

THE
SUNDAY SCHOOL WORKER'S
MAGAZINE



VOL. V.



THE
Sunday School Worker's Magazine
AND
BIBLE STUDENT'S HELPER.

"Thou hast magnified Thy WORD above all Thy Name."—Psa. cxxxviii. 2.
"Remember that thou magnify His WORK."—Job xxxvi. 24.

VOL. V.



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A Worker's Daily Motto for 1890.

**"Who then is willing to consecrate his
service this day unto the Lord?"**

1 Chronicles xxix. 5.

"I am Thine, and all that I have."

1 Kings xx. 5.

A GAIN we have to mark the flight of time, and the close of another year of earthly life and labour for the Lord. Full soon it will be with us, as with the toiling Levite of old: we shall be called to "return from the warfare of the work, and shall serve no more" (Num. viii. 25; R.v.). During the year that has passed away, the earthly record of some of our dear fellow-toilers has been closed, and they have gone in to rest by the Master's side. With them it is far better. But we miss their cheerful words and happy faces among us here. The memory of the Christ-like ways and fervent spirits of some of them, is with us still, and thus they minister to us. We cannot tell how soon the home-call may come to us. Let us so live and labour, that when it does come, we may be able to give it a joyous welcome. To be wholly, only, and always for Him, is the holy privilege of all His saints and servants. May this be the joyous, daily experience of the servants of Christ, during the days of the coming year, be they few or many. To be wholly His: spirit, soul, and body the Lord's. Our waking watchword each morning—"I am Thine, and all that I have:" our even-song after the busy day—"I am my Beloved's, and my Beloved is mine." Only thus may we hope to have joy in our service for the Lord. Apart from this, it will be only drudgery, yielding little pleasure to ourselves, or profit to those on whom it is bestowed. But

a heart for Christ, warm in the constant enjoyment of His love, ever drinking at the fountain, will yield the motive power for a life of loving, earnest service, spreading God's Gospel among needy perishing souls, with unwearied zeal, seeking to bring them to Him, whose glory and praise alone we seek. It is an easy thing to serve the object of our love, and, if Jesus be our object, we shall find a pleasure in gratifying His heart, by doing what is well-pleasing in His sight. Standing on the threshold of another year, which to some, or all of us, may be the last of earthly warfare, let us charge our hearts to be true and loyal to our worthy Master, Jesus Christ. As we hear His call sounding from yon bright throne, on which as Sovereign Lord He sits, directing and controlling His work and workers here below.—“Who is willing to consecrate his service this day unto the Lord?” May we by grace, with truthful lips, be able to respond day by day—

“In full and glad surrender, we give ourselves to Thee,
Thine wholly, and only, and evermore to be ;
O Son of God who bought us, we will be Thine alone,
And all we have and all we are, shall henceforth be Thine own.”

The Inner Life.

OUR joy in doing service unto the Lord, as also the measure of our spiritual strength, enabling us to go on in that service with unwearied step, will greatly depend on the condition of our souls—in other words, on the state of our inner life. If this be in a languishing condition, brought on through neglect of meditation on the Word of God and prayer, our strength for service will be but small. We will soon be overcome with difficulties, and finally, we will be found dropping out of the ranks, and retiring from active service for the Master altogether. We are persuaded this is the main cause of declining zeal among many of the Lord's saints and servants. Let us then keep a watch on the condition of the inner life.

An Evening with a Fellow-Worker.

ONE Lord's-day, many years ago, I was asked to speak a word for the Master to a class of young folks, conducted usually by a simple Christian lad, an apprentice joiner to trade. He was one whose voice you seldom if ever heard in public. He was no platform speaker. In fact, I wondered when I heard that he had a meeting of his own for children, for he did not seem to be one that would have much to say to them, or ability to interest them. When I arrived at the little room, I was more than astonished to find it full of rosy-cheeked, hearty boys and girls. No sooner had I begun to speak, than their faces beamed with interest in the subject. I ventured to ask, if there were any of them that could truthfully say—"Jesus is mine"—and if so, to stand up—hoping by this means to point the message to the unconverted. To my amazement, over twenty boys and girls at once rose to their feet, and with a joyous, honest-like ring about it, said—"Jesus is mine." I could have sung for very joy at the sight; as it was, I exclaimed—"Praise the Lord." There, in his lonely corner, unnoticed and unknown, that dear and godly youth was quietly serving the Lord, and He was using him mightily. I invited myself to spend an evening with him in his lodgings, that I might hear some account of what the Lord had been doing in that humble room. He seemed rather shy to say much about it at first, and I saw he was afraid of magnifying himself. "It was the Lord that did it," he said, "and it has been a joy to me to see His hand at work. There was a long season of plodding work with little apparent fruit. Then the Lord began to work, and one after another was brought in. We have never had a lot of conversions any one night, but one or two every night for a while. It is very remarkable how

the Lord has answered prayer for some of them." That last sentence suggested to me the secret of all the blessing. He was a man of prayer ; one that made every boy and girl in his class, an errand to the throne. I found that he kept a list of his scholars—just an ordinary "Register" in form—but it was more than a mere record of names and attendance marks. Every boy and girl whose name was there, was a subject of fervent and believing prayer. Often and again that little book had been spread out before the eye of God, and the names written on its pages spoken of to Him. Nor was the prayer in vain, for on one of its pages there was a space for "Answers," and I saw there, the names of many of the happy young believers, with whom I had met in the little class room the previous Lord's-day. The memory of that visit, remains with me until this hour. Its savour is treasured in my heart. I learned then, as I had never known before, the power of a godly life in the winning of souls for Christ. That holy youth was a sanctified and honoured vessel for the Master, and He was using him to do His work. Dear fellow-worker, would you be used *for* the Master? Is it your desire to lead others *to* Him? Then you must live *with* Him. This is the secret of a servant's power—to be much in his Master's company ; to be on very intimate terms with his Lord. As Jesus said to His earliest friends and followers, so says He still—"And ye also shall bear witness, because ye have been *with* Me" (John xv. 27).

The Regions Beyond.

THE distant lands of heathendom are dark and needy, yet we cannot all go forth to tell the story there. But what about the "regions beyond," lying within a few footsteps of our doors. Look down that alley, and along that lane. See the crowd of children growing up without God, with no one to tell them of Jesus. This, fellow-worker, is to you the "regions beyond."

The Bible Students' Class.

Subject—"The Lord's Coming for His Saints."

THE personal return of the Lord Jesus, as Son of God from heaven, to the air, to raise His sleeping saints, and to change those who are alive on earth, is the proper hope of the believer, and of the church. The following Scriptures speak to us on this glorious theme:—The Lord's own promise (John xiv. 2, 3; Rev. xxii. 7, 12, 20). The manner of His coming (Acts i. 10, 11, with Luke xxiv. 50, 51; 1 Thess. iv. 16, 17). The Resurrection of the dead in Christ (1 Cor. xv. 52; 1 Thess. iv. 16; John v. 29; Rev. xx. 4). The change of the living (1 Thess. iv. 17; Phil. iii. 20; 1 John iii. 3; John xi. 25). The gathering together unto Him, and ascent to heaven (2 Thess. ii. 1; John xvii. 24).

NOTES.—The saints have been robbed of this their proper hope, by a variety of false, yet plausible theories on this subject. Some of them originated by well-meaning men, and apparently supported by Scripture, but wholly subversive of the truth, as given in the Word of God by Christ and His apostles, and as it was understood by the early church.

1.—The *personality* of Christ's coming has been frittered away, by expositors saying, it means "death," "a spiritual coming," and "a coming to the heart." But our Lord's words (John xiv. 3) admit of only one meaning, as also the testimony of the two heavenly messengers (Acts i. 8), that is, that the Lord Jesus Himself will descend from heaven with a shout, to receive His saints unto Himself.

2.—The *manner* of His coming has been obscured, by the theory of a general resurrection of just and unjust, followed by a universal judgment. Also by failing to distinguish between His coming "for" (1 Thess. iv. 15), and

“with” His saints (Col. iii. 3): His coming to the “air” (1 Thess. iv. 15), and to the “earth” (Zech. xiv. 4), as “Son of God” (1 Thess. i. 10), and “Son of Man” (Matt. xxiv. 27); as “Saviour” (Phil. iii. 20), and “Judge” (Rev. xix. 11).

3.—The *time* of His coming has been denied, by those who teach the universal spread of Christianity, the conversion of the world, and the millennial reign, previous to the advent of the Lord. Equally destructive of the power of hope, is the theory that the “tribulation” and reign of antichrist, must intervene between us and His coming.

JOTTINGS.—B. B. H., Kirriemuir—“The believer’s hope.” L. M. B., London—“We should be looking for His coming every day.” R. L., Canada—“It would keep us from worldliness and self-seeking, if we were always looking for that blessed hope.”

QUESTIONS.—*Will unwatchful saints be caught up when Jesus comes?* “All them that believe” (2 Thess. i. 10); “they that *are* Christ’s at His coming” (1 Cor. xv. 23). This includes all the saints. *Will the church go through the tribulation?* No. She will be complete, and in heaven before it begins (Rev. iii. 10). There will be saints on earth during that period (Dan. vii. 18; Rev. vi. 9), who, like Noah, will be preserved through the judgment. The church, like Enoch, will be translated before it comes.

Some of the members of the class have omitted to send their papers for this month. We trust they may remember and do so for February. Our next subject will be, “Christ’s coming with His saints.” Papers to be in by 10th January. The class now numbers over one hundred, but with a little effort on the part of those who are already in it, to get their companions and friends in Christ to share our searchings, this number might easily be doubled.

The Tract Distributing Band.

WE have been much encouraged and cheered by the ready response that has come from every corner of the great harvest field, to our invitation given last year, to the Lord's workers in this important service, to have fellowship with one another through the pages of our little Magazine. It has been indeed a strengthening of each others hands, to read the records of labour, and of God's blessing on that labour, in many places. Others, too, have been thereby stirred up to go forth in the work, so that the "Tract Distributing Band" is now represented in many cities, towns, villages, and country districts, in this and other lands. We do not wish to form an "Association" or a "cause," by thus inviting fellowship in prayer and effort, but simply to "strive together" in this good work, and to profit by our mutual experiences, and records of the Lord's good hand upon us. We would most earnestly ask *all* who go forth tract distributing, to send us their names for fellowship in prayer, with notes and records of their work, however brief, that nothing may be lost, that would draw forth prayer or praise. A card, suitable for hanging up in home or hall, with names of places where the "Band" is already at work, and space for adding others, is now ready. Also a floral worker's card, for pocket use, with hints and helps. This has been sent to the workers, and may be had by post from the editor.

GLASGOW.—"Hard at work on the streets, at public house doors, and other haunts of young men on Saturday nights."

DUNDEE.—"Much to cheer in distributing here. Many interesting incidents."

CANAL, DOVER, OHIO.—"I intend to decorate our town with the 'Gospel slips' and 'handbills' sent."

MOTHERWELL.—“I am glad to be able to send you good news of ‘The Tract Distributing Band’ here. We meet for prayer every Lord’s-day morning at a quarter to nine, and we have a blessed time in the presence of God. We go out every fortnight distributing, and have often good opportunities for conversation. In one of the districts a kitchen meeting has been begun.”

WIGAN.—“A few young sisters in Christ have begun visitation and tract distribution here, and would value the prayers of their fellow-saints.”

SOUTHAMPTON.—“The Lord has laid it on the hearts of some of the Christians here to join the ‘Band,’ and go forth tract distributing.”

KNOX, ALBANY CO., U.S.A.—“We distribute tracts among the convicts in State prisons.”

A worker in the north of Scotland writes—“I have gone through a whole district, entering *every* house, and speaking the Gospel message, as well as giving away books, without getting a single response to lead me to believe that there was *life*. There is a parish kirk in their midst. The people are dead amidst abounding ordinances.”

A worker in Aberdeenshire writes—“Talk about Africa. It is not more destitute of the Gospel than some places around us here. Hundreds dying without having heard the Gospel.”

GOSPEL POSTERS.—“We put out 100 warning texts once a month on the hoardings. They speak to many passers by.”

“THE POCKET BOOK AND TRACT CASE,” writes a worker of the Band, “is first rate: just what I have been wanting for years. I can carry a supply of all kinds of “seed” now in little space, in my pocket, all ready, and always clean.”

“THE POCKET CASE” filled with a nice assortment of Gospel and Believers’ books and leaflets will be sent post free for 1/. A handy new-year present.

Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book," and in "The Scheme of Lessons for Sunday Schools" for 1889.

JAN. 5th.—Peter's Confession of Christ—Matt. xvi. 1-20.

The Christ—The Church—The Kingdom.

To Cesarea Philippi (away in the far north of Palestine, near to where the Jordan rises), Jesus had led His disciples, after being rejected by the religious leaders of Israel. There He discloses to them His purposes concerning His Church. This was something unknown in former times (Eph. iii. 3). But first He puts a question to Peter as to Himself. "*Whom* do men say that I the Son of Man am?" The answer gives the various shades of men's opinions of Jesus; some vaguely say, "one of the prophets;" some, like Herod, "John the Baptist" (Matt. xiv. 2), fearing Him. But Jesus puts the personal question—"Whom do *ye* say?" Thus must every individual answer, not one for other. Peter's answer shews that he had been taught of God. "The Christ"—the Anointed: "Son of the living God." To know Christ is life eternal (John xvii. 3); to believe that Jesus is the Christ is to be "born of God" (1 John v. 1); to believe on the Son is to never perish (John iii. 16). A personal knowledge of Christ comes first; a place in "the Church" next. There is no real Church-membership apart from being in Christ. "On this Rock," Christ the Foundation, "I will build"—Christ the Builder. "My"—Christ the Owner. "Church"—assembly, or "called out ones." Peter (a stone) was built on Christ (the Rock), as all believers are (1 Peter ii. 5, 6). "The keys of the kingdom"—Peter opened the door to the Jews (Acts ii.); and to the Gentiles (Acts x.; see also Acts xv. 7).

JAN. 12th.—Profit and Loss—Matt. xvi. 21-28.

Discipleship—Present Gain—Eternal Loss.

THE path of Jesus was one of self-abasement (Phil. ii. 4-8), and loss of all things here (Isa. xlix. 4). Such also was the path of the saints of old (Phil. iii. 7, 8; Heb. xi. 36, 37). The devil has devised an easier path in our day, and many who profess to be the Lord's tread it in friendship with the world; but the path of "discipleship"

is still a path of self-denial and cross-bearing (see 2 Tim. iii. 12 ; 1 John iii. 13), in contrast to the professor, whose form of godliness is coupled with love of pleasure (2 Tim. iii. 5). Such a life of empty pleasure in worldliness is death in God's sight (see 1 Tim. v. 6) ; to "lose" it for Christ's sake, *i.e.*, to give it up because we have something better, is to gain by the loss (Phil. iii. 8) ; now and hereafter (Matt. xix. 27, 28). The question of ver. 26 may be applied to the sinner who is bartering a present and future life, and enjoyment of Christ, for the present world ; as Esau (Heb. xii. 16) ; Balaam (2 Peter ii. 15) ; the rich farmer (Luke xii. 16-19), and to the worldly or backsliding believer, who is losing his life (the word "soul" is the same as "life" throughout this passage, ver. 25, 26), as a witness for Christ (2 Tim. iv. 10 ; 1 Tim. vi. 9, 10), as Lot (Gen. xix.) ; Samson (Judges xvi. 20-27). Demas (2 Tim. iv. 10). When a believer ceases to abide in Christ, he is "cast forth" (John xv. 6), not to perish eternally (John x. 27), but to lose his present life of testimony and fruit-bearing, as also his future reward (2 John 8).

JAN. 19th.—**The Transfiguration**—Matt. xvii. 1-9.

The Mount—The Glorified Saints—The Meaning.

JESUS tells us that this scene represents "His coming in His kingdom" (Matt. xvi. 28). Peter speaks of it as "the power and coming of our Lord Jesus Christ" (2 Peter i. 16), *i.e.*, His presence and millennial kingdom—a picture of what will then be seen in its heavenly and earthly departments. The "high mountain"—possibly Hermon, *the* mountain of Palestine, with its snow-white top. The time seems to have been night (Luke viii. 32-37). "He was transfigured"—His face and garments shining with heavenly glory—as He will when He comes again. His saints will then appear with Him (Col. iii. 3). Moses, a saint who died, and Elias, who was translated without tasting death, appear talking with Jesus—in intimate communion about His death. So will it be in glory. The dead in Christ raised, the living changed, both caught up to be with Him and like Him (1 Cor. xv. 51 ; 1 Thess. iv. 16-19). The three disciples on earth, yet in sight of the heavenly glory, represent Israel, the earthly people of God, who will then be in their own land (Isa. ii. 2-5). The Father bore testimony to the Son alone, not to the saints, and left "Jesus only" to the disciples. Here we may learn a Gospel lesson. Neither law (Moses) nor prophets (Elias) can save—they bare witness to Jesus (Luke xxiii. ; Acts x. 43), and point the sinner to Him alone for salvation (see Isa. xlv. 23 ; liii. 6).

JAN. 26th.—**The Lunatic Boy**—Matt. xvii. 14-23.

The Anxious Father—Suffering Boy—Helpless Disciples.

DOWN at the foot of the "holy mount," the disciples and a multitude of people are gathered around a suffering boy, "sore vexed," or "suffering grievously;" (R.V.) possessed of a demon who sought his destruction (see ver. 15). The devil holds his goods in peace, here and in every unconverted soul, until One stronger than he (Luke xi. 21, 22), takes possession. This is what Jesus does to all who receive Him. He makes free (John viii. 34-36), from Satan's power (Col. i. 13), and the power of sin (Rom. vi. 18-22). The anxious father here is a good example of what Christian parents, teachers, &c., ought to be, seeking the salvation of their children and friends. He kneels, owning Jesus, Lord; asks, believing He is able; so should we (see Matt. vii. 7, 8; xxi. 22). The disciples are helpless: unbelief the cause. If we would be used in blessing to others, we must be *believing* believers (see John xiv. 12; Matt. ix. 23).

Correspondence.

TREATS.—"We had a splendid Annual Treat this season: several of the boys and girls were awakened. Formerly we had a lot of "recitations," "solo singing," and other nonsense; but this time we had sound Gospel Addresses, and spent a happy evening."

PICTURES.—"In our Infant Class here, which numbers about thirty, we have found a simple Bible Story—such as you have given this year in "The Children's Almanac," with a good true picture to illustrate, hung on the wall—a splendid way of retaining the interest of the little ones. The Infant Class was formerly a nuisance because of the noise: now it is the most interesting class in the school."

PUNCTUALITY.—"I think it should be insisted on by those having the superintendence of Sunday Schools, that teachers be always in their places promptly at the hour, or if possible a few minutes earlier. Otherwise their classes are in danger of being disorderly, and very often a source of trouble to others during the opening of the school."

A Sunday School teacher, Bandon, Co. Cork, writes:—"I have received 'The Children's Almanac for 1890, and am greatly pleased with it. It is *even better* than last year's one, and it was VERY GOOD. Yesterday I spoke to the children on the weekly subject given in the Almanac—"The Lamb of God," and they greatly enjoyed it. The seven verses you have compiled on the subject form a beautiful connection."

Work and Workers amongst the Young.

GREENOCK.—A series of Children's Meetings have been held here on Tuesday evenings. Attendance good.

CLAIREVILLE, ONT., CANADA.—“We have a small school here. Prayer is asked that souls may be saved.”

DUNDEE.—“We have much to praise our God for just now here. Quite a number have been saved—old and young.”

WEST HARTLEPOOL.—“We are cheered at seeing so many children coming to our school here. We have over 70. They greatly enjoy the Magazines.”

PLYMOUTH.—“The workers in connection with Raleigh Street Gospel Hall here have begun a special service for the young on Wednesday evenings. Prayer is earnestly desired that many may be saved.”

SOUTHAMPTON.—“There has been much blessing among the young here. Several of the Sunday scholars have been converted, baptized, and added to the fellowship of God's people, and they are praying earnestly for others. We are expecting the Lord to give yet greater blessing.”

MAYNOOTH, ONTARIO.—“The Sunday School here progresses favourably. Remember us in prayer.”

PORTSMOUTH, Mich., U. S. A.—“Prayer is desired for a school recently begun here.”

ARCHIBALD MUNNOCH writes from Bihe, Africa :—“All well and happy. Thompson is progressing favourably with the language. Miss Gilchrist and Miss Davies have had fever, but are getting better. We have had some hard climbing, at one point 6,200 feet above sea level, but on the whole the journey has been a pleasant one. Remember me to all friends and fellow-workers of former times.”

“THE CHILDREN'S ALMANAC” FOR 1890 is almost sold out. Teachers requiring a supply to last through the year should order at once.

Our new and complete list of Gift and Reward Books, Teachers' Gifts, New Volumes, and Sunday School Requisites is now ready, and will be sent post free to any address.

A specimen packet of our *four* Monthly Magazines will be sent post free to any Christian worker who will kindly introduce them to his class, or to Christian friends and fellow-workers.

Ready Servants of the King.

“Behold thy servants are ready to do whatsoever my lord the king shall appoint” (2 Sam. xv. 15).

THEY were the servants of an exiled king, driven from his palace and his throne, to wander by “the way of the wilderness.” He had nothing to offer them but a share in his rejection, yet they clung to him and owned him as their rightful lord. “Whatsoever” he, as their “lord” and “king,” might appoint that they were “ready to do.” Here we have a picture worthy of our closest study. And truly, a greater than David is here, even David’s Son and Lord.

“Our Lord is now rejected and by the world disowned.” He has been denied His rightful throne, and driven from the world that His hands had made. This is the day of His rejection, “the tribulation and kingdom and patience in Jesus” (Rev. i. 9, R.V.). His servants have been called to share in His rejection, and to prove their devotion to Him by owning Him as their Lord and King, during the period of His exile from His rightful place as Governor among the nations. Happy will it be for us, beloved fellow-servants, if we find our hearts going forth in such strains as burst from the servants of the exiled king of old. “Whatsoever,” be it great or small, at home amid comforts, or in distant lands, in isolation from loved ones, and exposed to foes, “my Lord the King shall appoint”—if He appoint it, all will be well. He can only appoint the *very best* for those whom He so fondly loves. His wisdom and His love are blended in all the appointments of His servants, be they in the busy day of toil or in the lonely night of sorrow. Therefore let us in the confidence of faith joyfully tell Him from day to day, “Thy servants are *ready to do* whatsoever my Lord the King may appoint”

Gaining the Confidence of Unruly Scholars.

I WAS in the habit of visiting a school some years ago, in which some of the classes were sadly disorderly. It was a difficulty to get them to listen for even a few minutes, to what you had to say. The children were chiefly very poor, and came from homes where disorder and roughness were continually before them. There was little else to be expected, so the teachers made up their minds to bear with it, seeking to bring them under discipline by kindness and gentle dealing. At first the children seemed to take advantage of this mode of dealing, and to wax worse every week. Several plans were tried, all without avail. As a last resource, one of the female teachers, invited her class of six rough lads, to come and spend an hour on the following Saturday evening with her at her home. There was a good deal of laughing and joking over the invitation, but they said they would go. Prompt at the hour on Saturday night, the six boys appeared, with their faces clean, and clothes remarkably tidy. Evidently they felt not a little benerved, when the teacher took them into her mother's kitchen, where she had tea prepared for them, at her own expense out of her scanty week's earnings. After tea, she showed them her books, then some pictures of Palestine, and finally had a long sensible talk with them on the Gospel. The boys went away delighted, and ever after, they were the best behaved class in the school, and would have done anything to please the teacher. She had gained their confidence, for they saw that she had their welfare at heart. There are unruly spirits in many of our schools, that might be subdued by a similar process. But it needs tact and patience to do it. Above all, a compassionate heart filled with God-like pity for those that are perishing.

Ploughing and Reaping.

“In earing time and in harvest” (Exod. xxxiv. 21).

“**E**ARING” is the old English word for ploughing, and thus the revisers have rendered it, “in ploughing time and in harvest” (Exod. xxxiv. 21, R.V.) Very different are the operations that characterize these two parts of husbandry. Ploughing time precedes the sowing of the seed: it gives no present return, it only prepares the ground to receive the seed. Yet without this, the crop would fail. Therefore, “he that plougheth ought to plough in hope” (1 Cor. ix. 10). Harvest, or reaping time, is a season of joy. The plougher’s hope is then fulfilled, his toilsome labour has its rich reward. As in the natural, so it is in spiritual things. There is an “earing time” and a “harvest.” A time to “plough” and a time to “reap;” and the ploughing must precede the reaping. There has seldom been seen a genuine ingathering of souls, save in places where the ploughshare of conviction has previously done its work. In our modern forms of “evangelizing” there is often much profession, and many “converts” who experience little or nothing of this. They have not been “ploughed;” their consciences have not been reached; they have had no conviction of sin. These cases seldom turn out satisfactory. They are as a rule “wayside” and “stony-ground” hearers. But the well-ploughed soil is ready for the seed, there it generates and becomes fruitful. Fellow-workers in the kingdom, do not then forget the “earing time.” Draw your furrows long and deep. Speak the truth faithfully and lovingly. Assail the conscience, and seek to “break up the fallow ground.” In due time, the joy of harvest will follow, to those who plough in hope and sow in faith.

Bibliolatry.

THIS is the term that is now given in ridicule to those who acknowledge the Bible to be in very truth the Word of God. If this term of reproach came from the camp of the openly avowed infidel, we could easily understand it. There would at least be a measure of consistency in men speaking thus, who do not acknowledge the inspiration of Holy Scripture, or the existence of a Divine Author. But what can be said when it comes from men who take the name of God upon their lips every day, and profess great reverence for His Name, men in high positions in the religious world, some of them ministers of its various churches, and professors in the colleges where theology is taught to young men, who are under instruction with a view to become instructors of the people, in the things of God? This is indeed a mystery of iniquity and inconsistency combined. Nevertheless, let the humble believer revere and love the divinely-breathed Words, and receive them with all confidence as the very Words of God who cannot lie. If it be "Bibliolatry" to believe that every word and letter in the Book we call the Bible has been written by God, and that these words have been handed down to us, preserved, by the God whose breathings they are, uncorrupted and unaltered, then may the brand of such "Bibliolatry" abide and abound among the saints, yet more and more. If the men who thus seek to weaken the authority of the Words of Divine inspiration are honest, they would quit their posts and go over to the enemy's camp. Then all would know them; but while they wear "the sheep's clothing," some do not discern that "wolves" are among them. Notwithstanding the pretensions of some of these men to be "evangelical," we must regard all who speak thus of the Words of inspiration as enemies of God.

The Bible Students' Class.

Subject—"Christ's Coming with His Saints."

THE following Scriptures refer to the coming, or manifestation in glory, of the Lord Jesus with all His saints (Jude 14; Col. iii. 4; Rev. xix. 11). Unlike His descent to the air *for* His people—which, so far as the world is concerned, will be a secret—the coming of the Lord *with* His saints will be of a public character (see Rev. i. 7; Mat. xxiv. 30, 31). It will be the "appearing or forthshining of His glory" (Titus ii. 12, R.V.); the "revealing of the sons of God" (Rom. viii. 20, R.V.), both at present hid to the world (Col. iii. 3; 1 John iii. 2). This must be carefully distinguished from the Lord's coming *for* His saints. The following are some of the distinguishing features. His coming as Son of God *for* His saints will be to the air (1 Thes. iv. 17), with an immediate resurrection of the dead, and change of the living saints. His advent as Son of Man, accompanied with His saints, will be to the earth (Zec. xiv. 4), to execute judgment on antichrist (2 Thes. ii. 8), and rejectors of the Gospel (2 Thes. i. 7, 8). An interval will elapse between these two events, during which the antichrist will arise and reign on earth (2 Thes. ii. 4; Rev. xiii.). God's ancient people will be oppressed by him (Dan. ix. 27), and pass into the great tribulation (Mark xiii. 19), the day of Jacob's trouble (Jer. xxx. 7). In heaven the saints will be manifested before the judgment seat of Christ (2 Cor. v. 10, R. V.) and the marriage of the Lamb will take place (Rev. xix. 2-9).

JOTTINGS.—"In the interval between the coming of the Lord *for* and *with* His saints, there will be a testimony for God in the earth, but so wholly different in its character from what the testimony of the Church now is, or

ought to be, that it is a wonder how any one could think it to be a continuation of the same." "From the close of Rev. iii. to chap. xix., we have no mention of a Church on earth. It has gone to heaven. Then it returns with Christ at His coming to earth in judgment" (see Rev. xix. 11-18).

QUESTIONS.—It is argued by those who believe that the Church will go through the tribulation, that the rapture of the Church previous, would involve two second comings of Christ. Is this so? No. His first advent comprised a period of thirty-three years, in which there were many different scenes—such as His birth, His public ministry, His death, all recorded as occurring at different times, yet forming *one* coming, and spoken of as such in prophecy. So will His advent be: many events, one advent.

Have we any Scripture to show that those who reject the Gospel now, will have another and a better opportunity of being saved after the Lord comes? The Scripture speaks of a "strong delusion" being sent on unbelievers (2 Thes. ii. 11), that they all may be "damned;" but we know of nothing in *the Book* to warrant us to hold out a "better hope" to Christ rejectors. We have heard the theory, and consider it to be a dangerous delusion.

What is the meaning of 2 Thes. ii. 2—"The day of Christ is *at hand*?" "*Is present*" would be a more correct translation, and the same word is so rendered in Rom. viii. 38; Gal. i. 4; 1 Cor. iii. 22).

We are glad to receive this month the names of a number of young believers who desire to join in our Bible study. All others, old or young, will be welcome at any time. Papers with Jottings, Questions, and all correspondence must reach us by the 10th of previous month.

The Tract Distributing Band.

CHEERING reports of active winter work in many places have reached us this month. Bands of young believers are going forth into the "streets and lanes of the city," and also visiting the neglected parts of towns and cities with the Gospel. Would to God that we saw thousands more of our young men and women, who are Christ's, engaged in this happy work. We are fully assured if it were so, there would be fewer complaints about young ones becoming cold, or going back into worldliness. When saints have nothing definite to do for God, the devil is certain to find them a job. Service may have its snares, and much activity may exist with little grace; yet we firmly believe that a life of constant, active service for God is the safest and happiest life. We earnestly ask elder brethren in assemblies of the saints, to seek to interest the young believers in this sphere of work, and to practically shew by example as well as precept, that their own interest in it is real. A word of encouragement, and a helping hand from those who are "over them in the Lord" goes a long way to keep the young saints "always abounding in the work of the Lord." We have received a number of new names during January, and shall be glad to have others sent us.

A Card for hanging in hall, with names of places where the "Band" is at work, may be had by any of the Workers at One Penny, post free, and a "Worker's Pocket Card," with "hints and helps," by any who wish to share the work, post free.

LIVERPOOL.—"Good times at the holidays, and on Saturday nights distributing on the street. "Vital Questions are the very thing for this kind of work."

