

the student ranks in Edinburgh, and to keep before them medical missions as a powerful claimant to their lives and service. This kind of influence has been of the highest value, and is one of the best fruits of the object-lesson set forth by the Training Home.

Once more, it is to Burns Thomson's eloquent advocacy in our great cities that we owe the spread of medical missionary effort in Great Britain. Aberdeen and Glasgow, London, Liverpool, Bristol, and Birmingham, all owed, under God, to his voice and pen the impulse which resulted in the medical missionary efforts of which they have been or are now the centres. Possibly also Dr. Dowkott, of New York, might have further witness to give of the influence emanating from Dr. Thomson, which has spurred and strengthened him in his noble work in New York. What our brother did for Madagascar, for Nazareth, for Bombay, and what he did by his little monthly pink sheet to encourage the hearts of his medical missionary brethren throughout the world, would require not a page but a volume to tell.

In 1870, Burns Thomson's connection with the Edinburgh Medical Missionary Society came to an end. His difference with the Society turned upon a point on which there will always be a difference where a man of such strong individuality and power has to engage in the conduct of some of the most delicate and difficult forms of Christian work, under a body of directors. They, of necessity, are much less in touch with the work than the brother who is nominally their servant, but who is yet more the servant of Christ. A directorate or committee has its rights, and it would be a mistake to make light of them; but a man in his own house with students under him has his rights and his responsibilities also, and his position is such that interference (ab extra) speedily becomes intolerable. To Burns Thomson the question was vital, and he stood like a rock.

After eight years of fresh service in a new medical mission he planted in the Canongate of Edinburgh, Dr. Thomson's strength became unequal to the daily toils of such a sphere, and with great reluctance he gave it up. Two winters were spent abroad. In 1881, he came to London to find a congenial home as voluntary worker at Mildmay. Here, though practically retired from public view, he developed more fully his rare power as an expositor of Scripture, and in his addresses to the Deaconesses, addresses which dealt in detail and systematically with not a few of the books, both of the Old Testament and the New, he became a helper to many of these noble women in their daily labors of love among the poor and needy of this great city. His spiritual counsel was eagerly sought for, and the confidence reposed in him by all at Mildmay was as remarkable as it was deserved. To Mrs. Pennefather, in her years of weakness, his presence at Mildmay was a great solace, and his personal visits to her, especially on Sunday afternoons, were to both of them occasions of refreshing.

Nor in coming to London did Dr. Thomson's interest in medical missions come to an end. The Medical Missionary Association of London had been already established, and after the death of Dr. Fairlie Clarke, he filled the gap in the editorial secretaryship and he did not rest till he had secured a successor who could give his whole strength to the work. As the chairman of the Executive Committee of the Association, he was in a position to give the very best of help, his long experience enabling him to guide and counsel as perhaps no other could, and his last public act was to sign the Annual Report of the Association.

Besides his early prize essay on medical missions, the Christian public are indebted to Dr. Thomson for one notable work, 'Seed-time in Kashmir: A Memoir of Dr. Elmslie.' As a medical missionary biography, it is charming, and has undoubtedly drawn a few men to a similar career, Messrs. Nisbet have recently issued a fourth edition of it at the price of one shilling, and we know of no work we could more gladly put into any young Christian's hand.

Burns Thomson was a warm-hearted, loyal friend. A double-minded man or a double-minded missionary student his soul hated, but his affection for friends and

his affection for true-hearted medical missionary students was very striking. His whole heart went out to little children. The transparent simplicity of his own character made him at home with them at once, and those who knew his ways were never surprised to see him talking with the very little ones by the wayside. He seemed to have a pocket specially devoted to the bairns, and endless little gifts were ever coming out of it into the willing hands of the children, who could not mistrust the kindly eyes that looked down on them from above the snow-white beard. He suffered much in later years, though still able to move about, and often said 'It would be nice to get home.' He has now reached 'home' and we thank God for the gracious memory which he has left behind, and for his good works which do follow him.—James L. Maxwell, M.D., in the *Christianian*.

