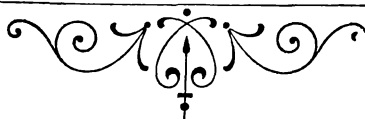


THE AMBASSADOR



❖ VOLUME XIV. ❖

1928.

Jesus, the Way, the Life, the Truth,
The joy of age, the guide of youth.
Of Him alone these pages tell,
For only He did all things well.


ILLUSTRATED


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The Parting of the Ways:

A New-Year's Message.



"PRETTY CORNER," ON THE NORFOLK COAST.



The Parting of the Ways:

A New-Year's Message.



“**A** WORD spoken in due season, how good is it!” exclaimed the Preacher-King of old; and dear young readers, we desire at the opening of another year to speak a word in season to your souls.

As the old year goes out and the new year comes in they *meet* each other, and they *part*, never to meet again. I think this should have a lesson for each of us, for one day we may part—writer and readers, yea, all of us—and whether we shall meet again depends on where we are bound for.

Our frontispiece shews a happy holiday group at “Pretty Corner,” a famous beauty spot on the Norfolk Coast. ‘We spent some happy days there last August. Its loveliness spoke to our hearts and made us raise our voices in thanksgiving to the loving and gracious God Who had planned and brought into being all we saw around us. There were thick woods with every kind of stately tree and an amazing variety of undergrowth. There were moors clothed in bracken, moss, and heather; further inland were fields of waving corn, with rich red poppies amongst the golden grain; and here and there, shewing between the distant trees, was the deep blue sea.

One lovely evening when we were there, a gentleman had brought his wife and children in a motor car to gather

heather, and, although the sun was beginning to set, the scene was so charming that the children did not want to part from it; but they had to do so.

Ah, yes, like all places here below, it was both a meeting place and a parting place, and the gentleman and his family had to leave it, and we had to leave it. You will notice the sign-post pointing four different ways. There was a choice of four, but in our message to you, dear boys and girls, there is only the choice of two. We want you to look well at the sign-post raised up at the edge of the moor at Pretty Corner, and then we want you to look off in your mind's eye to that cross uplifted on Golgotha's rugged hill. We want you to look earnestly at the blessed One dying there—the precious Son of God. The sign-post over that cross is in Hebrew, Greek and Latin; it points all over the world, and speaks to all men of the blessed Man of Calvary. Yes, it broadcasts in *three* great languages the story of Jesus, but it speaks only of *two* ways, and *two* destinations. It tells of the way of life eternal through the Christ Who shed His blood for sinners on that cross, and of the many mansions He has gone to prepare for all who receive Him as their own Saviour. It also speaks of the way of death and Hell to those who reject or neglect the wondrous love of God to a perishing world.

Like the sign-post in our picture, the Cross of Calvary is a meeting place and a parting place. Millions have met the Saviour there. Over twenty years ago now, I heard a black man preaching in Nottingham Market-place, and he said: “God has given Christ the pre-eminence in all things; there were *three* crosses on Calvary's hill, and God got *two* of them.” Yes, a dying thief found his Saviour on that middle cross, and, dear young readers, we would earnestly and lovingly point you to that same gracious Saviour to-day.

The Parting of the Ways.

You will notice five young people on our photo., and I rejoice to tell you that four of them have trusted Jesus as their Saviour, and have taken the second step in the Christian life and gone down into the waters of baptism, and thus confessed Him as Lord. We trust the youngest, who is climbing the sign-post, will also ere long trust in Jesus.

Our young friends sang very sweetly a new chorus, which some Christian workers had been teaching the children on the sands:—

“ How my Saviour loves me
No human tongue can tell!
He gave Himself on Calvary
To save my soul from Hell.

“ How my Saviour loves me!
He rose again for me,
That I might live with Him
In Heaven—for all Eternity.”

These young friends are now parted—three in one city and two in another; but, by-and-bye, all who love Jesus will meet together in that Happy Land where Jesus dwells, and we would just like to think we will meet all our readers there. Now, will you at the opening of the year just open your ears to the voice of Jesus, and open your heart and let Him in?

May God lead you to do so. And then at the dawn of the New Year you will have a New Friend and rejoice in His love, and be able to join in that other beautiful chorus:

“ Wide, wide as the ocean,
High as the Heaven above;
Deep, deep as the deepest sea—
Is my Saviour's love.”

My Next Flitting

*“For they that say such things declare plainly
that they seek a country.”—Heb. 11. 14.*

No house, however new and grand,
But is only built by man's weak hand;
And on a patch of fire-doomed land,
Unstable as the shifting sand—
I'll have to flit again.

And hair gets grey, and back gets bent,
And life itself has just been lent,
And years are fast becoming spent,
Nor can my soul be here content—
I'll have to flit again.

But one fine day will see the end,
And I to Heaven will gladly wend
My happy way; and my voice lend
To sing the praise of my Dear Friend,
And never flit again.

What? Never flit again?

No! Never flit again!

My soul has reached her biding place,
The object of His Matchless Grace;
Caught up to see His Glorious Face,
And ever in His Glad Embrace—

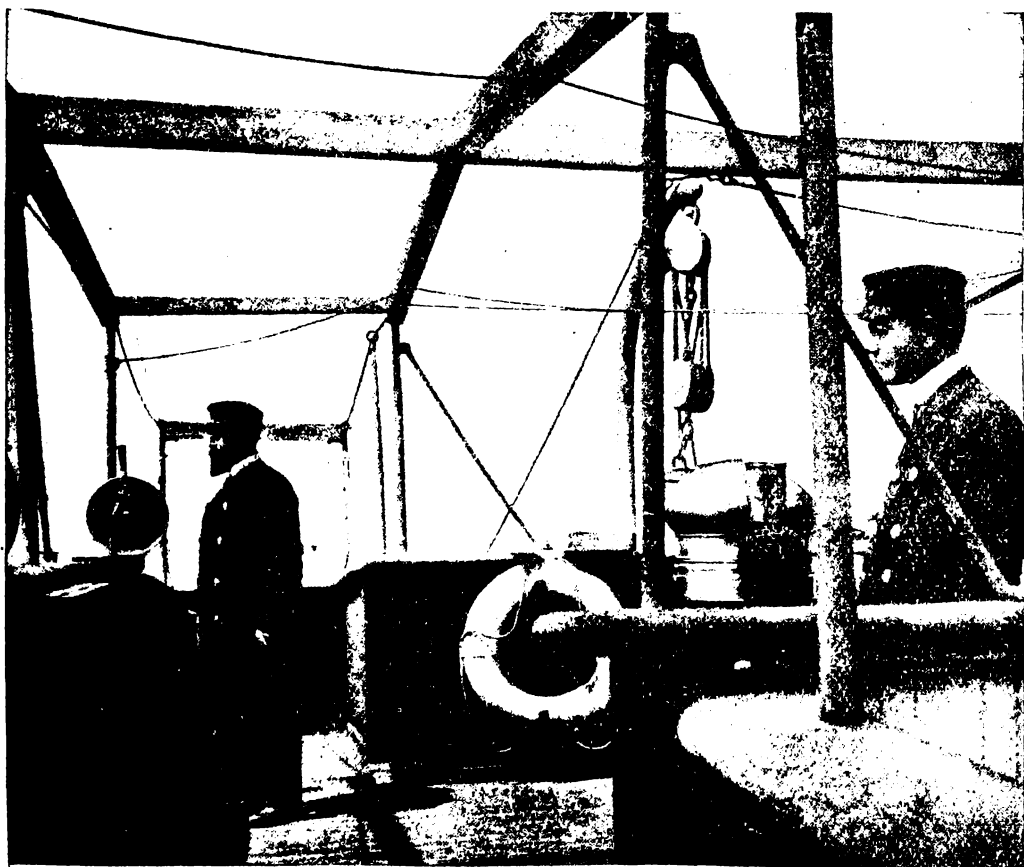
I'LL NEVER FLIT AGAIN.

H. B.

The Captain's Son :

Or, Simple Trust.

THE captain of a Royal frigate took his son with him on one of his voyages. On board the vessel was a pet monkey, and the boy and the monkey became great friends. One day, when frolicking about on deck,



the monkey stole his cap and immediately began to climb the main mast. The boy, without any thought, at once followed, and up, up, up they went, the monkey keeping the lead, until, when the boy was near the top, he looked

down and panic possessed him. He was afraid ; his head became giddy, and he screamed in terror.

His father saw the danger his son was in ; he knew there was no time to lose, as any moment he might lose his hold and be dashed to pieces on the deck below. He seized his speaking trumpet and shouted to his son, " Jump off into the water ; it is your only chance ; I'll save you." The boy lingered for a moment. He was afraid to risk it, and yet he knew his father would not advise him to such a course unless he believed he could save him. While he delayed obeying he seemed to be losing self-command, and the father again shouted in a louder tone, " Jump into the sea ; it is your only chance." The boy summoned up all his courage, sent up a brief prayer to God, and threw himself from that giddy height into the sea. Scarcely had he touched the water when a dozen brave sailors sprang after him, and in a few minutes he was safe on board.

Dear young reader, if unsaved your position is more precarious than that of the captain's son at the mast-head. His life was at stake, but with you it is your soul. Like the young lad, you may know your danger, and though that is good, yet in itself it cannot save you. You can do nothing for yourself, and though you cling on to something which you think may postpone the disaster impending, be assured, dear young reader, that your only safety is to get away from yourself altogether. Cast aside every deceptive human refuge, and throw yourself into the ocean of God's wondrous love, where alone Jesus can save you.

" 'Till to Jesus' work you cling
By a simple faith,
Doing is a deadly thing,
Doing ends in death.

" Cast your deadly doing down,
Down at Jesus' feet,
Stand in Him, in Him alone,
Gloriously complete."

J. MONTGOMERIE.

It's a Terrible Thing Judgment.

THE words heading our paper were spoken to me in an iron foundry in Stirlingshire, and through them I was saved.

This is how it happened. A shopmate who is a Christian spoke to me about the life I was leading, his closing words being, "Do you know where your ways are leading you to?" I said "No," and quick as a flash came the words, "You are on the high road to destruction! while the Lord Jesus Christ is ready and willing to save you."

These words took root in my heart, and he next invited me to the gospel meeting. That night the text was, "They that are whole need not a physician; but they that are sick" (Luke 5. 31).

On going home that night I prayed that God would save me through Jesus, who is the Heavenly Physician. God heard me, and on the morning of 29th September, 1927, light poured into my soul, and I accepted Jesus as my own personal Saviour. Since then I have been baptised, thus following the Lord, and am now sharing in the sweet privileges that only His own can share in (Acts 2. 41, 42).

Should this fall into the hands of those who have never believed on Jesus, then I would beseech them to seek the Lord Jesus Christ while yet there is time, for remember it is written in God's Word: "It is appointed unto men once to die, but after this the judgment" (Hebrews 9. 27). So be in time!

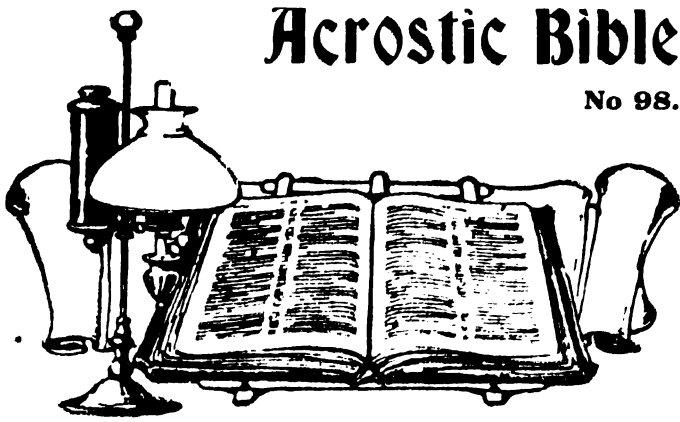
"Take the world, but give me Jesus,
All its joys are but a name;
For His love abideth ever,
Through eternal years the same."

