take us—perhaps drive us—to the Master's feet, and often at a time when we would not have been there had we not felt our need of "the aids of heavenly power to help us in the evil hour." Apart from the furnace of trial, we might be tempted to fancy we could get on well enough on our own account—without God. If we had an unbroken run of prosperity and smooth sailing, the throne of grace might see us but seldom, and meetings with Christ in the desert place might be few and far between. But the moment the storm of persecution or affliction is upon us, and we are at our wit's-end because of trouble, we seek the Lord with our whole heart. Such is an illustration of one of the "needs-be's" referred to in 1 Peter 1. 8, where we read: Though now for a season, if need be, ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." We thus see that the trial and strengthening of faith is the purpose of our God in bringing us into the waters of affliction.

We need scarcely say that the keenest suffering is not always that which is visible to others. We may be passing through the deepest affliction, or the most fiery furnace, while no one knows anything about it but ourselves and God. The God of all wisdom may chasten us so that others may see it; but, for wise purposes of His own, He may chasten us in such a way that no one may see it. He may so deal with us that we are shut up entirely to Himself, no one being permitted to witness our humiliation, while no one is permitted to share our burden. Then it is that we cry out of the depths of our need, "Whom have I in heaven but Thee?" Thus we are led onward "from strength to strength"—to an ever-deepening experience of God as the Refuge of His people. And thus it comes to pass that in seeking to help some fainting brother with the burden of his sorrow we are enabled to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God (2 Cor. 1. 4). "Therefore think it not strange, beloved, concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed ye may be glad also with exceeding joy." w. s.

## ECHOES FROM HEROES' VOICES.

My hand was nearly shaken off, and my hair nearly shorn off for mementoes by those who willingly let missions die.—*Judson.*

Prayer and pains through faith in Jesus Christ will do anything.—*John Eliot.*

I wanted to wear out my life in His service, and for His glory. . . . I knew not what to say to my God, but only lean on His bosom. . . . God feeds me with crumbs ; blessed be His name for anything.—*Brainerd.*

Eternal life here or hereafter is the vision of Christ.—*J. G. Paton.*

Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? It is emphatically no sacrifice. Say rather it is a privilege.—*Livingstone.*

"Opportunity," said Dr. A. J. Gordon, "also means *importunity*, as though God were beseeching us by every open door to open our hearts, our hands, and our purses, that we may worthily meet the crisis of missions which is upon us."

M. H. Y. D.

## WHY KEPT UNDER TRIAL.

SOME one has said : We do not fall asleep when in the fire, or in the water, but in the sunshine we get drowsy. And perhaps that is why the Lord keeps us so much under trial—to drive us to Him away from sloth and forgetfulness.

G. J. CHESTERMAN.

## THE "CROWN RIGHTS" OF THE LORD JESUS.

### III. THE LORD JESUS REIGNS.

NOW, what I want to turn you to is Ezekiel 36. 22 : "Therefore say unto the house of Israel, Thus saith the Lord God : I do not this for your sakes, O house of Israel, but for My holy name's sake, which ye have profaned among the heathen whither ye went, and I will sanctify My great name which was profaned among the heathen." Here is a promise. Now, spiritualise that : it is a very hard thing for the man who tries to do it. The people of the land—the scattered people—God will bring them and He will plant them in their own land. What then? This perhaps is a passage that has been a little too much overlooked. This is a passage that Nicodemus in the 3rd chapter of John ought to have known, "I will sprinkle clean water upon you and ye shall be clean. . . . I will be your God." Then 37. 21 : "I will take

## *The "Crown Rights" of the Lord Jesus.*

the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them unto their own land." That is to say, they will not only be a nationally gathered people, but they will be a spiritually renewed people—a born-again people—that is what Nicodemus ought to have known. He should have understood that even for a Jew to get into the kingdom of God, he needed to be born again—born of spiritual water, even the Holy Spirit of God. They, when they come, and like Thomas look on the Lord Jesus, shall be born again. Their filthiness will pass from them, and they will come into that kingdom a spiritual people over whom the Lord Jesus Christ will reign. This is a subject that is too little dwelt upon. It is not merely the Lord Jesus Christ coming back personally to reign over the Jews nationally; but that there is a mighty effusion of the Holy Ghost when the Lord Jesus Christ comes back. There is to be great spiritual blessing, for the earth is to be filled in that blessed spiritual sense with a people that belong to God. Well may we say, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be His glorious name for ever," &c. Carry the thought in your mind of the Lord Jesus Christ reigning over that blessed people. Remember it goes to the ends of the earth, and remember His assistants in the judgment are the people who have come to Him during this time when He is in the cave of Adullam. A.S.

### SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

**11th November.—PILATE'S BAR AND CALVARY** (John 19. 1-18).  
*Learn* Isa. 53. 7—"He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth."

The Saviour rejected, a robber preferred—Cruel scourging—Making sport of the Victim—An unjust judge—Cæsar only—In the hands of wicked men.

**THE** choice of the people had been made—"not this Man, but Barabbas," was their verdict—a robber received, the Saviour rejected; fatal choice—in spirit and essence the same act is often repeated.

**THE CRUEL AND UNJUST SCOURGING OF JESUS.** "Took Jesus and scourged Him." How much lies under these words! The victim stripped and bound to post or pillar, a scourge of thongs with loaded ends. The lash was no light stroke; every blow left its stripe, and often prisoners died under it. So was fulfilled the prophesy of Isaiah 53. 5, "He was wounded for our transgressions . . . with His stripes we are healed" (1 Peter 2. 24).

*Notes on Bible Lessons.*

**MAKING A MOCK-KING, AND MOCKING THE KING.**

A crown of thorns, a reed for a sceptre, an old purple robe for a garment; thus arrayed, the meek and lowly Jesus was made the sport of the Roman soldiers. With awful impudence they bowed the knee, mockingly saying, "Hail, King of the Jews," and rising, as they passed, slapped Him on the face. The Jews looked on; no one pitied, no one spoke—He Himself the dumb sufferer (Psalm 69. 20).

**PILATE'S TESTIMONY AND STRANGE BEHAVIOUR.**

The governor stood in the place of power, and ought to have dispensed justice (2 Sam. 23. 3). His own words condemn his deeds—"I find no fault in Him." Why then the scourging, the mockery, the shame? Seven times over had Pilate sought to free Jesus—(1) Jno. 18. 38; (2) Jno. 19. 4; (3) Jno. 19. 12; (4) Luke 23. 4; (5) Luke 23. 14; (6) Matt. 27. 17; (7) Luke 23. 20. These repeated appeals from Pilate are strong evidence of his conviction of Christ's innocence, and equally strong condemnation of the Roman governor's injustice and weakness.

**A SPECTACLE OF WOE.** What a picture of concentrated suffering and shame when Jesus is brought forth; His quivering flesh all striped and torn, His head crowned with piercing thorns, doubtless blood-stained that face, and wearing that mock robe (Isa. 53. 14). "Behold THE MAN!" So said Pilate. We repeat it: Look and see; look and live!

**THE DEATH SENTENCE DEMANDED.**

"Crucify! Crucify!" Nothing less would do. If not as a political criminal, then as a blasphemer: "He made Himself Son of God." Well might Pilate pause and ponder, and again protest that Jesus was faultless, and seek to release Him. The exasperated people then set Jesus in opposition to Cæsar, insinuating that Jesus sought to overthrow Cæsar's power (Matt. 22. 21), and cast away their last shred of nationality and hope of Messiah kingdom, by saying, "We have no king but Cæsar."