BLACKPOOL.—A worker writes—"I have been greatly cheered to hear how the Lord is owning and blessing the distribution of "The Gospel Messenger" here. They are sent forth with much prayer, and surely we can expect nothing less. To Him be all the praise."

GREENVILLE, PA., U.S.A.—"I am here along with another brother spending holidays, distributing tracts, and having meetings almost every night. It has been the happiest time of our life. In one place God saved six or seven. There are no railways here; the people do not often hear the Gospel plainly, and they are most willing to receive the tracts and leaflets. We have sown much of the good seed. Send me a supply of leaflets specially for religious folks and professing Christians."

EXETER.—Much interest has been shewn in a neighbourhood here through tract distribution."

FELLOWSHIP.—"We find our monthly workers' meeting a great help toward fellowship in the work, and would recommend the same to all the workers of the 'Band.'"

NEW-YEAR HOLIDAYS.—We had a grand time giving away "Gospel handbills" with their bold striking texts and sentences among the crowd of ungodly pleasure-seekers.

RAILWAY TRAINS.—'Send me a Book and Tract case' for a brother who travels up and down the country much by rail. He does a work for the Lord in distributing tracts in trains. His tracts go far and near.

CANAL DOVER, OHIO.—We are much cheered in the work here. One old man, who had a religion without Christ for forty years, was saved a few weeks ago through reading a tract. He meets with us now in the Lord's name.

INFIDEL LECTURES.—A number of young men stood last Lord's-day and gave away "Paine's and Voltaire's Last Words" to the people going to hear an infidel lecturer. May the Lord bless them.

Notes on Bible Lessons for Sunday Schools.

FEB. 2nd.—Jonathan's Devotedness.—1 Sam. xviii 1-5; xix. 1.

The Victor—The Heart Won—Devotion—Testimony.

“DAVID returned from the slaughter of the Philistine” (xvii. 57)—returned as a victor out of the valley where he had discomfited the foe. Here we have in type the resurrection of Christ. Having “spoiled principalities and powers” (Col. ii. 15); and destroyed death and Satan (Heb. ii. 14), He returned to the heaven a Victor, and from His place of honour He now speaks (Heb. i. 3). Jonathan, the son of Saul, a man of faith (1 Sam. xiv. 6), who had imperilled his life by breaking his father's arbitrary law in the day of battle (ver. 45), had stood silently viewing the victory of David in the valley of Elah that day, and now stands listening to his words on his return as victor. He looks and he listens, until his whole soul is absorbed and “knit,” or “chained” to the soul of David. In the stripling shepherd lad, he recognises the anointed king of Israel, and at once his heart is won, and he acknowledges David's superiority by stripping himself of his royal robe, his bow, and his girdle, and laying them at his feet. Beautiful picture this of how a heart is won, and a life claimed for Christ. Others had rejoiced in the victory (ver. 6), but Jonathan is won for the Victor. And thus it is with the sinner, the worldling. When Christ is known as the Conqueror, the Lord, the Chiefest among ten thousand, the heart is won. We see it in Saul of Tarsus, a man of the world, a persecutor of the saints, he sees and hears the risen Lord speak (Acts ix. 3-8), and his heart was won. For his stripping of himself (see Phil. iii. 7-13), and devotion (Acts xx. 24; xxi. 13). Jonathan “delighted much in David” (xix. 2), and “spake good” of him (ver. 4), in the house of Saul his enemy. Thus may the believer do (Psa. xxxvii. 3; Song ii. 3), while yet in the world among the enemies of Christ (Phil. ii. 15, 16).

FEB. 9th.—The Cave of Adullam.—1 Sam. xxii. 1-23.

Rejection with Christ—Fellowship—Service—Reward.

DAVID, although the anointed king of Israel, is not yet owned by the people, or allowed to reign. Saul, the man of the people, is yet upon the throne, although rejected by God (1 Sam xv. 23), and possessed by an evil spirit (xvi. 14). David, during the time of his rejection, retires to a lonely cave—the cave Adullam—and with him a few devoted ones who had been taught of God to own him as the

king of Israel, over whom he became captain. They could not give him his rightful throne, but they could give him their hearts and lives, and own him as their lord and king. Thus it is now. The world has despised the Lord Jesus (Luke xix. 14-27); and still despises Him (Psa. ii. 2, 3); disowning His authority as Lord (Matt. xxviii. 18); while the claims of Satan, the god of this age and prince of this world, are owned (2 Cor. iv. 4; John xiv. 30; Eph. ii. 2). Yet the Lord Jesus, during the time of His rejection by the world, is "gathering out" a people from the world unto Himself. The word Church signifies "called out," and the present is the time of the Church's call. Whoever confesses with the mouth Jesus as Lord, and believes in the heart that God raised Him from the dead (Rom. x. 9, R. V.), is "called *out* of darkness" (1 Pet. ii. 9), and *unto* the fellowship of Jesus Christ the Lord (1 Cor. i. 9). Translated into the kingdom of the Son of God's love, the divine David (David means Beloved), they suffer *with* Him now, and will reign with Him by-and-bye (2 Tim. ii. 12). Under David's rule in the cave, his followers became "mighty men," and after he ascended the throne they were rewarded for their service according to the measure of their love and devotedness to David (see 2 Sam. xxiii. 8-30). So will the followers of the Lord Jesus be (2 Cor. v. 10; 1 Cor. iii. 13; iv. 1-5).

FEB. 16th.—**David and Saul.**—1 Sam. xxiv. 1-22.

God's Long-suffering—Grace to Enemies—Hardness and Doom.

ALTHOUGH David knew that he was the anointed king of Israel (1 Sam. xvi. 1), and that the Lord had rejected Saul, he does not seek or hasten his downfall, or take away his life, although once and again he was advised to do so (1 Sam. xxiv. 4; xxvi. 8); and, when at length Saul falls in battle on Mount Gilboa, he laments his untimely death, and executes judgment on the Amalekite whose sword slew him. Here we have a picture of that Divine long-suffering and patient grace now exercised by God and His Christ towards their enemies (see 2 Pet. iii. 9).

The grace of David toward Saul for a time changed his heart toward him, and he ceased to persecute him, owning his own guilt, and acknowledging David's righteousness and claim to the kingdom, even as the goodness of God leadeth to repentance (Rom. ii. 4); but these impressions seem to have only lasted a short time, for we find Saul again seeking David's life (xxvi. 2). Often and again are sinners awakened by some such dealing of God's hand, and for a

time softened. Deliverance from danger or death, as Pharaoh (Exod. ix. 27), and Balaam (Num. xxii. 34), cause them to confess their sin, but when the threatened danger has passed away, they become hardened in heart and return to their evil ways (see Exod. ix. 23-35; Num. xxiii. 1), trifling with God's long-suffering and grace (Eccl. viii. 11; Prov. xxix. 1).

FEB. 23rd.—Nabal and Abigail.—1 Sam. xxv. 1-33.

The Fool—The Worldling's Doom—Peace—Acceptance—Union.

IN Nabal we have a picture of the worldling—the fool—the Christ-rejector. He rejects David's messengers and their message of peace in the day of grace, and continues to live in revelry and pleasure (ver. 36), until the day of his doom from the hand of God (ver. 38). Nabal means "the fool," and this every worldling is (Luke xii. 20), who lives only for time and forgets eternity. The world, like Nabal, rejects the Lord's message of peace (Rom. x. 15); it has no place for Him or His servants (Acts xv. 46); it lives in revelry (1 Pet. iv. 3), and will be suddenly punished (Luke xvii. 26-29).

In Abigail—"Gift of the Father"—we have the picture of one divinely taught to recognise the Lord Jesus—the true David—in this the time of His rejection, and to own Him Lord and King. She owns the outcast king as her lord (ver. 24), confesses his title to the throne, and asks to be remembered by him in the day of his glory, as the penitent robber did on Golgotha. She received the message of peace (ver. 35), and was "accepted" by David (see Rom. v. 1; Eph. i. 6); and after God's judgment was executed on Nabal, the worldling, she became David's bride (see the antitype in Rev. xix. 1-8).

Correspondence.

GOOD MACHINERY.—"We have a large orderly school, with everything as correct as can be, yet we never see or hear of a case of conversion."

[Good machinery of itself is not enough. Power is needed—the power of God. Where everything goes like clock-work, and yet no conversions, it is high time for the teachers to betake themselves to heart-searching and prayer.—ED.]

LACK OF TEACHERS.—A superintendent says, "It was with the greatest difficulty that I could get as many of the saints to take classes in the school last year, and some of those who did felt the

work to be hard and uninteresting. But the Lord Himself visited us with a time of blessing. Saints were revived and stirred up, then they set themselves to work with heart and hand, and we have no lack of teachers or interest now."

[A "reviving" is the only real cure for a similar condition of things in other places. Nothing else will do.—ED.]

A WORKER, Ilfracombe, writes—"We, as a band of teachers, are in the heartiest sympathy with you in your work (of editing the Magazines), and seek to be your helpers in prayer."

[This is a cheering communication. We rejoice to know that we have many such Aaron and Hur "helpers" as our fellow-labourers of Ilfracombe.—ED.]

Work and **W**orkers amongst the **Y**oung.

DONCASTER.—Mr. George Bennet of York has had a series of children's services here. A number professed conversion.

CANAL DOVER, OHIO.—"We have had a visit of brethren Campbell and Matthews. A few souls have been saved at Maynooth and New Carlow, Ontario, Canada. A good work has lately been done in conversions among old and young. Eleven have been baptised."

SCRANTON, PA.—"Our school here is growing under the Master's blessing.

BUXHAM, DEVON.—"The Lord has given much blessing here among the young."

NEWCASTLE-ON-TYNE.—"We have been much blessed of God in our Sunday-school work here. Although we cannot speak of a large number of conversions, there are many 'small things' to be thankful for."

EASTBOURNE.—The Lord has been blessing us here. Several of our Sunday scholars have been brought to Christ.

BRANDON, MANITOBA.—Mr. John Rae writes—"Our Sunday-school is increasing in numbers. Pray for us, that the Lord may bless our efforts among the young.

OUR ALMANACS FOR 1890.—The first editions of all our Almanacs have been sold out. We have reprinted "The Household Sheet Almanac," two colours, 1d. "The Watchman Sheet Almanac," ½d; and "The Children's Bible Searching Text-book," ½d. Only a few of each remain. Friends requiring further supplies, please order early.

“TO EVERY MAN HIS WORK.”

A TALK AT A TEACHERS' TEA MEETING.

THE Lord, as Master of His own household, has given to every servant of His, a place to fill. The present success and the future reward of that servant, will largely depend on his faithful continuance in the place in which His Master set him, and ordained that he should fill. If he leave it and attempt to fill the place of another, he will fail; if he try to imitate some one else, he will spoil himself, and his work as well, and gain nothing. O, it is such a blessed thing for saints just to know the place in which the Master has set them, to go on quietly doing the work that the Master has given them to do, and not to concern themselves over-much with the place and service of their fellow-labourers. When we get into the evil habit of criticising our Master's servants, because they do not operate exactly on our lines, and do the work that we do, and *as* we do it, we run a great risk of getting so occupied with their doings, that we neglect what the Master has given us to do. What will He say to us for this in the day of His judgment-seat? He has not made any of us masters or governors in His house or vineyard, He still occupies that place Himself. We are only fellow-servants, and the Lord has given “to every man his work,” and happy is that man and that servant who goes on doing it, leaving His Master to manage His own work, and to correct or commend His own servants as He, who alone knows them, and the work that He has appointed them, sees fit to do. Yes, He has given to “every man his work,” and to every one is given grace according to the measure of the gift. No need for jarring; no room for grumbling. Let every man study to please his Master, by doing the work that he has received from His hand.

A Hint to Married Teachers.

I LIVED next door to a family, consisting of husband, wife, and three children, who all attended Sunday School. The parents had been Sunday School teachers from their youth, and had never given up their classes all through their married life. I was curious to know how they had managed it, so I asked, and was told the following story. The husband—who was a plasterer by trade—said that before he married, he was quite grieved to see his own mother work so hard on the Lord's-day, cooking for the family. Very often in the evening she was so tired that she was quite unable to go out and hear the Word, so he made up his mind, that if he ever was married, his wife should never cook Sunday dinners. He was laughed at, and told he knew nothing about it. In course he married one of his fellow-teachers, and at once communicated to her his thoughts on the subject. They arranged to have a simple dinner on Lord's-day, for said he, "I would rather have bread and water, than have you toil as my mother was compelled to do," and so it was arranged. After their marriage they continued teachers as before. Some said it would not last long. When their first child was born, the mother took it for an hour, one Sunday to his mother, and one Sunday to hers, so as to cause no jealousy. When they had their second child, they did the same, the mother taking the eldest into her class, and so they were enabled to continue their service for the Lord as Sunday School teachers, all through their married life, by a little self-denial in the matter of their Sunday dinner, and a little arrangement regarding their infant child. No doubt the same might be done in many families of God's people. We do not for a moment believe that a mother is called to leave her own children uncared for, to teach

others, but the same arrangement that allows her to go out shopping for an hour on Saturday night, if wisely ordered, would free her an hour on the Lord's-day. In this, as in much else that concerns the Lord's service, a large heart and an exercised mind can work wonders.

“**T**o **S**erve . . . and to **W**ait.”

IT is written concerning the saints at Thessalonica, that “they turned to God from idols, to *serve* the living and true God, and to *wait* for His Son from heaven” (1 Thess. i. 10). “To *serve*” and “to *wait*.” Happy service! Blessed hope! Would to God that our spirits knew more of it in these days of ours. To serve in the power of hope; as those that wait to see their Lord, and to share with Him the full joy of harvest. O! it is this that gives tone and character to the service of the Lord's labourers, as they gather the stones out from nature's quarries and build them together into a temple, to be presently filled with His glory. To serve in the near prospect of hearing the Master's voice, and seeing His face, and having His verdict on all that we have said and done in His name. To serve amid the scorn of the world, and, it may be, the cold indifference of the saints as well; yet to go on, upheld and sustained by the glorious prospect, that the Master Himself is just at the door, that He knows all, and will give everything its right place and its proper value when He comes. It gilds the rugged path, and nerves the feeble arm to fight, to know that He is coming, that the Lord is even at the threshold of the door: that He will “descend” as the Lord of the harvest, and gather His servants around Himself. Thus, fellow-labourers, let us “serve” and “wait.”

The Tract Distributing Band.

EFFORTS among the villages have been already begun by the workers, and as the season advances we expect to hear of these being extended. Saturday afternoons, weekly holidays, and similar occasions, afford splendid opportunities of launching forth into this kind of work. The Band is now at work in over one-hundred-and-twenty places, and before the summer is ended, we expect to see it at work in as many more. We have sent a Card by post to most of these ; if any have been omitted we shall be glad to know. May great grace be upon all the workers, that they may, while the day lasts, sound forth the wondrous story, and scatter the good seed far and wide.

SALISBURY.—“About a dozen young Believers here are desirous of starting work in connection with the Band.”

NANTWICH, CHESHIRE.—“I am only some twelve months converted, and am desirous of showing my thankfulness to God for saving me, by visiting among the people, and seeking to bring them to Christ.”

GREENWICH.—“There are a number of converted lads here, about 16 altogether, all converted recently, who wish to do something for the Lord. With your permission, we purpose to associate ourselves with ‘The Tract Distributing Band.’ We need much prayer and help from God, so that we may manage it properly. We read about the efforts of the ‘Band’ in other places in ‘The Worker’s Magazine,’ and often mention it in prayer.” [We wish our young brethren God-speed in their effort to spread God’s Gospel in their neighbourhood.—Ed.]

MOTHERWELL.—“One of our Band has left for South Africa. We had a farewell cup of tea together, and spent a profitable evening.”

ORTON, MORAYSHIRE.—“We have heard to-day of a boy being saved through reading a tract. He lives at a farm not far off. I met him on the road some years ago, and gave him a tract. This will encourage us to go on sowing the seed.”

BROSLEY, SHROPSHIRE.—“A solitary worker here has begun distribution, and desires fellowship in prayer.”

WESTON, NEAR BATH.—“A few of us are beginning a Tract Distributing Band here. Send us a Card with places where it is at work.”

TRACT DISTRIBUTION CASES.—Our first supply of these Cases has been quickly sold: we hope to have a second lot ready in a few days. They are just the thing for the pocket; they do not bulk, are always at hand, and enable the worker to have a good variety in small compass. Black Leather, gilt title, and Elastic Band, *Sixpence*; or filled with a nice selection of Books and Leaflets, *One Shilling, post free*.

HOW TO FORM A BAND.—Invite those who are desirous of sharing the work, and all others interested, to come together for prayer. Divide the town into districts, and for every district let two workers—an old believer and a young one, if possible—be appointed to visit all the houses, at least once a month. Some go round once a week. One brother will undertake the work of getting and arranging the tracts, books, &c., and take a general oversight of the work. Ask the fellowship and prayer of fellow-saints. Have a weekly workers' meeting for prayer, and reports of all items of information, cases visited, anxious ones met with, fresh districts, and such like. Then, go into it heartily, earnestly, perseveringly, and “see that ye fall not out by the way.”

The Bible Students' Class.

SUBJECT—"CHRIST OUR GREAT HIGH PRIEST."

THE following Scriptures speak of the Priesthood of Christ (Heb. ii. 17; iii. 1; iv. 14, 15; v. 10; vii. 25-27; viii. 1; ix. 24; Rev. i. 11-20; Rom. viii. 34).

NOTES.—The Priesthood of the Lord Jesus began at His Resurrection (Heb. v. 6). He was not a priest on earth (Heb. viii. 4), nor could be. The earthly priesthood was vested in a tribe—the tribe of Levi: our Lord was of Judah (Heb. vii. 14). On the cross He was our Sacrifice (see 1 Cor. v. 7): there He offered Himself without spot to God (Heb. ix. 14); by His sacrifice, sin has been "put away" (Heb. ix. 26), "peace has been made" (Col. i. 20), and those who believe "made nigh" to God (Eph. ii. 13). His work as Sacrifice and Sin-Purger being accomplished, He sat down on the right hand of the Majesty on high (Heb. i. 3), called of God an High Priest after the order of Melchisedec (Heb. v. 10). His Priesthood is for His people. In order that He might be able to be "touched with a feeling of their infirmities" (iv. 15), He was made like unto His brethren (Heb. ii. 17); He became man, endured temptation (ii. 18; iv. 15), and is thus able to succour the tried, and "bear gently with" the ignorant and erring (Heb. v. 2, R.v.). He is "*merciful*" to His people; "*faithful*" to His God (Heb. ii. 18). His wilderness people, passing along amid foes and pitfalls, need His gracious ministry, even as Israel needed Aaron's all along the way. The pattern of our great High Priest is Aaron's; His *order* Melchisedec's, on whose *descent* the Scripture is silent. His priesthood is eternal; it will not pass to another as Aaron's did, wherefore "He is able to save completely" (Heb. vii. 25, R.v.).

JOTTINGS.—M. S., Southwestport.—“As the high priest of old trimmed the lamps of the golden lampstand, so *our* great High Priest watches over His own, individually and collectively, patiently and faithfully serving them. He will snuff if they so need, but never extinguish that which He has kindled.” D. S.—“Aaron was high priest : Jesus is *Great* High Priest : His Person gives dignity to His office.” L. B.—“As Sacrifice He died : as Priest He lives, and as Bridegroom He will come again.” B. H.—“His Priesthood is with *God* : His advocacy with the *Father*.”

QUESTIONS.—“Is it right to say that ‘Christ intercedes for the unconverted now,’ as He prayed for His foes on the cross, ‘Father forgive them?’” The Priesthood of Christ is for the saints : His intercession is “not for the world” (John xvii. 9). “To the world we preach Christ crucified,” and say, “Through this Man is preached the forgiveness of sins” (Acts xiii. 38).

“What are we to understand by the words ‘*Apostle* and *High Priest* of our profession?’” (Heb. iii. 1). As Apostle, He came forth from God to men, sent by God to speak His message, and to teach us what we needed to know about God. As our Apostle, He brings to us the words of God, and the knowledge of His will. As our great High Priest, He went back from among men to God, to represent His own people in the presence of God, and to exercise His ministry in the sanctuary above on behalf of His people yet on earth, but on the way to their home above. It is to be noticed that in the Epistles to the Ephesians, Colossians, and Thessalonians, wherein the believer's standing and privilege are unfolded, there is nothing said about priesthood. But in the Epistle to the Hebrews (which word means “passers over”), in which the state and pilgrimage of the saints is described, there the Priesthood of Christ revealed.

Teachers in Council.

MEMORY LESSONS.—Use every influence you can command to induce your children to memorize their “Text” or “Portion.” Nothing can exceed the value of this. God’s Word thus stored must become a blessing.

BLACKBOARDS.—Very useful for all, but indispensable for an Infant Class. Of course it needs tact to use it aright, otherwise it will accomplish nothing. While the eye is being engaged with the Outline Lesson, Text, or Object on the board, secure the ear for the words of truth that you wish the illustration to carry home. Some black-boards are full of illustration as the teacher is of anecdote, but after all there is nothing to illustrate.

ANXIOUS ONES.—Be careful not to frighten the timid ones, by asking them every other Sunday, before all the rest, if they have been converted yet, or if they are still anxious. Some might stand this kind of dealing, but many would not. Nor is it necessary. Get those whom you believe to be concerned about their souls alone, and have a quiet talk with them. You will accomplish far more in this way than the other.

NEW TEACHERS.—Introduce them to fellow-workers, and make them feel at home among you. It’s a miserable affair to see a school where the teachers hardly know each others names, and go out and in like so many strangers. Surely this cannot be what the apostle means by “workers together” and “fellow-labourers.”

TEACHERS’ MEETINGS.—Make them as homely as possible. No need for long speeches, or hard and fast rules: let them be of a friendly and family character. Pray for one another’s classes, and seek to become interested in one another’s work, sharing its joys and sorrows.

Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book," and in "The Scheme of Lessons for Sunday Schools" for 1890.

APRIL 6th.—**Saul and the Witch of Endor.**—1 Sam. xxviii. 1-25.

Forsaken by God—Appeals to Satan—The only Guide.

SAUL is in sore trouble, and having rejected the Word of the Lord, and been rejected of Him (xv. 23), he is "afraid, and his heart trembled greatly." He inquires of the Lord, but gets no answer. So it is with the sinner who shuts his ear to God's Word, and rejects his Christ. When "fear" and "calamity" come upon him, he will call upon God, but He will not answer (Prov. i. 28): he will ask mountains and rocks to fall on him (Rev. vi. 16), to hide him from the wrath of the Lamb. If God will not hear or help him, he goes to invoke the aid of Satan. The woman with the familiar spirit was in league with Satan: God had expressly forbidden His people to have any dealings with such as she was (Lev. xix. 21-27; Deut. xviii. 10). She was what is now called a "medium." God forbids any enquiry to be made through such: His appeal is His Word (Isa. viii. 19, 20): to that Word we are commanded to go and there get our information on everything (2 Tim. iii. 16). The appearance of Samuel was a surprise to the woman; God brought up the aged prophet—not her—to give a last message to Saul, but such things are not done now (see Luke xvi. 28-30). If sinners will not hear the words of God, a strong delusion will be sent that they may believe a lie (2 Thess. ii. 11, 12). The shadow of this is already casting (1 John ii. 18; 2 John 7), and "other gospels" (Gal. i. 6-8; 2 Cor. xi. 3), are preached to deceive the souls of men. Our young folks should be warned against them.

APRIL 13th.—**David at Ziklag.**—1 Sam. xxx. 1-25.

Day of Trouble—God, a Present Help—The Young Amalekite.

IN striking contrast to Saul (in chap. xxviii.), it is said of David, in the day of his calamity, that he "encouraged himself in the Lord his God (ver. 6), and enquired at the Lord, through Abiathar, His priest, as to what he should do (ver. 8); and the Lord answered (ver. 9). Here is a precious lesson for those who are the children of God. In the day of trouble they are to "call on the Lord"

(Psa. l. 15; cvi. 6): thus did David, Hezekiah (2 Kings xix. 14-19), Daniel (Dan. ii. 17; vi. 10).

The Egyptian in the field (ver. 11), is a picture of the worldling forsaken by his master—an Amalekite—when he could serve him no longer, and left him to perish. This is how the world treats those who serve it (see Luke xv. 16, 17). The two questions, “To whom belondest thou?” and “Whence art thou?” might be asked of every sinner serving sin and Satan. David here represents God acting in grace toward His enemies; He gives him “bread” (John vi. 35), and “water” (John vii. 36, 37); then he arises to follow and to serve Him (Rom. vi. 22; John xii. 26).

APRIL 20th.—Death of Saul and His Sons.—1 Sam. xxxi. 1-13.

Divine Judgment—Sowing and Reaping—Sinner and Backslider.

HERE we have the end of Saul. He was a man of many privileges, and one who knew much, yet, alas! he turned his back on God: he despised God's *prophet* (chap. xv., ver. 1 with 9); slew His *priest* (chap. xxii. 18); and persecuted His *king* (chap. xxiv. 2-14). Pride, self-will, and jealousy had led him step-by-step away from God and into sin: now stripped of his glory, he falls on Gilboa, by an Amalekite (2 Sam. i. 13), one of the nation that he spared in disobedience to God's command (1 Sam. xv. 9). Saddest of all, Jonathan, who had been a lover and friend of David (chap. xxviii. 1), falls by his side. There are solemn lessons here for both saint and sinner. In Saul's untimely end there is warning for the sinner. God, sooner or later, will punish sin (see Prov. xi. 21), especially those who have been “often reproofed” (Prov. xxix. 1). In Jonathan's sad end there is a lesson for the believer. Had he suffered with David, he would have reigned with him, as he hoped to do (chap. xxiii. 17), but he chose to remain with Saul, as some do in the world (2 Tim. iv. 10), and lose their reward and crown (2 Tim. ii. 12; Rev. iii. 11; 2 John 8).

APRIL 27th.—David's Lament.—2 Sam. i. 1-27.

David's Sorrow—Enemy and Friend—Jesus' Grief.

IN David's lament over the death of Saul and Jonathan, we have the true spirit of a Christian, who rejoices not over the fall of his enemy. He had acted in grace toward Saul from the beginning, sparing his life (xxii. 6), and hindering others from taking it (xxvi. 8). Now, when one tells him of his death, he mourns, and executes

judgment on the man who slew him. Over Jonathan's sad end he was "distressed." How all this reminds us of David's Lord, as, with tears, He looked down upon Jerusalem, the city that had despised His love, and said, "How oft would I have gathered thy children . . . but *ye would not* (Matt. xxiii. 37; Luke xix. 42). When a sinner chooses wrath, and rejects the Gospel, Christ is grieved (Mark iii. 5; Isa. liii. 3); or, when a saint, by backsliding, pierces himself with many sorrows, and is filled with the fruit of his own doings (1 Tim. vi. 10; Prov. xiv. 14), God is grieved (Judges x. 16; Heb. iii. 10; Eph. iv. 30).

Correspondence.

A GOOD WORK.—"A splendid work was done here last winter among the children of the poor, and through the children many of the parents were reached. It began in this simple way. A few of our Sunday School teachers, who go out visiting in the poorer districts, were struck with the large number of children for whose souls no man seemed to care. They arranged a "free tea," and invited about a hundred to come. After tea, several short addresses were given, to which the children listened most attentively. A weekly meeting for the young sprang out of this, and soon after, a number of the parents came, and finally cottages were opened for preaching the Gospel in that district. A number have been saved; a good Sunday School has been begun, and there is an open ear among the people for the Gospel, whether preached outdoors or inside."

[There are many such districts; fine fields for labour. Instead of crowding on the top of each other in the "Hall," or sitting idly on the benches, workers should "launch out" into those needy parts where the Gospel is seldom if ever heard.] ED.

HYMN PLACARDS.—"The Hymn Placards on cloth I have found very useful for Children's Services on the streets. We have a long pole, with a cross piece near the top, on which we hang the Hymn, then all gather around and sing. At our open-air meetings for grown-up people we have also used them, and we never had better attention. The people stand around more closely, and their eyes resting on the words as we sing them—their attention is secured. I would heartily commend the plan to fellow-workers."

Work and Workers amongst the Young.

STOURBRIDGE.—“Mr. Geo. Bennett, of York, has had a series of meetings for children here. Large numbers of the children attended, and the Lord gave blessing in conversions.”

NEWARTHILL, LANARKSHIRE.—“We have a good school in connection with the Assembly of Christians here, of about one hundred scholars.”

STRATHAVEN.—“Our school here increases.”

BRANDON, MANITOBA.—Mr. John Rae writes—“I am glad to say there is an increased interest among both parents and teachers on behalf of the children.”

PAIGNTON, S. DEVON.—Mr. J. C. Rainey writes—“Our Sunday School is growing, and our strong desire is that, not only may our children be *taught* about the Lord Jesus, but that they may ‘learn of Him.’ We have had the joy of seeing some of the older scholars led to a full knowledge of Christ.”

WIMBLEDON.—“Our School steadily increases. We have about 260 now on the register.”

ILFRACOMBE.—“There has been blessing among the children during the past year, and we are looking for greater things in days to come”

GOTHIC HALL, LONDON.—“The Lord has blessed our little school here during the past year. The teachers greatly value the Worker's Magazine.”

SALISBURY.—The Lord has saved some ten boys and girls in our school here. Several are exercised about sharing the work of the Tract Distributing Band.

A Conference of Sunday School Workers and others interested in the Lord's work among the young, was held in Ayr, on Saturday, 8th March. Workers from the surrounding district came together in fairly good numbers. The subject considered was—“The Spiritual Condition of our Sunday Schools.”

The Half-Yearly Conference of Sunday School Workers will be held in Buchanan Court Hall, Glasgow, on Saturday, 26th April, at 4 o'clock. Subject to be introduced by Mr. J. R. Caldwell.

A Conference of Sunday School Workers will be held at Jarrow-on-Tyne, on Friday, 4th April (Good Friday), at 2 p.m.

A Right Condition of Soul.

NOTES OF AN ADDRESS AT A TEACHERS' CONFERENCE.

NOW that the *outwards* have been set in due order, let us turn our eyes to the *inwards*—in other words, to the condition of our own souls. No doubt the devil would be pleased to let us part, without taking much account of this. He knows full well that all else will go for nothing, and consequently do him no injury, if the condition of the teacher's soul be wrong. If the worker be away from God, it matters little what he may do, or say; God will not own his labour. If cherished sin has grieved the Spirit of God within, the secret of his strength is gone. If pride, or envy, or jealousy are allowed to foster within the soul, farewell then to being a vessel meet for the Master's use. God will not use an unsanctified vessel: He cannot use a proud or jealous saint to do His work. Here, and not so much in outward things, lies the source of our weakness, and the hidden cause of barrenness and lack of blessing. Let the light shine in upon our consciences; shirk it not. We like to blame this and that; we fain would shift the responsibility on to other shoulders than our own. But it will not do, brethren and fellow-workers in the kingdom. We must get to the root of the matter, and the root of the matter lies in the state of our own souls this day before God. If we do not have God with us; if the stream of blessing does not flow; if sinners are not converted, then, it is high time that we should be examining, not our modes of work so much as *the condition of our souls*. I notice, that of late there has been much prominence given at our conferences to points of order, questions of government, and such like. Where there is full measure of these, coupled with a lack of reports of conversions, it indicates a low condition.