Falkirk

J. McKENZIE.

Acrostic Bible Searching

No 98.



Compiled by
A SEARCHER OF
50 YEARS AGO.

A Sweet Singer in Israel.

WHO, like the lion, seeketh to devour
The godly man in an unguarded hour?

WHOSE OCCUPATION did the Apostle share,
Content to labour for his daily fare?

WHAT, in the temple, was there rent in twain,
Which shews the way to God is now made plain?

To WHAT GREAT SIN was Israel's nation prone
Which robbed their God of what was His alone?

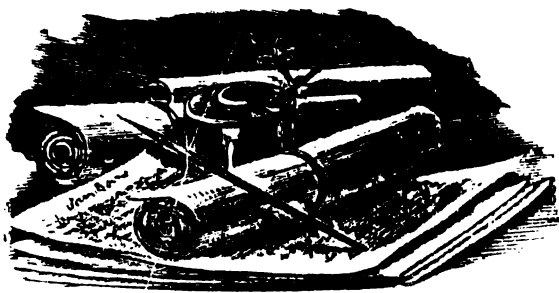
WHO was, by faith, enabled to despise
The lion's yawning jaws and glaring eyes?

* * * * *

Take the above initials, and you'll find
The NAME of one most favoured of mankind;
One from a number chosen by the Lord
To rule a nation by His sacred word.
Sweet were the sounds that issued from his songs
In praise of Him to whom all praise belongs.

In order to create an increased interest in these Searchings, it is suggested that teachers should ask their scholars to write out the answers and hand in to them their papers before the end of each month.

The answer will (D.V.) be given in our next issue, and searchers will then be able to compare their papers, and see if they have found the correct solution.



Pen Talks with Young Believers

By J. MONTGOMERIE.

No. 146.

Where does Jesus Live ?



LITTLE boy sitting in the Sunday School listened carefully to the teacher as he spoke of Jesus and His wondrous love in coming down so far to die for sinners. He spoke of the beautiful life of self-sacrifice, full of kindness and love to men ; how He went about doing good, and then died upon a cross of shame on behalf of His enemies.

The little lad was sitting with open mouth drinking it all in, when suddenly the teacher stopped his narrative and asked the class, " Where is Christ now ? " Immediately the little hand shot up, " He lives in our alley now since my father got saved." This was not the answer the teacher had expected, and he was rather taken aback. With tears in his eyes he put his hand on the boy's head and said, " Yes, my boy, what you say is true ; Jesus went to Heaven when God raised Him from the dead, but He does dwell with those who have chosen Him as their Saviour, and no doubt lives in your alley now that your father is saved."

The little boy, with the earnest face and the ready answer, no doubt knew the hardships of a godless home ; knew what it was to want food, and clothing, and kindness while his father served the devil. But what a change had been wrought by salvation ! No doubt Jesus had come

to live, not only in the home, but in the alley where that home was. The whole neighbourhood was affected by the coming of Jesus, and this is what always should be when salvation comes.

In the 19th chapter of the Gospel by Luke we have a beautiful example of this same thing. A man named Zaccheus, who was an outstanding sinner in the eyes of the world, was very anxious to see Jesus, and though hindered at first by circumstances he overcame the circumstances, made a public exhibition of his anxiety, and climbed a tree to see Jesus. Jesus came along, and seeing him up the tree, stopped and said, “Zaccheus, make haste and come down, for to-day I must abide at thy house.” The last four words are very precious, “*Abide at thy house.*” Yes! Jesus desired to abide at the house of the publican; to be guest with a man who was a sinner. Jesus said, “This day is salvation come to this house.” When Jesus came salvation came, and when salvation came Jesus came, and though Jesus personally passed on to die at Calvary, yet He abode with Zaccheus in the salvation which came to the house.

In John 14. 23 Jesus says to those who have believed in Him to the saving of the soul, “If a man love me he will keep My words, and My Father will love him, and we will come unto him, and make our abode with him.” What marvellous grace on the part of God and His Son! How privileged indeed we are to have such honoured guests; not merely giving us a visit, but making their abode with us. Yes, truly, the little boy was exactly right, “Jesus lives in our alley now since my father got saved.”

“He lives to still His people’s fears;
He lives to wipe away their tears;
He lives their mansions to prepare;
He lives to bring them safely there.”

"It Shall be Well."

"*It shall be well with them that fear God.*"

—Eccles. 8. 12.

It does not say that life shall be
One glad, triumphant song!
For flesh is weak, and foes abound,
The world is one fierce battle-ground,
Where dangers press and throng.

It does not say that life shall be
One bright, unclouded day!
That night shall never cast its pall,
Nor dark and fearsome shadows fall,
Across our pilgrim way.

It does not say that life shall be
One calm, unruffled sea!
Across whose waters we shall glide,
And anchor in life's eventide,
From storm and tempest free!

But this it says:—" *It shall be well!*"
On this I gladly rest.
"It shall be well"—for this I know
My Father plans my life below,
And what He wills is best.

S. E. BURROW.

"But it shall not be well with the wicked,
neither shall he prolong his days, which
are as a shadow; because he feareth not
before God."

Ecclesiastes 8. 13.

SAVED

BY THE

ROCKET APPARATUS.



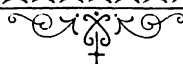
"It was the chief topic of the fisher folk."



SAVED

BY THE

ROCKET APPARATUS



THE rescue of a shipwrecked crew by "rocket apparatus" is just as interesting to witness, if not more so, than the rescue by lifeboat; and as most of our readers have never had the opportunity of witnessing such rescues, the following graphic description should be all the more interesting.

It was in the early days of January, 1913, that a foreign steamer of the cargo-boat class ran into a bay to shelter from a strong gale, which, instead of abating, gradually grew worse, and although two anchors had been lowered, they were not sufficient to hold the vessel. The anchor watch had an anxious time keeping a good look-out night and day, lest the anchors should drag or the cables break, and they themselves thrown upon the cruel mercies of an angry sea. The engine-room staff were also kept busy "steaming up to the anchors" (*i.e.*, the engines kept steadily going ahead to ease off the strain upon the cables).

The bay in question was partly sheltered by a strong and massive breakwater under course of construction, which, when finished, will form a harbour of refuge; but under certain conditions, owing to the direction of the wind, instead of it being a haven to shelter in, it was a place which mariners did well to avoid. Under these very

conditions this foreigner entered, lowered anchor, no doubt with a feeling of security, only to realize as hours rolled on he was in a tight corner out of which he could not get.

The gale continued for a few days, and had almost "blown itself out" when, at the height of its fury, one of the anchors was lost through the cable breaking. The captain seeing this, and knowing that one anchor would never hold his ship, turned his attention to saving her without undue risk of losing lives. During these few days the position of the vessel was the chief topic of the fisher folks, who gathered in little groups here and there ready to give help whenever it was required.

On Saturday afternoon, while in the Post Office sending off a telegram, the steamer's siren suddenly began to sound long and loud. An old salt standing beside me exclaimed, "There she is, there she is." No explanation was required; the very thing that was expected happened: the elements were too much for her. Making a straight line towards the shore, I could see the vessel moving slowly in the teeth of the gale, making towards the most sheltered spot in the bay, where a small barge harbour had been built.

Running towards this, a distance of a mile and a half, I reached it just as she struck the rocks. We could not help but admire the captain. He had done well, bringing his ship through in spite of the winds and waves, and reaching a spot where his crew could easily be rescued and his ship later on refloated.

In this same bay, two years later, a trawler was caught in like circumstances, was washed ashore, capsized, and lay keel up, only one man being saved; the others were never seen again, nor were their bodies found.

The captain of this foreigner realized the storm was too much for him; his remaining anchor beginning to drag, it being only embedded in a sandy bottom, he very wisely

gave in, cast adrift the last cable, made towards safety, and, while doing so, continued to loudly sound his siren, telling willing hands ashore he would require their help in order to save his crew.

Should the reader be unsaved, waken up, realize your position ; your hope as an anchor is sunk in shifting sands. The storm, instead of abating, will get worse, and will continue for eternity. Cease your efforts, you cannot save yourself. Let go false hopes, flee from wrath which is to come, make towards safety. In doing so you will be saved. There is " a place of refuge " (Isaiah 4. 6). It is in a Person Who is " a refuge in the storm " (Isaiah 25. 4), and of Him it is written, " a man shall be as a hiding place from the wind, and a covert from the tempest " (Isaiah 32. 2). His name is Jesus. " Neither is there salvation in any other : for there is none other name under heaven given among men whereby we must be saved " (Acts 4. 12).

Glasgow.

GILBERT J. STEPHEN.

(To be continued).

A LITTLE MEXICAN BOY

A LITTLE Mexican boy of eight years of age, son of a poor Christian Indian, was in the village street when a Popish procession of images passed by. Everybody uncovered and knelt but the little boy.

" Kneel down, child ! " exclaimed a man at his side.

" Indeed I shan't," said the child.

" Kneel down, I tell you ; don't you see that God is passing by ? " said the man.

“ I shan’t kneel ; that’s not God, that’s only an idol,” replied the little hero. “ My God is not made of wood ; He is a Spirit, and tells us to worship Him in spirit and in truth.”

The procession passed by, and the man and his companions, approaching the boy, said, “ Child, who taught you such ideas ? ”



“ God’s Word did,” said he.

“ I should like to read it,” said the man.

“ Come here next week, and I will bring you a book,” said the little fellow.

The following week the boy was true to his promise, and carried with him some Gospels which an English gentleman, who took an interest in the poor natives, had left at his father’s house only a few days previously.

The men duly met the boy and accepted a Gospel, and ultimately attended the humble services which the lad’s father had established in his house.

TRIUNE AND TRINITY.

Two words, not mentioned in the Bible, but sometimes used by preachers of the Word of God, are the words Triune and Trinity, both meaning the same thing—three in one. Men sometimes apply the words to things in the world, but they are most commonly applied to God. The words, as we have said, do not appear in our Bibles, but are very often implied where the word ‘ God ’ occurs. I often commend the Newberry Bible to young readers, because therein are contained many simple signs attached to words which, when understood, are very helpful. By them one learns that there are three numbers in the Hebrew grammar distinguished thus: — singular (one), =dual (two), ≡plural (three or more). So we read in Genesis 1. 1, “ ≡God — created the =heaven and the earth ”—created a singular word, heaven a dual word, and God a plural word: God a plural word implies trinity, three in one. May we use the following form :

≡GOD $\left\{ \begin{array}{l} \text{Father} \\ \text{Son} \\ \text{Holy Spirit} \end{array} \right\}$ — created the heavens and the earth.

The Father, Son, and Holy Spirit are together engaged in one work, *i.e.*, creation, preparing the earth for man to live on. Then They make man, as it is written :

And ≡GOD $\left\{ \begin{array}{l} \text{Father} \\ \text{Son} \\ \text{Holy Spirit} \end{array} \right\}$ said let US $\left\{ \begin{array}{l} \text{Father} \\ \text{Son} \\ \text{Holy Spirit} \end{array} \right\}$ make man.

after OUR image, after OUR likeness (Genesis 1. 26).

We call attention to this for the purpose of impressing on young minds the important truth which is being assailed on every hand to-day in the divinity of Christ. When He was in the world He was perfect man, yet claimed equality

with God the Father, saying, “ I and My Father are one ” (John 10. 30). The Father never refuted His claim, but rather confirmed it by saying to Him, “ Thy throne, O God, is for ever,” and again, “ Let all the angels of God worship Him ” (Hebrews 1. 6 and 8).

The New Testament often associates the three names together, each in turn getting a place of pre-eminence. See, for instance:

Father, Son, and Holy Spirit (Matthew 28. 19, Romans 1., and Ephesians 1. 17).

Son, Spirit, and Father (Ephesians 2. 18, Romans 15. 30).