**THE ISSUE AND CLIMAX.**

"They took Jesus and led Him away." We now see that Man, God's beloved only Son, in the hands of wicked men, led, wearied and broken, and burdened, bearing His Cross ("bearing His Cross for Himself" R.V.) outside the gate (Heb. 13. 13) to Golgotha, where they crucified Him, and two others with Him. Golgotha, the "place of a skull," is said to be from the same root word as Gilgal, the place where the reproach was rolled away (Joshua 5. 9), and truly at Golgotha was the dreadful sin reproach of man borne by the blessed Lord Jesus Christ (John 1. 29).

We might heap words upon words, yet fail to convey anything at all effective of that crowd—the surging crowd, the varied cries, the appearance of the Victim, the sound of the hammer as the nails were driven home, the uplifting, the groans of the malefactors. These may be pondered till the heart burns, and the soul is filled with adoring wonder at such love. "Christ also hath once suffered for sins, the Just for the unjust, to bring us to God" (1 Pet. 3. 18).

18th November.—**AN EMPTY SEPULCHRE** (John 20. 1-18). *Learn*

Romanis 1. 4—"And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

A startling discovery—Running, seeing, believing—Constancy of love—Mary's reward and joy—An honoured messenger—The wonderful message.

**I**N our last lesson we were engaged reviewing the final rejection and crucifixion of the Lord Jesus. After His death, Joseph of Armathea and Nicodemus (John 3) obtained the body of the Lord and gave Him reverent and honourable burial in Joseph's new tomb (Isa. 53. 9). The tomb was sealed, the watch set, the Sabbath rest was kept, and the dark

*Notes on Bible Lessons.*

prison grave held the body of our Lord. The disciples were no doubt in a sad state (Luke 24. 17), not understanding that Christ "must suffer and rise again."

**EARLY VISITORS, AND WHAT THEY SAW.** Before daybreak, at the earliest possible, two women, Mary Magdalene and Mary, the mother of James and Salome (Mark 16. 1), were awake and astir. In the narrative of John the other Mary is not seen; only Mary Magdalene is spoken of. The great stone which they feared would effectually bar the way they found already rolled away, and the way out and the way in quite open.

**MUCH RUNNING, SOME SEEING, AND A LITTLE BELIEVING.** Very natural this. Mary ran to tell of the empty grave; Peter and John ran to see. John first saw, on looking in, that the linen clothes were there; Peter, being the bolder man, not only looked but went in, and observes how carefully the clothes were laid; and John, following Peter in, saw and believed. That is, John was first in the secret that Jesus was alive, risen from the dead.

**LOVE LINGERS AT THE GRAVE.** "The disciples went away again unto their own home." Not so Mary Magdalene; without Jesus she was a poor, sorrowing woman, and home had no attraction for her. Since the day when Jesus had cast out seven devils who had possessed her (Luke 8. 2) her life's work and joy had been to minister to the Lord; her life was now a blank—she could not go home.

**LOVE'S CONSTANCY REWARDED.** With weeping eyes Mary looked into that empty tomb. It was not empty—two angels sat there. They did not alarm her; quite simply she told the cause of her grief—no thought of resurrection had as yet crossed her mind, it was the body only that occupied her thoughts, little dreaming that it would be her joy to see Him so soon again alive. Turning from the cheerless tomb, through tear-dimmed eyes she saw the form of a man, the gardener, she thought. The one plaint falls from her lips, "Tell me where you have laid Him." "Mary!" The familiar tones of that voice, so full of well-known love, how it must have thrilled Mary's inmost soul as she fell at His blessed, pierced feet. "Rabboni!"—my Master—was all that she could say.

**MARY MADE AN HONOURED MESSENGER.** Besides being the first to see the Lord in resurrection, Mary was privileged to carry a blessed message to the absent disciples, a revelation of truth of the highest order. "Tell them," said the Lord, "that I ascend to My Father and your Father; My God and your God." Surely never was message more important sent by any messenger—that the God and Father of the Lord Jesus Christ is now, in and through the Risen One, the God and Father of the humble believer (Heb. 2. 11; Rom. 8. 16; 1 John 5. 1, &c.). We read further that Mary went and told the joyful news that she had seen the Lord, and that He had so spoken to her.

25th November.—**RECALLED TO DUTY** (John 20. 1-18). *Learn Gal. 6. 14*—"But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

An appointment made—In the presence of temptation—Following the leader—A night's work lost—Absent when Jesus arrived—Refreshment, reproof, and restoration.

**THE** Lord Jesus had both before His crucifixion (Matt. 26. 32) and after His resurrection (Mark 16. 7) appointed a meeting with His disciples in Galilee, and our present lesson deals with what was done there.

*Notes on Bible Lessons.*

**THE OBJECT FOR WHICH THE DISCIPLES WERE IN GALILEE.** This was simply to wait for and meet Jesus. It was evident that the time of His appearing was not known to them; their faith and obedience were thus put to a test. In like manner the Lord has said that He will return, and has left the date unknown (Mark 13. 32).

**THE TEMPTATION THAT BESET THE DISCIPLES.** They were in great part fishermen, and there were the sea, and the boats, and the nets, which they had left at Jesus' bidding to become "fishers of men" (Mark 1. 17; Luke 5. 10). Then there was the period of waiting—always trying to patience. Doing nothing seems a waste of time; the flesh cannot endure this (1 Sam. 13. 8-14). Again, it is just possible that they were in want of food (see verse 5). We see the disciples, then, beset with a threefold temptation to do what they did.

**FOLLOWING A MISTAKEN LEADER.** Peter said, "I go fishing," and six other disciples said, "We also go with thee." So it is we live not to ourselves (Rom. 14. 7); our example is sure to affect others. But it was labour lost; it was not a mere accident that they caught no fish that night—it was the hand of the Lord. He was rebuking their returning to that which He had called them from, and teaching that success in secular calling (so called) is in His hand. He had said, "Without Me ye can do nothing" (John 15. 5).

**THE STRANGER AND HIS ADVICE.** In the early, dawning light, as the wearied and discouraged fishermen were about to cease, or had ceased to work, they descried the form of a Man on the shore, who hailed them with the kindly and natural question, "Have ye any meat?" They had to confess utter failure; a simple "No" was all the answer they could give. "Cast the net on the right side," said the Stranger, and on casting they found a great multitude of fish. Thoughts were doubtless passing through the minds of the disciples as they felt the load in their nets; the old incident of Luke 5 must have recurred to Peter's memory; and John exclaimed, "It is the Lord!" Peter, acting just like himself—first to go fishing, first to leave it—leaped into the water, and made to meet his Lord. The others stuck to their work and secured the prize, bringing to land what they had caught.

**REFRESHMENT, REPROOF, AND RESTORATION.** The Lord, like Himself, first met their need. All they required was ready for them—a fire, and fish, and bread. "Come and dine!" He always brings a feast with Him (Rev. 3. 20). Then comes the feet-washing (John 13). The fish—one hundred and fifty-three great fishes—were in full view in all their glittering attractiveness, and Peter (the leader) is dealt with. "Lovest thou Me more than these?" then, if so, let all your energies be spent for those who are the objects of My love—"feed, shepherd My lambs, My sheep." Thus the Lord recalled His erring disciples to the work He wished them to do, and He did it in His own wise and gracious way.