#### THE 'EXPECTATION CLUB'S' MAIL MESSAGES.

Sunday-school training shows itself in more ways than one. The boys and girls who grow up in the midst of Gospel teaching and work will be the ones to carry these forward and to devise new methods.

It was a young man in the parish of Calvary Church (Protestant Episcopal) of Pittsburg, Pennsylvania, who devised the 'Expectation Club' as a method of carrying a friendly Christian word to young business men. It came to his heart that it would be an excellent and helpful thing to put a paragraph or two of good direct religious counsel into the Saturday mail of five hundred business men of that town; so he conferred with several others, and they set about getting such paragraphs written by various people in and out of Pittsburg whose interest they enlisted. The first message was a word written by his own rector, the Rev. Dr. George Hodges. It was sent out on a folding card. On the cover was the title, 'Expectation Club,' and a clause from Psalm lxxii. 5, 'My expectation is from Him'; on the back, 'If correspondence is desired, address Lock Box 864, Pittsburg, Pa.' This was the earnest and sensible appeal:

#### CHRIST AND THE BUSINESS MAN.

The Lord Jesus Christ was acquainted with a great many business men. He was interested and cared for business men. He enjoyed a talk with a business man more than with all the priests and theological doctors in Jerusalem. When He came to select a place of residence, He left Jerusalem, the city of Worship, and took up His abode in Capernaum, the city of work.

So that the Lord Jesus Christ knows very well the temptations that beset a man of business. And He knew what He was talking about when He warned men against laying up all their treasure down here on earth and being bankrupt up above. He understood perfectly what was involved in that searching question of His: "What shall it profit a man if he gain the whole world and lose his own soul?"

Is it not a reasonable question? Between the worse and the better, between the body and the soul, what sensible man, who stops to think, will hesitate to choose?

A great many foolish things are said, and a great many more foolish things are thought, about Christianity. At the heart of it, to be a Christian is just to make this reasonable choice. The Christian is the man who is trying his best to make the most of life. He is the man who has set before him the manliest of all ideals. He desires to be like Jesus Christ; strong and brave as He was; pure as He was; the advocate, the brother, as He was, of all men who are down.

This is the beginning, and the middle, and the end of true religion.

GEORGE HODGES.

The project has 'exceeded all the anticipations of its promoters,' a friend of the method writes. 'In the first place, it stirred up the town with curiosity. Everybody was asking about it and talking about it. Then more solid returns came in. The very first card was read by a young fellow who had strayed a long way off the right road, and he was somehow touched by it. That night, passing an open church, he went in. There was an evangelistic

meeting in progress. He stood up and asked the prayers of the people, and read the card to show what had turned him about. I was told of another young man into whose mail these cards have come week after week. They have changed his life. He stays at home now with his family, and goes to church on Sunday.'

The club has received many letters through its post-office box—some critical, a few desiring to have no more of this matter, but most of them commendatory and grateful. So far there has been no further object than 'to get these helpful words into touch with men,' though it is not improbable that a more permanent plan will result from this good impulse.—*Sunday-School Times*.

#### SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON XI.—SEPT. 10, 1893.

PAUL AT ROME.—Acts 28:20-31.

COMMIT TO MEMORY vs. 28-31.

GOLDEN TEXT.

"I am not ashamed of the gospel of Christ"—Rom. 1:16.

HOME READINGS.

M. Acts 28:1-15.—Paul going to Rome.

T. Acts 28:16-31.—Paul at Rome.

W. Phil. 1:1-18.—The Furtherance of the Gospel.

Th. Phil. 2:17-30.—Lack of Service Supplied.

F. Col. 4:1-18.—Sympathy in Bonds.

S. Eph. 3:1-13.—A Prisoner of Christ for the Gentiles.

S. 2 Tim. 4:1-22.—Paul's Last Words.

LESSON PLAN.

I. Confering with the Jews. vs. 20-24.

II. Turning to the Gentiles. vs. 25-28.

III. Preaching in Chains. vs. 29-31.

TIME.—March, A.D. 61, to March, A.D. 63; Nero emperor of Rome; Porcius Festus (A.D. 61) and Albinus, his successor, governors of Judaea; Herod Agrippa II. king of Trachonitis, etc.