One Spirit, one Lord (Son), one God (Father) (Ephesians 4. 4, 5, 6).

Son, Spirit, Father (2 Corinthians 13. 14, Ephesians 2. 22).

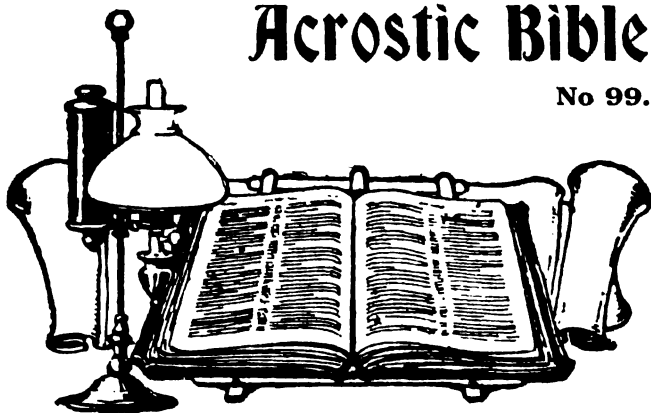
We are the circumcision who worship God in the Spirit, and rejoice in Christ Jesus (Philippians 3. 3).

The same order may be seen in Galatians 4. 6 and Ephesians 3. 16, 17. All were equally concerned in creation as we have seen, and equally concerned in the deliverance of Israel out of Egypt, as it is written, “ I am the \equiv God of Abraham, the \equiv God of Isaac, and the \equiv God of Jacob . . . I have seen the affliction of My people . . . I know their sorrows . . . I am come down to deliver (Exodus 3. 6-8).

Each is equally concerned about the salvation of sinners—about your salvation. “ For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life ” (John 3. 16). This text is often referred to as the Gospel in a nutshell. It is the Gospel of God . . . concerning His Son . . . declared by the power of Spirit (see Romans 1. 1-4).

Acrostic Bible Searching

No 99.



Compiled by
James E. Murdoch,
Greenock.

LIFE and DEATH.

WHO SAW the land from Pisgah's top, then died,
Yet, on a mount was seen, at Jesus' side?

WHO WALKED with God on earth, he did not die,
But was translated to God's home on high?

WHO DIED, was washed, and in her chamber lay,
Yet was restored when Peter kneeled to pray?

WHICH KING was sick to death, God saw his tears,
And heard his prayer; he lived for fifteen years?

WHICH KING of Judah died of leprosy
In year Isaiah did Jehovah see?

WHOSE SON was dead, laid on Elisha's bed,
Yet lived when prophet to his side was led?

WHO to Heaven by whirlwind was taken,
Was seen alive at the transfiguration?

WHO had been buried, yet from tomb he came
When Jesus said, "Come forth," and called his name?

WHO, in a figure, from the dead received
His son; God's power to raise him he believed?

The rich man died, WHERE did he lift his eyes,
And Lazarus see, far off, in Paradise?

* * * * *

He who the longest lived of Adam's race
Initial letters spell, when in their place;
His name did coming flood to men foretell,
They heeded not until the judgment fell.

See Last Issue, Page 9.



The DEVIL as a lion seeks to devour
The godly man in an unguarded hour.
AQUILA'S work did the Apostle share,
Content to labour for his daily fare.

The VEIL within the temple rent in twain
Showed that the way to God was now made plain.
IDOLATRY was Israel's greatest sin,
Which robbed their God of what was due to Him.
DANIEL was, by faith, enabled to despise
The lion's yawning jaws and glaring eyes.

* * * * *

DAVID was chosen by the Lord
To rule a nation by His sacred word;
Sweet were the sounds that issued from his songs
In praise of Him, to whom all praise belongs.



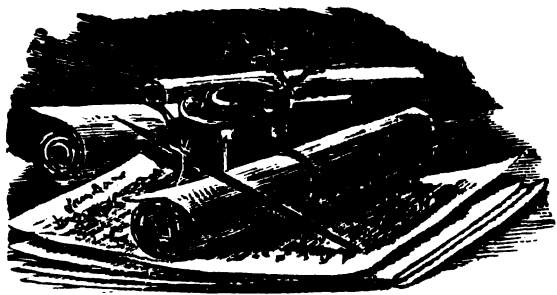
DEVIL	-	-	-	-	-	1 Peter 5. 8.
AQUILA	-	-	-	-	-	Acts 18. 23.
VEIL	-	-	-	-	-	Matthew 27. 51.
IDOLATRY	-	-	-	-	-	2 Kings 17. 12-16.
DANIEL	-	-	-	-	-	Daniel 6. 16.

“ DAVID.”—2 Samuel 23. 1.

Christ at the Helm.

THOUGH many a billow
Rolls over my soul,
The Lord—my heart's pillow—
Holds all in control.

No sorrow or trouble
Shall e'er overwhelm,
The storm's but a bubble,
With Christ at the helm.



Pen Talks with Young Believers

By J. MONTGOMERIE.

No. 147.

The Sick Sheep.



AN old fisherman in the North of Scotland was taking a walk one day along the cliffs near his home. On turning a corner he discovered a sheep lying alone in a little recess by the side of a huge boulder. He had seen sheep feeding together on the green patches as he came along, and as the sheep did not move when he came past closely he was sure something had gone wrong with it. In the course of his walk he came on the shepherd with his dog, and, moving up to him, told him about the sheep and pointed out where it was. The shepherd thanked him very much for his information, saying that he hadn't missed it; and with his thanks communicated the information that when at any time he saw a sheep like that, lying alone away from the flock, he could be sure that the sheep was sick. He said, "They never care to be alone when they are well, but when sick they do not care for company." The old fisherman in telling us the story said, "It was a grand lesson to me."

You and I as sinners saved by grace are sheep of Jesus, members of His flock, and it is His will that His sheep should keep together and love each other's company. Sometimes His sheep do wander and lose taste for the company of other sheep. This, like the sheep lying at the cliff side, is a sure sign of sickness.

In the 133rd Psalm we read, " Behold how good and how pleasant it is for brethren to dwell together in unity." It is the forerunner of blessing, refreshment, and fruit-bearing. When sinners were saved through the early disciples of Jesus " they continued stedfastly in the Apostles' teaching and *fellowship* " (Acts 2. 42). They did not wish to be alone; they wanted to dwell together. Is this not why the Spirit of God gives such solemn warning in Hebrews 10. 25, " Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching " ?

You will also notice how the next verse begins, " *For if we sin wilfully.*" The " *for* " seems to link on the sinning with the warning that goes before. It is not so much the sin of not assembling together, but, if we forsake that, we open the door to almost every kind of sin coming in. The great preventative to doing wrong is to keep in touch with the flock. In the Song of Songs (chapter 1.) we have one who has lost touch with the flock, but who wishes to get back again. In answer to her enquiry concerning where the flock is, come the words: " If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock " (verse 8). The footsteps of the flock are clearly marked in God's Word: they are the " ways which be in Christ " (1 Corinthians 4. 17).

These are days of small things, days of declension, days when God is being forgotten by men generally, and in days like these how needful is the solemn yet encouraging message from God through Malachi, " Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord and that thought upon His name " (Malachi 3. 16).

Jesus, the Lord.



LIGHT of my gladness,
Joy of my soul;
Solace in sadness,
Making me whole;
Robe of pure whiteness,
Faith's free reward;
Sun of all brightness—
Jesus, my Lord

Hope of to-morrow,
Strength of to-day;
Comfort in sorrow,
Succour and stay;
Mine of real treasure,
Mercy's free hoard;
Sun of all pleasure—
Jesus, my Lord.

Bright Star of Morning,
Hope of the heart;
Soon come the dawning
When we depart.
Then shall we meet Thee
With one accord,
Joyfully greet Thee—
Jesus, our Lord.

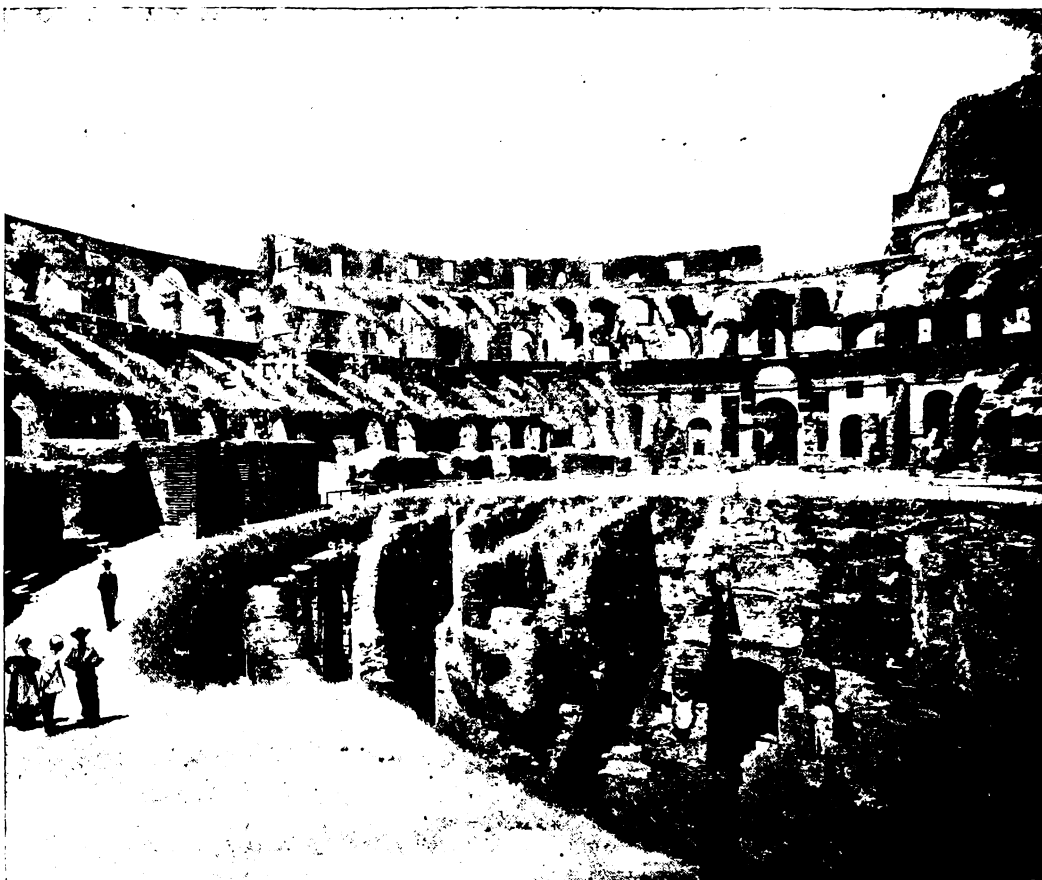
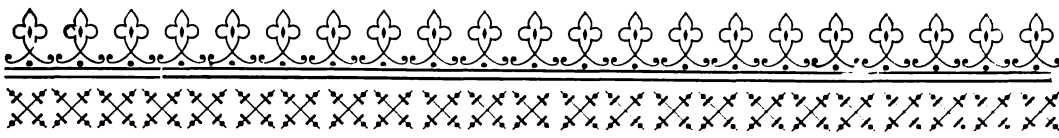
Sun of the Father,
Gift of His love;
Then, all together
With Thee above,
We shall adore Thee,
Harps in full chord,
Fall down before Thee—
Jesus, the Lord.

“Therefore let all the house of Israel
know assuredly, that God hath made
that same Jesus, whom ye have
crucified, both Lord and Christ.”

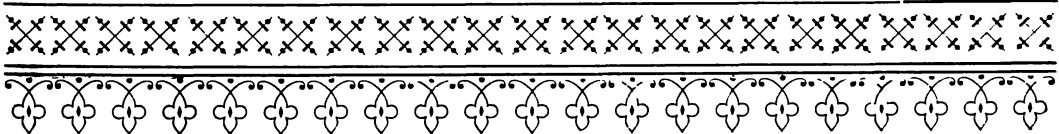
Acts 2. 36.