*2nd December.*—**FAITHFUL IN BABYLON** (Daniel 1. 1-10). *Learn* Ephesians 6. 13—"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

In Babylon, but not of it—The king's plan—Changing names does not change nature—The heart furnished and fortified—Favour with God and man—A successful experiment.

**J**UDAH'S sin and departure from God had culminated in their overthrow as a nation, and their being led captive into the land of Shinar by King Nebuchadnezzar, at whose Court in Babylon lies the scene of our present lesson.

*Notes on Bible Lessons.*

**INVOLVED IN THE NATION'S RUIN.** Among the captives were many who were not personally to blame for the condition in which they were found. Young people and children, and probably many godly adults, shared in the sorrows of their sinning nation. The four lads of our lesson were such. Their names indicate a recognition of Jehovah—Daniel, "God is my Judge"; Hananiah, "Jehovah's gift"; Mishael, "Incomparable God"; Azariah, "Jehovah, our help"—and seem to have been the choice of godly parents.

**THE PURPOSE OF THE KING.** This was, to have them for his own service and glory, and that according to his own pattern. This he began to accomplish by changing their names, and naming them after the heathen gods of Babylon. Daniel was made Belshazzar, that is Bel's prince; Hananiah became Shadrach, the king's friend; Mishael was to be Mesach, one devoted to the god Shesach; and Azariah was altered to Abednego, the servant of the god Mercury. Besides giving them heathen names the king ordained them food that had come from his table, and which had, according to the custom of the land, been consecrated to the gods by the offering of a portion of it (1 Cor. 8. 7; 10. 28). And God had made a difference between meats, clean and unclean (Lev. 20. 25, 26; Deut. 14. 2). The king's meat was not ordered after the Word of God, and would, therefore, often be unclean and defile the eater.

**THE GODLY PURPOSE OF THE FOUR HEBREW LADS.** Their early training becomes evident in their knowledge of what to do in the new conditions in which they found themselves. God's Word is a great preservative from evil (Psa. 119. 9-11), and His Word being in their heart, a purpose to keep it was there also. This purpose was more than a mere intention or inclination, it was a decided resolution (Acts 11. 23).

**DANIEL'S WISE WAY OF ATTAINING HIS END.** Doubtless after prayer he sought the head of the department, Ashpenaz, and requested as a favour that they might get pulse—that is beans, peas, lentils, and suchlike food—instead of the rich meats and wine that the king had appointed. This was a strange and unnatural desire, and must have been a striking testimony in that dark Court to the sincerity and purity of the young man's character. God working on the eunuch's heart (Prov. 16. 7), it was arranged to give their way a trial for ten days.

**THE RESULT JUSTIFIED THE EXPERIMENT.** These four lads at the end of the ten days were fairer and fatter than all the others who had been fed from the king's table, and the regimen was allowed to them continually. Thus "wisdom is justified of her children" (Luke 7. 35), and God was glorified at the heathen Court.

It cannot be too strongly emphasised that the integrity recorded in this incident lay at the foundation of all Daniel's future career. In this matter appears a heart simply true to God in what might have seemed to be minor matters; in face of the great temptation to say, "What can we poor captive lads do when the great King Nebuchadnezzar has ordered us?" we see that God is faithful, and in temptation makes a way of escape (1 Cor. 10. 13) for His faithful ones.

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**GOSPEL SCHEME OF LESSONS FOR 1901.**

After prayerful consideration and conferring with a number of Superintendents and experienced Teachers regarding likely subjects to be useful in presenting the Gospel of the Grace of God before the varied minds of our modern Sunday-schools, we have decided to take up

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**WHAT CHRIST HAS DONE FOR US.**

Died for us - 1 Cor. 15. 3	Quickened us Eph. 2. 5	Begotten us 1 Pet. 1. 4
Bare our sins 1 Pet. 2. 24	Translated us Col. 1. 13	Raised us - Eph. 2. 6
Loved us - Rev. 1. 5	Made us kings Rev. 1. 6	Given us the victory
Saved us - Titus 3. 5	Called us - 2 Tim. 1. 9	1 Cor. 15. 57
Washed us - Rev. 1. 5	Delivered us 2 Cor. 1. 10	Blessed us Eph. 1. 3 J.A.

**PRAYER—A BIBLE STUDY.**

**WHY PRAY?**

The prayer of a righteous  
man availeth much - James 5. 16  
Lest we enter into temptation  
Matt. 26. 41  
We are commanded to  
do so - Luke 18. 1

**WHEN TO PRAY.**

In times of danger—men  
filled with madness - Luke 6. 12  
The Lord prayed all night.  
Evening, morning, and  
at noon-day - Ps. 55. 17  
Pray continually - Rom. 12. 13  
Pray without ceasing 1 Thes. 5. 16  
In affliction - James 5. 13  
In sickness - James 5. 14  
When we have transgressed  
one against another - James 6. 15  
Lord, teach us to pray Luke 11. 1

**HOW TO PRAY.**

In the Spirit - Eph. 6. 16  
In the Holy Ghost - Jude 20  
Labouring fervently in  
prayer - Col. 4. 12  
With understanding 1 Cor. 14. 14-15  
With holy hadds—without  
wrath or doubting - 1 Tim. 2. 8  
Ask in faith, without  
wavering - James 1. 6

**WHAT TO PRAY FOR.**

For labourers to be sent  
forth into the harvest Matt. 9. 37-38  
All men, kings, all in  
authority - 1 Tim. 2. 1-2  
Filled with the knowledge  
of the Lord's will - Col. 1. 9-11  
For those who despite-  
fully use you... - Matt. 5. 44  
In everything - Phil. 4. 6  
J. W. W.

**WE SEE JESUS.**

Jesus.. crowned with glory and honour - Heb. 2. 9  
Jesus the Author and Finisher of our faith - Heb. 12. 2  
Jesus made a surety - Heb. 7. 22  
Jesus made a High Priest for ever - Heb. 6. 20  
(a) A High Priest, holy, harmless, undefiled, separate from sinners Heb. 7. 26  
(b) A merciful High Priest - Heb. 2. 17  
(c) A great High Priest - Heb. 4. 14  
(d) A High Priest who is set on the right hand of the  
majesty in the heavens; who is able to save to the Heb. 8. 1  
uttermost...seeing He ever liveth; and to them that Heb. 7. 25  
look for Him will He appear the second time without  
sin unto salvation - Heb. 9. 28 E.A.H.

**A THREEFOLD CORD**

is not quickly broken (Eccl. 4. 12).  
BELIEVERS BELONG TO CHRIST  
By gift  
John 6. 37; 10. 29; 17. 6, 9, 11, 24  
By purchase Eph. 6. 7;  
Heb. 9. 12; 1 Pet. 1. 18, 19; Gal. 3. 15  
By birth John 1. 12, 13; Jas. 1. 18  
1 Peter 1. 23; 1 John 5. 1 J. M. H.

**PERFECTION of the LORD JESUS.**

In Him was no sin - 1 John 3. 5  
He knew no sin - 2 Cor. 5. 21  
He did no sin - 1 Pet. 2. 22  
He was without sin - Heb. 4. 15  
And yet He His own self  
bare our sins in His  
own body on the tree 1 Pet. 2. 24  
S. E. R.