God Himself the Worker.

WE may have good order, attentive children, and a well-organized school, and yet very little done for God and eternity. Good machinery is all very right so far as it goes : order and discipline we ought to value, but over and above all this, we need God Himself to convert our children. In every genuine case of conversion, God is the worker. He who in the first creation said, "Let there be light," must speak the quickening word that causes the dead in sin to live. Nothing less will do. Man may reform ; he may instruct ; he may educate : but he cannot create. This is God's prerogative : His work alone. And in every true case of conversion there is this new creation, as truly the work of God as the first creation was. How small this makes man's gigantic efforts ! How insignificant all his plans ! After all has been said and done, God Himself is the worker. "Neither is he that planteth anything, neither he that watereth ; but *God*" (1 Cor. iii. 7). Then let us look to Him, leave room for Him, and honour Him by expecting to see His hand outstretched as in the days of old, when the people sang—"Thy right hand, O Lord, is become glorious in power." "Thou hast in Thy mercy led forth the people which Thou hast redeemed" (Exod. xv. 13).

Always Abounding.

HE never misses a chance of speaking to people about their souls, that young fellow before us," said a Sunday School worker to his companion, as they walked along from their classes one afternoon. The young man, concerning whom the above remarks were made, was walking a few yards in front of

them with his arm around a school-boy's neck, earnestly pointing him to the Lamb of God. As the young teacher said, he "never missed a chance" of speaking a word for his Lord and Master. He was "always abounding in the work of the Lord," no matter where, or in what company he was, he made it his business to "introduce" the subject that lay nearest to his heart. As he walked along the road: in the railway train: and in fact, everywhere, Willie spoke for Christ, and of Him. Need we wonder that his service was blessed to many a weary soul? No doubt he will have a rich reward in that coming day, when the sower and the reaper shall rejoice together. Even here, there is a joy all peculiar to itself, known to those who lead the weary soul to its rest in Christ.

All for Thee.

A SUNDAY SCHOOL WORKER'S DESIRE.

ALL FOR CHRIST! my class for Jesus!
 All for Thee! the great, the small;
 Every one—oh, lead them, Saviour,
 To Thy feet, Lord, save them *all*.

ALL FOR THEE—not one excluded—
 All are sinners, gone astray;
 "Unto *all*" Thy grace is reaching—
 Reach these little ones, I pray.

ALL FOR THEE—all for Thy service,
 Marys, Marthas, Phœbes all;
 "Ministering" to Thee, Saviour,
 List'ning to Thy gracious call.

ALL FOR THEE—when stars of glory,
 They shall shine around Thy throne,
 Swelling the triumphant story,
 Of the work Thy grace has done.

The Bible Students' Class.

SUBJECT—"CHRIST OUR REDEEMER."

REDEMPTION is presented in a three fold aspect in the Holy Scriptures.

1st.—Redemption by Blood. Of this the following Scriptures speak (Eph. i. 7; 1 Pet. i. 18; Rom. iii. 24; Gal. iii. 13). Old Testament types (Exod. xiii. 13; Lev. xxv. 48; Ruth ii. 20).

2nd.—Redemption by power (Titus ii. 14; Psa. cvi. 10; cxxxvi. 24). Old Testament types (Gen. xlvi. 16; Deut. xiii. 5).

3rd.—Redemption of the body (Rom. viii. 23; Eph. i. 14; iv. 30; Isa. lix. 20).

NOTES.—The Hebrew word so frequently used in the Old Testament for "Redeemer" is also rendered "Kinsman" and "Avenger." The answer to all these is found in the Lord Jesus. He is our "Kinsman" (see Heb. ii. 14, 15). By His incarnation He became Kinsman to us; yet there was a wide gulf between us and Him. He was holy: His humanity was not as ours, tainted by sin; yet He was true Man, yet very God. This was the first step toward becoming our Redeemer. But incarnation was not of itself enough. He was as yet the corn of wheat, abiding alone. Union in incarnation is a myth of theology, opposed to God's doctrine. We can only become united to Christ as dead and risen, by new and heavenly birth. But our Kinsman died: He entered in by His blood, and "obtained eternal redemption for us." In His death He became our "Avenger," destroying him who had been our captor, and whose were the powers of death, even the devil. Seed of the woman, He bruised his head, and triumphing thus, became our Deliverer. Thus we have in Christ, as born of the Virgin, our Kinsman; as laying down His life, our Redeemer; and as

rising triumphant from the grave, our Avenger. Believers are redeemed from the "curse" (Gal. iii. 13), that is sin's penalty. They are also redeemed from all iniquity (or lawlessness), that is sin's power (Titus ii. 14); and in the Lord's coming again and kingdom, there will be the redemption of the body of the saint, and of creation, from sin's presence. The song of the redeemed will ever be, "Thou hast redeemed us" (Rev. v. 9).

JOTTINGS.—"The fact that we need a Redeemer proves our condition." "God has found a ransom: this fact proves the perfectness of our redemption." "The frail body is part of the purchased possession, and it shall be delivered from the power of corruption at His coming." "It was not a contribution toward our redemption that Jesus paid, leaving us to make up the balance: nor did He delegate the work to another. He, Himself is our Redeemer: 'His own blood' our redemption price."

QUESTIONS.—Is it Scriptural to say that *all* men have been redeemed? No: Scripture nowhere says so. The death of Christ was for all (men and things) (see 2 Cor. v. 14; Heb. ii. 9; Matt. xiii. 44), but redemption implies deliverance, which the unconverted have not. The "redeemed of the Lord" are His people only. Is it right to speak of our bodies being *now* redeemed? As to ownership they are. Once their members were tools for sin, as a master and proprietor to use in his service (see Rom. vi. 19), but "*now* being made free from sin" (v. 22)—that is, set free from his dominion, our bodies are to be "presented" to God (Rom. xii. 1), and their members used in His service (Rom. vi. 13). At the coming of the Lord, the body will be "fashioned like unto His glorious body" (Phil. iii. 20). Those who sleep will be delivered from corruption; those who are alive, from mortality.

Next month's subject—"Christ our great High Priest."

The Tract Distributing Band.

ADDITIONS to the "Band" in many towns and villages are reported during the month. Efforts in visitation have increased the numbers at Gospel Meetings in many places, and the work of regular visitation is found by the workers to be a great blessing to themselves.

SPHERES OF LABOUR.—A Christian lady writes—"I have a happy sphere of labour in distributing 'The Gospel Message' every month among cabmen and tram-conductors."

ANOTHER.—"We go regularly to the lodging houses and give Gospel papers. There are many other such 'spheres.' Look about and you will find them."

DETROIT, MICH.—"I post 'The Young Watchman' to sixteen families in Eastern and Western Ontario, and trust the Lord will bless the message to the perishing souls in these families."

TIVERTON, DEVON.—"On Bank Holiday, eight of our 'Band' here—five lately converted lads and three elder brethren—went out visiting in the country. We started before ten o'clock, took our dinner with us, and partook of it by the wayside. We went through several villages, distributing tracts, and visited almost every house we saw. We were amazed at the darkness and ignorance of many with whom we met, in regard to eternal things, yet we are confident that God will use the seed thus sown. We returned home about five o'clock, tired, but very happy. We are sure if saints would use such occasions, in like manner, it would prove a great blessing to them."

BARNSLEY.—"Our Band here meets with much encouragement. The people are glad to receive tracts, and like them. Pray for us."

“NO GOSPEL IN IT.”—“I got a tract put into my hand the other evening on the street, and was thankful to see the Gospel (?) thus spread abroad. Imagine my grief when I got home and read it, to find that there was not a note of Gospel in it. Only a sentimental story with a religious application, savouring strongly of salvation by works and prayer. Perhaps the earnest youth who gave it had never read it. Let us be careful what we give.”

NEEDY TOWNS.—“I write on behalf of a company of young believers here, who are all very much interested in the labours of ‘The Tract Distributing Band.’ We live in a densely populated town of ironworkers, thousands of whom make no profession of any kind, and go nowhere to hear the Gospel. Lord’s-days are spent in bed, or lounging on the hill sides. We are very anxious to reach those needy souls, and have arranged the town into districts, with a few to visit the houses every Lord’s-day afternoon. There are none of us preachers, but, as the Lord gives help, we will speak a word personally, and leave a Gospel book or tract at every door. I may say, we are nearly all apprentices or millworkers, and we have not been entrusted with much of this world’s goods. If any of the Lord’s people who have been so entrusted, and who desire to share with us in this work, are stirred up to send us supplies of Gospel books or tracts, we could extend our efforts greatly.” [This is one of many such cases, where much might be done in spreading God’s Gospel among “the heathen at home” by diligent young workers, if they had supplies. We are sure many of the Lord’s people will be glad to have fellowship in such a work. In order to share and facilitate this, we shall be glad to send on any quantity of our books and tracts at *cost price*, discriminate to such workers, as those so helping may desire.—Ed.]

Notes on Bible Lessons for Sunday Schools.

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MARCH 2nd.—**Believing Children.**—Matt. xviii. 1-14.

The Lord's Call and Care—Snares—Security.

A SPIRIT of ambition and rivalry had arisen among the disciples of the Lord. Their question as to who should be His great ones in the kingdom, gives opportunity for the Lord to unfold the special blessedness of those who are His "little ones": a term that would include all His saints of child-like spirit (see 1 Kings iii. 7), but has special reference to those who "believe" on Him (see ver. 6), in the days of their youth. His typical act of calling "a little child unto Him" (ver. 2), surely shows, that what He did personally then, His Gospel does still, and that we may expect to find among His "called saints" (see Rom. i. 7; 1 Cor. i. 2), of this Gospel age, many of those young in years. Thus God's call came to Samuel of old (1 Sam. iii. 4). The Lord's little ones are dear to Him (ver. 5; Isa. xl. 11; 1 John i. 18); and those who would cause them to stumble, or place temptation in their path, are doomed. Thus we have here the little ones "called" by Christ (ver. 2; see Matt. xi. 28); "believing" *in* Christ (ver. 6); caused to stumble *from* Christ (ver. 6); "despised" (ver. 10); yet secure (ver. 14 with John x. 28). Contrast (Luke xix. 10 with ver. 11), "to seek," is added when adults are included. In contrast, see "*little children*" who were mockers (2 Kings ii. 23), and despisers (Job xix. 18), of God's saints.

MARCH 9th.—**The Ungrateful Servant.**—Matt. xviii. 23-35.

Bankruptcy—Law—Grace—Forgiveness—Liberty.

THIS parable was spoken by the Lord to illustrate, the insolvency of the sinner toward God; the law's claims and threats; the grace of God toward man in forgiving him, and the grace that a forgiven sinner ought to exercise toward others who wrong him. Man's indebtedness to God is represented by the enormous sum of 10,000 talents, or about £3,410,000. How vast the sum, and "nothing to pay" (see Luke vii. 42). The law had power to sell him as a slave with all that he had (see 2 Kings iv. 1); so has the sinner

forfeited his all, and become a bonds slave (Isa. l. 1 ; lii. 3 ; Rom. vii. 14 ; John viii. 34). The promise to "pay all," illustrates the legal sinner hoping to make amends by future "good works ;" but this is impossible (see Rom. iii. 20 ; Gal. iii. 10, 11 ; James ii. 10). Grace alone can meet man's need, and this grace the Gospel reveals (Rom. iii. 24 ; Eph. i. 7 ; Titus ii. 11). Through grace the believing sinner is forgiven (Acts xiii. 38 ; Col. i. 14 : ii. 13) ; "loosed" (see Rev. i. 5, R.V.) ; "justified" (Rom. v. 9), and "made free" (Rom. vi. 22). In like grace are they to deal with others (see Eph. v. 1, 2 ; Col. iii. 13 ; Matt. v. 44).

MARCH 16th.—**Jesus and the Little Ones.**—Matt. xix. 13-15.

*Cavilling Crowd—Stern Disciples—Anxious Mothers—
Blessed Children.*

THE scene of this beautiful incident is in Perea, beyond Jordan (ver. 1). Only a few years before, this valley had sounded with the tones of the Baptist's voice, but for over a year, that faithful witness had been silent in death. Crowds still followed Jesus seeking healing. Here it was that one of the sweetest forth-shinings of His grace and tenderness was seen. Some of the mothers of these lone valleys, brought their little children to Him, that He might bless them ; perhaps they thought it was their last opportunity, and although cavilling Pharisees and questioning disciples are all around Him, they press forward with their little ones to receive His blessing. Surely here is an example for parents and teachers ; the little ones may yet be "brought" to Him. The disciples "rebuked" them ; then as now, most of them were too much occupied discussing knotty questions to have much leisure to care for the little ones. Not so their Master. Tenderly He said, "Suffer *little* children to come unto Me, and forbid them not"—words true now as then. Here is our authority for believing that He saves at a *very* early age, even such as need to be "brought." "He laid His hand on them"—the ancient mode of conferring a blessing (see Gen. xlviii. 14-17).

MARCH 23rd.—**The Rich Young Man.**—Matt. xix. 16-30.

The Desire—The Test—The Result—The Contrast.

HERE it is not a "little child" brought ; but a young man comes "running" (see Mark x. 17), to Him, anxious evidently to be blessed, but unlike the little children, his heart is set on earthly things. The world has cast its coil around him ; his "possessions" hinder him from following Christ. Here we have another proof, that it is easier for the "little ones" to be won for Christ than those

in whose hearts the world has gained a place. He was a goodly young man, a lovely natural character, and "Jesus, beholding him, loved him" (Mark x. 21). Yet he does not know himself, has not seen his condition as a lost sinner (see ver. 20). The Lord tests him with the law, that part of it which refers to man's relation to his neighbour. He thought he had kept it, but when the Lord applies it, by asking him to practically show his love to his neighbour by selling his possessions, he manifests he has not, and judged by law, he goes away "sorrowful," never, so far as we know, to return. The world stood between him and following Christ. So with many. See the contrast ver. 27, and Phil. iii. 7-10.

MARCH 30th.—**The Vineyard and Labourers.**—Matt. xx. 1-16.
Works and Grace—Sons and Servants—Gifts and Rewards.

To apply this parable to the salvation of the soul is a mistake. God does not "hire" sinners to work for Him (see Luke xv. 19). If God gave us our "right" (ver. 7), we would be condemned to eternal woe. He does not give salvation as a reward for labour, either long or short (see Rom. iv. 4, 5; Titus iii. 5; Eph. ii. 9). It is the gift of God (Eph. ii. 8; Rom. v. 17). *Sinners*, believing on Christ and receiving Him, become *sons* of God (John i. 12-14; 1 John v. 1), and having become sons, become *servants* of God (Rom vi. 22; 1 Thess. i. 9). This service follows conversion, whatever preceeds it is counted only "dead works" (Heb. ix. 14). For faithful service there will be rewards (Col. iii. 24; 2 Cor. v. 9, 10), according to the labour (1 Cor. iii. 8). Some who have only had a brief hour of service, may have a reward as rich as those who have "borne the heat of the day." Sovereign grace will be manifest in rewarding its servants, as in saving its foes: so that the last called worker may receive the first reward.

Correspondence.

FOR CONSCIENCE SAKE.—A Devonshire worker writes—"In March next I will be removing from here to another village. There is no Sunday School there except one which is High Church, and *for conscience sake* I cannot send my children there. I have determined by God's grace to teach them at home, and will ask the Lord to send others. I will be open at least to receive them, and would ask the prayers of fellow-saints that God may give help, guidance, and blessing."

[It would be well if all God's people, who profess to be separated from the abominations of ritualism and its belongings, and all kindred forms of apostasy from God's Word, would act in the same spirit as our brother when similarly placed. It is to be feared that not a few would, for convenience sake (!), and to save them the trouble of instructing their children themselves, send them without the least exercise of conscience to the most convenient place, without regard to what they might there be taught. The fruit of such conduct is, alas! apparent in the after course of many of these sons and daughters, now a grief and a sorrow to their parents by their ways. But they need not wonder. It is exactly what they may look for, according to the statute, "whatsoever a man soweth, that shall he also reap." If in the days of their youth our children are sent into a circle of worldly religion, where the doctrines taught, the practices witnessed, and in many cases the teachers themselves are honey-combed with scepticism and opposition to God's truth, if they are "trained up" in this as the way in which they ought "to go," then we may rest assured that when they become older "they will not depart from it" (see Prov. xxii. 6).—ED.]

Questions and Answers.

Q.—Do you consider it objectionable to have a "Preparation Class" for teachers?

A.—We do not exactly know what a "Preparation Class" may be in our correspondent's estimation. We know the thing that goes by that name generally consists of a "Course," through which those must pass who aspire to become Sunday School teachers. By-and-bye they are examined, and if they "pass," they are duly "capped," and "come out" full-fledged teachers, in many cases irrespective of their moral or spiritual fitness for such a work, in fact, without being converted. If this be the thing meant by a "Preparation Class," then we consider it to be most objectionable, inasmuch as it manufactures hypocrites, and installs in the place of teachers those who in many cases have no business to be there. We have long believed that a genuine Sunday School teacher is as really raised up by the Lord as any other genuine minister of His. He alone can put it "into the heart" (2 Cor. viii. 16), to care for the little ones, and give the necessary fitness for the work. Yet the Lord's servant is to be "furnished" through knowledge of the Holy Scriptures (2 Tim. iii. 17), and if this can be more effectually

done by coming together to read and study the Word, with or without the help of those who are taught in the Word to communicate to them, we do not see anything objectionable in it. Indeed, we know several Sunday Schools, where there are classes of Christian young men and young women being thus led on in the truth, out of which teachers are constantly being drafted, to fill up vacant classes, or to form new ones for themselves. But there is no official "training;" they are taught in order that they may "do" the Lord's will, then, if He gives them the desire to "teach" others (see Ezra vii. 10), they are, if morally and spiritually qualified, welcomed.

Work and **W**orkers amongst the **Y**oung.

GRANGEMOUTH.—"We have a very interesting school here at present, and we are certain God is working. Our senior class of girls is especially interesting."

LIVERPOOL.—IRON ROOM, CHERNUT ST.—"The work among the young here has been greatly blessed. Many of the children have been converted. There is an average attendance of 240—an increase of 60 since last year."

OAKENGATES.—"The prayers of fellow-saints are requested for a little school here."

HARRINGTON SOUND, BERMUDA.—"We are looking to the Lord for conversions among the children here. There is much opposition against us and our feeble efforts for the Lord's name here. We are much encouraged by hearing of the progress of the good work in other places."

STENHOUSEMUIR, LARBERT.—"A Sunday School has been begun here. Prayer is asked for the Lord's blessing."

GARENGANZE, CENTRAL AFRICA.—Charles A. Swan and W. Faulkner, in their "school" of Central African boys and girls, need the sympathy and prayers of fellow-workers at home. They have been toiling on for many months amid discouragements and trials, yet through the Lord's mercy not discouraged. Mr. Swan writes—"I had a nice talk lately with one of the children here, and my heart rejoiced greatly to hear him confess that he was trusting Jesus." May the Lord of the harvest gather in many more little ones from the heart of Africa.

MOUNT POTTINGER, BELFAST.—Meetings for Children have been begun here on Tuesday evenings. The prayers of God's people are desired for blessing.

Is there not a Cause?

WHEN barrenness and a general decline sets in, in any Sunday School, the Lord would thereby set His people to search their hearts, and consider their ways, and return to the Lord. It will generally be found, that there is some cause for such seasons being upon us, for it is written, "the curse causeless shall not come" (Prov. xxvi. 2). It may be that an Achan is in the camp, as in the day of Israel's defeat at Ai (Joshua vii.), and the Lord is unable to go forth with us to the battle. Some accursed thing is "hid" in the "midst" of the tent, or closer still, in the heart, and God is causing His people to enquire into their condition by the withdrawal of His mighty arm. If a "time of depression" come upon our Sunday Schools, and God's blessing be manifestly withheld, then it is high time for those whom the Lord has set as watchmen there to sound an alarm, and gather the workers together to find out the cause. It may be sin is lurking in the camp and needs to be judged, or jealousy and envy are at work, or the strife of tongues and evil-speaking are doing their deadly work, turning into a stagnant pool, with its deadly odours, places where streams of blessing flowed, and which, although once fruitful as the garden, are now barren as the wilderness. Wherever such is the case, we may well ask ourselves the question—"Is there not a cause?" When God withholds His blessing, we may take it as an sign that something is wrong. But instead of beginning to find fault with this one and that one, or with the way things are done, let us, first of all, search our own hearts and ways, and we will be astonished to find how closely connected *we* are to the "cause" of all the trouble. The times are marked by undue attention to things outward, with a corresponding lack of heart and soul in spiritual things.

Times of Depression.

THERE are what commercial men call "times of depression" in the business world, when everything seems to go slowly, and the chariot wheels of commerce drag heavily. There seems to be "nothing doing," as men say. Such seasons are not confined to the world of commerce; they appear in the things of God as well. "Times of depression," when everything seems so flat and dull, with scarcely a breath of spiritual power to be felt. Whatever may be the cause of such seasons coming upon us, it is clearly not the will of God that we should settle down in the midst of them, as if they were the only things He had ordained for us. They may be useful in leading us to search our ways, but they cannot be the best that God has to give us. It will be found, in general, that "times of depression" in the Lord's work, amongst old and young, are closely connected with rampant worldliness, prayerless closets, neglected Bibles, and a low condition of soul among the Lord's servants. Only as our own souls are living in the enjoyment of God's love, will we be happy or active in His service. "In Thy presence there is fulness of joy"—there is no "depression" there.

Judging One Another.

WHO art thou that judgest another man's servant? to his own master he standeth or falleth" (Rom. xiv. 4), is a word needed at all times among the servants of the Lord; never more so than now. There are certain spheres where saints are called to judge and to discern. For example, we are to judge ourselves (1 Cor. xi. 31)—to scrutinize our own ways, and acts, and motives; and there is the judgment of evil within the

Lord's house (1 Cor. v. 12). But, as servants of a common Master, we are not called to legislate for one another in doing the work of the Lord. We are not to judge each other's motives, indeed, we cannot see (1 Cor. iv. 5); yet it is to be feared, that nothing is more common than for servants to assume the Master's place, sit in the judgment seat, and pass their verdict on fellow-servants. But the Lord will mark such graceless conduct with His displeasure.

Unstable Teachers.

I CANNOT make out my friend, Miss B——," said a superintendent to me the other Lord's-day. "She is so unstable. Only a few weeks ago, she came to me in such a state about the coldness and lifelessness of everything in the school, the want of conversions, and the lack of earnestness among us as teachers. The following Lord's-day afternoon she was absent from her class, and I afterwards learned she was at a chapel, hearing some eminent preacher, without making a bit of provision for her class. Last Lord's-day she was absent again, and I hear she was seen walking in the country with a young man supposed to be her sweetheart. What would you do with a case like that?" "I would deal with her very firmly, brother R——, and set before her the inconsistency of her behaviour. Characters like her should not be allowed to have classes in a Sunday School: they only lose their scholars, and are a constant annoyance to all who want to go on serving God. The likelihood is that she will go off on 'the pet' if you speak to her, but that will only manifest her true condition, and perhaps you could not have an easier way of getting rid of her." Teachers of Miss B——'s stamp are neither few nor far between. It would be a blessing for all concerned if they, like Gideon's host, would "depart early from Mount Gilead."

The Bible Students' Class.

SUBJECT—"CHRIST OUR SHEPHERD."

THE Shepherd character of the Lord Jesus is presented to us in the Scriptures in three distinct aspects, and under three titles: viz.—as "The *Good Shepherd*" (John x. 11); "The *Great Shepherd*" (Heb. xiii. 20); and "The *Chief Shepherd*" (1 Pet. v. 4). These three titles connect themselves with three aspects of His work for us. As the "Good Shepherd" He died—"The *Good Shepherd* giveth His life for the sheep" (John x. 11). This title speaks of His atoning work, His obedience unto death, when He stood the Surety and Substitute of His people. It was then that the sword of Jehovah awoke against Him, as we read—"Awake, O sword, against My Shepherd, and against the Man that is My Fellow, saith Jehovah of Hosts; smite the Shepherd" (Zech. xiii. 7). Then it was that He "stood between us and the foe." He met—like David—the great lion who claimed us as his prey, and "death by dying slew." It was as the Good Shepherd that He came "to seek and to save the lost" (Luke xix. 16); going after us in our wanderings (Isa. liii. 6), until He found us (Luke xv. 4). As the *Great Shepherd*, He has been "brought again from the dead" (Heb. xiii. 20), and raised to the throne of the heavens, thence to feed and to rule His flock, and to guide them safely through the wilderness. The title of "the *Great Shepherd*" connects with His present ministry toward His people. The twenty-third Psalm unfolds this ministry: it stands between the Psalm of the Cross (Psa. xxii.), and the Psalm of the Glory (Psa. xxiv.); and this explains why it is, and ever has been, a favourite among the people of God. It meets them in their present wilderness condition, passing through the valley of death's shadow (ver. 4), onward to the "house

of the Lord" (ver. 6), their everlasting home. As "the Chief Shepherd" (1 Pet. v. 4), He will "appear." The title is connected with the Lord's advent, when He will reward with crowns of glory, those who have served Him on earth as under-shepherds among His people; who have fed and led His lambs and sheep, watching for their souls, and defending them against the wolf and the bear. Happy are they who shall be counted worthy to wear the crowns that He on that day shall bestow.

JOTTINGS.—J. B., Cardiff.—"In David and Jacob we have shepherds typical of the Lord Jesus. David's care for his flock is seen in his leaving them with a keeper (1 Sam. xvii. 20), and his love, in risking his life to defend his lamb (ver. 34). Jacob watched over his flock by day and by night (Gen. xxxi. 39, 40)." M. S.—"David's heart and hands were engaged in guiding his flock (Psa. lxxviii. 72): how sweet to know that the heart and the hands of our Shepherd are ever occupied with us.

QUESTIONS.—What is the difference between the "fold" and the "flock?" The "fold was the Jewish enclosure—the elect nation, walled off from all other peoples by God Himself. Into this fold the true and promised Shepherd (Gen. xlv. 34), entered by the door, which was to Him duly opened (John i. 29-34; iii. 28-32), but He was despised and rejected. From that fold He then called and led forth His own (John x. 3), which, together with the "other sheep" (the Gentiles), were to form the "ONE FLOCK" (ver. 16)—not *fold* (see Revised Version)—over which He is the ONE SHEPHERD.

Subject for next month—"Jesus Christ our Lord."

[WE are glad to note the growing interest in the study of the Word among those who compose "The Bible Students' Class," especially since the present year began. There are hundreds more of young believers who might be induced to share our searchings of the Word.]

The Tract Distributing Band.

NOW that the bright spring days have again come round, the long light evenings, the warm Saturday afternoons, when many are disengaged from business, we hope to hear of extended efforts being made by the workers of the Band to reach the outlying villages with the Gospel. There is no better or happier way of spending a holiday or spare afternoon, than by going forth laden with Gospel books and tracts to the hamlets and villages, where the people seldom if ever receive the Gospel's message.

To be sure such work needs some little organizing, and one or two with a heart for it, to see that proper arrangements are made, otherwise it becomes devoid of interest. As we have suggested before, there should be one at least, in every place where the "Band" is at work, who will undertake the arranging of districts, the getting of supplies, and other business. When this is left to *anybody* or *everybody*, it is invariably found that nobody does it, and the consequence is that the work suffers. We have printed a Leaflet, giving hints "How to form a Tract Distributing Band," which we will be glad to send copies of *free* to any who will undertake to circulate them, with a view to begin such work in their town or district.

LONDON.—"In this great city with its millions, a little band of us are plodding away among the costers, dock-labourers, and others. Pray for us."

LANARK.—"Two of us desire to have our names added to the 'Band,' and the prayers of fellow-workers for this religious place."

WARRINGTON.—"We hope to circulate 30,000 tracts during the Easter holidays here. Please send on that number of 'Gospel Leaves,' &c."

SELKIRK, MANITOBA.—“The Lord is blessing and saving souls here. I have heard of two being brought to the Lord through the Gospel read in tracts. The last lot you sent us pleased us well.”

ST. ANDREWS.—“We are only a feeble few here, seeking to sow the seed. We preach the Gospel standing on the spot where the first martyr was burned for the Gospel's sake. Will our fellow-workers remember St. Andrews in prayer?”

CLAPHAM, LONDON.—“A few of us here hope soon to begin house-to-house visitation. We are not able to do a great deal, as we are domestic servants, but our Lord does not expect more than we can give.”

SERVANTS, MAIDS.—“Thursday is our ‘night out,’ and a number of us have arranged to go out visiting and tract distributing, instead of walking idly about on the streets.” [A great work might be done in the same way by our sisters in Christ who are servants. If one in each place—willing and wise-hearted—would make the necessary arrangements, it could easily be done.—Ed.]

FREE PACKETS OF TRACTS TO YOUNG DISTRIBUTORS.—We acknowledge the receipt of the following sums, for which we have sent supplies of tracts to *ten* young distributors, who are willing-hearted, but not possessed of much of this world's goods. They are greatly rejoiced at this unexpected gift. Glenluce, P.O., 5/; Oldham, 3/; Clapham, 2/.

Sums sent for this purpose will be duly acknowledged in our pages, and used to the best advantage.

POCKET BOOK AND TRACT CASES.—A fresh supply has just come to hand. We can now supply as formerly.

CARD FOR HALLS.—A card with names of places where the Band is at work, suitable for Halls, with leaflet, “How to form a Tract Distributing Band,” post free on application.

Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book," and in "The Scheme of Lessons for Sunday Schools" for 1890

MAY 4th.—A Mother's Petition.—Matt. xx. 20-28.

A Selfish Wish—The Cup and Baptism—The Royal Road.