Of Cæsar's Household:

A Tribute from Imperial Rome.



THE COLOSSEUM, ROME.



Of Caesar's Household:

A Tribute from Imperial Rome.

WE were deeply interested and greatly cheered in spirit in reading in "The Trinitarian Bible Society" Report of some recent discoveries in ancient Rome. In these days when the wisdom of men is exalted and the truth of the Holy Scriptures denied, when pulpit and press, and university and school alike combine to sow the seeds of doubt and unbelief broadcast in this our beloved land, we rejoice amidst it all that God is causing things to come to light to encourage those who trust in Him and believe His precious abiding and life-giving Word.

The following is one of such interesting tributes to the truth of the Bible:—"Recently the proprietor of some land at the entrance of the Appian Way, which was used as a market garden, had his ground trenched up deeper than usual to bring to the surface richer soil. During the digging the workmen came upon slabs of stone, which proved to be the roof of a large vault for the burial of the dead.

"An inscription was found upon these slabs, which, when translated, read thus:

<p>A VAULT FOR THE MEMBERS OF CÆSAR'S HOUSEHOLD.</p>

Within the vault many tombs were found with inscriptions dating from the birth of Christ to the death of Paul.

“ These dates at once awakened the deepest interest to see if any names mentioned by Paul might be found on any of the tombs. To the delight of all Christian hearts, the names of *Tryphena, Tryphosa, Urbane, Hermas, and Patrobas* were found *inscribed upon five different tombs*; and all these names are found in the sixteenth chapter of the Romans.” “ The value of this discovery,” says *The Antiquarian*, “ can scarcely be over-estimated.”

I feel sure that all our readers, young and old alike, will agree with this statement. Personally, I have marked all these five names in my Bible, and whenever I turn to Romans 16. I think of those five Christians in Rome to whom Paul sent special greetings.

If you look at the footnote to the Epistle to the Romans you will read: “ Written to the Romans from Corinthus, and sent by Phebe, servant of the church at Cenchrea.”

Now, look at Romans 16. 1, and read the Apostle's commendation of this sister Phebe, who had the honour to take the letter to Rome. Then turn to Philippians 1. 12, 13, and you will see that even Paul's bonds in Rome resulted in the Gospel being spread. “ So that my bonds in Christ are manifest in all the palace, and in all other places.” The margin gives, instead of “ *palace*,” the *prætorium guard*, from which it seems that his soldier guards, which would be often changed, were converted by the Gospel from the lips of Paul their prisoner. Thus writing from Rome to Philippi he says: “ The brethren which are with me greet you. All the saints salute you, chiefly they that are of Cæsar's household ” (Philippians 4. 21).

Maybe you have often read this salutation in your New Testament. Will you hear it afresh from the stones of Imperial Rome, and as you read these five names, will you also accept their Saviour?

Saved by the Rocket Apparatus :

Part 2 - Establishing Communication.

THE spot where the vessel went ashore was at the extreme and opposite side of the bay from where the motor lifeboat was, but the angry broken billows which rolled and tossed themselves with such fury prevented saving efforts from that quarter.

But the lifeboatmen did not give in ; they made for the old " rowing lifeboat," hauled it out upon its carriage, took to the main road round the bay, with the object of launching it beside the wreck where the waters were more subdued ; but ere they reached the scene, others were at work, and landed the last man just as they came up.

It so happened that the vessel had grounded exactly opposite the " Board of Trade Life-Saving Rocket Apparatus Station," and no sooner had she struck than the apparatus crew, who had also been standing in readiness, threw themselves into their work as if not a moment was to be lost.

Firstly, a large rocket was fired from a mortar, to which a thin line was attached. What a lovely, weird sight it was to see this red burning rocket speed through the air taking the thin line with it. On it flew, right across the ship, falling into the sea far out on the other side, while the thin line fell across the ship's deck. A cheer rang out from the lips of the spectators in an instant when they saw communication was established.

It does not always happen that the apparatus crew are so successful in getting into touch with the wreck. Should the vessel in question lie " head on " to the shore (*i.e.*, with the bow looking straight towards the shore), and a few hundred or a thousand yards out upon a submerged

Saved by the Rocket Apparatus.

reef, it is a most difficult task, and often many a rocket is fired and many hours are spent before communication is established. So you will readily understand, reader, how gratitude rose from the hearts of the shore party when the line fell across the wreck.

And just think of the cost to re-establish communication between God and the sinner, between heaven and



“THE ANGRY BROKEN BILLOWS.”

earth. Christ, the Son of God, had to come all the way from heaven to earth, this death-doomed land, and after completing the saving work on the cross, went back again to heaven to prepare a place and welcome all the saved ones.

GILBERT J. STEPHEN.

(To be concluded).



A
Life-Story
in
Three
Letters :
or,
A Jewish
Ruler's
Conversion.

JEWISH SYNAGOGUE AT NAZARETH.

A MAN's history found in three letters ! And as quick, we expect, some will say, "Impossible !" Dear boys and girls, it is just such a story we desire to write.

Firstly, let us disclose his name : it is Nicodemus. You will remember it says in John 3. 2 that he came to Jesus by night. Some say it was "NIGHT-TIME" in his experience. Well, that may be so, for sinners realising how sinful they are and how much they are in need of a Saviour come to a point in their life's history when everything is as black as night. But just as the blind man of John 9., whose eyes were anointed with clay, was made worse before he was made better, so with the sinner, and we know that the darkest

hour is just before the dawn, and it is only a step from darkness to light—a step from sin to grace.

So Nicodemus in coming to Jesus fully bears out 2 Corinthians 6. 2, “ Behold,

N – O – W

is the accepted time ; behold, now is the day of salvation.” May this be your experience, dear young reader.

Since we have arrived at our word—NOW—let us proceed. Take your Bible and turn to John 7. 51 and hear this man speak in defence of Jesus to the accusers of God’s Son: “ Doth our law judge a man before it hear him and know what he doeth?” Read also verse 50, and make no mistake as to it being the same Nicodemus. This statement is made fearlessly in the presence of the rulers of his day. Surely this bears out the suggestion that it is the NOON-DAY in the history of Nicodemus—and as noon-day is the brightest part of the day, it tells us he came out in bright testimony for Jesus—thus we would say he did

O – W – N

Jesus before men. May this be the further experience of boys and girls who have claimed Jesus as their Saviour.

Perceive at this point we have our word NOW changed to OWN. Let us therefore consider the third point in his history. Turn your Bible this time to John 19. 39 and read: “ And there came also Nicodemus, which at the first came to Jesus by night” He and Joseph of Arimathæa are here performing a great work—burying Jesus! What a wonderful sight! What a wonderful privilege! It has been said this was TWILIGHT in the history of Nicodemus, and twilight, we know, is when the sun goes down, and surely God’s beautiful light, a light above the brightness of the sun (Acts 26. 13)—Jesus—had for the time being gone down! When Nicodemus saw the One Who had suffered the cruel agonies of Calvary’s rugged cross, could he be otherwise than completely

W - O - N

for Jesus? We say, No! May it be yours to sing:

“ That Man of Calvary And died to set me free,
Has WON my heart from me Blest Man of Calvary !”

Having changed our word for the last time, we are agreed, no doubt, that Nicodemus took time by the forelock—in other words, grasped his present opportunity and made it the NOW of his experience, and then in the presence of others did courageously OWN Jesus, and finally at Calvary he was completely WON for his Master. There is a little hymn which says:

“ Take salvation,
Take it NOW, and happy be.”

Again, another which says:

“ I’m not ashamed to OWN my Lord
Or to defend His cause,” etc.

We have traced a life’s history in three letters, and your history, dear boys and girls, can be embraced in those same three letters if you take Jesus as your Saviour NOW!

Falkirk.

F. S. A. GILLESPIE.

ANSWER TO BIBLE SEARCHING No. 99.

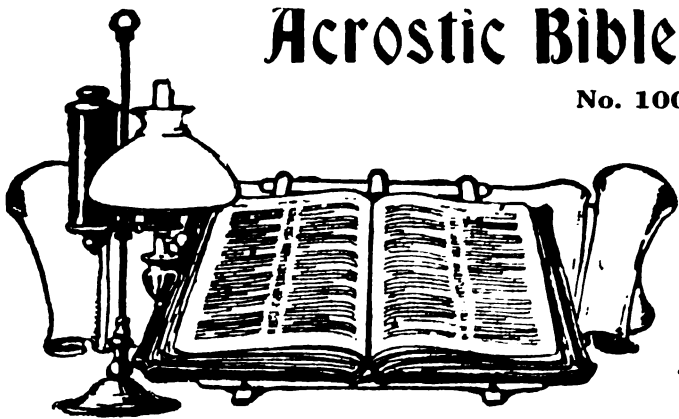
See Last Issue, Page 20.

MOSES	-	-	-	-	Deut. 34. 1-6 and Luke 9. 30.
ENOCH	-	-	-	-	Genesis 5. 24.
TABITHA	-	-	-	-	Acts 9. 37-41.
HEZEKIAH	-	-	-	-	2 Kings 20. 1-5.
UZZIAH	-	-	-	-	2 Chron. 26. 21 and Isa. 6. 1.
SHUNAMMITE	-	-	-	-	2 Kings 4. 32-37.
ELIJAH	-	-	-	-	2 Kings 2. 11 and Luke 9. 30.
LAZARUS	-	-	-	-	John 11. 39-44.
ABRAHAM	-	-	-	-	Hebrews 11. 18, 19.
HELL	-	-	-	-	Luke 16. 22, 23.

“ METHUSELAH ”—Genesis 5. 27.

Acrostic Bible Searching

No. 100.



Compiled by
R. McCracken, jnr.
Kirkintilloch.

Gleanings in the Psalms.

FOR the blessed man it is not meet
That he should sit in WHOSE proud seat?

WHO are they that cannot stay,
But, like the chaff, wind drives away?

HOW MUCH is the joy, can you now tell,
That ever doth in God's presence dwell?

WHO in his heart hath dared to say
"There is no God"—such still are found to-day.

WHOSE children, though armed they were with bows,
Turned back in battle from their foes?

WHO was broken in pieces as one slain,
Jehovah's judgments who can restrain?

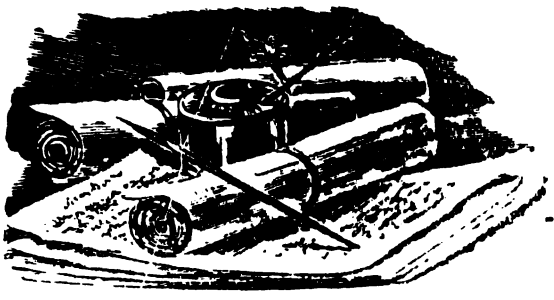
In WHAT was faithful Joseph laid
As his feet with fetters sore were made?

WHO were not destroyed in the land,
Israel thus disobeying God's command?

Great is the Lord and great His praise,
WHAT THING of Him unsearchable is?

WHAT NEW THING should we to the Lord sing
As we gladly to Him our praises bring?

These questions all, if you would answer true,
The BOOK OF PSALMS you must search through;
Initial letters tell what Christ endured
Ere entering His glory according to prophetic word.



Pen Talks with Young Believers

By J. MONTGOMERIE.

No. 148.

Spoonfuls of Sunshine.

SITTING at his dinner one day, a little boy was deeply interested in the sun's rays shining on his spoon. He said nothing for a time, but seemed to be thinking deeply. Then all of a sudden, as though he had accomplished something very important, he cried out, "Oh, mummie, I have swallowed a spoonful of sunshine." The spoon had been caught in the golden rays of the beautiful sun, and the child mind in its simplicity seemed to think that it could swallow sunshine as it could swallow material things.