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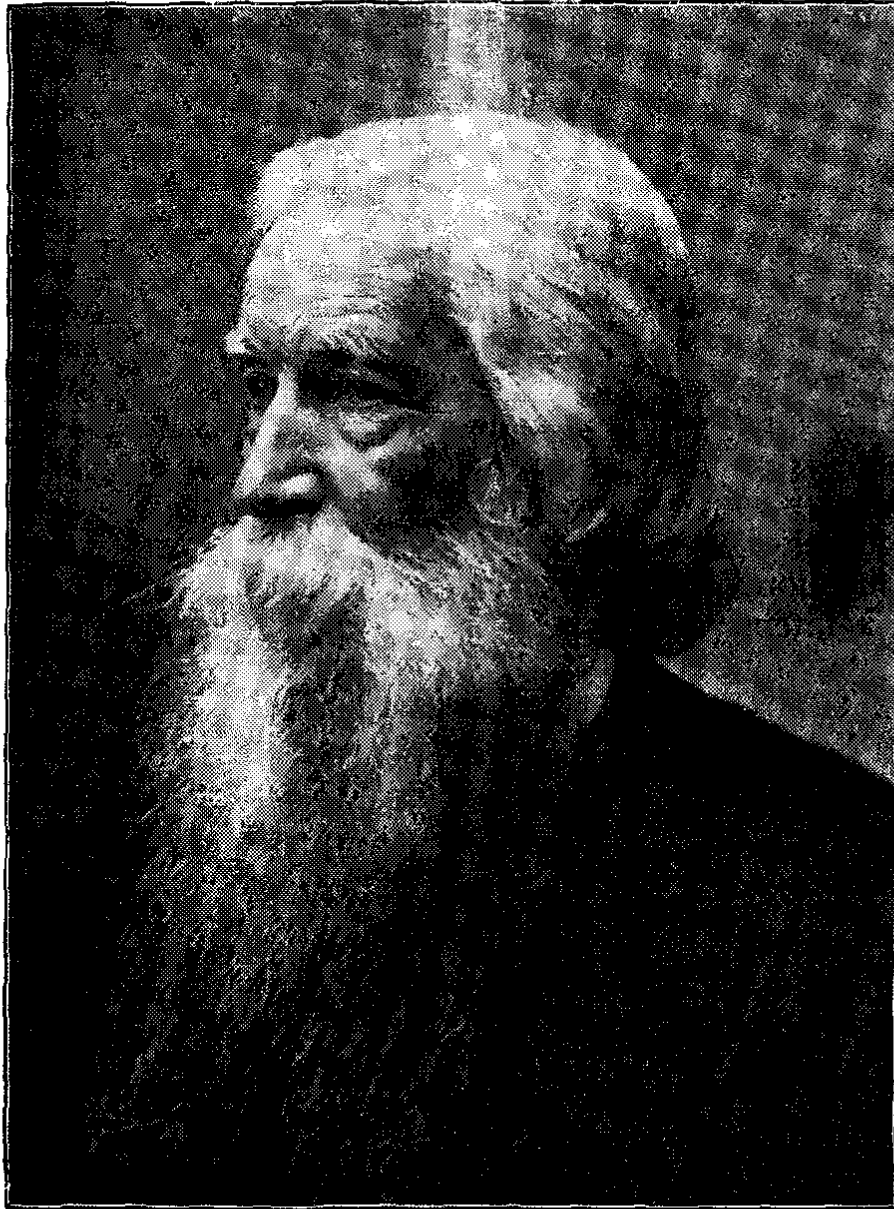
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# The Believers' Pathway

A MAGAZINE FOR

Bible Students and Christian Workers.



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JOHN G. PATON.

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ONE HALFPENNY.

## JOHN G. PATON.

THIS remarkable missionary was not born with "a silver spoon in his mouth," his parents being poor, but respectable and godly. His father was a stocking weaver, and lived in a small village in the county of Dumfries. At the age of 12 the boy left school and began to learn his father's trade, working from six in the morning until ten at night, with intervals for breakfast, dinner, and supper. His spare moments were spent—as were those of David Livingstone at a similar age—in acquiring the rudiments of Latin and Greek. It is not stated when he was converted, but at the age of twelve he had determined to become a missionary. This desire was doubtless fostered by the father, who was a man of faith and prayer. Twice every day he gathered his household around him, and after reading a portion of Scripture and singing a psalm or hymn, he commended them all in prayer to Him whom he sought to serve and love. The glimpses of home life given us in that Dumfriesshire cottage are refreshing and stimulating. Would that there were more such households! If there were, there would be more missionaries and evangelists sounding forth "glad tidings" in the regions around and beyond.

The missionary's story previous to his departure for the foreign field is most interesting. His early struggles to obtain an education without being a burden on his beloved parents, and his intense desire to be thoroughly fitted for the work of a missionary, are manifest. We see him with Sappers and Miners on the Ordnance Survey; then as a reaper on the harvest field; at the Normal Seminary, Glasgow; teaching school at Girvan and Maryhill respectively; as a student at the University, and as a hard-working and successful City Missionary in Calton, Glasgow.

At the close of 1859, we find him and Mrs. Paton and fellow-labourers at Tanna, one of the islands of New Hebrides—a group of islands thirty in number, situated about a thousand miles north of New Zealand. John Williams and his companion, Mr. Harris, on 30th November, 1839, as they landed on Erromanga (one of the group), were clubbed, cooked, and feasted upon.

Mr. Paton found the Tannese painted savages, steeped in all the vices and darkness of heathenism. For four years he laboured and toiled with but little apparent success. The people were idolaters and cannibals, and they had no written language. With wonderful rapidity he was enabled to speak to them of God's great salvation in their own tongue. As he

*John G. Paton.*

sought to show them that in order to serve Jehovah it was necessary that they should cast their idols away and give up their cruel customs, they rose in rebellion against him. They had multitudes of stone and wooden idols, witches and wizards, and "sacred men." The heathen teachers and headmen did their utmost to stir up the Tannese to persecute and expel the missionaries. When there was sickness or drought, hurricanes or accidents, the missionaries and their "Jehovah worship" were blamed.

A year after his arrival on the island Mr. Paton sustained a heavy loss in the death of his devoted and gifted wife. Trial after trial came upon him, but he did not lose courage. After toiling on for four years, again and again narrowly escaping being murdered, he was driven from Tanna, and afterwards, for twenty years, he laboured in Aniwa, where God most graciously blessed his efforts in a marvellous way.

Nearly the whole of the Aniwas renounced idolatry, and many of them became humble and consistent followers of the Lord Jesus. Others have reaped what Mr. Paton was privileged to sow in Tanna, and there are now a number of earnest Christians in that abode of darkness.

As an evidence of the hatred of the Tannese to the "Jehovah worship," at a public meeting they resolved to kill the missionaries, because they "hated Jehovah and the worship, for it made them afraid to do as they had always done;" and further, that if Mr. Paton gave up visiting the villages and praying with them and talking about Jehovah "they would like him to stay and trade with them, as they liked the traders and *hated the missionaries.*"

Here is one of many recorded illustrations of God's loving care of His servant. "One day the war chief and his brother and a large party of men surrounded the plot where I was working. They all had muskets besides their own native weapons. They watched me for some time in silence, and then every man levelled his musket straight at my head. Escape was impossible. Speech would only have increased my danger. My eyesight came and went for a few moments. I prayed to my Lord Jesus, either Himself to protect me or to take me home to glory. I tried to keep working on at my task as if no one was near me. In that moment, as never before, the words came before me: "Whatsoever ye shall ask in My Name that will I do," and I knew that I was safe. Retiring a little from their first position, no word having been spoken, they took up

*John G. Paton.*

the same attitude somewhat farther off, and seemed to be urging one another to fire the first shot. But my dear Lord restrained them once again and they withdrew."