THE Lord was on His last journey to Jerusalem, where He was to suffer. He had been telling the disciples this when apart by themselves on the way, preparing them as it were for the ordeal that awaited them. It was then that the mother of James and John, the sons of Zebedee, came and asked Him that her two sons might have the highest place of honour in His kingdom, even to sit at the right and left of His throne. A selfish mother's wish! The Lord's reply is very beautiful. He takes the place of the servant, owns His Father's right to appoint to whom He will the honours of that kingdom, and tells her that He will give them an honourable place with Him before that kingdom's day, namely, to suffer with Him now. To drink of His "cup"—the symbol of *inward* sorrow—to be baptized with His "baptism"—an overwhelming *inward* sorrow. There are two kinds of suffering in which believers may share (see 1 Pet. ii. 21; iii. 14; iv. 13-16); but in His atoning sufferings Jesus stood alone (1 Pet. iii. 18). It is one of the highest honours to suffer *with* and *for* Christ, and intimately connected with reigning with Him (2 Tim. ii. 12). Converted in their early days, on the Lake side (see iv. 21), these two brothers "continued" with Jesus in His temptations (Luke xxii. 28). James was the *first* of the twelve to drink of His "cup:" he fell by Herod's sword (Acts xii. 2); and John was the *last* survivor of the twelve, an exile in Patmos, lonely isle, in "the tribulation, and kingdom, and patience in Jesus" (Rev. i. 9, R.V.). Thus we learn the steps of the royal road, and the honour of suffering for Christ (see also Acts ix. 6 with 16).

MAY 11th.—Christ enters Jerusalem.—Matt. xxi. 1-16.

The Exulting Crowd—Angry Priests—Praising Children.

HERE the Lord presents Himself to Israel as their King, as prophets had foretold (Zech. ix. 9; Psa. lxxii.; cxviii. 26), and for a moment

it appears as if they were to receive Him. The owner of the colt admits His claim as possessor and Lord of all (Psa. l. 10, 11); the people cry—"Hosanna," and spread their garments and palm branches in the way. The Lord entered the temple and cast out the merchandise—this shows His righteousness: the blind and the lame come to Him to be healed (ver. 14)—this manifests His grace. The enmity of the human heart is aroused by all this; the priests and scribes are filled with jealousy and indignation; they turn the tide of popular feeling against Jesus, inciting the people to demand His death, which, a few days later, they did (chap. xxvii. 20). One bright ray remains. The children of Jerusalem welcomed Him, and sang His praise in the temple, in spite of angry scribes and priests, and Jesus commended them. And thus still do little ones. The simple ones receive Him (1 John i. 12), and His Word (1 Thess. iii. 13), and own Him as their Lord (Rom. x. 9, R.V.), while the world continues to cry—"We will not have this Man to reign over us" (Luke xix. 14).

MAY 18th.—**The Barren Fig Tree.**—Matt. xxi. 17-27.

The Fruitless Tree—The Leaves—The Doom.

THE fig tree here, as elsewhere (see Luke xiii. 6), represents the Jewish nation; its barren condition; their fruitlessness. Favoured and blessed as it had been, it bore no fruit (Isa. v. 4-6). Now the guilt of that favoured people was all but consummated by the rejection of God's Son, and presently by the rejection of the Spirit's testimony concerning Him (see Acts vii. 51-54). Then they were "broken off" and "cast away" (Rom. xi. 2-19), of which the withering up of the fig tree—Israel's national symbol—is the type. This fig tree also represents the sinner; privileged, but fruitless (Rom. viii. 8). "Leaves only" (ver. 19); profession, without fruit: (see Gen. iii. 7, where fig leaves are used as a covering). The Lord's cure indicates the false professor's doom, which will be sudden and awful (see Job viii. 13; xxvii. 8; Prov. xxix. 1).

MAY 25th.—**The Two Sons.**—Matt. xxi. 28-32).

Profession—Hypocrisy—Repentance—Reality.

IN these two sons we have a picture of two classes of sinners—"the priests and elders" (ver. 23)—the religious leaders—in the one son; "the publicans and harlots" (ver. 31)—the off-scouring of society—in the other. The Lord here exposes the empty lip-professor by the

son, who says, "I go," and "went not." Not every one who says, "Lord, Lord," *doeth* God's will (see Matt. vii. 21-23), or enters His kingdom. A religious profession, a name to live (Rev. iii. 1), ever saying, "I go," pretending great devotedness to God, may be a covering for pride and hypocrisy (see Matt. xxiii. 23-25; Mark vii. 6-9). The other son who at first said, "I will not," but who afterward "repented himself" (see Revised Version), and went, illustrates true conversion. By nature and practice, the sinner is away from God (Isa. liii. 6; Eph. ii. 12); self-willed (Job xi. 12); disobedient (Titus iii. 3); but when the Gospel reaches the heart, the sinner is turned to God (1 Thess. i. 8-10), and after he is "turned" to God he "repents" (see Jer. xxvi. 19), and does works meet for repentance (Acts xxvi. 20), serving God, whom he hated and disobeyed before (see Paul's conversion, Gal. i. 16-23; Acts xx. 19).

Correspondence.

THE LEADING OF THE SPIRIT.—"I noticed in the "Magazine," some time ago, remarks on a prevalent idea in some places as to speakers only taking part in preaching the Gospel when they are impressed to do so. Your rejoinder did me good. I had tumbled into the theory. There is a small meeting in a suburb of this town, where they tolerate nothing else, and I have a good deal to do with this meeting. I once felt like Paul—'Woe is me if I preach not the Gospel;' but this theory had entirely upset me, and given me the idea that there was no need for mental study of the Scriptures, or for meditating on a subject previous to speaking thereon. I have much wanted to get help from the Scriptures on this; even now I am not clear about it."

[The "theory" referred to by our brother is, that there ought to be no pre-arrangement in addressing a Children's or Gospel Meeting; that the workers should all come together without the slightest idea of what is to be done, or of who is to speak, until some supposed guidance of the Spirit sets some one on his feet, the result being, that either one person is always "led" (the most impulsive or least fitted and unfurnished individual as a rule) to occupy the time, or, that they sit in dead silence, nobody in reality having anything to say, until the audience, starved out, gradually disappears. Then the place and people are branded as "*Gospel hardened*." We do not believe that the Scriptures provide any precedent for conducting our

Children's Services or Gospel Meetings in such a manner ; we look in vain for either command or example there ; yet its maintainers hold to it as if it were a bulwark of the faith, and as clearly taught in the Scriptures, as Justification or the New Birth. When God's people meet for worship, prayer, or mutual edification, they may Scripturally count on the help and guidance of the Spirit of God (1 Cor. xii. 7 ; xiv. 26-33), but to apply such a principle to a Children's Service or a Gospel Meeting, shows a lack of that "sound mind" (2 Tim. i. 7), which is able to distinguish between "things that differ."—ED.]

Questions and Answers.

Q.—Would you approve of a teacher advising her children to go to Special Services conducted by a lady ?

A.—It would be impossible for us to tell, unless we knew *who* the lady is, *where* the Services are held, and *what* their character is. If the point with the questioner be that a "lady" speaks to the children, we see nothing wrong in that, providing she does so in a becoming manner. Some have got such a horror of "Female Preaching," that they shudder to hear of a Christian woman speaking for her Lord at all. Some have gone so far as to raise a question as to whether she ought to teach in the Sunday School. We are not of those who contend for "Women's Rights," but we certainly believe that God has given to many of our sisters in Christ an important place to fill, which those who have less ability, and more conceit, are in danger of denying them.

Q.—Do you consider it according to Scripture to allow unconverted children to give of their money to assist in feeding and clothing the destitute and the needy ?

A.—Certainly it is. We consider there is by far too little done in this way. People think that because those who are unconverted—old or young—may not give of their substance for the spread of the Gospel (see John iii. 7), that they need not give to help their fellows who are in need. But the Scripture says otherwise. There are "Homes" for poor and destitute children, conducted by Christian men and women, in a godly manner, which the children in our Sunday Schools might at least be told of. It is to be feared, that the children of many believing parents are taught selfishness, both by precept and example, rather than their responsibility to such.

Work and Workers amongst the Young.

BLACKDOWN HILLS, SOMERSET.—“There are four Sunday Schools carried on in connection with the work in this district, which was originated by the late George Brealey, well known as ‘The Blackdown Evangelist.’ Since his departure to be with the Lord a few years ago, the work is now carried on by his son, Mr. W. J. H. Brealey and fellow-helpers. The prayers of God’s people are earnestly requested for these schools.”

NEW YORK, U.S.A., 1704 LEX. AVE.—“The Lord has given much blessing here of late, especially in connection with Sunday School work. There is a Bible Class to which those recently converted come.”

PENICUIK, near Edinburgh.—“Prayer is asked on behalf of a Sunday-school here. By what the world calls a ‘disaster’ in a coal pit, several of the Lord’s saints and servants were lately called ‘up higher,’ from the fellowship of saints here.”

BUXTON, DERBYSHIRE.—“The school here goes on very nicely. We have had the joy of seeing a number of the scholars accept Jesus Christ as their Saviour. They are now baptised, and owning Him as their Lord.”

EDINBURGH.—“During the winter months we have had a series of Children’s Meetings on Friday evenings, and God has been graciously pleased to save many of the boys and girls, for which we praise Him.”

NOTTINGHAM.—The prayers of God’s people are asked for a series of Gospel addresses to the young, given on the first Lord’s-day of every month.

NEWCASTLE-ON-TYNE.—“Our school here increases in numbers and interest. We have a cheering meeting for boys and girls every Friday night.”

NEWMAINS, LANARKSHIRE.—“We have removed our school from Chapel to Newmains, about a mile from the former place, and since then our numbers have increased by over fifty.”

HALIFAX.—A New Hall has been opened here, with school and class rooms. Prayer is desired for increased blessing in the work.

A Conference of Sunday School Workers and *all* others interested in the Lord’s work amongst the young, will be held in the Gospel Hall, Hamilton, on Saturday, 10th May, at 5 p.m. Subject—“*The Gospel’s Triumphs amongst the Young*,” to be introduced by J. Ritchie.

Prayer and Soul Winning.

IT has been often remarked, that those whom God has used most extensively in bringing sinners to Christ, have been men of prayer.

They have differed in many other respects. Some have been able to speak to thousands, others could only speak to a solitary soul by the way-side. Some had long acquaintance with the Word of the Lord, others were barely able to read it, but there was one distinctive feature in which the whole family of soul winners shared alike, and that is, they were men of the closet—men of prayer. We do not stop to discuss the philosophy of this; the proof is everywhere. The Word of the Lord, and the history of the Church both bear witness. Every true revival among God's people, and every real work of grace among the lost, have been intimately connected with earnest, believing prayer.

Richard Baxter, whose closet walls it is said were wet with praying breath, went forth with the Gospel's message to the people of Kidderminster, and hundreds were born of God.

Jonathan Edwards spent a whole night in prayer, before he preached from that word—"Their feet shall slide in due time"—and as a direct result, it is said, over five hundred were converted to God.

George Whitfield, after much secret prayer, went forth to Moorfields during an Easter Fair, and in the very centre of that scene of sin and revelry, he lifted up Christ Crucified, and three hundred and fifty souls were brought to God that day.

Explain it away who may, there is no getting over the fact, that men of prayer have been the men whom God has used to do His work all along the line. Prayer and success in winning souls have been marvellously linked

together, and so have prayerlessness and barrenness. Brethern beloved, let us heed the sign, and search our ways. If God has not been using us in bringing sinners to His Christ, if conversions are few and far between, notwithstanding the enormous labour, it is high time for the servants of God to enquire whether a prayerless soul, and a prayerless closet, may not be the cause.

Humility of **M**ind.

THERE is much diversity of gift and ability among God's true servants. One can speak to thousands, another may only be able to go forth in service. One may be possessed of powers of utterance, another slow of speech. There are instruments of various kinds, for various purposes. But there is one well-defined mark, to be seen in all the men whom God uses to do His work, that is, that they are of a humble and lowly mind. God never uses a proud man. He never takes up a man full of self-importance in His service. Such men there doubtless are, professedly in the service of the Lord, in high places too, but they have not been put there by God; they have pushed themselves forward.

They are not of His appointing, and so He passes them by. He cannot use them. God only makes use of those who are self-emptying and of humble mind. A proud man would rob Him of His glory, so He does not trust him with His errands. But He "giveth grace unto the lowly;" therefore, let us strive to attain to that honoured place, waiting daily at His gates, and "serving the Lord with all humility of mind and many tears" (Acts xx. 19). He delights in those who are of lowly mind, and honours them in His service, even as it is written, "before honour is humility" (Prov. xv. 33).

The Teacher's Basket.

EMPLOYMENT.—Be sure and give your children—especially the restless and troublesome ones—something to do. Keep them busy all the time: then they will find it difficult to be mischievous. Some teachers are in the habit of *lecturing* to their children, and wonder why they do not listen. But a wise teacher will enlist their attention, and keep it, by giving them verses to read, questions to answer, places to point to in the maps in their Bibles, and a whole lot of things besides, so that they will not have a spare moment. This has proved successful in keeping the attention of an unruly class when all else has failed.

ILLUSTRATIONS.—By all means use illustrations, but see that you have something to illustrate. If you tell your children a story, see that it has a *moral* in it, or that you immediately clinch it with some Biblical truth, otherwise it serves no purpose save to fill up time. Anecdotes and illustrations do very well for seasoning, but you must only use them sparingly and discriminately, and not instead of the solid food.

STUDYING THE CHILDREN.—Children are as varied in their tempers and capacities as they are in their features. You may not have two in your class alike, hence the need of studying the peculiarity of each child, and seeking wisdom from God to deal with it accordingly. Some are shy and backward, and need to be drawn forth; others forward and impulsive, and need to be kept back. Some are sharp and quick at picking up a thing, others learn slowly, though often surely. Some are open, others close-minded. One rule will not apply to all. Therefore, study not only your Bible but your class, and seek to adapt your ministry and your message to the special need of every child under your care.

The Bible Students' Class.

Subject—"Jesus Christ our Lord."

ALL through His earthly days, God's Son was known among men by the name of Jesus—The Saviour. That name was given to Him by the angel before His birth, and written by man upon His Cross, in the day of His death on Calvary.

In the Gospels alone, the name of Jesus occurs over six hundred times. After His death and resurrection, the testimony given by the Holy Spirit through Peter concerning Him is, that "God hath made that same Jesus . . . both LORD and CHRIST" (Acts ii. 36). He is no longer the lowly and despised One, but "All authority has been given" to Him in heaven and on earth (Matt. xxviii. 18, R.v.). "He is Lord of all" (Acts x. 36); and although as yet we see not all things put under Him, or all men owning His rule, yet God *hath* "*made* that same Jesus *Lord*," and every tongue shall yet "confess that Jesus Christ is *Lord* to the glory of God the Father."

There are two Greek words which in our English New Testament are both rendered "Lord." One is "*Kurios*," which means Lord, as Owner, Proprietor. The other is "*Despotees*," the Sovereign Lord, and Master.

The world is still in rebellion against God. It does not own His rule or Ruler; but out from the world God is calling a people, and giving them to His Son. They "are delivered from the authority of darkness, and translated into the Kingdom of the Son of God's love" (Col. i. 13). They are His "bond slaves" (see Rom. i. 1; vi. 16; 2 Cor. iv. 5; 2 Tim. ii. 24; where the word servant means "a slave") yet theirs is a service of freedom, constrained by love. They can each say of their Master, "Who loved *me* and gave Himself for *me*" (Gal. ii. 20); hence it is easy to say, "Jesus Christ my Lord" (Phil. iii.

8); "Whose I am and whom I serve" (Acts xxvii. 23).

In every genuine case of conversion, there is the confession of Jesus as Lord (see Rom. x. 9, R.v.) This is witnessed in Saul's, "Lord, what wilt thou have me to do?" and in the dying robber's, "Lord, remember me."

There are various circles where Christ's Lordship may be owned. 1—In the *heart*; "Sanctify in your hearts Christ as Lord" (1 Pet. iii. 15, R.v.). 2—In the *body*; (1 Cor. vi. 13-20; Rom. vi. 13). 3—In the *home*; wives (Col. iii. 18); children (Eph. vi. 1); servants (Col. iii. 23). 4—In the *Church*; (1 Cor. i. 9, 10). See also—"Receive in the Lord" (Rom. xvi. 1). "*Labour* in the Lord" (v. 7). "*Work* of the Lord" (1 Cor. xx. 56). "*Over you* in the Lord" (1 Thess. v. 12).

The reality of all this is proved not by one saying, "Lord! Lord!" but by doing His will, and acknowledging His Word as our only rule and authority (Matt. vii. 21; 1 Cor. xiv. 27).

JOTTINGS—"Believers are never said to be 'in Jesus,' but 'in Christ,' and 'in the Lord.'" "He has purchased us to be His own; we are therefore to *yield* ourselves heartily to our rightful Owner." The word, "marry . . . only in the Lord" (1 Cor. vii.), means much more than if it had been, "marry only a Christian." It implies that the choice has been made in subjection to the Lord, and that the whole matter has been arranged in obedience to His will."

QUESTIONS.—Is it Scriptural for believers to speak or sing of Jesus as *their* King? The Lord Jesus is "*Head* of the Church" (Eph. i. 22); and "*King* of Israel" (see John i. 49; Zeph. iii. 15). He is never said to be *King* of the Church, or of the individual believer of this dispensation. We may speak of Him as *the* King in reference to Israel, but that nation will yet say, "*Our* King" (Isa. xxxiii. 22). Saints now say, "*My* Lord" (Phil. iii. 10).

The Tract Distributing Band.

VILLAGE work, and holiday tours in the country, sowing the seed and preaching the Word are now in full swing. Cheering reports come from many places where the workers of the "Band" have been well received, and their messages welcomed. In other places, there has been the usual opposition of the enemy—not always to be regretted. It often indicates that his kingdom is being invaded, and the devil's roaring is less to be feared than his patronage any day.

HOLIDAY WORK.—A united effort will (D.V.) be made during part of June by young men and others during their holiday time, to carry the Gospel to far off villages and isolated houses where the preacher's voice is seldom heard, or the printed message seen. A part of *Yorkshire*, in England, and the *Island of Arran*, off the west coast of Scotland, have been thought of, as suitable fields of labour. The help of young men whose hearts the Lord stirs up, and who are "well reported off" (Acts xvi. 1) by their fellow-believers, will be welcomed. Full particulars of time and place of meeting may be had from the Editor.

CARLISLE.—"We have been much encouraged in our labour here. The people receive us into their houses, and often invite us to visit them again."

BURNBANK, HAMILTON.—"The Band has begun work here. We have visited several villages, and have been well received. The people turn out well and listen attentively to the Word spoken, and they take the tracts eagerly."

PLYMOUTH.—"We are beginning village work around here, and ask the fellowship in prayer of fellow-workers of the Band."

BROSLEY, SHROPSHIRE.—"Three of us are now engaged in Tract Distributing here, and we are asking the Lord to incline others to go forth sowing the seed."

CHELMSFORD.—“Gospel Finger Posts” circulated and posted up here have sadly annoyed some of the good people who believe in a “Rational Christianity.” The plain statements from the Word of God are not to the taste of the modern Sadducee, any more than they were to their progenitors of old. Still it appears they cannot help reading them and being “troubled” by them as Herod was long ago. An effusion in a weekly newspaper to this effect, shews that the truth thus spread is not without effect.

CIRCULATING GOSPEL MAGAZINES.—There are thousands of our fellow men and women to whom we have no access to speak the Gospel, but to many of these the Gospel might be carried if not by us by their own children, in the form of *distinctly* Gospel Magazines.

Here is one way among many, of which a London correspondent writes. He says—“We give every child in the Sunday School a copy of ‘The Young Watchman,’ and ask them after having read it, to hand it on to the children next door; then ask them to do the same, and so on it goes through a number of families. We give ‘The Gospel Messenger’ in the same way to the grown-up people, and ask them to hand it on to their neighbours. We find, as a rule, that the people who get the papers regularly in this way, take a real interest in them, and look for them as regularly as others do for their monthly novel.”

A correspondent, Ilfracombe, also writes—“Some of ‘The Young Watchman’ we get over monthly, are being circulated in the most needy channels, *by the children themselves.*”

[A great work might be done in this simple way. Teachers should encourage their *converted* scholars to begin *sowing* the seed in their early days. It will prove a blessing to themselves as well as to those to whom they bear the message.

Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book," and in "The Scheme of Lessons for Sunday Schools" for 1890.

JUNE 1st.—David Brings up the Ark.—2 Sam. vi. 1-23.

The Right Desire—The Wrong Way—God's Blessing.

FOR a long time the Ark of the Lord had been at Kirjath-jearim, in the house of Abinadab (1 Sam. vii. 1). The Philistines had sent it back from their country to the land of Israel, on a new cart (1 Sam. vi. 10), because of God's judgment being upon them. David now settled in his kingdom, consulted with his leaders and captains, whether the Ark should be brought to Jerusalem, and they were unanimous that it should be done (1 Chron. xiii. 1-4). So the Ark was brought on a new cart—really a triumphal car, a splendid piece of workmanship no doubt—but God again acted in judgment, and Uzzah was slain (v. 7). The ark was the throne of God; God's presence was there manifested. The mercy-seat red with sprinkled blood, was His meeting place with man (Exod. xxv. 22). It is a type of Christ, who is our "propitiation" or mercy-seat (see Rom. iii. 25), the meeting place between God and guilty man. But God will not have His Christ, or His Gospel embellished by worldly devices. Neither legal ordinances (Gal. ii. 16; vi. 12-15), nor ceremonies (Col. ii. 8-17), can save, nor should they be brought in as appendages to God's Gospel. We may also learn from this, that God's work must be done in God's order (2 Tim. ii. 5). David was first angry, then afraid, and like the Philistines he feared to have the ark near him. Three months it was in Obed-edom's house, and these months were months of blessing (2 Sam. vi. ii); so wherever Christ is, in the heart or the home, there is blessing. David having found that God's order not being kept was the cause of judgment, commanded that the ark should be brought up in God's way (1 Chron. xv. 12-15), and there was joy and gladness (see also Acts, viii. 5-8; 1 Thess. i. 6), with persecution and scorn from the world, of which Michal, Saul's daughter, is here the type.

JUNE 8th.—David and the Temple.—2 Sam. vii. 1-29.

Peacemaker.—Peacegiver—Grace—Glory.

DAVID was a man of war (1 Chron. xxviii. 3), and for this reason, he was not permitted to build God an house. His son Solomon (whose

name means peaceable) was chosen by God to build the temple (1 Chron. xvii. 11), and in the days of his peaceful reign (1 Kings iv. 24-25), the house of the Lord was builded.

In David and Solomon, we have types of Christ in different aspects. Of His work in David as the *peacemaker* (1 Chron. xxii. 18), who provided the site and the materials for the building of the house, (2 Sam. xxiv. 24 ; 2 Chron. iii. 1 ; 1 Chron. xxix. 2), and to whom God gave the pattern of the house (1 Chron. xxviii. 11, 12, 19). So did Christ make peace by the blood of His cross (Col. i. 20), and bring the far off nigh (Eph. ii. 13), and give the dead life (John v. 24). Now ascended up on high, the true Solomon, He is the *peace giver* (Eph. ii. 14-17). He is gathering and building together the living stones for an holy temple in the Lord (see John xi. 52, 1 Pet. ii. 5, Eph. ii. 21), to be filled by God with glory (Rev. xxi).

In the individual, the divine order is, justification, peace, grace, glory (Rom. v. 1-3), life, salvation, building together (Eph. ii. 19-22).

JUNE 15th—**Mephibosheth.**—2 Sam. ix. 1-13.

*The Sinner's Place and Condition—God's Kindness,
The Believer's Place.*

MEPHIBOSHETH here is a type of the sinner—by nature and practice—in place and condition. A grandson of Saul David's enemy, by birth (see 2 Sam. iii. 1., with Eph. ii. 2., Rom v. 10). His nature is seen in his actions, for while all Israel rejoices over David's coronation, Mephibosheth seeks a place in Lo-debar—as far from the throne of David as possible. This is the sinner's place “far off” (Eph. ii. 12)—*in* “the far country” (Luke xv. 12). His condition “lame on both feet ;” “without strength,” like the sinner (Rom. v. 6).

In David here, we see the action of God in grace towards His enemies ; the “Kindness of God” (Titus iii. 4) to sinners. David “sent” and “fetched” him : this the Gospel does. It goes forth to the sinner where he is (Luke xix. 10, John iii. 17, Acts xiii. 38). It brings the believing sinner nigh (Eph. ii. 13), into the *household* of God (Eph. ii. 19), and gives him the place and position of a *son* (1 John iii. 1-2 ; Rom. viii. 17). All this was done to Mephibosheth for Jonathan's sake : to us for Christ's sake” (Eph. iv. 32).

JUNE 23rd—**The Parable of the Ewe Lamb.**—2 Sam. xii. 1-20.

*The Believer's Place and Position—The Backslider's
Confession and Restoration.*

IN the ewe lamb of Nathan's parable, we have an apt illustration of the place and position of the young believer in seven particulars.

The little lamb was "*bought*" (see ver. 3, with Peter i. 19; Acts xx. 28). (2) "*Nourished*" (1 Pet. ii. 2; 1 Thess. ii. 7). (3) "*Grew up together with him*" (Mark iii. 14; John xv. 27). (4) "*And with his children*" (Acts ix. 29; Heb. x. 33). (5) It "*did eat of his own meat*" (Matt. iv. 4; John vi. 57). (6) "*Drank of his own cup*" (1 Cor. x. 16; xi. 25). (7) "*And lay in his bosom*" (John xiii. 23). Thrice happy place and position, for the lambs of the good Shepherd's flock.

In David we have the backslider: the process for the sinner is the same; first indifferent, then awakened; confesses his sin (see Psa. li. 3-7), is forgiven (ver. 13 with 1 John 1-8), but the consequences remain (ver. 14, with Gal. vi. 7-8).

JUNE 29th.—**The Woman of Tekoah.**—2 Sam. xiv. 1-23.

Guilt and Fear—Grace—Righteousness—God's Gospel.

HERE we have a picture of grace apart from righteousness, a contrast to the Gospel. Absalom was a murderer (chap. xiii. 28), and had fled for his life (xiii. 27); for this he should have died (Gen. ix. 5). He is thus a picture of the sinner, under the curse (Gal. iii. 10), condemned already (John iii. 18). But David spares him, he does not carry out the judgment of God. His heart was "towards him" (ver. 1), and Joab—a cunning schemer—saw it, and sent a widow woman to tell a mythical story, toned so as to draw forth the king's compassion. Having gained his favour, she asks him why he does not act out what he promised to her, towards Absalom his own son. The result is, Absalom is brought back, but not to see "the king's face" (ver. 24); brought back unrepentant, his sin slurred over, only to become a rebel. Love was shewn, but righteousness suffered. There was grace, but justice was trampled. Not so in God's way of bringing back His prodigals, and dealing with those who are guilty. The means that "He hath devised" (ver. 14), proclaims His righteousness as well as His grace.

In the death of Christ, God's hatred for sin, and God's love for the sinner are seen (see Gal. iii. 13, 1 Pet. iii. 18, John iv. 9-10). In the Gospel, God's righteousness is proclaimed (Rom. iii. 21), and grace reigns *through* righteousness (Rom. v. 21). The believing sinner is reconciled (Rom. v. 10), and brought to see God's face (Eph. ii. 13, 1 Pet. iii. 18, Psa. xvii. 15).

BIBLE-SEARCHING TEXT-BOOKS.—We desire to heartily thank the Sunday School superintendents and teachers who have interested themselves so fully in the matter of their children's text-books. The examination is now proceeding. The junior prize-winners' names appear in this month's "Watchman."

Correspondence.

ATTENDANCE.—“Since we began to give the children annually gift books for good attendance, the numbers in our Sunday School have been greatly increased, and the attendances more regular. Out of a School of one hundred and fifty, *ten* had fifty two attendances last year, *six* had fifty one, and the others were much better than they had formerly been. A few shillings spent once a year in sound healthful books, clearly stating God's Gospel and His truth, is a good investment, and will be found conducive to more regular attendance in our Sunday Schools.”

PRAYER MEETINGS.—“It is a common complaint among Sunday School superintendants in this quarter, that there is great difficulty in getting teachers to attend a monthly prayer meeting, to unitedly seek blessing on our special work among the young. Is not this a very bad sign? [Yes, very bad. If teachers have not sufficient interest in the souls of their scholars to bring them together to plead with God for them once a month, it need not be greatly wondered at, if they do not see them converted. The wonder is, that anybody with so little heart, would continue to fill the place of a Sunday School teacher.] Ed.

SINGING.—“We have found it a wonderful help, both in our Sunday School work, and also in our Open-Air Meetings, to have good singing. To obtain this, a brother who knows a little of the Tonic Sol-Fa, gathered together the elder children—all converted—and taught them to sing many of the hymns in your ‘Sunday School’ and ‘Evangelistic Hymn Books.’ They go with us to the Open-Air, and, whereas in former times, we found it difficult to get the ears of a dozen to hear the Gospel, we have now a crowd of several hundreds. We do not make the singing the chief thing, nor do we use it as an entertainment, but we have found that the glorious Gospel, as it is contained in many of the hymns sung by those dear young saints, whose hearts are warm with love to Christ and souls, *docs* attract the people, and who will say that it ought not so to do?”

[We heartily say, Amen; and God-speed to the young Gospel singers. We will rejoice to hear of the “good example” being followed elsewhere and everywhere.] Ed.

LOCAL CONFERENCE OF WORKERS.—“We are a long way off from the large centres where Conferences of Sunday School Workers are usually held, and consequently very few of us have the privilege of being present at them. But we have found it profitable

to invite the teachers in the various villages around here, once every three months, to pray and confer together regarding the work. This has cheered and helped us not a little. I may add that on these occasions we have exchanged thoughts on various points in connection with the ordering of our Schools and Classes, and also given brief reports of "The Lord's Work" in various Schools.

[A commendable form of fellowship well worth imitating.] Ed.

Work and **W**orkers amongst the **Y**oung.

DUDLEY.—"The Lord has given blessing here amongst the young. Two boys in my class have been saved."

SOUTHSEA.—"There has been a good work among the children here, quite a number have recently professed faith in Christ."

ILFRACOMBE.—A very profitable conference of workers amongst the young, was lately held here.

CRAIGELLACHIE, MORAYSHIRE.—"Much blessing has been given here of late. A correspondent writes—"We were at Craigellachie on Sunday night. It was a grand sight to see so many young lads all newly saved."

CHIRNSIDE, BERWICKSHIRE.—"We have prayed long that God would bless His Gospel spoken to the young here, and He has heard our cry. Five have lately been converted; two of these have been baptized."

AYR—Since the new Gospel Hall, James Street, was opened, the School has increased in numbers.

BURNFOOTHILL, AYRSHIRE.—A Sunday School has been begun in one of the houses here. There are over 60 children attending.

LOCHGELLY, FIFE.—A Sunday School has been begun here. Prayer is desired for much blessing.

The Glasgow Half-Yearly Conference of Sunday School Workers was held in Buchanan Court Hall, on Saturday, 26th April. There was a good attendance of Workers from all parts. The subject—"The Constraining Power of the Love of Christ," was introduced by Mr. J. R. Caldwell.

NEW EDITION OF THE EVANGELISTIC HYMN BOOK.—A large type edition of our Evangelistic Hymn Book is in the press, and will be ready shortly. In answer to many enquiries, we may say that the Musical Edition is making progress, and it is hoped will be ready soon also. Full particulars and prices, shortly.