We know that this was only a fancy of the child, but I felt in reading about it that it conveyed much precious truth for us as children of God, and that is why I wish to speak about it in our Pen Talk to-day.

Take your Bible and look at Hebrews 1. 3. Speaking of the Son of God, the writer says, "Who being the *brightness* of His glory, and the express image of His person." That word "*brightness*" is sometimes translated by a word bigger and more difficult: "*Effulgence*." When the sun is shining on a very bright day you know how your eyes cannot look upon it. But you enjoy the sunshine. The sunshine is the sun diffused in rays and beams as it passes through the atmosphere. These rays or beams

are the effulgence of the sun. So Jesus, when He came down amongst men from Heaven, was the very essence of God: He was the sunbeams or rays, shining from Him Who is the fountain of all light—God. In the first chapter of John's Gospel we find Him as the light shining in the darkness (verse 5). "The world," we read, "knew Him not," "but," says the writer, "we beheld His glory." Each one of us who is saved can say this, and the result is that we who were darkness are now made light (Ephesians 5. 8). We are "illuminated" (Hebrews 10. 32). We have received Jesus. What a wonderful experience! And how pleased we are to learn that not only have we received Jesus, but He has received us, and He has received us that we might remain in His company. He says to each one of us: "Come and dine" (John 21. 12). This is one of the great mysteries of grace; not only that I, a poor prodigal, am received joyfully, but that a table should be spread, a fatted calf killed, and God's invitation should be, "Let us eat and be merry." The ungodly cannot understand this, and so they say so truly in their words of intended insult, "This man receiveth sinners and eateth with them" (Luke 15. 2). When He went to the house of Zaccheus they murmured, saying that he was gone to be guest with a man that is a sinner (Luke 19. 7). How privileged we are to sit with Him and dine, and not only to dine with Him, but to dine off Him. He says, "He that eateth me even he shall live by me" (John 6. 37). By eating of Him I get life and light to begin with, and as I continue eating of Him I continue to live and shine. The more I receive from Him the more I can give out; so let me, while I sit and sup with Him (Revelation 3. 20), sup spoonfuls of sunshine, so that I will become more like Him, and as He shone for God in the darkness of this world, so I will shine in His absence with the light received from Himself till He come.

The World and I.



THE World has its pleasures,
A varied supply,
But scant are its measures,
And quickly they dry;
While mine flow for ever,
Unchecked in their course,
And fail me, no, never,
For Christ is their source.

The World has its glory,
Which dazzles the eye;
That great is its story,
I do not deny;
But greatness supernal
'Tis mine to record,
And glory eternal
In Jesus the Lord.

The World has its treasures,
In coffers laid by,
To purchase the pleasures
Which earth can supply;
But wealth all-excelling
And riches divine,
Beyond human telling,
In Jesus are mine.

The World has its knowledge
Of things deep and high;
It learns from its college,
But I from the sky.
Though great is its learning,
Its light is but dim;
I, Jesus discerning,
Have Wisdom in Him.

“ For after that in the wisdom of God
the world by wisdom knew not God,
it pleased God by the foolishness of
preaching to save them that believe.”

1st Corinthians 1. 21.

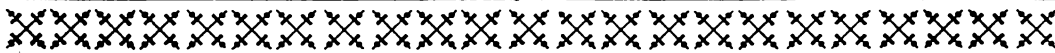
The Old Chinaman :

or,

Faithful unto Death.



A STREET IN HONG KONG, CHINA.





The Old Chinaman : Or, Faithful unto Death.



WHEN God lays hold of a man or woman, no matter what may be the colour of their skin, or what nation they may belong to, He works a miraculous change. This wonderful change is an insurmountable difficulty to the Sceptic or Freethinker. They cannot—without attributing to those converted hypocrisy of the most flagrant kind—deny that something has happened in the lives of those men and women which could not be produced, nor continue, by human agency. That something not only gives power to deny all the favours and pleasures of this world with joy, but enables the person to suffer persecution of the most bitter kind without flinching and without a grumble. Nothing in nature unaided could do this; it is the life of God in the soul and the power of God's Holy Spirit.

In the town of Yen Shan in China there was an old Chinese gatekeeper who, listening to the gospel being told out by the missionaries, had been won for Christ, and was very happy in his soul.

When the Boxer trouble came and the missionaries were either murdered or had escaped with their lives, those amongst the Chinese who had been seen in their company, or shewed any sympathy, were marked men.

The old gatekeeper was suspected and brought before the Boxer Commander. Being a Chinaman made them

the more bitter against him, and they very soon began to torment him before they put him to death. They demanded that he would sing to them, so he began to sing in the Chinese tongue a hymn he had been taught and loved:—

“ He leadeth me, oh blessed thought,
Oh words with heavenly comfort fraught;
Whate’er I do, where’er I be,
Still ’tis God’s hand that leadeth me!”

When he had finished the hymn, they called for more and he sang:—

“ I’m but a stranger here—
Heaven is my home;
Earth is a desert drear,
Heaven is my home.
Danger and sorrow stand
Round me on every hand,
Heaven is my fatherland,
Heaven is my home.”

The man who tells the story says: “ It was a strange scene. The old man, with the quivering voice, ringed round with faces that were like fiends from hell, and yet singing, ‘ Heaven is my home.’ ”

They killed him as the words died on his lips, “ My home.” He went home to see the One Who died for him. Poor old helpless Chinaman, far away in that heathen land, knowing Jesus, and knowing that where Jesus was, was his home, he could sing of it, even though tremblingly. The Lord Jesus said, “ Ye believe in God, believe also in Me. In My Father’s house are many mansions . . . I go to prepare a place for you ” (John 14. 1, 2).

He is there now, and we who are saved will see him by-and-bye, and many more from every clime will be there

“ To join that triumphant cry,
Of worthy the Lamb who once was slain;
Will you be there and I?”

J. MONTGOMERIE.

Saved by the Rocket Apparatus:

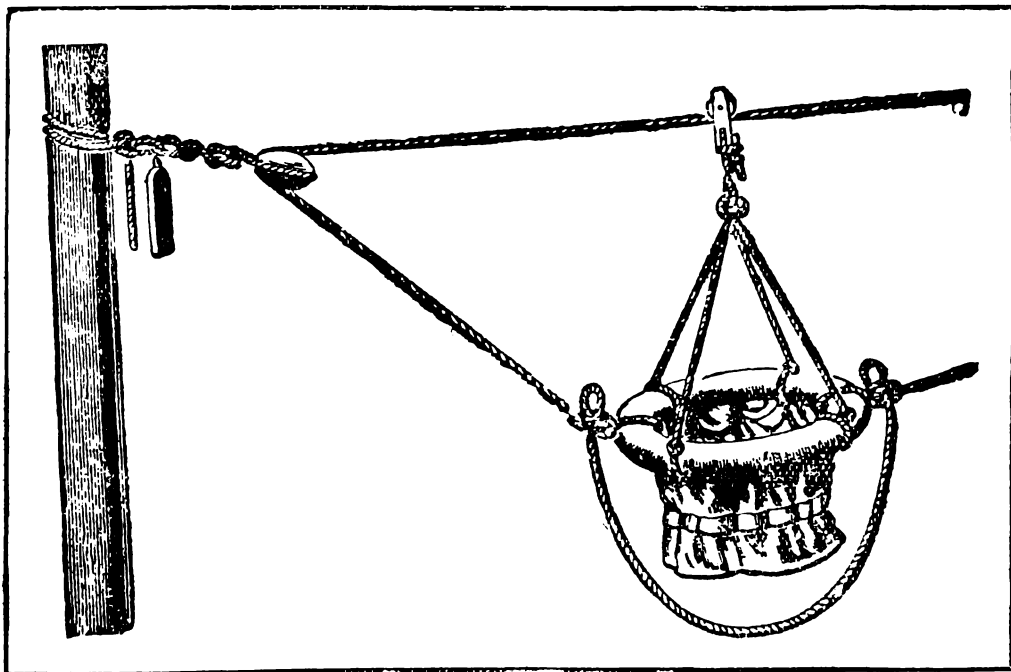
Part 3—The Breeches Buoy.

THE moment the thin line fell on the ship the crew grasped it, and, at a given signal from the shore, hauled off a tailed block with an endless-fall rove through it. This endless-fall or endless rope is termed the "whip line." Up they climbed the rigging and made the tailed block fast to the mast. The shore party then, by means of this endless-fall or "whip line," hauled off to the wreck a heavier rope, termed the "hawser," which likewise was made fast to the mast, but this time a little higher up, and by means of an anchor on the shore the hawser was hauled taut and kept as steady as the surging of the vessel would allow.

All being now ready for the actual work of life-saving, a sling lifebuoy attached to the "whip line" and suspended by the hawser, along which it ran, was hauled off. This sling lifebuoy, termed the "breeches buoy," is just a common lifebuoy to which strong canvas is sewn in the shape of roughly made breeches, into which the person to be rescued gets.

One of the rules of the Board of Trade is, "All women, children, passengers, and helpless persons should be landed before the crew of the ship," but as there were none of these on board this wreck, the first to climb the rigging and slip into the "breeches buoy" was the cabin boy, a lad in his early teens. By the way he climbed the mast and thrust his legs into the canvas breeches, and clutched at the slings which suspended the "cradle"—another name also given to the "sling lifebuoy"—it was quite evident he was not loth to leave the poor old stranded wreck.

Upon the signal given by one of the crew that all was clear, the shore party pulled in the " whip line " hand over hand as quick as ever they possibly could, bringing the breeches buoy swiftly towards the beach with the cabin boy inside it; but when almost within reach of dry land the vessel surged (or listed) towards the shore, thus slackening the hawser, causing it to fall into the sea for the moment. The " cradle " or " breeches buoy " likewise came in contact with the water, and its brave little inmate,



" THE BREECHES BUOY. "

whenever he touched cold water, spread out his hands to swim, with a view of saving himself by his own efforts. Before, however, he had time to take the second stroke, the vessel surged back to the opposite side, tightening the hawser, lifting " cradle " and all into the air again. Willing hands continued to pull; in another moment the brave little cabin boy stood upon the shore—saved, but by the efforts of others, none the worse of the ducking he received, and very happy at being saved.

There he stood in his soaking wet clothes, having little interest for his own comfort, and as little for the friendly crowd among whom he stood as a little strange foreigner. His happy face looked towards the wreck, his interest being centred in those he left behind. Whenever he saw the next one of his mates climb the rigging and enter the "breeches buoy," he jumped to the "whip-line," and together with the apparatus crew pulled his mate to safety, and felt honoured in the doing of it.

It may be that the reader, if unsaved, hesitates as to being saved because of what others looking on will think, or say, but in getting saved you will just be like the little foreign cabin boy—he was so happy in being saved, and so interested in helping to save others, that he paid little or no attention to the onlookers as to what they thought or said. Being saved is a happy experience, and telling how you got saved is no less happy.

The next mariner shared the same experience as the former, landing firstly in the water and then upon the shore, as this could not be very well avoided owing to the position and state of the beach upon which operations were being carried out.

One of the shore party tied a rope around his waist and went out into the water and met them all as they came one by one, so that both rescuer and rescued met in the water and both were pulled safely ashore. That's just like our Saviour. He came out to meet us, right to where we were, in amongst the billows; but in His case He went underneath them all for us before He could save us.

One by one the crew were saved. Only one was left, and that was the captain, and just as the "breeches buoy" was being hauled out for the last time the vessel took a heavier lurch than usual, the rope snapped, fell into the sea, and again the line of communication was broken.

Another rocket was fired, again the rocket line fell across the deck, again communication was restored, every performance was carried out in detail as at the first, all because one man had yet to be saved. But the labours were rewarded, the captain was landed safely, and gratitude could be read in every countenance. The rescue was complete, all were saved, saved by the efforts of others.