The treachery of the people was dreadful. Here is a sample. Mr. Paton was invited to visit a sick man whom he had befriended. "Come near me and sit by my bedside to talk with me, Missi," said the heathen. "I did so, and while speaking to him he lay as if lost in a swoon of silent meditation. Suddenly he drew from the sugar-cane leaf thatch close to his bed a large butcher-like knife, and instantly feeling the edge of it with his other hand he pointed it to within a few inches of my heart, and held it quivering there, all a-tremble with excitement. I durst neither move nor speak except that my heart kept praying to the Lord to spare me, or if my time had come, to take me home to glory with Himself. There passed a few moments of awful suspense. My sight went and came. Not a word had been spoken except to Jesus; and then Ian wheeled the knife around and thrust it into the cane leaf and cried out to me, 'Go out quickly.' Next moment I was on the road. Not a living soul was to be seen about the village." He understood then that it had been agreed that Ian was to kill him. But we have said enough, and hope and pray that many missionaries of Dr. Paton's type may be raised up and thrust forth into the harvest field to gather sheaves of golden grain for our soon-coming Lord.

A. M.

### **"HE STEADFASTLY SET HIS FACE."**

**I**N the affairs of the world the pinnacle of success is usually attained by the man of determination—the man who sets his face steadfastly to reach a certain point. It is the hand of the diligent that maketh rich. It is the man of resolute purpose who gains his end. The man of the world who passes through life without a definite aim will accomplish nothing. Whether it be in philosophy, invention, discovery, or the simpler problems of every-day life, the goal is never reached without a certain purpose, and a definite holding to that purpose.

This law of the natural world has its corresponding law in the spiritual world. God's great men, if we may use the term, have all been men of resolute purpose. They have all been Daniels—daring to have a purpose firm, and daring to make it known. "My heart is fixed," said David (Ps. 57. 7). "This one thing I do," said Paul (Phil. 3. 13). "Giving all diligence, add to your

*"He Steadfastly Set His Face."*

faith virtue," said Peter (2 Pet. 1. 5). Down the history of the Church it has been the same. The men who "turned the world upside down" were not men of "fits and starts"—those who frittered away their time in alternative activity and indolence. Having received their call, and learned in the presence of God what was their true mission on earth, they set themselves, with all their might, to fulfil that mission. If work is to be done for God there must be earnest purpose. Yea, not to speak of service at all, if you and I are to be kept from the snare of the fowler, there must be a steadfast setting of the face to please the Lord Christ.

It is written of Christ that when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem (Luke 9. 51). If He who knew no sin needed thus to set His face towards the spot appointed of His Father, how much more we who have so much within that is ready to respond to the tempter from without. Rejection and shame were waiting for Him at Jerusalem. Gethsemane and Calvary were there. Yet He set His face steadfastly to tread that "dolorous way." It was the path of the Father's will. That was enough. Hence the steadfast face. Is it enough for us to know the path of the Father's will? The heart that is single for God will simply seek to know the heaven-appointed way, and then there will be the face steadfastly set for Jerusalem.

The steadfast face—that is, a decided stand for God—is absolutely needful if we would preserve a good conscience and be victorious in temptation. To tamper with forbidden things is the sure way to be overcome. It has been said that some temptations are best overcome by fleeing from them. We fear this is true, not only of some, but of many. We are called to avoid the appearance of evil. If we are purposed in heart not to defile ourselves with "the king's meat" we shall be found habitually setting our face steadfastly against the tendencies that make for unrighteousness.

In the matter of service for Christ we may be sure that little will be done if there be not a resolute setting of our face to the work of the Lord. A fitful effort now and again to keep conscience from becoming *too* clamorous—this is not the kind of service that springs from the devoted heart. Let there be fixity of purpose—let there be the steadfast face—and there shall be service with a purpose—a steadfast abounding in the work of Lord, with signs following, and fruit that shall remain.

Perhaps in no department of life is the steadfast face more

*"He Steadfastly Set His Face."*

needed than in our intercourse with each other, when "the bow is unstrung"—when no meeting is going on, and when there does not seem to be the same necessity for "keeping up appearances." It is then that there is a strong tendency to become like those that go down to the pit by indulging in things that are out of keeping with the Christian character. It is then that the thoughts of many hearts are revealed. That which is *in* naturally inclines to come *out* when external restraints are removed. The result is that not a few who could be duly solemn and correct at the meeting of saints are found afterwards conducting themselves as if they had forgotten they were saints at all. It is just here, however, that the believer with the steadfast face is privileged to come in with powerful and effective testimony. If such an one be present he will bear witness for Christ, he "will set his face steadfastly" towards godly living, and will not be afraid to remind his fellow-believers that *God* sees and *God* hears. Thus he will preserve his own soul from defilement, and in all likelihood be the means of delivering others. w. s.

**THE FIVEFOLD TESTIMONY TO THE DIVINE  
GLORY OF CHRIST IN MARK I.**

By THOMAS NEWBERRY, Editor of "The Englishman's Bible."

**N**OTICE the titles of Christ in verse 1. "JESUS," that is Jehovah the Saviour, not simply Oshea, salvation, but with part of the Divine title added, Jehoshua, salvation of Jehovah (See Numbers 13. 8, 16). "CHRIST" the Anointed. We sometimes hear of the two natures of the Lord Jesus, but, in fact, the Divine, the human, and the spiritual are all combined. His humanity, whilst truly human, was not merely human; the expressive type of this was the meat, or gift offering (Leviticus 2), where the fine flour represents His pure, sinless humanity; but the fine flour was mingled with oil, so that every particle of the fine flour was saturated with the oil, thus teaching us that every thought, feeling, purpose of the Lord Jesus was also spiritual.

"SON OF GOD," for He was "declared to be the Son of God with power, according to the spirit of holiness" (Romans 1. 4).

First, the testimony of John the Baptist, God's messenger, verses 7, 8, "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptised you with water, but He shall baptise you with the Holy Ghost."

### *The Divine Glory of Christ.*

Secondly, the testimony of the Holy Spirit at His baptism, "The heavens opened, and the Spirit like a dove descending upon Him." And this was the sign previously given to John, who said, "He that sent me to baptise with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptiseth with the Holy Ghost. And I saw, and bare record that this is the Son of God" (John 1. 33, 34). Concerning John, the words of Christ were: "Verily, I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he" (Matthew 11. 11). It is a greater privilege to be a member of Christ than to be one of the greatest of the children of men.

Third, the Father's own testimony, "There came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased" (verse 11).

Fourth, the testimony of Satan and his angels. Immediately after His baptism, Jesus was driven of the Spirit into the wilderness to be tempted of the devil. After Jesus had fasted, the tempter came, "If thou be the Son of God, command that these stones be made bread." Again, on the pinnacle of the Temple the devil saith, "If thou be the Son of God, cast Thyself down; for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up." Afterwards showing Him the kingdoms of the world, "All these things will I give Thee, if Thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, 'Thou shalt worship Jehovah thy God, and Him only shalt thou serve.' Then the devil leaveth Him" (Matthew 4. 1-11). Subsequently at Capernaum, his angels, that is, the demons of the spirit of evil, confessed that they knew Jesus to be the Holy One of God (Mark 1. 23, 24). Again we read (verse 34), "When Jesus had cast out the devils, or demons, He suffered them not to speak because they knew Him."