PLACE.—Rome, the capital of the empire and the chief city of the world.

OPENING WORDS.

The island of Melita, now named Malta, upon which Paul was shipwrecked, lies about sixty miles south of Sicily. Paul remained there three months, and was then taken to Rome. Shortly after his arrival he called the chief of the Jews together, and told them the circumstances under which he had been sent as a prisoner to Rome.

HELPS IN STUDYING.

20. *The hope of Israel*—the hope of a Messiah. Paul held the same faith as all the Jews, only going farther than they in that he believed that the hope of Israel was now fulfilled. See Rom. 2:28, 29. 23. *Expounded and testified*—thus setting before them the great truths of the gospel, and proving from their own Scriptures that Jesus is the Christ, 'the hope of Israel.' 25. *We'll speak the Holy Ghost*—in Isa. 6:9, 10; a solemn and impressive close of the apostle's appeal to his countrymen. 28. *The salvation of God*—the gospel with its saving effects. Compare Acts 13:46; 18:6. 30. *Two whole years*—from the spring of A.D. 61 to A.D. 63; all this time a prisoner of state, bound by his chain to his soldier guard, his expenses borne by his friends at Rome and in the province. Four of his epistles were written during this imprisonment—to the Ephesians, Colossians, Philippians and to Philemon. After two years he was set at liberty and spent several years in earnest missionary labor. Then he was a second time arrested and brought to Rome, where he was tried and condemned to death, dying under the axe, A.D. 68, or, as some suppose, A.D. 66.

QUESTIONS.

INTRODUCTORY.—Upon what island was Paul wrecked? How long did he remain there? What miracles did he perform? Describe the course to Rome. What privilege was given to Paul? How was he guarded? Whom did he call together? What did he say of his arrest, trial and appeal to Caesar? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. CONFERRING WITH THE JEWS. vs. 20-24.—What reason did Paul give for calling the Jews together? What was meant by *the hope of Israel*? How was Paul a prisoner for this hope? What did the Jews reply? What request did they make? What arrangements were made for hearing him? What did Paul do? Of what did he persuade them? With what result?

II. TURNING TO THE GENTILES. vs. 25-28.—What warning did the apostle give? From what prophet is it taken? Who had used it before? What further did Paul say? What would the Gentiles do?

III. PREACHING IN CHAINS. vs. 29-31.—Where did Paul dwell? How long? Whom did he receive? What did he do? Why was he unmolested? What other work did he do during his imprisonment? How was his imprisonment overruled? What had he said about preaching in Rome? Rom. 1:10-15.

PRACTICAL LESSONS LEARNED.

1. Bonds and imprisonment cannot prevent the preaching of the gospel.  
2. The opposition of enemies is sometimes overruled for the furtherance of the gospel.  
3. Not all are saved who hear the gospel; some receive the truth; others harden their hearts against it.  
4. Sinners are lost only because they will not be saved.  
5. When a man's ways please the Lord, he inclines even his enemies to show him favor. Prov. 16:7.

REVIEW QUESTIONS.

1. What favor was shown to Paul at Rome? Ans. He was allowed to dwell apart from other prisoners, with a soldier as his guard.

2. To whom did he first preach at Rome? Ans. To the Jews, who were called together to hear him.

3. What effect had his preaching on them? Ans. Some believed the things which were spoken, but the greater number believed not.

4. What did Paul say to the unbelieving Jews? Ans. The salvation of God is sent unto the Gentiles, and they will hear it.

5. How long was Paul a prisoner in Rome? Ans. Two whole years, during which he preached and taught boldly, none forbidding him.

LESSON XII.—SEPT. 17, 1893.

PERSONAL RESPONSIBILITY.—Rom. 14:12-23.

A Temperance Lesson.

COMMIT TO MEMORY vs. 19-21.

GOLDEN TEXT.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth.—Rom. 14:21.

HOME READINGS.

M. Rom. 14:1-13.—The Strong must Bear with the Weak.

T. Rom. 14:14-23.—Must not Abuse their Liberty.

W. Rom. 15:1-14.—For even Christ Pleaseth not Himself.

Th. 1 Cor. 10:15-33.—All Things Lawful, but all Things not Expedient.