In getting saved, dear reader, you will then understand the work of Christ upon the cross was gone into in detail for you, as if you were the only sinner that required to be saved. You need to be saved because you are lost. Another can save you, that is Christ. You will be saved in depending upon Him. He will bring you to the shore, set your feet upon a rock, even Himself, the Rock of Ages, and will put a new song into your mouth. You'll be happy because you are saved, happy because Jesus has saved you. You'll rejoice in God, for "happy is that nation whose God is the Lord."

GILBERT J. STEPHEN.

ANSWER TO BIBLE SEARCHING No. 100.

See Last Issue, Page 33.

SCORNFUL	-	-	-	-	-	Psalm	1.	1.
UNGODLY	-	-	-	-	-	„	1.	4.
FULNESS	-	-	-	-	-	„	16.	11.
FOOL	-	-	-	-	-	„	53.	1.
EPHRAIM	-	-	-	-	-	„	78.	9.
RAHAB	-	-	-	-	-	„	89.	10.
IRON	-	-	-	-	-	„	105.	17, 18.
NATIONS	-	-	-	-	-	„	106.	34.
GREATNESS	-	-	-	-	-	„	145.	3.
SONG	-	-	-	-	-	„	149.	1.

“SUFFERINGS”—1 Peter 1. 11.

The Maister and the Bairns.

THE Maister sat in a wee cot hoose, .
Tae the Jordan's waters near;
An' the fisher fowk crushed an' croodit roon',
The Maister's words tae hear.

An' even the bairns frae the near-haun' streets
War mixin' in wi' the thrang,
Laddies an' lassies wi' wee bare feet
Jinkin' the crood amang.

An' ane o' the Twal' at the Maister's side
Rase up an' cried aloud—
“Come, come, bairns this is nae place for you,
Rin awa' hame oot the crood.”

But the Maister said, as they turned awa',
“Let the wee bairns come tae Me!”
An' He gaithered them roon' Him whar He sat,
An' liftit ane up on His knee—

Ay, He gaithered them roon' Him whar He sat,
An' strakit their curly hair;
An' He said tae the won'erin' fisher fowk
That croodit aroon' Him there:—

“Sen'na the weans awa' frae Me,
But rather this lesson learn,
That nane'll won in at Heaven's yett,
That isna' as pure as a bairn!”

An' He that wisna oor kith an' kin,
But a Prince o' the Far-awa',
Gaithered the wee anes in His airms,
An' blessed them ane an' a'.

WILLIAM THOMSON (1860-82).

Acrostic Bible Searching

No. 101.



Compiled by
a Searcher of 50
years ago.

The Darkness Dispelled.

WHO, when Paul preached, attended to the word?
WHOSE sons were slain by the Philistines' sword?
WHAT youth to preach the word a charge received?
WHO when he saw his risen Lord believed?

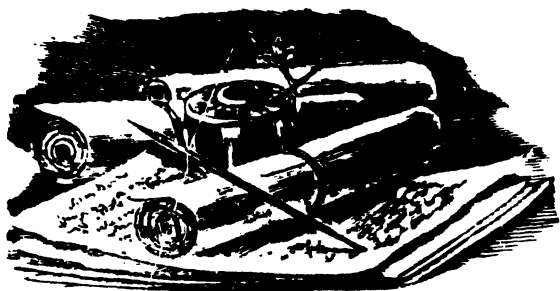
WHO sent to Solomon for David's sake?
WHAT holy man did God to heaven take?
WHERE her lost babes was Rachel heard to mourn?
WHO to his younger brother spake with scorn?

WHAT wicked prophet met a dreadful fate?
WHO sought the blessing when it was too late?
WHO for his life was urged with haste to fly?
WHOSE father's faith did God severely try?

WHAT angel to a prophet swiftly flew?
WHOSE child in stature and in favour grew?
WHAT city o'er Jerusalem's sad fate
Rejoiced, and was itself laid desolate?

Take the initials—they His words disclose
At whose command light out of darkness rose;
His Spirit, where He finds a moral night,
Can even there turn darkness into light.

The answer will (D.V.) be given in our next issue, and searchers will then be able to compare their papers, and see if they have found the correct solution.



Pen Talks with Young Believers

By J. MONTGOMERIE.

No. 149.

A Place for Prayer.



A SAILOR got saved, and on board a sailing ship there is very little privacy. He was very hearty for the Lord, and seemed to be in a good condition of soul.

A Christian gentleman who happened to meet him one day was much taken with his happy condition, and knowing the circumstances of his daily life, remarked, "How do you manage to get an opportunity for private prayer?" "Oh!" he said, "that's quite easy. I can sometimes get a quiet spot at the masthead."

The sailor's answer took the gentleman aback somewhat, as he had not thought on such a thing, and yet he ought to have known and had no excuse for surprise.

"Prayer is the Christian's vital breath,
The Christian's native air."

He needs not to attend school to be taught the philosophy of prayer ere he can call upon the Father. God has sent forth the Spirit of His Son into his heart, and crying Abba Father (Galatians 4. 6). The new-born babe needs no training or education in the mystery of appetite or the source of nourishment. The same power that makes it turn towards its mother for succour turns the heart of the new-born soul towards God in communion and intercession.

The sailor found a quiet place at the masthead where he could pray, and God says, "Pray everywhere" (1 Timothy 2. 8). There is no particular attitude to be

adopted ; no particular kind of building to be in ; no particular form of words to be used ; no definite length of prayer. It is only essential that we pray, and that we " pray without ceasing " (1 Thessalonians 5. 17).

A butler served in a royal palace over two thousand years ago, and one day he looked very sad in the presence of the king. The king asked him why he looked so sad. The question came so suddenly he was taken unprepared with an answer, and in telling the story himself he says, " I prayed to the God of heaven." Standing in the presence of the monarch, with the wine cup in his hand, he prayed. How rapidly it must have been done ! How short the prayer must have been ! but how real ! how earnest ! how effective ! The king would see no movement of the lips, no sign of intercourse with heaven, and yet in a moment prayer went up, and the answer came down, and Nehemiah gave the answer sent from God (Nehemiah 1. 45).

Two young apprentice lads were one time working at a large institution near the city of Glasgow. They were both only a few months saved and were very anxious to live for God amongst the hundreds of ungodly men who worked in that place. Every day at dinner-time they met with the men and other boys in the shed to take their food, suffering the gibes and foolery of those who knew not and loved not God. They did not care, for they were strong in the Lord.

Every day when the meal was over they left the shed and went into the building to a quiet place alone. There they read a chapter, verse about, and then prayed in turn.

Dear young Christian, pray. Do not allow Satan to rob you of this holy exercise and its happy consequences. Find a quiet place in the busy warehouse, the factory, the office, the mine, the shop, the street, the home. If the sailor could find a quiet place at the masthead, surely you and I can daily find a quiet place where, in spite of all the bustle and noise, we can speak to our Heavenly Father.

FORGIVEN.



FREELY has the Lord forgiven
me

My great debt of sin ;
Not my works nor all my
strivings
Could forgiveness win.

So He gave Himself my surety
On Golgotha's tree,
Met the debt in all His meet-
ness,
Set the debtor free.

Fully hath the Lord forgiven
me,
Not a jot remains ;
Gone are all the crimson sin-
prints,
Cleansed are all the stains.

Shotts.

Nothing now remains against
me,

God Himself declares ;
So I joy in His forgiveness,
Silenced are my fears.

Frankly hath the Lord forgiven
me
In His wondrous love ;
Smiling, God looks down upon
me,
Bids me look above.

Where my Saviour stands
accepted
In His worthiness ;
And Himself there is the
token
Of my coming bliss.

JAS. GILLESPIE.

"And you, being dead in your sins and
the uncircumcision of your flesh, hath
He quickened together with Him,
having forgiven you all trespasses."

Colossians 2. 13.

The Tower of London.



THE TOWER OF LONDON.



The Tower of London

How many a tale of tyranny the old stone walls of the Tower of London could tell if only they could speak! If you have read English history, you well know that it was long used as a State prison, and many a poor captive has been shut in there for long weary years, till death set him free.

There is on the water side of the Tower a low arch leading from the river Thames into the interior of the old fortress, and called the Traitors' Gate, where prisoners conveyed by water, instead of being marched along the public streets, could be secretly put into the Tower.

Perhaps while the citizens of old London were sleeping in their beds, some favourite of the people, who had given offence to the King, was seized and carried aboard a barge. Then, being rowed silently down the river, the boat was run into the Traitors' Gate, and the prisoner found himself within the strong walls of the fortress.

It is said that few have passed that low-browed archway who have ever returned to home and friends again. He who entered there bade farewell to liberty and life. The governor of the Tower received him into his custody, and, having shut him up in some strong chamber or dungeon, kept him till the King's pleasure was known. In this way some have been captives for many long years, and many

more have been secretly put to death within the Tower itself, and buried in unknown graves.

It may be that the dust of some of God's dear people lies hidden there. If so, when the trumpet sounds, as it shortly will, no stone walls, however strong, no secret grave, however deep, in the old dungeons of the Tower will keep them from rising to meet their Lord in the air. And when, long after that, the dead stand before the great white throne, and death and hell deliver up the dead that are in them (Revelation 20.), the old Tower, too, will deliver up the dead which are in it, and all the cruel secrets of its old stone walls and dungeons will be revealed. Depend upon it, there is a history belonging to that ancient fortress which will never be fully known till then. It is one of the very few monuments now left of the power and tyranny of kings and queens of a bygone time.

All through the dark ages, when Romanism was the religion of the country, and even afterwards, when people were but just coming out of it and only beginning to get a little light, this ancient castle was used as a means of oppression by those in power, and "instruments of cruelty," such as racks and thumbscrews, blocks and axes, are still shown to visitors, grim witnesses of the kind of treatment which Romish priests taught kings and nobles to employ against those that offended them.

It was here, you know, that Lady Jane Grey and her husband, who were Protestants and probably believers in Jesus, became the first victims of that bitter papist, Queen Mary, and it was here that the seven bishops were imprisoned by James the Second because they objected to read the proclamation by which he favoured Romanism.

And here, too, it was, as I daresay you have often heard, that the two young princes, the sons of Edward the Fourth, were cruelly murdered. Poor boys! how little they thought when they lay down to sleep that night that,

before the morning dawned, their bodies would lie buried deep beneath the stairs leading to their bedchamber.

Thus men and women and children have suffered captivity, cruelty, and death within the massive walls of the old Tower of London, and when "God shall judge the secrets of men by Jesus Christ, according to the Gospel," what a solemn tale will this old Tower of London tell.

But has it not something to say to us even now? Yes, indeed, enough is already known of its gloomy history to show us what a fearful thing sin is. All the cruelties that have taken place within its recesses, the crumbling skeletons that lie buried in its ancient chapel, or beneath its stairs, or in its dungeons, the names of poor hopeless prisoners scrawled upon its chamber walls, all tell of the havoc sin made.

But for sin these things would never have been. There were no towers in Eden, no need of stone walls to restrain the lawless, much less of chains and dungeons to oppress the captive. But when "sin entered into the world, and death by sin," all was changed. And now every poor son of Adam is a captive under sin. "All have sinned, and come short of the glory of God." All have passed through the traitors' gate, and there is only one way of escape. Do you know what that is? It is this, "Believe on the Lord Jesus Christ and thou shalt be saved." This is God's message to every poor prisoner Satan has in his power.

Don't you think that if a king had sent a message of pardon to any poor captive of former days in the old Tower of London, such a one would have received it with joy? Well, God sends a message in His Gospel, offering forgiveness to all through the blood of Christ. Have you received it? Will you accept it? "Be it known unto you, that through this Man is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things."

K.



A Fourfold Lesson from the Wise.

HERE are four small creatures spoken of in God's Word which are "exceeding wise"—The *Ant*, the *Coney*, the *Locust*, and the *Spider*. Two of them mostly all my young readers have seen; the other two are not indigenous to our country, but may have been seen in pictures.