Fifthly, the testimony of the angels, "The angels ministered unto Him" (verse 13). These are they who witnessed His career, for He was "seen of angels" (1 Timothy 3. 16). They heralded His birth to the shepherds, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2. 11).

In Gethsemane, an angel strengthened Him (Luke 22. 43)

*The Divine Glory of Christ.*

and on Calvary He was seen of angels ; they witnessed His resurrection from the dead (John 20. 12), and His ascension into glory, and also bore testimony to His coming again (Acts 1. 10, 11).

"And again, when He bringeth in the first-begotten into the world, He saith, And let all the angels of God worship Him" (Hebrews 1. 6).

Also in Revelation 5. 11, 12, the Apostle John said, "And I beheld, and I heard the voice of many angels round about the throne and the living ones and the elders : and the number of them was ten thousand times ten thousand, and thousands of thousands ; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

"The whole creation join in one  
To bless the sacred Name  
Of Him who sits upon the throne,  
And to adore the Lamb."

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**"'TIS BUT A LITTLE WHILE."**

"For yet a little while, and He that shall come will come, and will not tarry" (Hebrews 10. 37).

**"'TIS BUT A LITTLE WHILE."**

Toil on, lone worker, faint and weary  
With the heat and burden of the day ;  
The last blow struck may bring from Nature's quarry  
Some precious gem to sparkle in the crown of Him  
Who cometh quickly.

**"'TIS BUT A LITTLE WHILE."**

Toil on, though oft-times weeping sorely  
At the hardness of thine earthly lot,  
The last seed cast may fall in ground prepared  
And quickly yield an hundredfold for Him  
Who tarries not.

**"'TIS BUT A LITTLE WHILE."**

To run with patience in the race ;  
To Jesus look and forward press.  
Another turning in the way may show His face in glory,  
And bring to thee the crown which thou shalt wear  
When He appears.

*"'Tis But a Little While."*

**"'TIS BUT A LITTLE WHILE."**

To pray, for sure the answer cometh  
Though signs do not appear ;  
He tarries not, the faithful One who promised,  
Naught can be lacking, no joy awanting,  
When Jesus comes.

**"'TIS BUT A LITTLE WHILE."**

To suffer, while each throb of pain  
Is marked by Him who portions out the glory ;  
Not part for part, but greater far, exceeding and eternal  
Is the weight which He shall bring to you  
At His coming.

Glasgow.

R. M'MURDO.

### **GOSPEL SCHEME OF LESSONS FOR 1901.**

After prayerful consideration and conferring with a number of Superintendents and experienced Teachers regarding likely subjects to be useful in presenting the Gospel of the Grace of God before the varied minds of our modern Sunday-schools, we have decided to take up

#### **"THE PRECIOUS WORDS AND PERFECT WAYS OF JESUS,"**

a selection of Gospel Pictures in which the Lord Jesus is the central figure and subject. Copies of the Scheme will be sent free to any Superintendent or Teacher who applies for same.

### **SUBJECTS FOR SUNDAY.**

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

*9th<sup>th</sup> December.*—**THE FIERY FURNACE** (Daniel 3. 8-25). *Learn* Prov. 11. 8—"The righteous is delivered out of trouble, and the wicked cometh in his stead."

The king's word *v.* God's word—God's faithful witnesses—Ready to suffer—Power of faith—In the fire, in good company—The king's confession and decree.

**I**N our last lesson we saw the faithful ones in Babylon, led by Daniel, true to their God, in the midst of a heathen city, and at a heathen Court. In the present lesson we have in view the trial and victory of faith in the face of the most mighty of earthly powers.

#### **NEBUCHADNEZZAR'S PLAN OF UNIVERSAL WORSHIP.**

The domain of worship has ever been a favourite object for the inter-meddling of kings and statesmen. This is God's special right, and the true will yield worship only to Him (Deut. 6. 13; Matt. 4. 10). The great image, 90 feet high and 9 feet broad, set up in the plain of Dura was meant to be an expression of complete subjugation of mind and soul to the bondage of one man's despotic rule. God was not in all the king's thoughts.

**GOD'S TRUE AND SIMPLE WITNESSES.** We are not told where Daniel was at this time—probably he was absent on some Court business—but the three young men whom we saw in the first chapter, steadfast in obedience to God's claim over them, are here seen in unyielding opposition to the king's edict. God's word was plain: "Thou

### *Notes on Bible Lessons.*

shalt not bow down to them" (Exod. 20. 5), and God's word is supreme (Acts 4. 19; 5. 29).

**THE DREAD ALTERNATIVE.** The wrath of a king (Prov. 16. 14) and the threat of the fiery furnace were plainly before them, yet the young men had counted the cost, and deny God they could not and would not.

**THE STRENGTH OF THE PRINCES.** This was their faith in God. One is reminded of Paul in Acts 27. 23-25 by their sturdy confession: "Our God whom we serve is able . . . and He will." They knew not how, but they had His word (Isa. 43. 2), and it is His way to deliver His people when in the path of obedience.

**IN THE FURNACE, BUT NOT ALONE.** The flames so fierce consumed the executioners of the king's command as they cast the three young men in; yet when they were cast in not only did they live, but they were in no way hurt, but walked about in company with Another, whom the king said was like the Son of God. He said, "Lo! I am with you alway" (Matt. 28. 29), "I will never forsake thee" (Heb. 13. 5); and Paul could say, "Notwithstanding, the Lord stood with me" (2 Tim. 4. 17).

**THE EFFECT OF THEIR DELIVERANCE.** On the king and the kingdom the result was great. The king spake and "blessed the God of Shadrach, Meshach, and Abednego," and he published through all his dominion a decree ensuring protection to all who sought to serve this great and good God.

16th December.—**THE INTERRUPTED FEAST** (Daniel 5. 1-6; 25. 31).  
*Learn* Prov. 29. 1—"He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

The great gathering—A new and presumptuous act—Terror-struck and seeking knowledge—The forgotten one sent for—The words of disaster and death.

**BELSHAZZAR**, the King of Babylon, was grandson of Nebuchadnezzar, the great king of our previous lesson, and must have been aware of most of the events of his grandfather's life, and have read the edicts and confessions of that monarch concerning God and His dealings with men; yet he seems not to have learned wisdom or profited by his grandfather's experience.

**A POOR RECORD, A BRIEF HISTORY.**—All that we read about this man is that he feasted, sinned, and died. There be many that have no better life-story (Luke 16. 19-23; Luke 12. 16-20). One thousand lords sat round the king and praised him; but the King of Terrors, Death, stood behind his throne all unseen, and the God of Justice marked the poor sinner's empty pride.

**THE INTOXICATED KING'S IMPIOUS ACT.** The holy vessels which Nebuchadnezzar had brought to Babylon and put into the treasure house there had evidently not been profaned by being put into use. The king, in the heat of wine and pride of his heart, ordered those sacred utensils to be brought, and as a bravado used them. As they drank out of them they praised the gods of gold, silver, brass, iron, wood, stone (Psa. 36. 1, 2).

**THE MYSTERIOUS HAND AND ITS WRITING.** On the wall of the great banqueting hall, that wall probably inscribed with the names of the famous men of the kingdom, and bearing a record of their heroic deeds, and over against the candlestick light, appeared in full view of the king, fingers of a hand writing out mystic words. Terror filled the

## *Notes on Bible Lessons.*

man's soul, and though he knew not their meaning, his conscience told him that they boded him ill.