The Efforts of a Young Believer's Class.

WE had a class of girls, all believers, in our school. They had been converted for several years, and had enjoyed the privilege of having a man of God as their teacher, who had led them on in the ways of the Lord, and impressed upon them, by his own holy and devoted life, the blessedness of being wholly the Lord's. In the winter season, a new Gospel Room was opened in another part of the town, chiefly intended for the preaching of the Gospel to the working classes. It was suggested that a good Sunday School might be got there, as there were many children of the poorer class in the district, and there were few of the parents who either went themselves or sent their children to hear the Gospel. The difficulty was how to begin, or who to get, as every teacher was required—there was not one to spare. Our thoughts were turned to this class of Christian girls. There they were, well instructed in the Scriptures, many of them well able to instruct others; and there was the pleasing testimony, too, borne by those who lived with them at home, and by those who worked beside them in the mill, that in their lives they were "adorning the doctrine." What a fine opportunity for them to begin some definite work for their Lord. Our hearts longed to see them go forth, if only like Ruth, in "the gleaner's path," yet we could not say "go." The Lord alone can send His servants forth. But we told them the need of the district, of the desirability of having a school, and left the matter with them that they might exercise themselves before the Lord about it. The following Lord's-day six of them told their teacher that they would be glad to share the work, but hoped that he would act as guide and overseer among them, which he very gladly consented to do. So the houses were visited,

the children gathered, classes arranged, and the new school was begun. We miss the godly teacher with his class of happy girls in the corner of our school, but away in a more needy corner they are all at work among the children, and God is using them in the blessed work of leading some of these little ones to Jesus.

The Teacher's Quiet Hour.

I HAVE made it a practice for many years," says a Sunday School worker, "to secure a quiet hour on the Lord's-day afternoon to meditate upon the subject on which I am to speak to my class that evening. I take my Bible, Concordance, and whatever help in the way of 'Notes' I can get. Then I go over the subject quietly, and seek to get a good grip of it myself; for it's little use attempting to speak to others, old or young, about a thing you are only half acquainted with yourself. So I seek first to get it well into my own mind, my own heart and soul; to get all the blessing I can out of it myself first. Then I turn my thoughts to my class of boys. What do they specially need? What part of the subject will be most adapted to them? This also must be considered, otherwise I may miss the mark. I seek to remember each of them then before the Lord, and when the time for going to meet my boys has come, I am usually happy, and ready for my work. But when something comes in to deprive me of my quiet hour, it is otherwise. Then, even when the subject is a familiar one, I do not have the same joy and liberty, simply I suppose, because the truth is not dwelling in freshness in my own soul. I believe the teacher's quiet hour is a necessity, and would most earnestly commend it to my fellow-labourers." [We heartily endorse our brother's words. Effectual ministry, carrying blessing to those to whom it is rendered, is ever the result of personal dealing with God.]

Feed Them Well.

“**I**F you want to keep your sheep from leaping the fences and getting into your neighbour’s field, *feed them well*. Then they will not much want to go.” Such was the old shepherd’s counsel to his neighbour, and the advice was good. It may well be applied to other “sheep” and other “shepherds,” even to “the flock of God,” the sheep of His pasture, and to those who feed and rule the flock in its wilderness days. A well-fed flock are not so apt to leap the fences and go into the world. They have enough without it. They find satisfaction in the green pastures of God’s Word, and so they do not sigh after the leeks and garlic of the Egyptian world. They are “abundantly satisfied” with what they feed on, of the better pastures. This is true of all, but we think it applies with peculiar force to those who are the lambs of the flock—to those who are young believers in the Lord. We would echo the aged shepherd’s words to such as have the care of these little ones—“*Feed them well*”—yea, more, we would repeat the words of the risen Shepherd Himself—“Feed *My* lambs” (John xxi. 15). This is the sure and happy way of keeping the young believer out of the world, and from the tempter’s snare. Give him plenty of heavenly fare; feed him on the heavenly bread. Let Christ in all His beauty, in all His worth, be constantly set before the lambs of the flock. Then, if their hearts are set on Him, if they are filled with Him, we may rest assured that they will not want the world, or forbidden things. Dear fellow-labourer, if you have the care of some of these little ones—O, *feed them well*. This will do more for them than whipping or scolding, or building high walls around them. Force or fear will only keep back from the world for a time, but feeding on Christ leaves no desire for it.

The Bible Students' Class.

SUBJECT—"THE BELIEVER'S CALLING."

THE calling of the believer is said to be an "heavenly" (Heb. iii. 1), and "an holy calling" (2 Tim. i. 9). It may be described under seven heads, as follows:—

1.—"Called *out* of darkness *into* God's marvellous light" (1 Pet. ii. 9). "Darkness" is the element in which the sinner dwells. He is "*in* darkness" (1 John ii. 9), and he "*loves* darkness rather than light" (John iii. 19). When the call of God, through the Gospel (see 2 Cor. iv. 6), reaches him, he is "turned from darkness to light" (Acts xxvi. 18). He is "delivered from the power (authority) of darkness" (Col. i. 13), to become a "child of light," and "of the day" (1 Thess. v. 5).

2.—"Called *saints*" (Rom. i. 6; 1 Cor. i. 2), that is, saints by calling—not by attainment. Mary Magdalene and the Apostle were both saints by calling; this is the common heritage of all the children of God, and there is no other class of "saints" recognised in Scripture. Being saints by calling, we are exhorted to walk as becometh saints—to "walk worthy of the calling wherewith we are called" (Eph. iv. 1, R.v.).

3.—"Called the *children* of God" (1 John iii. 1, R.v.). No longer servants in the place of distance, but children in the place of nearness: having the Spirit of God's Son within us, crying, Abba, Father (Gal. iv. 6 with iii. 26). Being *called* God's children, we are to manifest His character to the world (Matt. v. 45).

4.—"Called *unto* the fellowship of His Son Jesus Christ our Lord" (1 Cor. i. 9). To be sharers *with* Him of all that His God has given Him, and joint-participators with one another of all that He, as God's Son and our Lord, has given us to enjoy and to obey.

5.—"Called *Christians*" (Acts xi. 26). The word

“called” here used, implies that they were “called of God,” or divinely called Christians (for its further use see Matt. ii. 22, “warned of God;” Heb. viii. 5, “admonished of God”). This is the honourable (or beautiful) Name which has been called upon us (James ii. 7), and “if any man suffer *as a Christian*, let him . . . glorify God *in this Name*” (1 Pet. iv. 16, R.V.).

6.—“Called to *suffer*” (1 Pet. ii. 20). “Partakers of Christ’s sufferings” (1 Pet. iv. 17). Not His sufferings as a Sacrifice: in these He stood alone. But in His suffering for righteousness sake, He left us an example (1 Pet. ii. 21); “the fellowship of His sufferings” (Phil. iii. 16). This we may know, and “if we suffer, we shall also reign with Him” (2 Tim. ii. 12).

7.—“Called unto His eternal *glory*” (1 Pet. v. 10). This is the final consummation: the goal. We shall be with Him and “behold” His glory (John xvii. 24): we shall “appear with Him in glory” (Col. iii. 4), and our eternal home shall be in the city—New Jerusalem—of which we read that “the glory of the Lord did lighten it, and the Lamb is the light thereof” (Rev. xxi. 23).

JOTTINGS.—“Our calling is an ‘heavenly calling’ (Heb. iii. 1), and our ‘inheritance is in the heavens’ (1 Pet. i. 4). Unlike Israel as a nation, whose calling was an earthly calling, and whose inheritance was an earthly Canaan.” “We are all saints by calling, but how few of us are saints by conduct.” “We are first called and positioned (see Eph. i. to iii.), then we are told to walk worthy of our calling. Many are trying to walk worthily in order to become saints. This is reversing God’s order.”

QUESTIONS.—Does the word “calling” in 1 Cor. vii. 20 refer to a believer’s daily occupation? Evidently. But there are some callings in which a believer could not “abide *with God*.” In that case he could not abide at all, that is if he wants to have fellowship with God in his

daily work. In a business requiring untruthfulness or trickery to conduct it, no believer can abide with God.

[We are pleased to note the continued interest manifested by the members of the "Class" in the monthly subjects, and hope this may not be allowed to decline during the holiday months. Bible study and meditation we can never safely neglect, either in times of pressure of work, or days of release from it. Our next month's subject is—"The Believer's Walk."]

The Tract Distributing Band.

TRACT DISTRIBUTING at the sea-side, in the country, and while on holidays "at home" amongst old acquaintances and companions, is being vigorously pushed on by many workers of the "Band." We hope to hear good results of all this labour.

HOLIDAY WORK.—Some of the workers purpose, if the Lord will, to visit some Yorkshire villages, beginning about the first week of July. Young men or others having a few days to give to this work, might communicate with Mr. Plume Hawkins, 3 Upper Bell Hall, Halifax, who will give all needed information. Toward the end of June and beginning of July, another party may visit the *Island of Arran*. There will not be many opportunities for *preaching* the Gospel in the latter place, the work will be chiefly house-to-house visitation and personal dealing. We are preparing a special supply of Tracts in Gaelic and English for this work.

LLANELLY, WALES.—"We are putting forth a special effort here in house-to-house visitation, leaving a 'Gospel Messenger' in every house, with printed invitation to come to the opening services in our New Hall." Later—"We are having happy times, with signs of great blessing in store for Llanelly."

CHELMSFORD.—“There are many villages around us here, where the people do not hear the Gospel of God's grace. A few of us are taking up the work of visiting the houses, and leaving them a ‘Messenger’ to read; also of giving an open-air testimony. We would be glad to be remembered in prayer.”

WESTON, BATH.—“Our tracts have all been given away. Some received them gladly, others refused them. Encouragements have been many.”

HANDSWORTH, BIRMINGHAM.—“I have got seven or eight of the young believers in my class to join me in tract distributing, which we hope to commence on Lord's-day first.”

NELSON, LANCASHIRE.—“We hope to go out on Saturday afternoons during the summer among the out-lying villages. We earnestly desire the fellowship of saints in prayer.”

BOSTON, MASS., U.S.A.—“A few of us had a visiting tour about ten miles out of Boston in the beginning of April, and had a happy time sowing the seed.”

BYFIELD, MASS., U.S.A.—“There is usually a Conference here on ‘Memorial Day’ (May 30th), and a few of us think of spending the following day in visiting the neighbouring villages. Send us a supply of tracts.”

SEACOMBE.—“A number of us from here hope to go out tract distributing during the holiday time.”

MOTHERWELL.—“We have some happy times among the miner's rows distributing tracts, and many of them invite us to go into their houses. Then we have a good opportunity of speaking to them of what the Lord has done for them.”

BATTERSEA.—“Two of us have begun house-to-house visitation here, and find the people willing to receive tracts. It is a thickly populated neighbourhood.”

Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book," and in "The Scheme of Lessons for Sunday Schools" for 1890.

JULY 6th.—**Parable of the Vineyard.**—Matt. xxi. 33-46.

Law—Grace—Rejection—Judgment.

THIS parable shews God's dealings with man—first in law, then in grace. The vineyard represents the Jewish nation (Isa. v. 2-4), that most favoured people, representing man under the most favourable circumstances. From all this, God expected fruit, and sent His servants the prophets to gather it. But instead of giving God His due, they beat and slew, and stoned His servants (see Matt. xxiii. 37). Such is man, and such his response to God's claim as made by law. Then man is tried by grace. The owner's son is sent, with the word, "surely they will reverence my son;" but they cast him out and slew him. After man had been tried under law, God sent forth His only begotten Son (John iii. 16), but the presence of Christ only brought forth from man's heart the greater hatred (John xv. 26). His perfect love was met by "come let us kill Him" (see xxvi. 4; John v. 18; vii. 1). Man's trial is now over: his probation past. He is "guilty" (Rom. iii.); "condemned already" (John iii. 18); not only for his fruitlessness, but for the rejection of God's Son (Acts xiii. 40, 41). Then comes his doom, which his own conscience admits the justice of (see ver. 41 with Heb. x. 29).

JULY 13th.—**Marriage of the King's Son.**—Matt. xxii. 1-14.

The Feast—The Guests—The Wedding Robe—The Doom.

IN this parable, God is not seeking fruit from man (as in chap. xxi. 3). He is displaying His love and grace, and inviting men to do honour to His Son. It is like the Gospel. God is the giver: man the receiver. The previously invited guests are called, but will not come. This is how the Jews treated the Gospel when spoken by the Lord Himself and His disciples (see John i. 11; v. 40). The second invitation (ver. 4), has its answer in the Gospel preached after Christ's death and resurrection—to which the words "all things are ready" is added—but again they slight it (see Acts iv. 2-4; v. 17), choosing their possessions and professions instead; and some go further and slay the messengers who had been sent by the King.

This was fulfilled at Stephen's death (Acts vii. 51-60). Then wrath fell upon Jerusalem, the guilty city, and on the Jewish nation (see 1 Thess. ii. 15, 16). Grace then flows out to the highways—the Gentiles are called (see Acts i. 8; viii. 5, 6; xiii. 46). All are invited: "bad and good" are brought: this is still the Gospel's mission: it embraces all within its scope (Mark xvi. 15; John iii. 16). The wedding garment was provided by the King: it was amongst the "all things" which were "ready." The guests had not to bring, they had only to accept it. The wedding robe is Christ. In Him the believer is to be found (Phil. iii. 9); not in his own righteousness. In Christ he is accepted (Eph. i. 6). One of the guests was there without this wedding robe: he had rejected it, and wore his own garment. Picture of the self-righteous man (see Job xxvii. 6; Isa. lxiv. 6), and religious Christ-rejector. His doom is sure (ver. 13 with Rev. xx. 15).

JULY 20th.—**The Pharisees' Religion.**—Matt. xxiii. 1-28.

Outward Religion—Inward Corruption—Hypocrisy.

THE Pharisees (or Separatists), were a sect of the Jewish people. They were very exact in their observance of certain points of the Jewish law (Phil. iii. 5), and even more so, in obeying the traditions of the elders (Mark vii. 3, 5, 8), which have been handed down from generation to generation. Their religion consisted in *outward* forms, in wearing long robes, broad phylacteries, and in reciting long prayers at street corners to be seen of men. They thanked God that they were not as other men (Luke xix.), and rejected God's counsel and His Word as spoken by John (John vii. 30), and by the Lord. In this chapter He exposes their inconsistency (ver. 4), pride (ver. 6-12), hypocrisy (ver. 15), corruption (ver. 27), and doom (ver. 33). His words apply to all who have a "form of godliness" (2 Tim. iii. 5; Luke xii. 1), without Christ: a name to live (Rev. iii. 1), while dead in sin (Eph. ii. 1). They were the greatest enemies of Christ. They attributed His *power* to Satan (Matt. xi. 34): they murmured at His *grace* (Luke xv. 2). Yet of this very sect some were humbled, converted, and became followers of the Lord. Nicodemus (see John iii. 1 with vii. 50; xix. 39); Paul (Acts xxvi. 5; Phil. iii. 5; Gal. i. 14).

JULY 27.—**Jerusalem's Impenitence.**—Matt. xxiii. 34-39.

Privilege—Responsibility—Rejection—Doom.

DURING the time of His public ministry, the Lord had frequently visited Jerusalem. He had been first taken by His parents to the Passover in that city, when a boy of twelve years (Luke ii. 41):

then, 18 years later, soon after His public ministry began, He visited it again at the Passover (John ii. 13), and cleansed the temple. It was there that the wondrous words of the third chapter of John were spoken to the Jewish ruler. There again at the Feast of Tabernacles, He uttered the precious words of John vii. 36-38, and preached the Word to the needy multitudes (viii. 2). But there was no room for Jesus in Jerusalem. Plenty of religion, formality, and outward show, but no room for Christ. Jerusalem knew not the time of her "visitation" (Luke xix. 44); and as the Lord looked upon the city in which He had come to reign, but which had rejected Him, and was now about to fill up its guilt by His death, He wept. It was as He left the temple for the last time, that He uttered the solemn words, "Ye would not," and pronounced Jerusalem's doom. And thus it shall be with all who now "despise" (Acts xiii. 40), "neglect" (Heb. ii. 3), or "reject" (John xii. 48), His grace; who will not come to Him for life (John v. 40). They shall be punished with everlasting destruction (2 Thess. i. 9).

Correspondence.

MEETINGS FOR GIRLS.—A Canadian correspondent writes—"Some of our sisters here have begun a Thursday evening meeting for *girls*, and the Lord is owning the effort. The attendance increases, and not a few of the girls are under deep conviction of sin. Some have been converted, and are now rejoicing in Christ. This affords us the deepest joy. A number of the children that come are from places where the Gospel in its fulness is seldom if ever heard."

[We rejoice to hear of the effort of our sisters in Canada, and hope their example may stir up others to similar lines of service. There are hundreds of unmarried Christian women, with no particular home duties devolving upon them, whose evening hours at least, might be given to the Lord for such a service as our correspondent mentions. There are thousands of young women and girls roaming the streets, for whose spiritual welfare there is very little done. *Some* of these might be reached and brought under the sound of the Gospel by a class or classes, conducted by warm-hearted and wise-hearted Christian women. Such an effort, conducted in a godly manner, would have the sympathy and fellowship of fellow-believers, or at anyrate, of all whose sympathy is worth having. There are generally a few captious peevish characters, wholly inert in all good work themselves, who raise their objections to such efforts on the plea of "order;" but they should on no account be listened to, or allowed to hinder those whom God is calling thus to serve Him. Ed.]

PRAYERLESSNESS.—“I have often observed that when we are seeing no conversions, when everything is barren and unfruitful, there is a prayerless spirit among us. This is *the* root—cause of our lack of blessing—*prayerlessness*. When the prayer meetings are thinly attended, and the prayers dull and formal, you will always find a corresponding *dearth* in conversions.”

[Very true. And whenever God's people are stirred up to lay hold on Him in earnest continuous prayer, there will be streams of blessing, sooner or later, seen to flow.—Ed.]

Questions and Answers.

Q.—Do you think it right to entice children to come to the Sunday Schools, by offering them fishing rods, &c. It is done in almost all the Sunday Schools in connection with churches here, and apart from holding out such baits, it is very difficult to get the children to come.

A.—We can see nothing to hinder the promise of a gift book or the like, for regular attendance throughout the year, but we cannot recommend the system of rivalry and emulation commonly practised by the “churches” to gain the favour of either old or young. We know full well that the system is a “success”, according to the popular acceptance of that term, but we think the safer way is to go on quietly teaching the Word and uplifting Christ. This *is* after all *the* great attraction, and if the numbers are less than those gathered by worldly baits, the results *are* more satisfactory both for time and eternity.

Q.—Do you think it would be wise to ask unconverted children—say the senior girls in a class—to go out with the teacher giving away tracts.

A.—We could not recommend as a principle, the employment of unconverted children (or grown up persons either) in the service of the Lord. It places those yet unconverted, in a false position, when they are encouraged to engage in what they regard as the work of of the Lord. The seeds of this—often sown in early days—may be seen fully ripened all around, in the host of tract distributors, Sunday School teachers, and falsely named “Christian workers,” who are unregenerate, and it would be a grave mistake to admit the thin end of the wedge. At the same time, the children may receive Gospel Papers and the like for themselves, and for their parents, and they in turn might be encouraged to lend or give these to others, after having read them themselves, by which means the same result would be obtained, without the risk of placing the children in the position of *servants* before they have become *sons* of God.

Work and Workers amongst the Young.

NEWTON-STEWART, CO. TYRONE.—“We have begun a little School at Strawhill. Most of the children are very young.”

LARKHALI.—“Our school is increasing in numbers and interest here.”

BEAULIEU, DAKOTA.—Mr. A. J. Goff, who has been labouring here, writes—“Many of the dear half-breeds here have been brought out of darkness into the sunshine of a Saviour's love. It is indeed wonderful to see the eagerness with which they drink in the Word of life.”

ELGIN, ILL., U.S.A.—“We have just had a series of very good and hearty meetings, conducted by our brother Matthews. His fellow-labourer, Mr. Campbell, is at present in Ireland in ill health.”

BELLEVILLE, ONT., CANADA.—“We are much encouraged in our work here among the young. For a long time we have been crying to God for blessing, and the Lord is answering prayer. Three or four have already professed conversion, and there are signs of a coming shower of blessing.”

BLANTYRE.—“The Lord has given much blessing in the School here. There is a class of about 20 young believers in the School now.”

TRENTON, CANADA.—“The prayers of fellow-saints are earnestly desired for a little School begun here. There is a large field, and there is much wickedness.”

HEBRON HALL, GLASGOW.—“There has been much encouragement in the work here of late.”

HAMILTON.—“The Workers' Conference here was a stirring happy time, with many cheering reports of the Lord's work from various parts of the country. Lanarkshire workers are as a rule good Gospellers, and the Lord blesses their efforts.”

HURLFORD.—“About 50 children in the School here: half of these children of parents who go to ‘nowhere’ to hear the Word. Attendance very regular.”

ELDERSLIE, near KILMARNOCK.—“A Sunday School was begun here some time ago, and has continued to increase in numbers and interest. Prayer is desired that conversions may be seen.”

EDINBURGH.—The Annual Conference of Sunday School workers will (God willing) be held in the Hall, No. 8 Nicolson Square, on Saturday, 12th July, at 5 p.m. Tea at 4. Subject—“Spiritual Service *versus* Carnal,” to be introduced by Mr. J. R. Caldwell.

How I Gathered My Class of Girls.

THERE was no Sunday School in our village at the time, and I could not get another like-minded with myself to begin one. Yet my heart was burdened with the condition of the children, so many of them were growing up without being taught the way of life, and warned of the wrath to come. I waited on God for months, earnestly praying that a fellow-labourer might be raised up. Still no one came, and I began to think that God had passed our village by. Then the thought came into my mind, why not begin yourself? Cannot God work with one as easily as with two? I shrank from the task; I felt so helpless. But I could not get rid of it; so, with much fear and trembling, I cast myself upon God, and determined to raise some feeble testimony in His name. I sent for a packet of Illustrated Gospel Leaflets, as many as would go through all the houses. On the following Saturday afternoon I started off on my first attempt at visiting from house-to-house. I had read about others doing such work, but it never occurred to me that I could do it. I felt so timid. But as I walked along to the end of the village, toward the first house that afternoon, my soul was so happy, and my heart so full, that I felt I could speak to everybody about the Lord. I knocked at the doors, handed a leaflet, and told them that I intended beginning a class for girls in my father's barn, on the Lord's-day afternoons, to continue for an hour each day, and invited them to send their girls if they were not already going to some Sunday School. On the Lord's-day afternoon—a bright Spring day it was—about twenty girls appeared. I gathered them around me in the middle of the big barn, and began by singing a hymn. I had most of the singing to do myself, for they did not seem to know either the words

or the music. Then I prayed shortly, asking God to guide and bless us, and then spoke to them as simply as I possibly could from John iii. 16. They all seemed much interested, promised to come again, and said they would try and bring others. As I said "good-bye" to them, I felt in my soul that God had begun His work in some of those dear girls, and that I would yet have the joy of seeing them the Lord's. Years have come and gone. Some of that first day's company have been converted, and are now teachers themselves. Others continue to come, and are in our "Young Believers' Class," and some are in glory. We toil on, sowing the seed, and betimes a soul is won for Christ. There are many helpers now, and we have a large and interesting school, with a circle of happy earnest teachers. It may be that some faint heart may be cheered, or some halting worker encouraged, by the brief record of the good hand of the Lord upon us. There are many needy fields lying around, where a solitary worker may find some such work to do, as the Lord gave that day to me.

Why a Class was given up.

IT was not because of sickness, or owing to an increase of home work, or because the Lord had called her to another path of service, that Miss L—— gave up her class of ragged girls. O, no! if it had been for any of these reasons we could have borne it. But the only way that it could be accounted for, was, that a little money had come into her family, and she became a "lady" all of a sudden. She began to dress very gaily, and to keep her distance from the servant-girl teachers who had formerly been her companions. Bye-and-by she began to absent herself from her class, and finally she sent in her resignation. That legacy was more than she

could stand; it completely upset her, and I fear she is now a thorough backslider. "Prosperity," as the world calls it, is always a snare to the children of God. It not unfrequently leads the soul away from God, and strands the Lord's servants in worldly company. Let us beware then, dear fellow-labourers, in the day of our prosperity, lest we lose our balance, and be dragged from that place of service in which the Master has set us.

The Master's Call.

A BELOVED saint, now gone to her rest, once told of a waiting time which lasted over a period of months, during which she prayed for light to guide her in a path of service upon which her heart was set. She was one that seemed especially fitted for that path, and many advised her to go forth upon it. Still she halted: she felt the Lord had something to teach her, and that His full time had not yet come. The waiting days were full of blessing to her spirit, though very irksome to her restless flesh. Lessons of patience and trials of faith are ever hard for nature to bear, and so she found it. At length the Lord's call came clear, and full. She stepped forth in the path that the Lord had called her to tread, fearlessly and firmly, assured that He who had called her to wait upon Him would now be with her, and she was not disappointed. The Lord blessed her service to many a weary soul, and she often said, amid its many ups and downs, how valuable were the lessons that she learned during these waiting days. We little think how much we miss by hurrying forth into service without the Master's call, and without having been alone with Him. He values *us* far more than *what* we do, and would have us often alone with Himself.

The Bible Students' Class.

SUBJECT—"THE BELIEVER'S WALK."

THE Epistle to the Ephesians describes seven aspects of walk. They are as follows:—

1.—The *past* walk of the believer.—*walk in sin* (Eph. ii. 2). The sphere, "the course of this world:" the energy, "the Spirit that *now* worketh in the children of disobedience." This character of walk, as also the place and company, are to characterize the believer no more (see Psalm i. 1).

2.—The *new* walk (Eph. ii. 10). The new position of the believer is mentioned in Eph. i. 1-10. He is quickened, raised, and seated in Christ. He is God's workmanship, created in Christ Jesus unto good works, prepared by God that he should "walk in them." Having received Christ Jesus as the Lord, so is he "to walk in Him" (Col. ii. 10), and "as He walked" (1 John ii. 2). Christ is the Pattern, and also the Controller of the believer's walk.

3.—Walk *worthy* of the calling (Eph. iv. 1); "worthy of God" (1 Thess. ii. 12); and "worthy of the Lord" (Col. i. 10). God's way is to give the believer his position, to call him into it by His grace; then, as so placed, he is told to walk worthy, to walk in "newness of life" (Rom. vi. 4).

4.—Walk *as* children of *light* (Eph. v. 8). By the call of God all His people are brought into the light (1 Pet. ii. 10); to walk in the light (1 John i. 7). Now, they are to walk according to that light, as children of light, bringing forth the fruits of it. Righteousness, goodness, truth, are all fruits of the light (see Eph. v. 9, R.v.), and are the evidence that the bearer is walking in the light with God (1 John i. 5, 6).

5.—Walk in *love* (Eph. v. 2). The love of God shed

abroad in the heart (Rom. v. 5); the love of Christ constraining us (2 Cor. v. 14). The believer's walk is to be *in* the love and grace of God toward the world (not in love of the world, 1 John ii. 15, 16), and in the love of Christ toward fellow-saints (see John xv. 17; 1 John iv. 2, 3).

6.—Walk *not* as other Gentiles (Eph. iv. 17). The former walk and manner of life is to be indulged “no longer” (1 Pet. iv. 2). Being now alive in the Spirit, believers are to walk in the Spirit (Gal. v. 16), and “in the truth” (2 John 3, 4).

7.—Walk *circumspectly* (Eph. v. 15; or “carefully,” see R.v.). Many eyes are watching, therefore “walk in wisdom toward them that are without” (Col. iv. 5); and “honestly” (1 Thess. iv. 12).

All this may be summed up in the three brief but weighty words:—

“Walk *before* God” (Gen. xvii. 1).

“Walk *with* God” (Gen. v. 24).

“Walk *after* God” (Deut. xiii. 4).

JOTTINGS.—“New life and new walk go together. The walk is the result of the life” (Rom. vi.). “Walking in the Spirit (Gal. v. 16), and walking in the truth (3 John 4), are often dissociated, but they are in reality twin truths.” “Walking circumspectly.—I was reminded of this the other day, by seeing a cat walking on the top of a wall amongst broken glass. How carefully we ought to walk in a world like ours.”

QUESTIONS.—What does walking “disorderly,” in 2 Thes. iii. 6, 11, refer to? The word signifies “out of rank,” and is generally applied to crooked conduct in regard to Church position. We think it has a much wider application, and would apply to personal, domestic, and commercial life as well. Verse 11 clearly points to an “idler,” who will not work with his hands, to support himself and his house.

The Tract Distributing Band.

GOOD tidings of Saturday afternoon efforts among the villages, holiday travels among the islands, and distribution of tracts at large gatherings of pleasure seekers, come from all quarters. Efforts on the English coast, in North Wales, and at watering places on the Clyde, are all most cheering.

EDINBURGH.—“The workers go out among the villages and find many open doors for the Gospel.”

OVERTOWN, BY WISHAW.—“The Tract Distributing Band here has resumed summer work among the surrounding villages.”

TIVERTON, DEVON.—“We have much to encourage us in the work here. We scarcely ever find the tracts refused. Many ask for them.”

BARNSTAPLE.—“Last Bank Holiday several of us went out to villages around here with tracts. In one of them we gathered the children together, as they came out from school, and spoke to them for about half-an-hour. They listened very attentively all the time. This is the *best* holiday we have had for a long time.”

VILLAGES AROUND GLASGOW.—A band of young men, chiefly from the Marble Hall, have been going out on Saturday afternoons to the villages around, distributing tracts and preaching the Gospel. They have visited Busby, Barrhead, &c.

SLAMANNAN.—“We spent a good day tract distributing at Blackbraes, where our dear brother, Archie Munnoch, now in Central Africa, lived and laboured. Many were asking about him. They miss his tracts. His humble consistent testimony borne there, has not been in vain.”

YORK.—“Last week my wife and I visited three villages house-to-house, and we hope to go again and visit three more villages during the next three days. We are able thus to get into conversation with the people.”

BEAULIEU, DAKOTA.—“I want you to send me some tracts. I am only a young believer, but I desire to do something for Him who has bought me with His blood.”

STOURBRIDGE.—“Seven of us have begun work here, and would ask the prayers of fellow-workers of the Band, that the Word may enter many hearts.”

ABERDARE.—“The people here eagerly receive tracts, and there is a large field for distribution.

JARROW.—“A few of us go out to the places around, distributing tracts and telling what the Lord has done for us.”

GLEANINGS FROM WORKERS' REPORTS.—“We met an old woman in a little thatch-roofed house, living all alone. She was very shy at first, but at length opened her mind. She had been anxious about her salvation for nearly twenty years. No one to tell her the way of life. She listened most eagerly as we spoke the Gospel, and I believe, received it into her heart. With tears she thanked us for visiting her, and warmly invited us to come again soon.” “Three of us stood at the entrance to a public house and gave *Danger Signals* to all who passed. Several young men seemed much ashamed to be found there, and we had the opportunity of speaking personally to them of Christ.”