Seeing God has told us they are "exceeding wise," surely we may glean some lessons from them, for only the wise can teach. You will find them spoken of in Proverbs 30. 24-28.

"The ants are not strong, yet they prepare their meat in the summer." We would put down the word

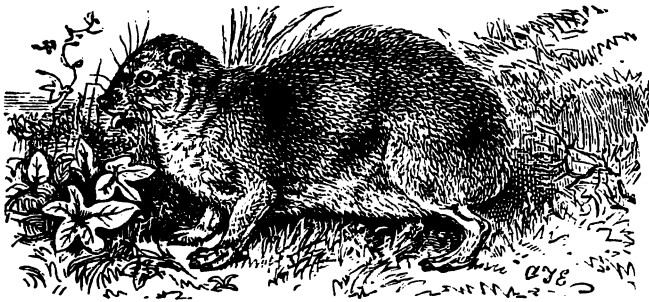
PREPARATION

here. Instinct teaches them that the summer is not always to last, therefore a needs-be of laying up provision for the coming winter. When the sun shines and the atmosphere is warm, fruits of the earth are to be had, and the ants become very busy. They are to be seen in the woods, running hither and thither carrying burdens to their store, and all work with one object. Thus, when the winter comes they are fully prepared to live through the trying period.

The summer, the time for preparation, would speak of the season of grace, while the winter would suggest judg-

ment. *Now* is the day of grace. It began through the coming of the Lord Jesus, for " grace and truth came " by Him, and still grace runs on. It is the time when God has made it possible to prepare to meet Him in view of coming judgment. The preparation consists not in anything one can do, but in accepting of what Another has done. The death sentence hangs over all who have sinned ; but Jesus in His love, which is immeasurable, came to earth and died for sinners. Each boy and girl is asked, yea commanded, by God to believe in Him, and by so doing be fully prepared for the storm that will yet burst upon the world.

**The
Conies
are**



**a
Feeble
Folk.**

" The conies are a feeble folk, yet make they their houses in the rock." The coney is a very timorous animal, and cannot defend itself against stronger animals ; therefore it shews wisdom in that it makes its house in the rock, where it cannot be reached and destroyed. We would put the word

REFUGE

against the coney. There is a very fine Scripture which presents a place of refuge to every boy and girl from coming wrath. " A man shall be as an hiding-place from the wind and a covert from the tempest " (Isaiah 32. 2).

There will yet be a tempest to face, for a judgment throne is to be set up, and all who will stand before that

throne will have to answer for all they have done in the body. See Revelation 20. But God in His great love has provided a place of refuge in His Own Son, Who became a man that He might deliver through His death from judgment.

Now each boy and girl is invited to enter the refuge by believing in the Lord Jesus Christ, and by doing so will pass out of death into life, and never come into judgment. Beware of false refuges, which abound in the world. Each one is shut up to one, and that is the Lord Jesus.

“The locusts have no king, yet they go forth all of them by bands.” We would suggest the thought of

EARNESTNESS

here. From what we read about the locusts from those who have seen them “going forth,” nothing will keep them back in their destructive march. One writer tells us a house is no impediment; they crawl right up and over it. Nothing proves an obstacle to them as they move along, leaving the ground destitute of vegetation.

We wish every boy and girl were as earnest in regard to salvation. How often the opposite is the case. The many trivial attractions of the world fill the mind, so that the mind’s eye is lifted off what lies beyond. That is very foolish and sinful. Eternity is before each one, and none knows the exact moment he or she may enter it. Therefore in all earnestness take heed to what God has said to you in His Word. He has provided salvation at a great cost, not of gold or silver, but at the cost of the life of His dear Son, Who passed through untold agony because of others’ sins, and now, having made atonement, invites all to come.

Note there are no “stay-at-homes” among the locusts: “yet go they forth *all* of them.” And God wants none to stay away from Christ. He has made the invitation as wide and embrative as possible, using a comprehensive word

A Fourfold Lesson from the Wise.

that leaves none out. “*Whosoever* believeth in Him should not perish, but have everlasting life.” Be stirred up, and neglect not this offered salvation.

We now come to the spider, so well-known to all. “The spider taketh hold with her hands, and is in kings’ palaces.” The spider

GRASPS



what suits the purpose, and cunningly builds her gossamer web. From above comes a message to every boy and girl, and God wants *you* to “*lay hold*” of it. From the throne in Heaven where Jesus sits comes a precious invitation, “And let him that is athirst come, and whosoever will let him *take* of the water of life freely.” And is not my reader thirsty? Is there not a *longing* in the heart that cannot be satisfied by anything under the sun? Then *lay hold* of this invitation, drink by believing in Christ.

“Nothing in my hand I bring,
Simply to Thy cross I cling.”

Inverness.

R. JEANS.

We Will Remember Calvary.

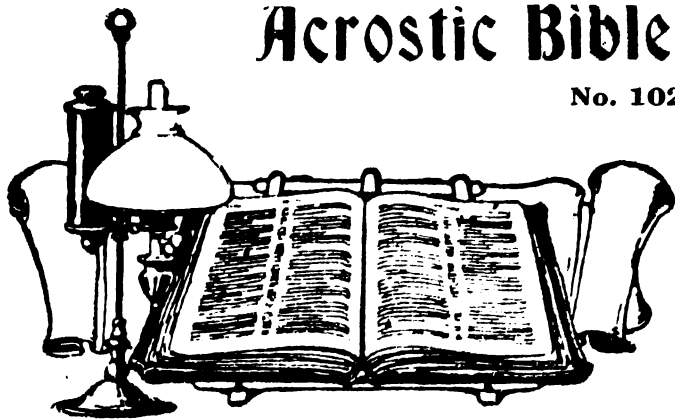


O Christ, we come to Thee,
Eternally the same;
We need no other plea
But Thy beloved Name.
And now and through eternity
We will remember Calvary.
Thou art the living Way,
The Shepherd of the Flock;
Our refuge, strength and stay,
O Christ, the Smitten Rock!
And now and through eternity
We will remember Calvary.

EDITH E. TRUSTED.

Acrostic Bible Searching

No. 102.



Compiled by
James E. Murdoch,
Greenock.

Good seed once sown, in stony places lay,
WHAT did it lack which caused it to decay?
WHAT kind of leaf did bird bring in its beak,
Thus bringing good news, tho' it could not speak?

A king in vision saw a great tree grow,
WHAT part was left when tree was cut down low?
WHO, while men slept, tares 'mong the wheat did sow,
Until the harvest both together grow?

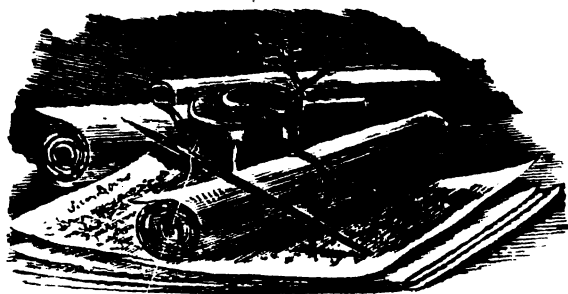
ONE of five plants Israel in Egypt ate,
And lusted for when they did manna hate?
Among WHAT plants did mother put an ark,
And place her daughter near, events to mark?

WHAT plant named once, and that in Song of Songs,
It to the family frankincense belongs?
When blood of lamb was for the first-born shed,
WHAT plant was used that blood on doors to spread?

ONE of the spices Nicodemus brought,
To dress the body Joseph had besought?
In verses which the plowman's work describes,
WHICH seed has last place in the list ascribed?

Under WHAT tree did Jacob strange gods hide,
And earrings of his household, side by side?
Field of the slothful man, in Proverbs seen,
With WHAT rank plant is its face covered green?

Earth's favourite FLOWER initial letters spell;
The valley where it grows they spell as well.
A title of the Lord who came from Heaven,
By Israel's wisest king in song is given.



Pen Talks with Young Believers

By J. MONTGOMERIE.

No. 150.

The Professor's Answer : Or, "See How High It Is."



THOSE who are not saved have all their interests under the sun. Their thoughts do not rise above the buildings that form the town or city where they dwell; and in that sphere Solomon says, "All is vanity and vexation of spirit" (Ecclesiastes 1. 14).

What a field for study the believer has, compared with the world. The Psalmist says, "Thou hast set my feet in a large room" (Psalm 31. 8), and again, "The Lord answered me, and set me in a large place" (Psalm 118. 5). Yet strange this large place is called a narrow way (Matthew 7. 14). This seems a contradiction, but it is not. The unsaved person is on a "broad road," but what a very narrow place he has to live in. His interests cannot take in the wide radius of the child of God, whose interests and subject matter are heavenly and eternal.

A University professor was deeply interested in astronomy, and in the class-room was in the habit of speaking of the beautiful discoveries he had made in his garden; the wonderful outlook, and the subjects of deep interest which occupied him.

His students used to wonder what kind of garden he had, for verily it must be a garden of Eden, spacious and full of every kind of tree and flower. One night two

students had need to call on him about some matter, and they were shewn out to the garden where the professor was busy with his telescope. They were frankly disappointed at the sight which met their gaze, for the garden was a narrow strip surrounded by a brick wall. "But, Professor," said one of them, "surely this is not the garden you are always speaking about, in which you have discovered so many wonderful things?" "Oh yes, it is," he said with a smile. "But it is so small," said the student; "we expected to see quite a large garden." "Oh yes," said the professor, "it is small, measured across, but," pointing upward to the star-spangled sky, "see how high it is."

Dear young Christian, you have been brought into the narrow way, which is indeed "a large place." The width is not earthly, it is heavenly. Says Paul by the Spirit, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Colossians 3. 1, 2). And how he condemns some in Philippi "who mind earthly things" (3. 19).

What a great garden we have to study in, and what a variety of interests are ours to be occupied with. The men and women of the world may not understand us, and think indeed we have a very narrow sphere to move in, a very narrow outlook to occupy the mind. They, looking on the things that are seen, make their blunders. The child of God looks on things unseen to human eye: the things of this present world may not give them much concern. Yes, the garden as seen on earth is very narrow: measured between its walls it does not give much scope for movement. But look at the height; not the stars, but above the stars, where Christ is. Yes, truly, we have been brought into "a large room," "a large place," while down here we walk in a narrow way.

ANSWER TO BIBLE SEARCHING No. 101.

See Last Issue, Page 45.



LYDIA	-	-	-	-	-	Acts 16. 14.
ELI	-	-	-	-	-	1 Samuel 4. 10, 11.
TIMOTHY	-	-	-	-	-	2 Timothy 4. 1, 2.
THOMAS	-	-	-	-	-	John 20. 29.
HIRAM	-	-	-	-	-	1 Kings 5. 1.
ENOCK	-	-	-	-	-	Genesis 5. 24.
RAMAH	-	-	-	-	-	Matthew 2. 18.
ELIAB	-	-	-	-	-	1 Samuel 17. 28.
BALAAH	-	-	-	-	-	Numbers 31. 8.
ESAU	-	-	-	-	-	Hebrews 12. 16, 17.
LOT	-	-	-	-	-	Genesis 19. 17.
ISAAC	-	-	-	-	-	Genesis 22. 12.
GABRIEL	-	-	-	-	-	Daniel 9. 21.
HANNAH	-	-	-	-	-	1 Samuel 2. 26.
TYRE	-	-	-	-	-	Ezekiel 26. 2, 4.

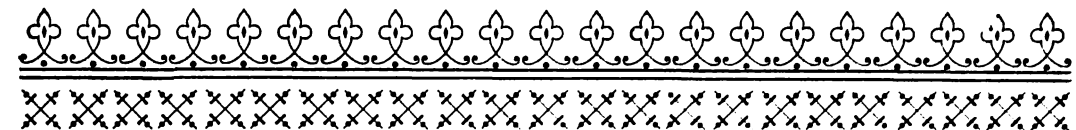


“ LET THERE BE LIGHT ”—Genesis 1. 3.