F. Rom. 2:1-16.—All Righteous Judgment of God.

S. 1 Cor. 11:18-31.—Self-Examination Enjoined.

S. 1 Cor. 13:1-13.—Christian Love.

LESSON PLAN.

I. Walking Charitably. vs. 12-15.  
II. The Things of God's Kingdom. vs. 16-19.  
III. Self-Denial for Others' Sake. vs. 20-23.

TIME.—Spring A.D. 58; Nero emperor of Rome; Felix governor of Judaea; Herod Agrippa II. king of Chalcis and Galilee.

PLACE.—Written from Corinth, at the close of the three months' residence there of Acts 20:3; the wintering of 1 Cor. 16:6.

HELPS IN STUDYING.

12. *Every one shall give account for himself*—Matt. 12:36, 37; 2 Cor. 5:10. 13. *Let us not therefore do not judge one another, but determine rather to avoid giving offence.* 14. *Nothing unclean of itself*—the distinction between clean and unclean meats is no longer valid. *To him it is unclean*—though not unclean in itself, it ought not to be used by those who regard its use as unlawful. 15. *If thy brother be grieved*—though the thing be right in itself, yet if indulgence in it be injurious to others, that indulgence is a violation of the laws of love. *For whom Christ died*—if Christ so loved him as to die for him, how base in you not to submit to the smallest self-denial for his welfare! 17. *The kingdom of God is not meat*—another reason for forbearance; no principle of duty is to be sacrificed. 20. *For meat destroy not the work of God*—do not, for the sake of indulgence in certain kinds of food, injure the cause of true religion. 21. *It is good neither to eat flesh*—abstaining from flesh, wine or anything else which is injurious to others is a duty morally binding upon us. 22. *Fast thou faith*—Revised Version, 'the faith which thou hast, have thou to thyself before God.' 23. *Is damned*—is condemned. *Whatsoever is not of faith is sin*—whatever we do which we are not sure is right, is wrong.

QUESTIONS.

INTRODUCTORY.—What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. WALKING CHARITABLY. vs. 12-15.—To whom shall we all give account? What is therefore our duty? Of what was the apostle persuaded? Meaning of verse 14! What principle of duty is here taught? What reason is assigned for the duty enjoined? How may this apply to wine-drinking and the use of intoxicating drinks?

II. THE THINGS OF GOD'S KINGDOM. vs. 16-19.—What reason is given for this regarding the welfare of others? What is here meant by the *kingdom of God*? In what does true religion consist? How does this passage bear upon the apostle's object? Meaning of verse 18! What is therefore our duty? What bearing has this upon the subject of temperance?

III. SELF-DENIAL FOR OTHERS' SAKE. vs. 20-23.—Meaning of *for meat destroy not the work of God*? On what principle is forbearance here urged? By what rule is the exercise of Christian liberty to be regulated? vs. 15, 20, 21. What principle of morals is taught in verse 23? Under what circumstances is abstinence from meat, wine and other things here said to be duty? How does this apply to wine-drinking in our day? On what other grounds would you enforce the duty of total abstinence?

PRACTICAL LESSONS LEARNED.

1. It is often morally wrong to do what, in itself considered, may be innocent.  
2. It is wrong to do anything which we think to be wrong.  
3. But it is not always right to do what we think to be right.  
4. We should be willing to give up our own ease or pleasure or gratification for the good of others.  
5. Regard for the evil influence of our example on others, to say nothing of other and higher grounds of obligation, should lead us to abstain from the use of intoxicants as a beverage.

REVIEW QUESTIONS.

1. With what important truth does this lesson begin? Ans. So everyone of us shall give account of himself to God.  
2. Of what was Paul persuaded? Ans. That the Jewish law about clean and unclean meats was not binding on Christians.  
3. How did some Christians feel on this subject? Ans. They were in great doubt whether this distinction was done away.  
4. What did Paul say was the duty of those who had these doubts? Ans. They ought to abstain entirely from the things about the use of which they were thus doubtful.  
5. What did he say for the direction of those who had not these doubts? Ans. It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.