[A good work might be done by young men “picketing” the doors of public houses, gambling saloons, and other places of evening resort. It needs tact: and care must be taken not to obstruct, or give unnecessary offence.—Ed.]

Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book," and in "The Scheme of Lessons for Sunday Schools" for 1890.

AUGUST 3rd.—**Absalom's Rebellion.**—2 Sam. xv. 1-16.

Type and Antitype—Deceiver and Deceived—The Simple.

THE rebellion of Absalom, the son of David, and his attempt to seize his father's throne, is one of the darkest incidents of Old Testament history. It carries with it solemn lessons for the children of God, also for the unsaved. To the believer it teaches, that if he fails to judge sin, God will judge it, but he must reap the bitter fruit. Absalom had been spared, and kissed back into his father's favour without a word of reproof, and on his part, without sorrow for his sin. Hence he becomes a rebel. Restoration to God can only be in the way of confession and renunciation of sin (see 1 John i. 9; Psal. li. with 2 Sam. xii. 13; Psal. xxxii. 1-5); contrast (Prov. xxviii. 13). To wink at sin, or to hush it up in ourselves or others, brings upon us the judgment of God. It may tarry (see chap. xv. 7), but will surely come. In Absalom we see an illustration of Satan's art in those whom he uses (2 Cor. xi. 13-15), as the *Deceiver* (see Rev. xx. 10; 2 Tim. iii. 13). He "kisses" those whom he wishes to own and follow him; promises them great things, and in this way "steals their hearts." This is Satan's way. It was thus he won Eve in the garden (see Gen. iii. 5, 6), and it is by this means he deceives sinners still, and lures them down to the pit. Some are deceived through sin (Rom. vii. 11); others by a profession of religion (James i. 22-26). "Simple" ones (ver. 11 with Prov. xiv. 15; Rom. xvi. 17, 18), are those who reject God's wisdom (Prov. i. 20-22), and His Christ (1 Cor. i. 18-24), and are thus duped and deceived by Satan's craft.

AUGUST 10th.—**Ittai and Hushai.**—2 Sam. xv. 17-37.

The Rejected King—Devotedness—Friendship.

DAVID was now an exile. The usurper Absalom had seized his throne, and the rightful king was driven from Jerusalem to wander in "the way of the wilderness" with a few devoted followers, who would not own the rule of Absalom, but would rather suffer with their rejected king. David here in rejection reminds us of the true David—David's Son and Lord. He came to reign (Luke i. 32),

but found an usurper on His throne (Matt. ii. 6). When He presented Himself to Israel as their King (Matt. xxi. 5), they received Him not (John i. 11). They crucified Him for making this claim (John xvii. 37 with xix. 19). Now He is rejected (Luke xix. 14): His kingdom is not of this world (John xviii. 36), and those whom He saves are called to share in His rejection now (John xv. 18, 19; Phil. i. 29), and in His glory by-and-bye (2 Tim. ii. 12; Rom. viii. 17, 18).

In Ittai we have a beautiful example of devotedness to Christ as the rejected One. Not for lands or earthly advantages, but for love to David's person, did he choose to "pass over," and to live or die with David the stranger and exile. So with Paul (Phil. i. 21; Acts xx. 24; xxi. 13), and it may be so with us (Matt. xvi. 24).

In Hushai we have another view of the place and service of the saints in the day of Christ's rejection. He was David's "friend" (ver. 32-37): we are the friends of Jesus (John xv. 15). He went back to the city, the scene of rebellion, and there acted *for* David. So the believer is called to do in the world, as a "witness" (John xv. 27; Acts i. 10); "light bearer" (Phil. ii. 12); "ambassador" (2 Cor. v. 20). In the day of David's return to the kingdom, he who had been his "friend" in rejection, became his "companion" (1 Chron. xxvii. 33), in glory (see 2 Tim. ii. 12).

AUGUST 17th.—**Shimei.**—2 Sam. xvi. 5-14; xix. 16.

Scorner—Hypocrite—Law Breaker—Judgment.

IN Shimei we see the scorner, his doings, and his doom. Taking advantage of the day of David's rejection, this son of Saul comes out to curse and abuse the uncrowned king. He charges him with what he had never been guilty of, calls him vile names, and throws stones at him. This shows the enmity of the human heart against God and Christ (Rom. viii. 7). Shimei might appear to be very subject when David ruled in power—it was his interest so to be—but it was only a "feigned" obedience (see Psa. xviii. 44), full of deceit and hypocrisy (see chap. xix. 20), as the false professor is now and ever will be to Christ. Under the lip confession of His name (Matt. vii. 22; Titus i. 16), there is hatred, which, when the opportunity occurs, will manifest itself (Matt. xxvi. 15). Yet David will not allow judgment to fall upon this son of Belial (ver. 9). He spares his life as he had spared the life of Saul his enemy (1 Sam. xxiv. 4). It was the day of grace for Shimei, as it is for sinners now (Rom. v. 21). Mercy rejoices against judgment (James ii. 13), once and again (chap. xix. 21). But the long-suffering of God

wrought no change in this scorner, nor does it in the Christ-rejector (Eccl. viii. 11): he hardens himself against the grace of God (Prov. xxix. 1). Nevertheless his sin is remembered (1 Kings ii. 38), and in due time, when Solomon (type of Christ in His coming kingdom and glory) reigns, judgment is executed upon him (2 Kings ii. 36-46): thus shall it be with the scoffer and Christ-rejector (2 Pet. iii. 2-10; 2 Thess. i. 6-9).

AUGUST 24th.—**The End of Absalom.**—2 Sam. xviii. 1-33.

Long-suffering—Hardness—Righteous Judgment.

ABSALOM'S sin, in the murder of his brother, had well-nigh been forgotten: years had come and gone, and no punishment had been meted out to him. The king, his father, had kissed him back to Jerusalem, and all seemed to go well with Absalom; yea, he seemed to flourish and gain favour. Success had attended his deceitful efforts to obtain his father's throne, and now he is reigning in Jerusalem. The sword of vengeance seems to sleep against his many sins, and he waxes worse and worse. So it often is with the sinner. If God's long-suffering leads not to repentance (Rom. ii. 4), it hardens (Prov. xxix. 1): but after the day of long-suffering, comes "the day of the Lord" (2 Pet. iii. 9, 10): and after the "acceptable year" comes "the day of vengeance of our God" (Isa. lxi. 2). But God remembered Absalom's crime, and the hand of Joab executed the judgment of the Lord against him (see 2 Sam. xviii. 14 with Jude 14, 15). David learns in sorrow that Absalom dies by God's judgment, and mourns that he did not die in his stead. His love for Absalom was not so strong as to cause him to bear the death-sentence in his stead. But such was the love of God, that He gave His Son to die (John iii. 16), and such the love of Jesus that He died for His enemies (Rom. v. 6-8).

AUGUST 31st.—**David's Mighty Men.**—2 Sam. xxiii. 1-23.

Service—Devotedness—Rewards.

HERE David recounts the acts of love and of devoted service, rendered by his followers during the days of his rejection, and gives reward to each according to the measure of their faithfulness and love. The Lord Jesus will review and reward the service of His people in like manner in the day of His judgment-seat (2 Cor. v. 10-12). This is not for salvation—it is by grace alone (Titus ii. 10): it is not for justification; it is through Christ's name and precious blood (Acts xiii. 38, 39; Rom. v. 8): but the redeemed, as servants, will there appear to receive rewards for faithful service rendered to

the Lord during their earthly days. The bestowal of these rewards will be according to the *motives* (1 Cor. iv. 5), and *manner* (2 Tim. ii. 5, as well as its *measure* (1 Cor. xv. 10). David's mighty men received places of honour in his kingdom as their reward; so will Christ's (see Luke xix. 15-19); and the various "crowns" (1 Cor. ix. 25; 1 Pet. v. 4; Rev. ii. 10; 2 Tim. iv. 8). Some of these acts were great, and accomplished much (see ver. 8, 10, 20, 21); others small, and of little account in the eyes of men (see ver. 11, 12, 16), but they were estimated by David according to the measure of the love that constrained his servants to perform them. So will it be at the judgment-seat of Christ (Matt. x. 42).

Correspondence.

SPECIAL ADDRESSES.—"We have generally had our reaping times among the children during special efforts, rather than in the ordinary course of weekly teaching. There has been a conversion now and then in the class, but it has been when some stranger has come amongst us, preaching the Gospel, or giving addresses to the young, that we have seen numbers anxious, and brought into the kingdom together. What they hear at other times seems then to be quickened and brought home to their hearts and consciences, and there has been gracious ingatherings of the little ones at such times."

A BIBLE-READING OF YOUNG CHRISTIANS.—"A number of young sisters come together here every week for the study of the Scriptures, on the lines recommended by Mr. Thomas Newberry. All are supplied with a list of names, with the date on which each is to choose the portion to be considered. We have found this to have three distinct advantages. 1.—The knowledge of God's Word, which can only be gained by systematic study. 2.—Loving intercourse and spiritual fellowship increased and encouraged among those who so gather. 3.—It prevents frivolous and unprofitable conversation, so apt to be indulged among young believers, when they have no definite subject to occupy them when they come together."

[Anything that helps to increase interest in the study of God's holy Word, and to bind the hearts of the Lord's people together in godly fellowship in a day of broken bonds and divisions, such as the present is, has our warmest sympathy. May many little companies of the Lord's lambs and sheep, who desire in quietness to feed on the green pastures of His Word, and not to occupy themselves with unprofitable questions that gender strifes, and yield no help to the soul, be brought thus together.—Ed.]

Work and Workers amongst the Young.

ECCLES, NEAR MANCHESTER.—“We have a Sunday School here of about 50 children and 7 teachers. Pray that we may have conversions amongst the children. Mr. J. S. Anderson, of Italy, addressed them the other Lord's-day.”

GATEHOUSE OF FLEET.—“As one of the results of tent work here last summer, a Sunday School was begun, and goes on well. Pray for blessing.”

Mr. Geo. Bennet, of York, hopes to go to Douglas, Isle of Man, early in August, thence to Ramsey, where he will conduct Children's Services on the beach. The help of any of God's people who may be spending holidays on the Isle would be welcomed.

NEW YORK.—Gospel Hall, 1704 Lexington Avenue.—“The Lord continues to give blessing in the work here. Let us praise Him.”

NEWCASTLE.—“Our Sunday School and Friday evening meeting for children both go on very well. Some are interested. May the Lord soon give us a harvest time.”

WATERLOO HALL, KILMARNOCK.—“There are 170 children in 20 classes. An infant class of about 30, and a young believers class, in separate rooms.”

NEW BEDFORD, MASS.—“An active School here. About 100 children.”

GLASGOW SUNDAY SCHOOLS.—*Marble Hall*.—There are over 150 children. Some cheering cases of conversion lately and answers to prayer. *Buchanan Court*.—There are fourteen classes. Drop-pings of blessing, one saved now and again. *Springburn*.—A good work has been done here; many saved. There are 160 children; 16 teachers. *Union Hall*.—100 children; 12 teachers. *Hebron Hall*.—Seven classes; two or three children have recently professed conversion. *Elim Hall*.—A good Sunday School has been gathered here since the new hall was opened. *Cathcart Street Hall*.—A large and vigorous school here, with a good staff of teachers. The Lord has blessed. Recently a library was added.

STRATHROY, ONTARIO.—“A Sunday School has been begun here. Prayer is asked for blessing.”

BRODICK, ISLE OF ARRAN.—Children's Services have been conducted on the shore here, by Mr. Milne of Cambuslang and others, during July.

Short, stirring notes of the Lord's work and workers, for this page, welcome at any time.

The False and the True.

IT needs much spiritual discernment to distinguish between the false and the true in that which bears the name of being "the work of the Lord." In this busy day of ours, there is the constant danger of being led away by new schemes and inventions that do not have their origin in the will of God. They are not of Him. They do not proceed from the operation of His Spirit: they are not according to His written Word. Yet they may flourish amazingly: they may secure widespread sympathy among men: they may be eminently successful according to the world's reckoning. But the servant of the Lord will not be led away by outward appearances: he will not calculate according to the popular method, viz.:—that if a certain cause attains a popularity among men—yea, even among those professedly Christ's disciples—it must therefore be of God. He will seek to test it by other standards. He will apply the plummet of—"Thus saith the Lord." He will, above all, seek the anointed eye that discerns between that which is of the Spirit of God, and what is a mere counterfeit. This can only be done by one who learns to weigh things in the balances of the sanctuary, and who seeks to have God's thoughts and opinions on all these matters. The devil has become wonderfully ingenious and clever. He knows well what will "take," not only in the world, but among the saints and servants of the Lord as well. One of his latest inventions in this respect is, to have his "schemes" profusely adorned with the letter of God's Word. To have Scripture (of course misconstrued and misapplied) figuring prominently around his inventions. He knows that this will go far to commend the thing to some. If he can appeal to Scripture, he sees that it will secure their sympathy and fellowship in the matter. When

“Scripture” is given for a certain cause, it therefore becomes the Lord’s servants to see to it that it is *Scripture properly applied*, and not the mere words of God’s Book twisted and misapplied to suit the devil’s purpose. He brought “Scripture” to the Lord Jesus in the day of His temptation, but it was *misquoted* and *misapplied*. We are persuaded that the devil is doing a large business in this very line among God’s saints and servants in this our day, and we would therefore lovingly counsel fellow-saints to seek discernment from God—it can only be found in communion with Him and His thoughts—to distinguish between the *false* and the *true interpretation* of God’s Word, concerning His *ways*, His *people*, and His *work*.

Called as a Witness.

I WAS in the court house one day, when a civil case was being heard. There was a moment’s pause, and then I saw a little insignificant-looking woman pushing her way through the crowd of people that stood in the passages. “What are you pushing for in this way?” said one as she passed. “I’m called as a witness,” she replied, “let me pass.” Then the people stood aside, and she walked along and took her place in the “box.” I thought to myself as I saw that sight, how that the Lord Jesus has called us to be His witnesses; for has He not said, “Ye shall be witnesses unto ME” (Acts i. 8). But how slow we often are in obeying His call! How unlike that little woman in the court, who pushed her way through the crowd to give her “evidence” that day. Yet ours is a more honourable calling. We are called to speak of Him whose name is Love. To tell the riches of His grace. To speak the word of Life. What matters it if we are small and insignificant? He has called us, this is enough. At His bidding let us go, and if we do, a pathway will be opened for us to speak forth the glories of His Name.

“Ready for Either.”

“Whether we live, we live unto the Lord; and whether we die, we die unto the Lord” (Romans xiv. 8).

Suggested by seeing a motto, with an ox standing between a plough and an altar—the emblems of service and sacrifice—with the inscription, “Ready for either.”

READY for either!” O happy is he,
Who this, as his motto, can constantly see,
Who, willing to labour, can joyfully cry—
“Ready for either!” to live or to die.

“Ready for either!” O Christian be strong,
And gird on thine armour, and march on with song;
Let this be your watch-word, true zeal in your eye,
“Ready for either!” to live or to die.

“Ready for either!” for conflict or rest,
The desert’s lone path, or the home of the blest;
For going, or staying, at home, or abroad,
“Ready for either!” a servant of God.

“Ready for either!” for Jesus’ Name sake,
Wherever He guideth, that pathway to take;
Soon toils will be ended and burdens laid down,
“Ready for either!” the cross or the crown.

“Ready for either!” for toiling or pain,
To live it is “Christ,” to die it is “gain”;
Here is the service, there is the fire,
“Ready for either!” as God may require.

“Ready for either!” O Christian be brave;
Telling the tidings, that Jesus can save;
Willing to suffer; expecting to reign,
“Ready for either!” be still thy glad strain.

The Bible Students' Class.

SUBJECT—"THE BELIEVER'S CONFLICT."

THE believer has three great enemies against him. They are the world (John xv. 18, 19), the flesh (Rom. vii. 21-23), and the devil (Eph. vi. 11; 1 Thess. ii. 18). Over against these, he has three Almighty friends—the Father, the Son, and the Holy Spirit, for him. The world opposes the Father, and all that is of the Father in him (1 John ii. 15, 16); the flesh opposes the Spirit, and all that is of the Spirit (Gal. v. 17); the devil opposes Christ, and the believer as risen in Him (see Eph. i. 3; vi. 10-12). With the world the believer is not called to fight: his victory over it is by faith (1 John iv. 4): his path is in separation from it and its ways, as one crucified to it (Gal. vi. 14), passing as a stranger and pilgrim through it (1 Pet. ii. 11), not conformed to it (Rom. xii. 2), shining as a light amidst its darkness (Phil. ii. 15). His victory over the flesh is obtained by walking in the Spirit (Gal. v. 16), not fulfilling its desires or will (Eph. ii. 3 with 1 Pet. iv. 2, 3), making no provision for it or its lusts (Rom. xiii. 14). His conflict with the devil is in heavenly places (Eph. vi. 12)—the sphere of his spiritual blessings (Eph. i. 3)—where the enemy seeks to dispute his title, and hinder his enjoyment. In this conflict, he is commanded to stand "strong in the Lord and the power of His might"—this is the secret of his strength—the power for obtaining the victory. He is to stand clad in the armour of God, provided for him (Eph. vi. 10, 11). The armour consists of—(1) "*The Girdle of Truth.*" His "loins girt about him with truth"—that is truth in the inward parts (Psa. li. 6)—the Word hid in the heart (Psa. cxix. 11), governing the affections, keeping the heart and mind set on things above (Col. iii. 2; 1 Pet. i. 13). (2) "*The Breast-*

plate of Righteousness." A good conscience (Heb. xii. 18; Acts xxiv. 16), enabling the warrior to fearlessly face the foe; his darts fall harmless there. "The righteous are bold as a lion" (Prov. xxviii. 1). (3) "*The feet shod with the preparation of the Gospel of Peace.*" Standing and walking in peace with God (Rom. v. 1) and men (Heb. xii. 14; Rom. xii. 18). (4) "*The Shield of (the) Faith.*" The faith once for all delivered to the saints (Jude 3)—not a part, but the whole: on this shield all the fiery darts of the devil fall quenched. "His *truth* shall be thy shield and buckler" (Psa. xci. 4). If the shield is lowered or cast away, his darts strike the heart; therefore, "take hold of the shield and buckler" (Psa. xxxv. 2), "holding fast the faithful Word" (Titus i. 9). (5) "*The Helmet of Salvation.*" A known and enjoyed salvation, enabling the believer to hold up his head fearlessly. "Behold, God is my salvation" (Isa. xii. 2): "The Lord is my light and my salvation, whom shall I fear?" (Psa. xxvii. 1). (6) "*The Sword of the Spirit, which is the Word of God.*" Not the Bible merely—the Logos, but "a saying from God"—the Word "that proceedeth from the mouth of the Lord" (Matt iv. 4): the Word as given by the Spirit to the soul in communion with God, for present use, suited to the present need. This was the weapon by which the blessed Lord overcame the devil—the thrice repeated, "It is written;" "It is written again" (Matt. iv. 4; vii. 10). (7) "*Praying always with all prayer and supplication in the Spirit, and watching.*" Dependence upon God; confidence in Him, coupled with watchfulness. "Watch and pray" (Matt. xxvi. 41): "continue in prayer and watch" (Col. iv. 2). This conflict will continue throughout the whole of the "evil day," until Satan is "cast down" (Rev. xii. 9) and "bruised beneath our feet" (Rom. xvi. 20).

JOTTINGS.—"Our conflict is not *to be* saved, but because we *are*." "The nearer we live to God, our conflict with Satan will be the hotter." "There is no 'discharge' in this warfare—it goes on till the course is finished." "There is no armour provided for the back: we must face the foe." "Restraining prayer, we cease to fight."

The Tract Distributing Band.

MANY who have gone forth bearing precious seed are now returning from their holiday service with joy—the joy of harvest. There has been much labour, and the day will declare the full result. Passing sweet to the toiler it is however to see the fruit of his labour, and to lay down his sheaves at the Master's feet. We rejoice to hear of conversions to God, as the fruit of seed sown by several of our fellow-labourers, and would ask that united thanks be rendered to the Lord for these tokens of His good hand upon us.

EXTENSION OF THE WORK.—The “Band” is now at work in almost two hundred places. In British Isles, Canada, United States, South Africa, and Australasia. The fellowship of workers and of work, through the medium of these pages, has increased beyond our expectations, and indeed, far beyond the limit of our space. We are obliged to make a selection from the reports and items of interest sent us by the workers of the “Band” at present, but hope to give fuller accounts of this and similar work by-and-bye if the Lord permit.

ISLAND OF ARRAN.—Workers from various parts have had happy times here. Gospel books in Gaelic and English have been thankfully received by the natives, and interesting open-air meetings, held on the sea shore, at which souls have been saved.

YORKSHIRE VILLAGES.—Workers from Bradford and Halifax have been visiting villages and districts around, giving away tracts, preaching and singing the Gospel in the open-air.

NEW YORK CITY.—“We distribute Gospel books and tracts in large numbers here, and the Lord cheers us much in this happy work.”

JARROW-ON-TYNE.—“We have had good times distributing tracts and preaching in the open-air in Shields.”

CRAIGELLACHIE.—“Will fellow-workers pray that God may bless the distribution of tracts here?”

AYR.—“We are still scattering the seed here, and looking to the Lord to bless.”

HANDSWORTH, BIRMINGHAM.—“We are visiting all the courts, houses, &c. round the hall here. We have been well received in most cases, sometimes getting an opportunity to have a little conversation. We have prayer for this on Wednesday evenings.”

INCIDENTS.—“We met a dear woman in our visitation who has been anxious for many years, ever since she was a girl. She is the mother of a large family, her husband drinks. They live in a miners' village in the country where no Gospel preacher's voice is ever heard. We spoke and read the Word to her, and I believe the light of the Gospel entered her heart before we left. We will, God willing, visit her again soon.”

[How many there are in the same condition; beyond the pale of pulpit or platform preaching, but who may be reached by the ancient and apostolic method of “from house-to-house.”]

GOSPEL POEMS AND TALES.—“These are very well received, and I believe are calculated to be much used of God. They are attractive, interesting, and brimful of the Gospel. People read them, children commit them to memory, and I sometimes hear the older people singing them over to some lively tune, during work.” [We have now *four* assorted packets of these, sixpence each, post free.]

GOSPEL BANNER AND BOARD.—A worker writes—“I have a banner and board with distinct Gospel Texts in bold clear letters printed on them, and often take it out to the street on Saturday evenings.” [A good testimony, but needs one with grace and a good report to carry it.]

The Teacher's Basket.

DISCIPLINE.—In order to have a well-ordered and attentive class, discipline is necessary. Firm, wise, and loving government must be exercised, otherwise instruction from the Scriptures will fail in its effect. There are many excellent Christians who seem to lack the ability to bring a class of boys and girls under discipline. Whatever may be the particular calling of such in the service of the Lord, it is evidently not as teachers in the Sunday School, seeing they lack this most essential qualification.

LAW AND LOVE.—Some teachers rule with the iron rod of law, others with the sceptre of love. In the rule of the former, fear may bring some into subjection, but under the rule of love, confidence is begotten, and obedience secured by a better motive.

CO-OPERATION.—Do not lecture your class, but get them to co-operate with you in thoroughly beating out the subject. Ask them to read verses, answer questions, search for parallel passages, give proofs, and whatever else you think necessary to sustain their interest without a break throughout the entire lesson.

LONG LESSONS.—Long lessons do not as a rule yield much interest. Better have one truth or subject clearly and fully elucidated, than a hurried race through a long chapter, without gathering any definite teaching from it.

PROMPTITUDE.—Accustom your children to promptitude—to rise immediately the hymn is given out; to sit down at once when it is over; to file out quietly and orderly whenever the class is called.

UNIFORM LESSONS.—As far as possible, all the classes in a School should have the same subject as the lesson for the day. Of course, it must be handled to suit infants and adults differently, but there is an advantage in uniform lessons.

Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book," and in "The Scheme of Lessons for Sunday Schools" for 1890.

SEPT. 7th.—**Signs of Christ's Coming.**—Matt. xxiv. 1-14.

Heavenly & Earthly—Air & Earth—Glory & Judgment.

THIS chapter, as also the one following, is occupied with various aspects of Christ's coming, especially those aspects of it which will affect God's ancient people the Jews, false professors of Christendom, and the world at large. The coming of the Lord Jesus as Son of God, to the air, for His Church (see 1 Thess. iv. ; 1 Cor. xv.) ; to raise His sleeping saints, and to change the living, does not come within the scope of this chapter. It was a "mystery," at this time unrevealed (see 1 Cor. xv. 51). The Lord is here addressing His disciples as representative Jews, and describing how those in the same position were to act in the latter day. In connection with His coming to the "air," there are no signs to be given: it will be unexpectedly and suddenly ; "in the twinkling of an eye," hence, His people are told to "look" (Phil. iii. 20) and to "wait" (1 Thess. i. 10) for Him. But before He comes to "earth," there will be signs that will herald His approach (see ver. 4-7). Terrible prospect for those who are now rejecting God's Gospel, and loving unrighteousness. Soon they will be deceived, that they may be damned (2 Thess. ii. 11-12). Ver. 13 refers to the endurance "throughout" (see R.V.) of those who will be then on earth: it has no reference to the security of believers now: John v. 24 ; x. 28 ; 1 Pet. i. 5, settle that.

SEPT. 14th.—**Coming of the Son of Man.**—Matt. xxiv. 27-51.

Judge and King—The World's State—Its Judgment.

THE title "Son of Man" has special reference to the Lord's earthly sorrows (Luke ix. 58), and His earthly glory as Ruler and Judge. As "Son of Man" He will "execute judgment" (John v. 27) and "reign" (Dan. vii. 13 ; Mark xiii. 34). The Scriptures that speak of His coming thus, have reference to His coming to earth. Here we get a view of the condition of the world when He will come—given by God here to arouse and alarm unconverted sinners. It will be sudden, destructive, and terrible as the lightning (ver. 27),

seen by all (Rev. i. 7). It will be with "power and great glory" (ver. 30), accompanied by His saints (Rev. xix. 11-15). The world will be as it was in the days of Noah (ver. 38), few ready—most taken by surprise (ver. 39), perishing under God's judgment: making merry while judgment was at hand. So will it be with the Christ-rejectors; they will be punished with everlasting destruction (2 Thess. i. 8, 9); suddenly (1 Thess. v. 2), unexpectedly, as a thief in the night (2 Pet. iii. 9), and there will be "no escape" (Heb. ii. 3 with xii. 25; 1 Thess. v. 3). These are the true sayings of God, given to warn the sinner from the way of death (Ezek. xxxiii. 11).

SEPT. 21st.—**The Ten Virgins.**—Matt. xxv. 1-13.

Wise—Foolish—Possessors—Professors.

THIS parable—Jewish in its primary application—illustrates the condition of the false and the true, who bear the Christian name—the empty professor, and the possessor of Christ. In certain respects all were alike. All were virgins: all had lamps: all went forth: all slept. In things outward, there is often little visible difference between the true and the false. See the two builders—both had houses, the difference lay in what was hidden (Matt. vii. 25, 26): wheat and darnel—similar in leaf, but not in nature (Matt. xiii. 24-37, R. V.). Often true saints "sleep as do others" (1 Thess. v. 6, 7), that is, becomes like worldings—hence the call (Eph. v. 14). This helps to keep hypocrites at ease, and gives the unconverted cause for reproach (see Rom. xv. 3; 2 Sam. xii. 14). The "foolish"—that is, the empty professor—had "no oil." Oil is the emblem of the Holy Spirit (1 John ii. 27), *by* Whom every true believer is regenerated (John iii. 5); *in* whom He also dwells in his *heart* as the Spirit of Sonship (Gal. iv. 6), the seal marking him as God's (2 Cor. i. 22): in his *body*, claiming its members for God's service (Rom. xii. 1). The Christless professor has not the Spirit; hence, he is none of Christ's (Rom. viii. 9). He will be shut out to perish (Job viii. 13).

SEPT. 28th.—**The Master and Servants.**—Matt. xxv. 14-30.

True Servants—Rewards—False Servants—Doom.

HERE at the Lord's return, His servants are called before Him—those who had been entrusted with His "goods" during His absence. There had been varied degrees of responsibility (see ver. 15), and each servant is rewarded accordingly (see ver. 20-22). This will be the principle upon which the Lord Jesus will deal with His own before His judgment-seat (2 Cor. v. 10) at His return (1 Cor. iv. 5; Rev. xxii. 12). This will not be to ascertain whether

they are to be saved or lost (John v. 24); to settle whether they are to be in heaven or in hell; all this had been settled before, while on earth (Mark xvi. 16; Acts xvi. 31). Of these they had assurance then (1 Thess. i. 5; 2 Cor. v. 1; 1 John iii. 14). Their salvation was by grace, not by works (Eph. ii. 8, 9): this is reward according to their works (1 Cor. iii. 13-15). The distinction is all-important, but often confused; especially in such passages as 1 Cor. ix. 24-27; 2 John 8. The wicked and slothful servant (ver. 26) is *not* a true believer. This is certain from his misrepresentation of his Master (ver. 25; contrast 1 John iv. 16-19, the language of a true believer), and from his doom (ver. 30)—no child of God goes there (Rom. viii. 33-35). Many profess to be God's servants—"hired servants" (Luke xv. 19), who are not His sons.

Correspondence.

EXCURSIONS.—"I regret to say that the Excursions in connection with several of our Schools were anything but an honour to the Lord's Name. Just imagine a number of young men and women, teachers in a Sunday School, professedly separated from the world and its ways, and owning (?) the Lordship of Christ over every department of their lives, playing in a public field, where anybody could see them, at the very games played by worldlings who make no profession of Christ's Name. The "Excursion" was got up professedly for the entertainment of the children, but in this case the teachers occupied most of the day for themselves as stated, and allowed the children to do as they liked. Can nothing be done to put a stop to conduct of this kind?"

[We have repeatedly called attention in our columns to the responsibility resting upon teachers who take their classes to the country for a day's outing, to see to it that the children are properly cared for, and that their behaviour is such that no reproach may rest upon the Lord's Name thereby. Judging from the remarks of our correspondent—and he says "this is not a solitary case"—it would appear that some who take the place of being teachers, need to be warned concerning their own conduct. The School in which such teachers are found is truly to be pitied. We would suggest to all such, that until they have sufficient control over themselves to refrain from conduct that causes the world to stand aghast, and ask wherein their separation consists, that it would be infinitely better for Excursions to cease altogether. At the same time, we know of many who spend happy afternoons with their children, to which no such reproach attaches.]—ED.

Work and Workers amongst the Young.

CHIRNSIDE, BERWICKSHIRE.—“The Lord continues to give blessing among old and young here.”