**THE INTERPRETER AND THE INTERPRETATION.** Like Joseph of old, almost forgotten, plainly not a member of Belshazzar's Court, he was not the sort to be there; astrologers, soothsayers, and men of that stamp, would fit the Court better. But in the day of the king's extremity they were useless, and God's man had his opportunity. The task of Daniel was no pleasant one: no smooth words to suit a king's ear, but true words of doom, telling out God's judgment on the monarch and his kingdom. "Weighed and found wanting"—on the brink of disaster and death! What a dreadful close to a great feast! Surely to the unsaved, pleasure-loving, and God-forgetting, a solemn lesson of warning to be ready—to cease provoking God to wrath, and flee to the open arms of the Lord Jesus Christ.

23rd December.—**THE LION'S DEN** (Daniel 6. 10-24). *Learn* 2 Cor. 1. 10—"Who delivered us from so great a death, and doth deliver; in whom we trust that He will yet deliver us."

Another trial of faith—Prayer stopped by royal authority—God's place and portion above king's work. The prime minister arrested and punished—Triumph and victory—Retribution.

**T**HE story of the plot against God's devoted servant Daniel, his constancy, trial, and final triumph through God's faithfulness to him, is full of stirring incident and happy teaching. Daniel must now have been a pretty old man, and had seen many changes at the Court in Babylon, and through it all had been maintained a witness for God in that dark place. We find him now in the Court of Darius, the Mede, chief of the three presidents who were set over the kingdom. These in their hearts hated Daniel and sought to destroy him; but so unblemished was his life that they could find no cause in him, and if he was to be overthrown at all it must be on account of his religious fidelity. So they planned that the king should be flattered into the place of God for thirty days, and to decree that no prayers should be made except to him during that time, they knowing full well that Daniel would not cease offering his usual petitions and praises, which were God's due, and outwith the king's province. The king fell into the trap, and Daniel's enemies seemed to have triumphed.

**DANIEL'S CONSTANCY FOR GOD.** The child of God is not under any human authority in his soul's obedience and intercourse with God. Daniel must have known of the king's decree; but he had a higher mandate from the King of kings, and Him he preferred to obey (Acts 5. 29). Three times a day on his knees, with window open towards Jerusalem, did God's faithful servant give his envious enemies opportunity to know that their wicked plot was futile to stop his accustomed prayers and praises. The princes knew that this would be so, and hurried to the king with the news that the first man to break the decree was his favourite counsellor and prime minister.

**THE KING'S DISTRESS.** Like many others he saw when too late that he had been deceived and entrapped; he was angry with himself, for it was he himself that had signed such a profane and silly decree (Prov. 6. 1-5). See also the case of Herod (Matt. 14. 9). The decree had, however, to be carried out, and Daniel was cast into the lion's den.

**THE LION'S DEN BECOMES A PLACE OF VICTORY.** Like the furnace of a previous lesson, seeming disaster was glorious triumph. The stone and the seal on the den of lions in which Daniel was imprisoned must remind us of the stone and seal of Jesus' tomb (Matthew

*Notes on Bible Lessons.*

27. 60-66). There is likeness also in this, that the distress of the king, like the sorrow of the disciples, was unnecessary, for the tomb and the den could not keep their pray, nay, in the tomb and den the enemy was overcome, and Daniel, like Jesus, stepped forth to be honoured and welcomed by him who mourned as for one dead.

**THE FATE OF THE WICKED PRINCES.** Judgment fell on them swift and dire; instead of destroying Daniel, themselves were destroyed, and so will perish all the king's enemies (2 Thess. 1. 9).

30th December.—**THE LIBERATED CAPTIVES** (Psalm 126. 1-6).  
*Learn* Psalm 126. 3—"The Lord hath done great things for us, whereof we are glad."

In captivity and out of it—Great joy—What the neighbours said—More wanted—Sowing and reaping—Harvest-home rejoicings.

**T**HIS Psalm is the expression of those who have known what it is to have been in the "far country," to have been in the bondage and darkness of distance from God and from home. It is a reminiscence of feelings experienced by those who have known the happy joy of God's salvation.

**THE ONE WHO DELIVERS THE CAPTIVE.** "The Lord," and none other can do that. "He came to preach deliverance to the captive" (Luke 4. 18), and through His own death and victory delivered those "who were all their lifetime in bondage" (Heb. 2. 15). Satan binds and Jesus looses (Luke 12. 60), liberating even from the grasp of the grave (John 11. 44).

**THE JOY OF THE LIBERATED.** "We were as men that dreamed;" it seemed too good to be true. How sweet many dreams are; scenes fairer than painter ever painted, or wakened eyes ever saw, pass before the mind; sounds sweeter than ear is accustomed to, delight the sleeper; better for joy-giving than sweetest dreams is the joy of God's salvation; it is "joy unspeakable and full of glory" (1 Peter 1. 8).

**THE JOY OF THE LIBERATED EXPRESSED.** "Laughter" and "singing" take the place of weeping and wailing. Not the laughter of the fool (Ecc. 7. 6), which dies out quickly, but a holy joy that will never cease to be. The singing is true melody, and is that of praise to the Lord who effected the liberty (Psalm 40. 3).

**THE EFFECT ON THE BEHOLDER.** "Then said they among the heathen." "Many shall see it, and shall fear, and rely on the Lord" (Psalm 40). God's name is glorified by the conversion of Satan's captives, and even the heathen must confess that God has been good in His dealings with them, and great in His power towards them.

**A STATEMENT CONFIRMED.** "The Lord HATH done great things for us; we are glad." The words are echoed and confirmed by those who can best testify of it.

**YET GREATER BLESSING DESIRED.** "Turn again our captivity, O Lord, as the streams in the south." Let the streamlet rise to high flood, till from bank to bank it swells, refreshing and renewing with verdure all the dry and parched surroundings.

**SORROWFUL SOWING AND JOYOUS REAPING.** It must be so. Out of sorrow comes the joy: out of death comes the life. If Jesus had not come out of the Father's bosom to weep and be the Man of Sorrows He had never tasted the Saviour's joy (Luke 10. 21; Heb. 12. 2), and if the sinner does not here weep and mourn over his sins and sinful need he can never know the joy of God's salvation.

*Notes on Bible Lessons.*

**THE INCREASING NATURE OF THE JOY.** As seed sown multiplies and becomes sheaves, so is it with all righteousness. There is a reaping time when not the bare seed will be recovered, but that seed with its increase. When Jesus comes again, what a harvest of glory will be His in that day. It should be noted also that evil sowing brings an evil reaping time (Gal. 6. 8).

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6th January, 1901.—**THE BIRTH OF JESUS** (Luke 2. 1-16). *Learn* Galatians 4. 4, 5—"But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

At the appointed time—At the appointed place—The promised Person—Proclaimed by angels—The purpose in view—Persons benefited.

**N**O story can be more profitable and interesting than the story of the visit of the Son of God in human form and likeness to this earth in His great love and pity to save and raise from their fallen estate the sons of Adam's race. In our present lesson we are called to view Him as He in infant weakness and emptiness enters on His earthly career.

**THE PERIOD OF JESUS' BIRTH.** "In those days," that is in the reign of Cæsar Augustus, while Rome was dominant over the world, and all the world was at peace; "in the fulness of time" (Gal. 4. 4), when all events and things were ready for His arrival, and all that was written about Him could be carried out.