DIDSBURY, MANCHESTER.—“The work here is growing in interest. We have begun a short service for children in the afternoons, from 3.45 to 4.30, and are getting good numbers.”

STOKE FLEMING, DEVONSHIRE.—“Our little School goes on happily. The prayers of fellow-workers desired for conversions.”

NEW CARLOW, ONTARIO.—“The Sunday School here goes on well. Here, and in two places, nine and thirteen miles further on, Henry Turner, of Belleville, has been labouring with blessing.”

LLANELLY.—“We had our annual treat last week, and had two open-air meetings—preaching the Gospel to the villagers. Although it poured rain in other places, we had it beautifully fine. The children said it was because ‘we prayed to God in the hall, asking Him to give us fine weather.’ Surely it is well to teach the children in our Schools to ‘acknowledge’ God in all such matters.”

WEST CALDER.—“A Sunday School has been opened here. Prayer is asked for much blessing.”

EDINBURGH CONFERENCE.—“The Annual Conference of Sunday School workers, and others serving the Lord amongst the young, was held here on 12th July. As regards numbers, it was the largest we have yet had. Mr. J. R. Caldwell, of Glasgow, opened the subject—‘Spiritual *versus* Carnal Service,’ and was followed by others. The ministry was indeed profitable and helpful. May much fruit be seen to God’s praise.”

NEWCASTLE.—“Work amongst the young here goes on cheerfully. Numbers and interest increase; we hope soon to see conversions to God.”

MONTROSE.—A School has been begun here. One of the workers writes—“We had a good start. We visited the houses, and were well received. All the workers are in earnest, and look forward to times of blessing.”

NEW YORK, 107th STREET.—“The Lord continues to give blessing in the Sunday School here.”

Waiting upon God.

IN these days of bustle and excitement in religious as well as commercial circles, it becomes the servant of the Lord to calmly wait upon his God in his path of service. How much labour there is that seems to lack the approval of God. How many efforts there are got up and carried through, without much waiting on Him—without asking counsel at the mouth of the Lord. But the Lord's own workmen must not only wait upon their ministry and pursue their work with diligence, they must wait upon their Master also, and "he that *waiteth* on his Master shall be honoured" (Prov. xxvii. 17). The Lord's work cannot be carried on in the energy of the flesh, nor in the wisdom of men, although, alas! we often try to do it. The servant must be in constant communication with his Master. He must have leisure time alone with God, to wait on Him, to hear His voice. It will not do to miss these waiting hours. They cannot be struck off the list. Other engagements may require to be foregone, but waiting time with God must hold its place. The busy servant must say to all his toil, "stand aside," while he seeks the solace of the secret place. There his spirit is refreshed, and there he communes with his Lord. Spent and weary he may enter, but he comes out refreshed and strengthened, for "they that *wait* on the Lord shall renew their strength" (Isa. xl. 31). Thus it was that our great Exemplar rose up a "great while before day," and went out to a solitary place, to wait on His God before the labours of the day began. And while His ear was open to the cry of needy men, and His hand outstretched to help them throughout the busy day, even then he was able to say to his God, "on Thee do I *wait* all the day" (Psa. xxv. 5). As it was with Jesus, so may it be with those who follow in His steps.

“**I** give myself unto **Prayer**” (Psa. cix. 4).

IT was a day of distress : adversaries were roaring all around, lies were being forged and uttered against Jehovah's servant : enemies fought against him without a cause. It was then that he uttered the words—“I give myself unto prayer.” Happy is the saint, and happy the servant of God, who, in the day of his distress, seeks his solace at the mercy-seat. It was thus with Jesus, the perfect Servant. He sought relief from the cavilling crowd, the heartless Pharisees, and the cunning Scribes, in prayer. The mountain side, the shades of Gethsemane, often witnessed His hours of prayer. Nor was it only in days of trial, but His busy hours of labour were interspersed with times of prayer. In all circumstances it may be said of Him, that He gave Himself to prayer. This is one of the marks of all God's true servants.

Moses, in the day of Israel's deep departure from God's ways, pleaded with his God face to face, as a man speaketh to his friend, and God, in answer to his cry, turned aside His bursting wrath, ready to consume the apostate camp of Israel.

Elijah—a man of like passions with ourselves—by fervent prayer moved God's hand to shut and open heaven.

Nehemiah “prayed to the God of heaven” ere he began his arduous toil of building up the broken walls of the city of his “father's sepulchres,” and as the enemy's shafts were hurled from right and left, he found his solace and his strength in prayer. And time and space would fail to tell of prophets, kings, and holy men of old, who went forth to serve their God, clothed with Almighty strength, obtained from God while they waited upon Him in prayer. May we learn from this a lesson, dear fellow-

worker in God's kingdom. Difficulties, trials, barrenness, and spiritual languor are everywhere around. The sounds of murmurings, complainings, divisions, fall upon our ears, and would cause the heart to faint, and the hands to hang down; but in the midst of all, the Lord's servant knows of a place of repose, and will say—"I give myself unto prayer." He retires from all that would crush him down, and casts his burden upon the Lord. So may it be with all of us. We should accustom ourselves to this, as God's servants of old, who said, "We will *give ourselves continually to prayer*, and to the ministry of the Word" (Acts vi. 4).

For Jesus' Sake.

"FOR Jesus' sake"—whatever may betide,
Be this our watch-word 'mid the battle's din;
"For Jesus' sake"—close cleaving to His side,
Counting all else but loss for love to Him.

"For Jesus' sake," the One who loved us so,
And proved His love, by yielding up His life;
Who for our sakes, trod this dark world of woe,
And met our foeman in the deadliest strife.

"For Jesus' sake"—for His, who washed the feet
Of His disciples—follow close by Him;
And, rising from the high and lofty seat,
A servant be to those who trust in Him.

"For Jesus' sake"—go on, for Him alone,
For Him, who comes, and brings His great reward;
He who will say from glory's highest throne—
"Well done, come enter thou the presence of thy Lord."

The Bible Students' Class.

SUBJECT—SEPARATION TO GOD.

THE people of God are a separated people. They have been separated *from* sin, from the world, and from Satan, and brought *to* God. There are various aspects of this separation mentioned in the Scriptures.

1st.—*The Believer's Separation from Sin.* See the following Scriptures—Rev. i. 5; Titus ii. 14. He has been “loosed” from his sins *in* the blood of Christ (Rev. i. 5, R.V.). Sin as a principle still indwells him, but is no longer his master: the period of its dominion over him has been brought to a close by his judicial death with Christ: he is “justified from sin” (Rom. vi. 8); separated from it, by death and resurrection with Christ.

2nd.—*The Believer's Separation from the World.* See John xvii. 6; Gal. i. 4; vi. 14; John xvii. 16; Phil. ii. 15. The Lord Jesus says His people have been given to Him by the Father “*out of the world* ;” that they are “*not of the world*, as He is not of the world.” They have been delivered from the present evil world, crucified to it by the Cross of Christ, as Israel was delivered from Egypt and its power, and severed from its people and its religion, by the waters of the Red Sea. The believer is a citizen of heaven (Phil. iii. 20); there is his inheritance (1 Pet. i. 7), and his hope (Col. i. 5). He is sent into the world as God's witness, as Christ was when in it (John xvii. 18); to shine as a light (Phil. ii. 15), and to preach God's Gospel to “every creature” (Mark xvi. 15). Based on this separation—which is an accomplished fact—are the exhortations—“Come out from among them, and be ye separate” (2 Cor. vi. 7); “Be not conformed to this world” (Rom. xii. 2); “Love not the world” (1 John ii. 15).

3rd.—*The Believer's Separation to God.* See 1 Pet. iii. 18; Titus ii. 14; Eph. ii. 13; 2 Cor. vi. 16. Not only is the believer separated from that which is evil; he is also brought *to* God (1 Pet. iii. 18), brought nigh to Him to be of His peculiar people (1 Pet. i. 9; Titus ii. 14), in whom He dwells and walks (2 Cor. vi. 16). If he continues to walk in the light, guided by God's Spirit, and obedient to His word, he will then "walk with God" (Gen. v. 24), as Enoch did; but if he wanders across the boundary that God has fixed, and returns to love of the present world (2 Tim. iv. 10), as Demas did, he loses communion with God and becomes a backslider.

4th.—*The Believer's Separation from False Professors.* See 2 Tim. iii. 5; 1 Tim. vi. 5; Rom. xvi. 17. There is yet another form of separation commanded by God, viz.: separation from those who have a form of godliness, but who are destitute of its power; from men whose words are not according to sound doctrine, and whose ways and actions cause divisions among God's people. As the Israelite of old was forbidden to keep company, or even to touch a leper, or an unclean person, so doth God now forbid His people to associate with such as are of unsound doctrine or immoral practice, no matter what their profession may be.

JOTTINGS.—"Lot went *with* Abram out of Ur; he never heard God say, 'Get thee out.' So many now follow their parents and friends in a path of separation who were never exercised by the truth. Sooner or later they return to the world as Lot did to Sodom." "There is a separation that is of the devil (Jude 19) as well as a separation which is of God." "As God of old divided between the light and the darkness (Gen. i. 3, 4), so now He divides between the children of light and those who are in darkness" (Eph. v. 8-11).

[As the year draws near its close, we would again ask the members of "The Bible Students' Class" to extend the invitation to fellow-believers, old and young, to join with us in thus searching the Word. A list of subjects for the coming year will be found in *The Gospel Almanac for 1891*, which will be ready shortly.]

The Tract Distributing Band.

SOME ten new places have been added to our list during the past months. We only wish that we had space to give a fuller account of the work and workers, but we hope to be able to do this (if God will) soon. There is very much to cheer and encourage in this line of work, and we think the Lord is specially calling His people to spread His Gospel by individual effort and personal dealing in this our day.

LONDON.—“I have been allowed to fix a small box in the waiting room of one of the railway stations, and want a choice selection of distinct and pointed Gospel booklets. I find the booklets are always taken first; the tracts go more slowly.”

WALKERBURN.—“Saturday first being the day of the ‘Games’ here, we purpose going forth to give tracts and hold forth the Word of life.”

TIVERTON.—“We go on very happily tract distributing. When we go into the open-air to preach, we distribute, and generally get a good number around.”

CARLTON PLACE, ONTARIO.—“A good work has been done here. God has blessed tract distribution, personal dealing, and preaching of the Word. Twenty have been baptised in Lake Mississippi.”

HIGH CROMPTON, LANCASHIRE.—“There is plenty of scope here for earnest workers. Please send us a card of the ‘Band,’ with ‘Hints for workers.’”

KIMBERLEY, SOUTH AFRICA.—“We distribute and scatter abroad the Gospel and the truth. Some are delighted with your leaflets, though I must tell you few out here give either time or anything else to the truth. Have just returned from Cape Town and Wynbeng, where the Lord enabled us to preach the Word almost every night.”

LEICESTER.—“Mr. Hixon Irving comes here for Gospel meetings next week, and we are going round the houses inviting the people, and leaving a tract at every door.”

JOTTINGS.—“My sister and I are going on a visit to Wales, and we want to have a supply of tracts to distribute.” A Christian grocer writes—“I put in a Gospel booklet into the parcels I send to the country. Pray that God may bless the message.” A footman writes—“In travelling by rail, I have many opportunities of sowing the seed. I leave Gospel books in all the waiting rooms as we go along.” “We go to a small hamlet, visiting and speaking a word for the Master. Send me ‘The Grand Secret’ and ‘The Middling Man.’ They are both capital. It wants something to the point, unmasking error, and upholding Christ and the truth. In this hamlet there is nothing but a ‘Church,’ and ‘The Grand Secret’ is in very truth a *secret* there.”

[How many such hamlets there are, where God's Gospel in its plainness has never been heard. Who will go forth during these coming months and tell them the story?]

—ED.

A Worker writes—“I have been plodding on in tract distribution for many years, and was at the point of giving up, when a friend gave me a copy of the January ‘Magazine,’ with report of work of ‘The Tract Distributing Band’ in many places. I was greatly cheered to read of the good work, and of so many being engaged in it. I was stirred up to go on, and now, praise God, there is a little ‘Band’ of us here, all happily working together.”

NEW LEAFLET OF HINTS AND SUGGESTIONS. We have published a Leaflet for distribution, explaining the nature of the work carried on by the “Band,” and urging on fellow-saints the privilege of sharing in such work. Copies will be sent, *post free*, to any who will seek to interest others.

Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book," and in "The Scheme of Lessons for Sunday Schools" for 1890.

OCT. 5th.—**Solomon and His Kingdom.**—1 Kings iii. 1-15.

Type & Antitype—Now & Hereafter—Present Peace.

IN Solomon, the son of David, his kingdom, and peaceful reign, we have a type of the Lord Jesus—the Prince of Peace (Isa. ix. 6), the Son of David, who shall reign (Luke i. 32) over the whole earth (Zec. xiv. 9), and during whose reign there shall be universal peace and blessedness (see Isa. ii. 3, 4). This period of happiness and blessing on earth is generally known as "The millennium," which means, "a thousand years" (See Rev. xx. 2, 3), during which Satan will be bound—the curse will be removed from earth (Hos. ii. 18), and the wolf and the lamb shall dwell together (Isa. xi. 6). This happy time is not yet, but the Lord Jesus is exalted to the throne of God (Heb. xii. 2), waiting until His enemies be made His footstool (Psa. cx. 1-4). The message of peace has come forth from Him, as Lord of all (Acts x. 36), beseeching sinners to be reconciled to God (2 Cor. v. 20). Whoever during this day of grace own themselves "sinners" (Rom. v. 8) and "enemies of God" (Rom. v. 10), and confess Jesus as their Lord (Rom. x. 9, R. v.), are saved, and brought into His kingdom (Col. i. 13). They are at peace with God (Rom. v. 1); and the peace of God rules (Col. iii. 15) the heart. Solomon had wisdom, riches, and honour given him, all of which he used for the blessing of his subjects. The Lord Jesus *is* wisdom (1 Cor. i. 24); He has unsearchable riches (Eph. iii. 8) and honour, glory and power (1 Kings v. 13) are His alone; but all shared with His people now and eternally (1 Cor. i. 30; Eph. i. 18; John xvii. 24). Happy are they who know and own such a Ruler (1 Kings x. 8; Luke xi. 28).

OCT. 12th.—**The Builders of the Temple.**—1 Kings v. 1-18.

The Materials—The Workmen—The House.

DURING Solomon's peaceful reign, a temple was built for Jehovah to dwell in. This temple was a type of the Church composed of living stones now being "gathered out" and "builded together" (see Acts xv. 14; Eph. ii. 22). The manner in which the

materials were found, brought, prepared and builded, may teach us Gospel lessons. "Great stones, and costly," were dug out of Lebanon's quarries, and "cedar trees" were brought from its slopes, cut down by the axe, then taken down to the sea, carried on floats to Joppa, thence to Jerusalem. This shows how the sinner is convicted, cut down by the sharp edge of God's truth, passed through death and resurrection with Christ (Rom. vi. 3-11; Col. iii. 12, 13), raised, seated and builded into the heavenly temple. Stones were quarried out of the solid rock (Isa. xli. 1); raised up as out of death (Eph. ii. 1). This is the work of the Evangelist. He quarries out the stones. Then there were "stone squarers" and "builders" (see 1 Kings v. 18) who had to do with the stones after they were quarried out, preparing and polishing them for their places in the house. This is like "the pastor and teacher" (Eph. iv. 11). Thus the work went on until the house was completed, and filled with glory, and so by means of the Gospel and the Word sinners, are being saved, saints sanctified (John xvii. 17) and built up a spiritual house (1 Peter ii. 5) a temple for God to dwell in (2 Cor. vi. 16).

OCT. 19th.—**The Temple and its Courts.**—1 Kings vi. 1-38.

The Site—The Foundation—The House—The Courts.

THE tabernacle in the wilderness was God's first dwelling-place on earth (see Exod. xxv. 8). Then the temple erected by Solomon. It stood on Mount Moriah (2 Chron. iii. 1) in the place of sacrifice (Gen. xxii. 2), and where judgment was stayed (2 Sam. xxiv. 16-18). It is the type of God's dwelling-place (Rev. xxi. 3) now being built on Christ, the Foundation Stone, on Whom God's judgment for sin fell, and Who, by His Own sacrifice, redeemed His people, and bought the field—the world—(see Matt. xiii. 38, 44). The stones and cedar trees used in the building of the temple are typical of sinners who have been convicted, regenerated, and converted, then as a new creation built together according to God's will. The pattern of the house was given to David (1 Chron. xxviii. 11, 12); the pattern of the Church to Paul (1 Cor. iii. 10). The walls inside and outside were covered with silver (type of redemption, (1 Peter i. 18, 19) then with gold (glory, John xvii. 1-5), and garnished with precious stones—(1 Chron. xxix. 2) fit emblem of the graces of the Spirit of God displayed in the saints in resurrection. Thus we have here in type, the sinner in nature (in the quarry), his conversion (dug out), his sanctification and perfecting (squaring), his redemption (covered with silver), his glory (gold). The temple

consisted of three parts, viz. :—The porch, the holy place, and the holiest. These were only entered by the priests. The courts were used for the people in their assembly for worship. All believers are now priests (1 Peter ii. 5), and have access to the holiest (Heb. x. 19).

OCT. 26th.—**The Queen of Sheba.**—1 Kings x. 1-13.

The Report—The Journey—The Meeting—The Return.

SOLOMON'S fame concerning Jehovah's Name had spread far and wide. The Queen of Sheba in her distant land heard thereof, and attracted by the report which she had heard, she came all the way to Jerusalem to hear Solomon's wisdom, to have certain questions that troubled her, solved, and to see his glory. This wealthy queen may be taken to represent a worldling possessed with all that earth can give, yet *unsatisfied*. The world cannot fill the heart. Hard questions—probably concerning the life beyond—remained unsolved. She heard, she believed, she came to Solomon. "She communed with him of *all* that was in her heart," nothing kept back, and consequently there was not anything hid from the king "which he told her not" (verse 3). This is how the sinner must come to Christ, telling Him "*all* the truth" (see Mark v. 33), owning his *true* condition (Job xl. 4; Luke xviii. 13), then he will have his need met (John vi. 37; 68). As the queen listened and looked, as she heard Solomon's wisdom and saw his glory, there was "no more spirit in her." So it is with the sinner who comes to Christ, his heart is won, the world loses its hold; there is no spirit left for earth's greatness, and he learns and confesses the happiness of those who are *in* and *with* Christ (compare ver. 8 with Psa. xxxiii. 1; Psa. i. 1; Prov. viii. 34). She, who thus received from Solomon, becomes a giver to him, and returns to her own land in peace (compare Rom. xii. 1; Heb. xiii. 15).

Questions and Answers.

Q.—Do you consider that any Scripture principle would be sacrificed, by arranging to take the children attending our Sunday School a short trip by rail into the country, asking the children to pay their railway fare—the teachers providing at their own expense all the other necessities?

A.—We do not know of any "Scripture" bearing on the matter at all. It would come under the head of things "lawful:" in this case "expedient" also (1 Cor. x. 23). It ought to be according to

the "principle" of 1 Cor. x. 31. We expect the objection raised by some would be regarding the children paying their own fare. But why not? They are having the benefit; and surely nobody—not even the most uninstructed—would say, that this has anything to do with the word in 3 John 7, "taking nothing of the Gentiles," which refers solely to those who have gone forth for the Lord's Name, labouring in Word and doctrine.

Correspondence.

TIDINGS OF THE LORD'S WORK.—A worker writes—"I cannot express to you how thankful we are to read in the *Magazine*, month after month, tidings of the Lord's work and workers amongst the young. In lonely distant villages like ours, where we seldom have a visit from anyone, to *tell* us what the Lord is doing in other parts of the great harvest field, we are often cheered by reading of conversions in other places, and we are enabled to have fellowship in prayer with the Lord's servants, and for His work. We work in our quiet corner with more hope and expectation since we first read of the blessed times our fellow-workers in other places have had."

[Will our readers kindly note the above remarks of our correspondent, and send on every bit of information, and word of cheer, that they may be passed on, to stimulate and encourage others to go on in their service for the Lord.]-ED.

DAILY TEXTS.—"Some of the children in our School here have repeated the *Seven Daily Texts* from 'The Children's Almanac' every Lord's-day throughout the year without a mistake. I think this is a splendid system of memorizing the Scriptures. They have within the compass of a week's texts almost *every* aspect of the subject on which they treat. For example, we had seven texts on "*The Forgiveness of Sins*" last week, giving the way, the blessedness, the extent, and the assurance of forgiveness, and affording a fine opportunity of speaking a short pointed word on this important Gospel truth, before passing on to the lesson of the day. I think the system on which "The Children's Almanac" texts are compiled this year, is by far and away the best for Sunday School purposes, of any I have seen, and our teachers here have found it so."

[We are glad to have this expression of the judgment of our esteemed correspondent. We may add, that the texts of "*The Children's Almanac for 1891*" are compiled on exactly the same principle.]-ED.

Work and Workers amongst the Young.

CHICAGO, ILLINOIS.—“There are signs of interest in some of the Schools here among the children.”

HARROGATE, YORKSHIRE.—“We have been much encouraged in our School work this year. A good increase of numbers, and a few interesting cases of conversion. We all enjoy the ‘Worker’s Magazine:’ it has been a real help to many of us.”

Mr. George Bennet, of York, has been at Aberystwith, Wales, conducting children’s services.

MELBOURNE, AUSTRALIA.—Cheering reports of the Lord’s work amongst the young come from various Schools in and around Melbourne, where a blessed work has been done among old and young during the last few years.

WEST BARNET, HANTS.—“We have a School here of over one hundred scholars. Prayers of saints are desired for blessing.”

NARSAPUR, INDIA.—Donald M’Lean, who went out from Scotland last year to labour in the Gospel in India, writes—“We are toiling on here amid the wreck and ruin of idolatry, rejoiced to witness at times the Gospel’s power in excavating from the mass, precious gems for the Saviour’s crown. We had the joy of baptizing a young converted Brahmin about a month ago.”

Miss Jeannie Gilchrist, Bihe, Central Africa, writes—“We had a joyful time last Lord’s-day afternoon. After having a meeting in one of the villages, Chilema was baptised by Mr. Arnot. It was such a joy to give him a warm shake of the hand as he came out of the water. I did so with all my heart, for I believe him to be a real case of conversion to God. He often sits reading with me in my hut.”

LEICESTER.—“During the last six months, our school here has almost doubled its numbers. We are looking to the Lord for conversions among the children.”

OUR ALMANAC FOR 1891.—“The Children’s Almanac and Bible Searching Text Book for 1891, and ‘The Gospel Almanac for 1891, will both be ready in a few days. They contain Bible Lessons, Subjects, Memory Texts, Bible Searchings, &c., for Sunday Schools, for fifty-two Sundays, with several *new* features for the coming year. Superintendents and teachers should order a full supply, to last the twelve months, as *early* as possible. They are usually sold out before 1st January. Specimen copies post free on application.

Encouraging Young Converts.

AS a result of the plain and faithful presentation of the truth and the Gospel of God, quickened by the Holy Spirit in the consciences and hearts of the children, many in our Sunday Schools have been truly converted to God. There are few who will have the hardihood to deny this statement, although we know full well that there are many who will receive it and all statements of a kindred kind, with considerable reserve and suspicion. They do not altogether accredit the Lord's work amongst the children. They have seen the dangers connected with awakening among the young. Possibly some of their families once professed to have been converted, and they did not turn out satisfactory. It was pretty much what they expected, and now they view the whole field of the Lord's work among the young with suspicion. We frankly confess that very much of what passes under the name of *conversion* in the religious world is only a mere name. It does not represent the thing described in God's Book under that name at all. It lacks the genuine ring. It is not of the Spirit of God, and as a necessary consequence it does not bear the fruits of the Spirit of God. But this is no reason why every case of professed conversion should be so treated. There may have been too great haste in numbering converts in our Sunday Schools. Zeal, without accompanying faith in "the zeal of the Lord of Hosts," may have caused some workers to hurry on their children to a profession of faith in Christ, before there was conviction of sin, or true knowledge of their need of the Gospel to meet it. All this has doubtless been, not only among the young, but among the old as well. Nevertheless the genuine article remains. Conversion produced by the Spirit of God through the Gospel, believed and received

in the heart, is as true and real now as it was in apostolic and revival times ; and it is just as truly the work of God in a child as it is in a full-grown man. Some of the clearest cases of conversion, followed by godly and devoted lives we have ever seen, have been among boys and girls in their teens, and even younger. Doubt it who may, the fact remains, and what we would claim for them is that they may not be treated as suspects, but that we open our hearts and our arms and receive them as newborn babes in the family of God, and as lambs of His flock to receive that tender care, and loving, faithful service, that they so much require. We may not all be able to teach or even to shepherd them, but there is not a saint on earth but may love them, and in the warmth of a heart filled with divine grace welcome them, and encourage them in the ways that be in Christ.

“In the Bosom.”

IT is written concerning Ruth's first-born son, that “Naomi took the child and laid it *in her bosom*” (Ruth iv. 15). This was where Obed, the grandsire of David, spent his infant days. The bosom of the Church—and of all saints that compose it, should be open, like the aged Naomi's, to receive and to nurse God's newborn babes. Then instead of being as they sometimes are, a source of sorrow, they would be a blessing to the Church and an honour to the Church's Lord. But is it not the case that when young believers are brought among the saints they are often left out in the cold, barely recognised, seldom encouraged, often criticised, frequently scolded, sometimes flogged, until they get discouraged, and eventually become backsliders. Happy and highly favoured are the young converts who have the unspeakable privilege of being nursed, and spending their spiritual infancy, in a Church, with life and warm in its bosom:

Handling **W**isely.

IN the circle of those who serve the Lord amongst the young, difficulties will arise as they do in other circles. We often hear of differences of opinion as to how this and that should be done in our Sunday Schools. We do not at all wonder at this. We are not perfect in knowledge: we are only learners. But these difficulties ought not to cause ill feeling, or be allowed to breed quarrels among the servants of the Lord. A little patience on the part of those who think they are the sufferers, and wise handling of the difficulty by the brother or brethren who oversee the work, will generally bring matters to a happy issue. But this wise handling is often wanting, hence the failure in setting the matter right. A proud and haughty spirit, or a biased mind, unable to act impartially, often hinders a good man from handling a matter wisely. But it is written, "He that handleth a matter wisely shall find good" (Prov. xvi. 10).

Brainard's **P**rayers.

IN the diary of Brainard that devoted and holy man of God, the following entry is found.

"I was enabled to persevere in prayer, till I saw so much need of Divine help that I knew not how to leave off, and had forgot that I needed food."

How few such entries could be made by any of us! The men of Brainard's type are few: the times do not beget them. Men of eloquence we know. Men of clear doctrinal statements and power of argument, but men of God, savouring of the inner sanctuary, men who come forth clothed only with Almighty Power received while laying hold of God in fervent believing prayer are not so plentiful. Yet these are the men most of all wanted in the service of God in this our day. Men who are accustomed to converse with their God as Brainard did.

The Bible Students' Class.

SUBJECT—"SERVING THE LORD."

"**W**E being *delivered out of* the hands of our enemies might serve" (Luke i. 74). "*Turned to God* from idols to SERVE the living and true God" (1 Thess. i. 9. "*Whose I am and whom I SERVE*" (Acts xxvii. 23).

These words shew that deliverance from sin and Satan, conversion to God, and relationship with Christ, must precede service for Him. No unconverted sinner can acceptably serve God. Service follows sonship; it is rendered in the spirit of sonship, not in the spirit of bondage. Its object is not to obtain salvation, but being already saved "by grace" (Eph. ii. 9), the believer seeks to hold fast grace whereby he may serve God "acceptably" (Heb. xii. 28), and all service done to please God will have its reward at Christ's judgment seat (2. Cor. v. 9, 10).

The Lord Jesus is the *Example* of the believers' service. He who is the Lord was also the perfect Servant. He "took upon Him the form of a *servant*"—literally a slave—(Phil. ii. 7). "He said to His disciples, I am among you as one that *serveth*" (Luke xxii. 27).

The whole of a believer's life and acts should be a service to the Lord. "*Whatsoever* ye do in word or in deed, do *all in the name of the* Lord Jesus. *Whatsoever* ye do, do it heartily *as to the Lord*" (Col. iii. 17-26), and what we cannot do to Him should not be done at all. "Ye *serve* the Lord Christ" (Col. iii. 24), is as true of the lowliest and most menial sphere, as it was of an apostle preaching God's Gospel throughout the world. In the kitchen, at the desk, behind the counter, in the warehouse, always and everywhere, it is the calling, the privilege, and the responsibility of the saint to "serve the Lord Christ. There are certain conditions necessary for

acceptable service. "If any man serve Me let him *follow Me*" (John xii. 26). "Come ye *after Me* and I will make you to become fishers of men" (Mark i. 17)." Serve Him with a *perfect heart*" (1 Chr. xxviii. 9). "*Fervent in spirit* serving the Lord" (Rom. xii. 11). "Serving the Lord with all *humility of mind*" (Acts xx. 19).

There are special *spheres* of service, "To *every man* his work" (Mark xiii. 34). No idlers. (1) Whom I serve with my spirit *in the Gospel*" (Rom. i. 9). What a field for service is here! The field is the world. "Go ye into *all the world* and preach the gospel to *every creature*" (Mark xvi. 15). All are not fitted to preach publicly, but all may help. Of Timothy, Paul wrote, "As a son with a father, he hath *served with me* in the Gospel" (Phil. xi. 22). Of others, "help these women who laboured with me in the Gospel" (Phil. iv. 3).

(2) Among the saints. "A *servant of Christ* . . . always labouring fervently for you in *prayers*" (Col. iv. 12). "Phebe, our sister, who is a *servant of the Church*" (Rom. xv. 1-12). The beloved Persis which laboured *much* in the Lord. The servants eternal home. "Where I am there shall also My servant be" (John xii. 26). "His servants shall serve Him: and they shall see His face" (Rev. xxii. 3-4).

NOTES AND JOTTINGS.—"Our service should be rendered to the Lord, no matter who may be its objects." "How blessed to know that while doing our daily work to a hard, worldly master, we may there serve the Lord" (See Eph. vi. 5). "Service to be pleasing to God and rewarded by Christ must be according to, and in the truth" (2 Tim. iii. 5).

We hope (God willing) to continue the Bible Students' Class during the coming year, but on slightly different lines. Details with subjects for 1891 in next issue.

The Tract Distributing Band.

WINTER operations are now in full swing in many of the cities, towns, and villages where the "Band" is at work. We rejoice to learn that not only young believers, but in several places old and experienced brethern take up a district alongside of their younger brethern. It is a happy thing when God's children do not get too far "advanced" to share this kind of work.

GLASGOW.—The young men who during the summer months went out among the villages around Glasgow preaching the Gospel and distributing tracts, have now begun work in the city. One of the workers writes—"We hope to take up work on Saturday evenings at various street corners. The help of brethren and sisters is desired, also earnest prayer for the work."

LEICESTER.—"We meet on Saturday evenings and arrange districts, then go out two and two and scatter the seed among the thousands who are out shopping. On Lord's Day afternoons those who are not teachers in the Sunday School go out visiting from house to house."

CATHAYS, CARDIFF.—"There are twelve of us working in the district here. The people take the tracts very willingly. Occasionally we go to a village and take round the gospel. We are looking to the Lord to give His blessing."

HANDSWORTH, BIRMINGHAM.—We go on steadily in our work of tract distributing here. Eight of us visiting a district of about half-a-mile round the hall where our meetings are."

WESTON, SOMERSET.—"The Band has begun working here. We are exceedingly happy in it."

ORKNEY.—"We distribute books and tracts among the unsaved here, and look to the Lord to give the increase."

AYR RACES.—A number of workers scattered God's Gospel among the tens of thousands who assembled here. One expects rough work at such gatherings, but it has been all for God.

LONDON.—An aged worker writes—"I have just seen *The Book and Tract Case*, and think it will be so nice for the young workers here who go out sowing the seed. Send me twenty, each filled with a nice assortment of Gospel Tracts and Leaflets."

[This is a practical way of having following with the "young workers," well worth imitating by others.—ED.]

CHESHIRE.—A servant-maid writing for tracts says—"I am only a working girl and have not much spare time or means, but what I have, I desire to spend in the Master's service in spreading His Gospel."

HIGH CROMPTON.—"We had a good time tract-distributing in Rochdale. We saw three or four groups of young men in the fields gambling as we went along. Send us some gummed handbills to put on gate-posts as we go along. God may use the Word to arouse some of these careless ones."

SHORT NOTES.—"We are all young believers in the Band here, and greatly feel the need of watchfulness, so that we might be kept from frivolity and lightness in our service for the Lord." "Our efforts in the country during the summer have greatly encouraged us to go on. We have now begun work in the town." "In visiting a row of miners' houses, we found that out of twenty families not *one* went to church, chapel, or meeting, to hear God's Word. I never before felt how literally the word of the Lord—'*Go ye*' needs to be obeyed. I believe God is calling His people to individual effort in house-to-house visitation in this our day.

Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book," and in "The Scheme of Lessons for Sunday Schools" for 1890.

Nov. 2nd.—**The Sheep and Goats.**—Matt. xxv. 31-46.

*Judgment of the Living—The Sheep—The Goats—
The Destiny.*

THIS portion of the Word has often been cited to teach the theory of a general resurrection and a general judgement of the righteous and the wicked, but the Scripture neither here nor elsewhere, lends countenance to this doctrine. The dead in Christ will be raised at the coming of the Son of God from heaven (see 1 Thess. i. 10 with iv. 17), the wicked dead at the close of His reign, when heaven and earth have fled, to be judged by Him as Son of Man seated on "the great white throne" (Rev. xx. 11 with John v. 27-29). The judgment here is of "the nations," *i. e.* the Gentiles: it is before "the King." He is on the throne of "His glory." "These people are *living* men in the body—not one of them have died or been raised. Some go into life eternal, not because they believed on Christ as the sinner now (see John iii. 16-v. 24), but because they received and shewed kindness to Christ's brethern—the Jews: these are "the sheep." Others go into "eternal punishment" (see R. v.) because they disregarded Christ's brethren, and this showed their contempt for Christ Himself; these are the "goats." Although the parable refers primarily to a coming time when the Jews, the King's brethren, shall go forth as His messengers among the nations, and by some be received, by others rejected, it teaches in principle, that those who have no heart from Christ's people have none for Himself, those that have no love for the saints have none for the Saviour (see 1 John iii. 10-15-18). He who loveth not, knoweth not God (1 John iv. 8), and will be Anathema Maranatha (1 Cor. xvi. 22)—"accursed when the Lord cometh."

Nov. 9th.—**Jesus before Pilate.**—Matt. xxvii. 11-26.

*The Midnight Trial—The Governor's Palace—The
People's Choice.*

FROM the Garden of Gethsemane the Lord was led along in the silent night to the house of Annas, thence to Caiaphas, the high priest (John xviii. 12-14), and afterwards before Pilate (ver. 2).

Pilate was the Roman governor, and had to sign the death-warrant of any prisoner who was to be crucified. Pilate was a Gentile : said to be a violent and cruel man, not in high repute with the Jews. The priests had led Jesus to Pilate's palace, but they would not themselves enter, lest they should render themselves ceremonially unclean, and unfit themselves for keeping the feast of the passover—they were less careful to be defiled before God by blood-guiltiness. Religious, yet murdering the Son of God: careful about outward defilement, yet with hearts black as sin and Satan. Pilate must have been convinced that Jesus was innocent of the charges brought against Him. He sought to release Him, and declared he found "no fault in Him." The crowd press their claim, and Pilate, wishing to please them, yet free himself, offers to release Jesus according to the custom of the feast. But they preferred and asked for the release of Barabbas, a leader of sedition, and a murderer (see Mark xv. 11; Acts ii. 14): he was the man of the people's choice. Pilate is in a strait—his own conscience, his wife's message, and the sight of the Holy Sufferer, all forbid that he should deliver Him up to the malice and hatred of the crowd. Fear of giving offence to Cæsar, his own position, the people's demand, press him on the other; he tries to take a middle course, washes his hands in mock innocence, and hands Jesus over to His foes. Pilate's question—"What shall I do then with Jesus?" is one that must be answered by every sinner. He must be received or rejected (Matt. xii. 30); His Gospel believed or disbelieved; man saved or damned (Mark xvi. 16).

Nov. 16th.—**The Crucifixion.**—Matt. xxvii. 27-54.

*The Cross—The Heartless Mob—The Silent Sufferer—
The Signs.*

CRUCIFIXION was the death of greatest shame, as it was of greatest anguish and pain. It was only inflicted on the greatest of criminals, and on slaves. No Roman citizen, however great his crime, was subjected to this kind of death. But Jesus the Lord of heaven and earth was crucified: "He became obedient unto death, *even the death of the Cross*" (Phil. ii. 8). "He was numbered with the transgressors" (Isa. liii. 12). From the palace of Pilate, He was led along the streets, bearing His cross, "without the gate" to Golgotha. An African—Simon of Cyrene—was compelled by the crowd to carry the heavy cross, the weight of which was weighing the silent Saviour down. Nails were driven through His hands and feet, and at nine o'clock—the hour at which the morning sacri-

fice was offered, Jesus was crucified between two robbers—watched by a cohort of Roman soldiers, four of whom claimed His outer garments, and gambled for His inner vesture, which was seamless. Then they sat down and watched Him, while the mob of priests and scribes, robbers and passers by—religious and profane, *united* in mockery and scorn. The vinegar, or sour wine mingled with gall, said to be used for dulling pain—He would not drink. “He *suffered* for us.” But these outward sufferings from the hand of man were not *all* that Jesus bore on that dread day. “It pleased Jehovah to bruise Him. *He* hath put Him to grief” (Isa. liii. 10). He was “smitten of God and afflicted.” Jehovah’s sword awoke against Him (Zec. xiii. 7). “He was made a curse for us” (Gal. iii. 13). It was this that brought from His lips the bitter cry—“My God, My God, why hast Thou forsaken Me?” Matthew records the three attendant signs—the noonday darkness—the rent vail—the opened graves—pledge of the judgment of sin past—the way of access to God open—the victory over death secured.

Nov. 23rd.—**Burial and Resurrection.**—Matt. xxvii. 57; xxviii. 7.

The Tomb—The Watchers—The Resurrection and its Results.

“CHRIST died for our sins according to the Scriptures. He was buried: He rose again the third day according to the Scriptures” (1 Cor. xv. 3-4). This is the Gospel: not His death only, but His *burial* and His *resurrection* also. His burial was proof that He had died; His resurrection, the sign that God was satisfied; the pledge that the believer’s sins are purged (1 Cor. xv. 17). The Jewish Sabbath began at sunset, and Joseph of Arimathea, a disciple of Christ, obtained leave from Pilate to claim the precious body of his Lord, and with the help of Nicodemus—who first heard from the Saviour’s lips those wondrous words (John iii. 16), which have not yet lost their life-giving power—he carried it to his own new tomb, wrapped in linen, and laid it there, watched by the two Mary’s, who sat over against the tomb. The Sabbath must have been to them a day of deepest sorrow, but on that dark night a morn of brightness was to arise. The priests and Pharisees were ill at ease: they remembered the words of Jesus that He would rise again, and they feared it might come to pass. So they sealed the tomb and set a watch to hinder His escape from the grave. Vain hope: Jesus had conquered death; how easy to leave the tomb. When the women returned on the tomb at the end of the Sabbath, there had been (see margin) an earthquake, and the stone was rolled away by an angel from heaven—not to allow the risen Saviour to

escape.—He needed no angel-help in that, but to call the attention of man to His triumph, and to allow the witnesses to enter. The resurrection of Christ was the sign of Satan's defeat (Heb. ii. 14) : the beginning of a new creation (Rev. iii. 14) ; the first-fruits of a glorious harvest (1 Cor. xv. 20) ; the pledge that His people are *now* raised to newness of life with Him (Rom. vi. 4-8) ; and that they shall rise in His image to be like Him and with Him for ever (1 Cor. xv. 49-52 ; 1 Thess. iv. 16 ; 1 John iii. 3).

Nov. 30th.—**The Great Commission.**—Matt. xxviii. 9-20.

All Authority—Making Disciples—The Lord's Presence.

ON a mountain in Galilee, the risen Lord met with His eleven disciples, and there He gave them His great commission for the evangelization of the world. In the beginning of Matthew's Gospel, Jesus is presented as the King. One who came to rule (see chap. i. 1 ; ii. 2-6) here at its close, although rejected by the world, He claims "all power (authority) in heaven and in earth"—and as the Lord of the kingdom (compare John xviii. 36 with Col. i. 13), He sent forth His servants to teach—or make disciples of all nations—baptizing them in the threefold name of Father, Son, and Holy Spirit. This is accomplished by means of the Gospel (see Mark xvi. 15 ; Col. i. 6). It has a double object, viz—to bring salvation to men ; to bring disciples to Christ. The latter is often lost sight of, and man's salvation from hell made the object. But the Gospel believed and received brings man to God (1 Peter iii. 18) ; brings the rebel into the place of a subject, to own Jesus as his Lord and to do His will (see Rom. x. 9, R.V. ; Acts ix. 6 ; Matt. vi. 24). The making of disciples is to be followed (not preceded) by their baptism (see Acts ii. 41 ; viii. 12, 35-38 ; x. 47, and by their instruction in "*all things*" whatsoever the Lord hath commanded—the entire faith "once for all delivered unto the saints" (Jude 3, R. V.) This commission abides unrepcaled as also the promise—"Lo I am with you *all the days*" (R.V.).

Correspondence.

UNITED PRAYER.—"There seems to be a general dearth in conversions in many Schools just now. Is not this a call to united heart-searching and prayer among the teachers? We have often found at such times to come together, humbling ourselves before God, to seek His face, was the first step toward better times."

Work and Workers amongst the Young.

ANDREAS ISAKSEN (brother-in-law to Mr. Sloan), who, for a number of years took an active interest in the Sunday School in Thorshaven, fell asleep in Jesus, on July 22nd.

THORSHAVEN, FAROE ISLES.—Alexander Mitchell, who laboured among the young in various parts of Great Britain, while pursuing his business, has now gone with his wife to the Faroe Isles to assist Mr. Sloan in the work there.

WEDNESBURY, STAFFORDSHIRE.—Mr. W. Willington has had an interesting series of Children's Meetings here. Hundreds of children have heard the joyful news.

ITALY.—Mr. John S. Anderson writes—"Last Lord's Day I was called to attend the funeral of a dear little girl of nine years. She could not attend the closing *festa* of her School, but sent this last greeting on earth to her companions and friends—"Stand fast in the faith." Two hundred persons attended the funeral. The little mortal body was carried by four girls. I preached Christ to them. The Lord is saving many children in Italy."

SPRINGBROOK, ONTARIO.—Cyril W. Bird and William Hunter have been working in a Tent in this out-of-the-way place, four miles from the nearest hamlet, and ten miles from a village of any size. The Lord has saved sinners, and gathered some of His own people together. Twenty-eight were gathered last Lord's Day to show forth the Lord's death.

Mr. Archibald Munnock, writing from Bihê, West Coast of Africa, says—"Last trip I had to the coast we had no camp. It rained night and day at times ; night came on so suddenly that we had to sleep in woods, or on loads with mules tied to trees, without fire, everything being so wet. Hyenas visited us several times during the night. I am glad to say we are all well and happy. Another African (Chilema), has been baptized, and is now in fellowship with us. Seven of us remembered the Lord in the breaking of bread last Lord's Day. We had a precious time. Very pleased to hear of summer village work.

The usual Half-Yearly Conference of Teachers and others labouring amongst the young will (God willing) be held in Buchanan Court Hall, Eglinton Street, Glasgow, on Saturday, 25th October, at 5 p.m. The subject to be considered is, "Labourers together of God" (1 Cor. iii. 9, see Newbery's Bible).

“**G**od's **F**ellow-**W**orkers” (I Cor. iii. 9, R.V.).

Notes from Glasgow Conference of Sunday School Workers.

THIS passage, as given in the Authorised Version, has led some to infer that it has reference to our fellowship with God in the work of planting and watering, but the better rendering as given in the Revised Testament, together with an examination of the context, clearly shews, that the Apostle here is writing of the fellowship in labour of God's true servants in husbandry and building, or, as I take it to be, of Gospel labours—which have special reference to the individual—hence, the metaphors of planting, watering, and growth are used; and of Church labours, under the name of building materials together, to form a temple of God. The planting and watering are the work of God's servants: the giving of growth or increase is the work of God. So that, while it is true that God works, and that His servants work, the spheres of their operations are different. The words, “labourers together” must therefore have reference to the associations of God's servants in their service, which is *of* and *unto* Him.

“*God's fellow-workers.*”—How high the honour! How great the responsibility! It was the knowledge and the power of this calling that sustained the Apostle in the midst of all his sorrows and sufferings. Drifting on a wreck in the wild sea, surrounded by a heathen crew, he stood calm and confident, while from his lips fell the words—“God, *Whose* I am and *Whom* I serve” (Acts xxvii. 23). The three noble princes who refused to bow to the image on the plain of Dura, and who dared to disobey the mandate of Nebuchadnezzar the king, reveal in their confession, the secret of their holy boldness—“Our God *whom we serve* is able to deliver us” (Dan.

iii. 17). May we learn from these, and similar examples found in the Book of God, the privileges and responsibilities of being God's workers. But this is not all. We are "God's *fellow-workers*." We have the same word in Romans xvi. 21 rendered "my yoke-fellow," which may further help us in grasping the thought. Under the same yoke, guided by the same hand, doing the same work. One may plant, another water, but the object of both is the same. The word may remind us that while we ought to cherish oneness of mind, and common action, with our fellow-labourers in God's kingdom, we dare not act as their master, or seek to control their actions. Yet it is a common evil for some who are only fellow-servants, to assume lordship over their brethren, and while so doing, to neglect their own part of the toil appointed to them. Again, we are here reminded that we are only partners with others, not sole executors of any little bit of labour.

When some of the young folks openly confess Christ, how common for the teacher, in whose class they happen at that time to be, to take to himself the credit of being "the means of their conversion," forgetting that there had been many links in the chain of service that led up to that glad hour. How about the godly mother, who, like Eunice of ancient days, instructed her child in the Holy Scriptures, and taught him first to lisp the name of Jesus? Had she no share in the work of bringing this soul to God? O yes! she is one of "God's fellow-workers." And there are others. The remembrance of this will help our souls to have sober thoughts of our own service, and it will help us to esteem and hold in reputation all those whom God has given, and with whom He has graciously linked us as "labourers together of God." In the special corner of "God's husbandry," where He has called us to labour, there is much to cheer as well as to test our patience and our faith; nevertheless, our labour is not in vain.

The Tract Distributing Band.

THIS month there is the cheering news that the unceasing efforts of the workers in several places is being greatly owned of God, in gathering in the people to hear the Gospel, and also in cases of conversion while visiting from house-to-house. The work continues to spread to new towns and cities.

HAMILTON.—A Band has been formed here, and is worked most heartily. There is a real interest in this town and district at present in the Gospel.

CORK.—Eighteen young men have begun work here.

HIGHLANDS OF SCOTLAND.—S. L. Brown, of Kinghorn, has been visiting many parts of the North and West of Scotland, during the summer and autumn, tract distributing.

NORWICH.—“Tract distribution on the streets, and house-to-house visitation, still goes on heartily here. The people receive the tracts thankfully, and we desire that prayer may be asked for blessing.”

An invalid lady writes—“I send most of ‘The Young Watchman’ and ‘Little Ones’ Treasury’ I get, through the post to persons whom I know hear little of the Gospel, and I may say, that without exception, they are always welcome. I sent a packet lately to a wealthy family wrapt up in a form of religiousness. I was almost afraid they would not accept them, but received a message of thanks, saying how pleased they were to have them. So the Lord is good, and encourages the feeblest effort put forth in His Name.” [There are thousands of such families. What can we do to reach them?]

Reports, Notes, and items of interest in connection with “The Tract Distributing Band” will henceforth appear in our *new* monthly, “The Believer’s Magazine.” We hope this change will give more general interest, and increase further fellowship in the work.

We shall always welcome short reports, words of cheer, and hints from workers of the Band, for insertion in the “Magazine.”

The Bible Students' Class.

SUBJECT—"SUFFERING WITH CHRIST."

"**T**HE sufferings of Christ, and the glory that should follow" (1 Pet. i. 11), is the special theme of Peter's Epistles. Suffering and glory for Christ: suffering and glory with Christ for the saints (1 Pet. iv. 13; v. 10). Christ once "suffered for sins, the Just for the unjust, that He might bring us to God" (1 Pet. iii. 18). In this suffering He stood alone: no saint shall ever share His sufferings at the hand of God for sin. But "Christ also suffered for us, leaving us an *example* that we should follow His steps" (1 Pet. ii. 21). In His sufferings for righteousness at the hands of men we may, and do share, according as it is written, "unto you it is given on behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Phil. i. 29). It was this that the Lord made known to Paul at the time of his conversion, in the words, "I will shew him how great things he must suffer for My Name's sake" (Acts ix. 16). That the apostle did not shrink from this suffering, but rather gloried in it, we learn from his earnest desire expressed in Phil. iii. 10, "that I may know Him, and the power of His resurrection, and the fellowship of His sufferings."

Suffering *with* Christ then is the common lot of the saints now, as glory with Christ will be hereafter. "If so be that we suffer with Him, that we may be also glorified together" (Rom. viii. 17). "If we suffer, we shall also reign with him" (2 Tim. ii. 17). It was such suffering "*with* the people of God"—the reproach of Christ—that Moses chose, rather than the riches of Egypt, for he had "respect unto the recompense of the reward" (Hebrews xi. 26).

Suffering *for* Christ, is another, and a deeper experience. The apostles suffered "shame *for* His Name"

(Acts v. 41): "The kingdom of God, *for* which ye also suffer" (2 Thess. i. 5): "*For* the which cause I also suffer these things" (2 Tim. i. 12). This form of suffering may be avoided by letting go the truth, compromising it, or ceasing to preach and practice those parts that give offence to our fellows. Many adopt this easy path, "lest they should suffer persecution for the cross of Christ" (Gal. vi. 12); but the faithful soul looks onward to the glory, and says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. viii. 18). "But let none of you suffer as . . . an evil doer" (1 Pet. iv. 15); this would be a believer's shame: "Yet if any man suffer *as* a Christian, let him not be ashamed, but let him glorify God in *this Name*" (verse 16, R.V.).

JOTTINGS.—"We all suffer *with* Christ: how few of us suffer *for* Him." "Suffering *with* Christ and reigning *with* Christ are generally linked together." "One may as truly be a sufferer with Christ in the home circle as in the flames, a life-long martyrdom, suffering shame for His sake."

This closes the *fifth* year of our united study and searching of the Word together as "The Bible Students' Class." During this period we have had many precious truths under consideration, and we are glad to receive testimony from many, that their souls have been richly blessed through our united study of God's Holy Word. We may say that the numbers of the Class have steadily increased: the accessions consisting chiefly of young believers, for which we are truly thankful. We shall be glad to see the numbers doubled as the New Year opens. We have thought it well to change the character of the subjects a little during the coming year, so that we may have practical as well as doctrinal themes for our study and meditation. Our subjects for 1891, if the Lord permit, will be, "BIOGRAPHIES IN THE BOOK OF GENESIS."

Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book," and in "The Scheme of Lessons for Sunday Schools" for 1890.

DEC. 7th.—**The Young Prophet Slain.**—1 Kings xiii. 1-32.

The Hypocrite—Backslider—Deceiver and Deceived.

JEROBOAM, the king of Israel, was an idolater, a child of the devil no doubt, and one, of whom it is written again and again, that he "made Israel to sin" (see chap. xvi. 25; xxi. 22). This he accomplished by placing in Bethel—which at one time was the "House of God" (see Gen. xxviii. 19)—calves of gold, with false priests to officiate at them, and a counterfeit passover (chap. xii. 28-32): in short, a complete set of counterfeits of God's place of worship, God's priests, and God's passover. Thus, Jeroboam and those whom he misled, represent that large class who have religion but no Christ—in whose lives worldliness and "covetousness, which is idolatry," blend with a profession of Christ's Name. For the present state (John iii. 18; Rev. iii. 1; 2 Pet. ii. 17), and future doom of the Christless professor (see Matt. vii. 21-23; Luke xiii. 26).

The old prophet who *dwelt* at Bethel is the representative of another class, viz., of Christians in a false position, mixed up with iniquity, conniving with it, not testifying against it, nor separating from it (see Amos vii. 13). The "man of God" from Judah, the young prophet, is like the Christian separated unto God, fearlessly speaking the truth, with whom God works; or, like the young believer, walking in God's ways, obeying His words (see verse 7), and refusing to have any share with the world. But beguiled by the old prophet, he turns aside, leaves the path of obedience, goes into association with the backslider and his position, and is slain. We here learn the solemn lesson how a backslider, or one in a false position, may, by his fair lying words, mislead a young believer, or ruin a sinner (see Matt. vii. 15; Rom. xvi. 18; 1 John ii. 26-28).

DEC. 14th.—**Elijah on Carmel.**—1 Kings xviii. 1-46.

Indecision—The Two Gods—The Altar—The Choice.

THERE are many valuable lessons to be gathered from this narrative; we will only view it in a Gospel aspect. The people of Israel were called by Elijah to Carmel to decide the most momentous question

that could occupy the human mind, namely, whether Baal (the sun), the god of Ahab and Jezebel, or Jehovah was to be their God. There comes such a moment in the history of every sinner—every procrastinator—when he must make choice between Christ and the world, sin and holiness, heaven and hell (see Matt. xxvii. 22 ; Acts xxiv. 25). Baal's three hundred prophets, praying all day, cutting themselves, and leaping on the altar, are a sad picture of zeal, coupled with ignorance ; of that sincerity which people say if a man has, no matter what he believes, it will take him to heaven. The broken altar—God's claims: the twelve stones—God's faithfulness: the twelve barrels of water—man's confessed weakness: the evening sacrifice—Christ: the fire—God's acceptance of the sacrifice. As the people gazed on all this, accomplished for them by another, they made their choice, confessing "Jehovah, *He* is God." Thus the sinner before the cross, learning what God has done there, accepts Christ as his Saviour, and owns Him as his God and Lord (Isa. xii. 2 ; Acts ix. 5, 6 ; Rom. x. 9).

DEC. 21st.—**Elijah's Prayer.**—I Kings xviii. 41-46.

The Sinner's Prayers—The Prayers of Saints—Answers.

THE lesson here is the effacacy of prayer. Contrast the prayers of Baal's prophets (verse 26-28), with Elijah's prayer to God. The unconverted may say their prayers as a form, but they are not heard by God (see John ix. 31 ; Isa. i. 15). There is no need to pray for salvation : it has been brought (Titus ii. 11), and the word of it has been sent by God to the sinner (Acts xiii. 26). No need to pray for life : it is a gift (Rom. vi. 23), to be received (I John v. 10-12). No need for the sinner to go on ever asking forgiveness of sins : God is preaching it (Acts xiii. 38), and all who believe on Christ *are* forgiven (I John ii. 12 ; Eph. i. 7). But it is the privilege of all God's people to "pray without ceasing" (I Thess. v. 17), "in everything," to make known their requests to God (Phil. iv. 6). In Elijah's prayer there are the elements of true prayer, and God commends it hundreds of years after (James v. 17). He prayed "*earnestly* ;" he "watched" (verse 43 with Col. iv. 3) ; he "believed God" (verse 44 with Mark xi. 24).

DEC. 28th.—**The End of Ahab.**—I Kings xxii. 1-39.

Sowing & Reaping—Long-suffering—Recompense & Doom.

DEEPLY solemn is the end of Ahab, the ungodly king—an example and a warning to all who live as he did in enmity against God. Stirred up by Jezebel, his wife (chap. xxi. 5), he provoked God to

anger more than all Israel's kings. He had slain God's people (xxi. 13); persecuted His prophet (xviii. 13); ensnared and seduced His king (xxii. 4-30), yet all seemed to pass unpunished. But as he sowed he reaped, as, sooner or later, every man shall. God is long-suffering (2 Pet. iii. 9); He has no pleasure in the death of the wicked (Ezek. xxxiii. 11); yet the judgment of the sinner is sure (Prov. xi. 21). The arrow finds the joints of his armour, and as the shades of evening fell, the darkness of death, and the deeper gloom of eternity gathered around guilty Ahab, and he died. His death stands a warning to the scorner, the persecutor, and the Christ-rejector.

Correspondence.

A BREAK UP.—“Owing to a quarrel about some petty matters, our School here has meantime been broken up. I question very much if we shall be able to gather it again.”

[“Petty matters” can do the work of the devil nicely. They evidently have in this case. But however the children of a Sunday School should have to be scattered owing to a “quarrel” we do not know. Was there no one out of the quarrel had as much heart for them as to keep them together? It is at such times that the *true* Sunday School teacher shines out, not when all goes smooth and well. It was when the sword of Solomon's servant swung above the child's head to cleave it in twain, that its *real* mother was made manifest.]—ED.

NEW MAGAZINE FOR BELIEVERS. Specimen copies of “*The Believer's Magazine*” are now ready. We shall be glad to send a packet to any brother or sister in Christ, who will kindly introduce it to Assemblies of Christians, Bible Classes, Young Men's Meetings, and to individual saints generally. It will be published monthly, and the price is One Halfpenny.

THE BIBLE STUDENT'S CLASS.—As stated in another column, we hope to take up “Biographies in the Book of Genesis” next year. The subject for January being, “*Adam: a type of Christ.*” A full list of all the subjects for the year will be found in “*The Gospe Almanac for 1891,*” price One Halfpenny. Meanwhile we would earnestly ask our readers to ask all the *young believers* they know, to become members of “The Bible Student's Class,” and to share our searching in God's precious Word during the coming year.

To our Readers.

THE present number completes our *Fifth* Annual Volume. We are glad to be able to record that, through the Lord's mercy, the special work to which our pages are devoted, continues to spread and increase in every land where Jesus' Name is known. Tidings pour in month after month of conversions to God among the young; of times of blessing at Children's Services, and of visitations from the Lord in many Sunday Schools. All praise be unto Him whose right hand hath wrought these things. Many New Sunday Schools have been begun during the year, as a reference to our Intelligence Columns will show, and the uniform testimony from every place has been, that the new effort has been a means of great blessing to the workers themselves: to the assemblies of Christians with which it is connected, and to the children and the households that they represent. Verily, a wide-spreading circle of blessing! But we must not rest satisfied, or think that the land is possessed. Oh, no! There are tens of thousands of young folks all around, rising up to be men and women, for whose conversion to God no real effort is made. Religious instruction they may receive, but what about its character? In many cases they would be infinitely better without it. May the Lord stir up those who know His Gospel, and to whom He has committed it as a stewardship, to spread it abroad, to sound it forth constantly and fervently, especially among the young.

We purpose, if the Lord will, to continue this little Magazine during the coming year, and would earnestly seek a continuance of that hearty fellowship which has been given by fellow-workers during the past five years. The close of a year is always a suitable time to seek an increased circulation, we would therefore ask each of our readers to bring the little paper before at least *one* fellow-worker, or to introduce it to *one* Sunday School where it is yet unknown. By this simple means the circulation might be vastly increased, and the fellowship of both work and workers extended.

"THE BIBLE STUDENT'S CLASS" will be continued. The subjects for each month of the coming year will be found in "The Gospel Almanac." We hope to give a new and deeply interesting series of "*Practical Papers on Sunday School Management*," during the coming year, which every Sunday School worker ought to read; also, a series of racy papers on "*How to conduct Children's*

Meetings." The "Notes for teachers on Weekly Bible Lessons" will be extended and enlarged, and also the column for "Questions and Answers." We would ask continued fellowship in prayer, that the little paper may be a true help and channel of blessing from God to all who read it.

Work and **W**orkers amongst the **Y**oung.

JARROW.—A happy and profitable gathering of Sunday School Workers was lately held here, for fellowship, mutual exhortation, and prayer. Such gatherings would do much to increase fellowship in the work.

BRANDON, MANITOBA.—Mr. John Rae writes—"It is as yet the day of small things with us here, but we are indeed thankful. The Lord has blessed us. Sunday Schools go on happily."

PLYMOUTH.—A Children's Meeting has been begun here on Wednesday Evenings, and will be continued, God willing, during the winter months. Prayer is earnestly desired for blessing.

RASTRICK, YORKSHIRE.—"A Sunday School has been opened here. Earnest prayer is asked that God may richly bless this effort."

GLASGOW.—A very large company of workers gathered on Saturday, the 25th October, in Buchanan Court Hall, at the Half-Yearly Conference; many from the surrounding towns and districts. The ministry, reports, and questions were all of a cheering and stimulating character. Good work goes on in many places, and in others there is a "sound" of coming blessing.

THE CHILDREN'S ALMANAC AND BIBLE SEARCHING TEXT BOOK FOR 1891. We would strongly advise every Sunday School teacher to procure at once as *many* copies of this Almanac as will last their class (including new-comers), the whole year. We have always a number of calls for the Text Book *after* it has been sold out.

NEW ORDERS. Kindly send new orders or alterations for the coming year as early as possible. Unless otherwise advised, the same quantities will be sent as during 1890. The Sunday School Workers' Magazine will be posted so as to reach subscribers *before* the close of the previous month.

OUR NEW LIST OF REWARD BOOKS is now ready, and will be sent post free to any address. Many interesting and valuable Books have been added. Complete List of Christmas and New Year Cards, Booklets, and Presents also ready.