**THE PLACE OF JESUS' BIRTH.** "Bethlehem," David's royal city (Micah 5. 2), for He was Heir of David's royal throne, yet in the Bethlehem inn "there was no room" for the babe Jesus, even as there is no room for Him in many a busy place to-day (Rev. 3. 20). A stable and a manger was all the earth that belonged to Him afforded Him (John 1. 11).

**THE PERSON WHO WAS BORN.** Ordinary persons have no personal history previous to their birth. Jesus differed in this, that He was known to have been from eternity "with God," and that He "was God" (John 1. 1-3); that He was the Creator and upholder of all things (Col. 1. 16); promised from earliest days to be the Seed of the woman to bruise the head of the serpent (Gen. 3. 15).

**THE PROCLAMATION OF JESUS' BIRTH.** By angel visitor, accompanied by angel choir, in brightness of the glory of the Lord, on the plains of Bethlehem, to a company of humble shepherd men following their ordinary occupation (Matt. 11. 25), the heavenly messengers brought a heavenly message, "Unto you is born a Saviour, Christ the Lord" (Isaiah 9. 6).

**THE PURPOSE OF JESUS' BIRTH.** "A Saviour" implies salvation, and salvation includes the saving work of Jesus on the Cross, for "without the shedding of blood there is no remission" (Heb. 19 21); "Christ" indicates that He is God's Anointed One (Luke 4. 18); and "Lord" tells of His resurrection glory and dominion (Acts 2. 36).

**THE PERSONS INTENDED TO BE BENEFITED BY JESUS' BIRTH.** "All people," not only the shepherds of Bethlehem, but "every creature," to all men everywhere (Acts 17. 30), were the glad tidings of great joy sent. Notice further the predicted result of Jesus' visit to earth—"Glory to God, peace on earth, goodwill toward men." These to the full have been and will yet be accomplished by the incarnation of the Son of God, His holy life on earth, His death on the Cross, His resurrection, and coming kingdom.

## *Outlines of Scripture Studies.*

THESE Outlines will (D.V.) be continued during 1901. If you have any Original or Selected in your Bible or Notebook, pass them on to your fellow-labourers in the Vineyard, and be "blessed in blessing."

### FOUR "P'S" IN JOSHUA 1. 11.

For Christian Workers.

Pass through	-	-	Examination
Prepare	-	-	Preparation
Passover	-	-	Progression
Possess	-	-	Possession
"Think on these things." T. B.			

### PERFECT: FOUR POINTS.

<i>Pardon</i>	Psa. 32. 1, 2; Isa. 55. 7; Acts 13. 38, 39; Eph. 1. 7
<i>Peace</i>	Isa. 26. 3; Jno. 14. 27; Eph. 2. 14
<i>Portion</i>	Lam. 3. 14; 1 Cor. 3. 22, 23; Phil. 4. 19
<i>Prospect</i>	Psa. 16. 11; 17. 15; Isa. 33. 17 S. E. R.

### GOD'S GREAT SALVATION (Luke 1).

The Prince of Salvation ver. 68, 69	The Purpose of Salvation ver. 74, 75, 79
The Promise of Salvation ver. 72, 73	The Provision of Salvation ver. 52, 53
The Power of Salvation ver. 77, 78	The Praise of Salvation ver. 46, 47
The Perception of Salvation ver. 77	

The Horn, sign of strength and headship, speaks of Jesus, the Salvation of Jehovah, a Prince and a Saviour (Acts 5. 31), the Promised Seed of Abraham, in whom all the nations of the earth should be blessed. The "tender mercy of our God," otherwise "the love of God our Saviour," shows us the Power of Salvation through the "dayspring," the Word made flesh," perceived by those who have remission of sins through the blood of His Cross (Col. 1. 14) in the light of the Gospel (2 Cor. 4. 4). J. E. B.

### FALSE CONFESSION.

Pharaoh	-	Exodus 9. 27; 10. 16
Israel	-	Numbers 14. 40
Balaam	-	Numbers 22. 34
Achan	-	Joshua 7. 20
Saul	-	1 Samuel 15. 24
Judas	Matthew 27. 4.	R. L. B.

### "JESUS."

709 times in New Testament.

Jesus died	-	1 Thess. 4. 14
Jesus raised	-	Acts 13. 33
Jesus standing	-	Acts 7. 55
Jesus crowned	-	Heb. 2. 9
Jesus coming	-	Acts 1. 11. Hyp.

### CREATED—CLOTHED.

"For the fine linen is the righteousness of the saints" (Rev. 19. 8).

Created in Christ Jesus unto good works	-	-	-	Eph. 2. 10
The Bride hath made herself ready	-	-	-	Rev. 19. 7
That thou mayest be clothed	-	-	-	Rev. 3. 18
(a) Put on the Lord Jesus Christ	-	-	-	Rom. 13. 14
(b) Being filled with the fruits of righteousness	Phil. 1. 10; 2 Pet. 1. 5-7			
(c) Fruitful in every good work	-	-	-	Col. 1. 10
(d) Perfecting holiness	-	-	-	2 Cor. 7. 1; 5. 15; Col. 4. 24
Faith is made perfect by works	-	-	-	Jas. 2. 22. E. A. H

## PILGRIM WAYS AND PILGRIM DAYS

Is the title of *The Believers' Pathway Annual* for 1900. Profitable Papers, Interesting Photos, Brief Memoirs, Original Outlines, Suggestive Studies.

A Storehouse of Spiritual Food for One Shilling. Post free.

## “The Believers' Pathway.”

**I**N nearing the close of another cycle of Time, and recounting the various vicissitudes through which *The Pathway* has passed during the **21 years** of its existence—years which have seen many of its readers, some of its writers, and one of its Editors pass into the Haven of Rest—we are rejoiced to think that “its force has not abated nor its moisture fled” as an exponent of the Truth, a channel of enlightenment to the Bible Student, and a means of edifying the People of God.

An evidence of sustained vigour will be found in the papers provided for **1901**. We enumerate a few :

**I. Counsels to Young Christians**, by aged, esteemed, or well-known servants of God. The idea occurred to the Editor that the “fathers” “who have borne the burden and heat of the day” would be able, and might be willing, to offer practical advice to the “little children” and “young men” of to-day. He accordingly arranged for Papers by the following, amongst others :

**George Muller,  
Thos. Newberry,  
J. R. Caldwell,  
Henry Payne,**

**T. Cochrane,  
W. H. Bennet,  
Thos M'Laren,  
Max Isaac Reich,**

**Dr. Case,  
R M'Murdo,  
William Shaw,  
Peter Hynd.**

**II. Brief Records of Men of God**, with Photographs of same. These have been much appreciated, many having thereby obtained likenesses of such eminent servants of God as Geo. Muller, J. N. Darby, Henry Craik, C. H. Macintosh, Henry Groves, Sir A. Blackwood, A. N. Groves, Reginald Radcliffe, Lord Congleton, W. P. Lockhart, J. Denham Smith, and others. For January we have ready **D. L. Moody**, with special Record by A. Marshall; and in prospect for future months: **F. C. Bland, A. A. Bonar, Henry Dyer, J. C. Bellet, C. H. Spurgeon, Leonard Strong, F. R. Havergall, Dr. Jas. H. Brookes, Wm. Lincoln**, and others.

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