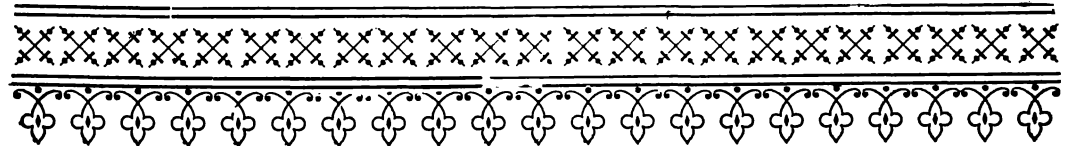
“ For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”

2nd Corinthians 4. 6.

NOT FORGOTTEN




A FAITHFUL FRIEND.





Not Forgotten

N a beautiful lawn in a gentleman's ground his little girl was playing all alone. The sun was shining and the birds were singing, and everything seemed full of joy, and little Lucy was quite as happy as the birds and the flowers around her. On the edge of the lawn there lay a fine large fish pond, where the golden carp and the silver tench darted hither and thither, their burnished scales glittering in the sunlight like real silver and gold all alive in the water. A prettier scene it would have been hard to find.

But suddenly all is changed. A loud and startling scream is heard—poor little Lucy has fallen into the fish pond! The water was deep and the poor little girl could not swim, and although her cry was heard at the house, and her mother, who saw the danger from the window, ran to save her, the distance was so great that it was impossible for her to be there in time.

But help was nearer than anyone supposed. A favourite dog named Bobby had been watching the little girl all the time, and when he saw her tumble into the pond he instantly plunged in after her and, getting his forepaws under her somehow, he pushed her against the bank and so kept her from sinking, while he howled with all his might to bring assistance.

Was not this a noble dog? But for him Lucy's mother and the servants, though they hurried to the spot, **must** have been too late to save her from being drowned. As it was, she seemed as if life was gone when taken out of the water, but they carried her home, put her to bed, rubbed her with warm flannels, and at last made her well.

When her mother came downstairs, who should be waiting at the foot of the staircase but poor Bobby, wagging his tail as if to express his desire to know if the child was restored. The hugs and caresses he got from Lucy's mother and everybody else soon satisfied him on this point, for he had sagacity enough to know that if Lucy was dead there would not be so much joy as all shewed when they met him.

Ever after this, if he had been a favourite before, everybody looked on him as quite a friend of the family, and I think you will say he deserved it. But if the brave old dog was a favourite in the house, with Lucy he was specially so: she seldom went out for a walk without him, and you may depend upon it she never passed that fish pond but she remembered her faithful deliverer. She always spoke of him as "dear old Bobby," and no playmate of hers was half so dear or so constantly in her company, for she could not forget that he had saved her life.

One day her mother asked her why she loved Bobby so much. "Why, mamma, because he saved me," said Lucy, patting old Bobby on the head, "he saved me; didn't you, Bobby?" Bobby replied with a wag of his tail, and Lucy's mother, who was a believer in the Lord Jesus Christ, took occasion to point out another and a better Friend: One Who made the faithful dog, the sunshine and the water, the birds and the flowers, the gold and silver fish, and everything beside, and Who, although He created all things,

"Came down to be a man and die"
that poor sinners might be saved. He had not merely

plunged into the water to save, but had gone down beneath "all the waves and the billows" of God's wrath. What love was this! Every believer can say that He "His own self bare our sins in His own body on the tree"; and if Lucy loved the dog because he saved her from being drowned, how much more should sinners saved by grace from "everlasting burning" love Jesus, Who "loved them and gave Himself for them"?

Are you saved by Him? If you believe in Him, if you really trust in Him with your whole heart, you are. And if so, do you oft "remember" Him in the way He bade us to do "on the same night in which He was betrayed"? Now you see that even the love which a poor dog showed in saving Lucy's life was not forgotten; he was dear to her ever after, and she liked him to be with her always. How much more dear, how precious, should the Saviour be? Yet it is so that He is sometimes slighted, and that you say and do things now and then which you would not say if He was not forgotten. Do you never go abroad without Him? Are you always in His presence? Does love constrain you to live to Him Who died for you and rose again?

J. L. K.



HOW TO PROVE IT.



So let our lips and lives express
The Holy Gospel we profess;
So let our works and virtues shine
To prove the doctrine all divine.

Thus shall we best proclaim abroad
The honours of our Saviour God;
When His salvation reigns within,
And grace subdues the power of sin.

MY SHEPHERD.

I was wandering from the Shepherd,
For I thought my way was best;
I had left the cool green meadows,
Where He makes His flock to rest.

And amidst the rocks and brambles
Came a lion and a bear,
And I hid me in the thicket,
But the lion met me there.

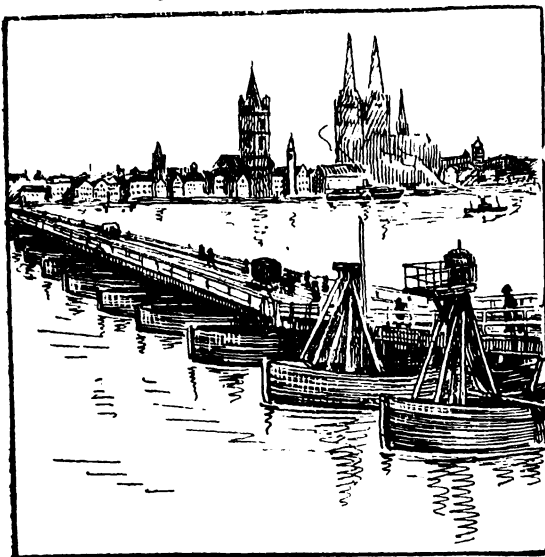
But afar the Shepherd missed me—
Me, His Father's little lamb;
Sought me; for to God His Father
Well He knew how dear I am.

And He smote the hungry lion,
From his mouth He took me forth;
For His Father's sake He loved me,
Though so small, so little worth.

In His bosom then He bore me
To the pastures fresh and fair,
Where the happy sheep were feeding,
Safe beneath His tender care.

Should not I, then, love my Shepherd,
Hear His voice, and follow Him,
As He leads me through the meadows,
Feeds me by the quiet stream?

Every thought He has toward me
Is a thought of love alone,
And for ever and for ever
He will have me for His own.



BRIDGE OF BOATS, COLOGNE.

“God so Loved”

or, A Story of
John 3. 16.

MARTIN LUTHER tells the story that, when his translation of the Bible was being printed in Germany pieces of the printer's work were allowed to fall carelessly on the floor of the shop.

One day the printer's little daughter came into the workshop and picked up a piece of paper on which were printed the words,

GOD SO LOVED THE WORLD THAT HE GAVE.

The remainder of the sentence had not been printed, and the little girl was deeply interested to know what it was that God gave. She had always been taught that God was to be dreaded, and could only be approached by penance and through the priest.

The little scrap of paper was a revelation to her ; it was like the sun shining into her darkened soul, and she was excited, wondering what it could all mean. She was glad to discover that “ God so loved,” and more glad to know that in His love “ He gave.” Her mother, noticing her excitement and joy, asked her why she was so happy. She put her hand into her pocket and drew out a little piece of crumpled paper and gave it to her mother. The poor

woman's mind was as dark as the mind of her child, and when she read the words she was perplexed.

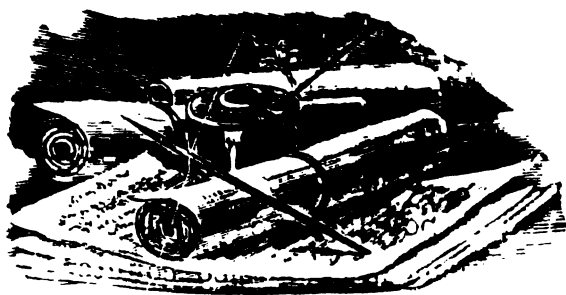
What could it all mean? "God so loved the world that He gave." What could it be He gave? The child looked at the mother for a moment with puzzled countenance, and then, as though having discovered the hidden secret, exclaimed, "I don't know; but if He loved us well enough to give us anything, we need not be afraid of Him."

The little girl had grasped the secret of John 3. 16, though she could not supply the missing words. The heart that could love, and the love that could give, reveal something that cannot give dread to those who know them. Poor, simple, worthless, helpless we are, with everything within which might well make us fear and run away from God if left without revelation of His attitude toward us. But how we are drawn to Him when we know that He is not after us to punish us for our sins, but seeking us in His wondrous love to forgive us, if we will only seek that salvation He has provided in Christ.

"Oh, have you not heard of that wonderful love,
That flows from God's heart so free,
Which led Him to give, for a perishing world,
His Son to be nailed to the tree?"

Yes! "God so loved the world that He gave," and we can supply you, boys and girls, with the missing words. How sweet they are to the soul of the anxious seeker, and with what joy do we dwell on such love. "He gave," yes, "He gave His only begotten Son." Love such as this has no human comparison, and what a promise accompanies this love gift! "That whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16). That word HAVE, how precious it is; a present possession.

J. MONTGOMERIE.



Pen Talks with Young Believers

By J. MONTGOMERIE.

No. 151.

HAPPY !

It is a good old hymn which we sang more often years ago than we do to-day:

“ Oh happy day that fixed my choice
On Thee my Saviour and my God.
Well may this glowing heart rejoice
And tell its rapture all abroad.

Happy day! Happy day!
When Jesus washed my sins away.
He taught me how to watch and pray,
And live rejoicing every day.
Happy day! Happy day!”

When the angel appeared to the shepherds on the plains of Bethlehem he said, “ Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour which is Christ the Lord ” (Luke 2. 10, 11). You will notice, dear young Christian, it is “ *good tidings of great joy*,” not “ *bad tidings of great misery*.”

The Gospel, which means “ good news,” brings a message of deliverance from sin’s penalty, and those who know deliverance can sing:

“ My happy soul is free,
For the Lord has pardoned me,
Hallelujah to Jesus’ name.”

I wish to-day to speak to you first about

A HAPPY PEOPLE.

The politicians, statesmen, and rulers of this world have their own ideas of what goes to make a happy people, but God's Word reveals a secret unknown to world rulers. "Happy is that people whose God is the Lord" (Psalm 44. 15). In the previous verse you will see the Psalmist speaks of there being no complainings in our streets. Complainings come through dissatisfaction, and dissatisfaction causes unhappiness. Unhappiness and complainings are twin brothers. The child of God knows God as the God of salvation (Psalm 68. 20). The Psalmist says again, "Happy is he that hath the God of Israel for his help" (Psalm 146. 5). This happiness is not of earthly birth, and is therefore unaffected by earthly circumstances. Paul and Silas could sing in prison; God "giveth songs in the night." The sweetest singer among birds is the nightingale. As its name suggests, it does not, like the lark, need the sun to draw forth its song: it sings in the dark. Look now with me at

A HAPPY PRISONER.

Paul had been two years at least in prison, and had little hope of release. He is innocent of any crime, and might have been bitter against those who were keeping him in prison, but, instead, he was very courteous to those who held him captive, and was very happy to have the privilege of speaking about Jesus and his own conversion. When brought before a king to speak for himself, he could say, "I think myself happy, King Agrippa" (Acts 26. 2). As we read down the chapter we are convinced that Paul with all his sufferings was more happy than Agrippa with his pomp and his purple. Paul's joy came from God and was eternal. Agrippa's began in the cradle and ended in the grave.

Look now for a few moments at

A HAPPY PORTION.

Peter, speaking of a fiery trial which is to try the Christian, says, " Rejoice inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed ye may be glad also with exceeding joy " (1 Peter 4. 13). Then he continues in these precious words, " If ye be reproached for the name of Christ, happy are ye " (1 Peter 4. 14).

You may know, dear young Christian, what it means to be reproached for the name of Christ; what it means to suffer as a Christian (verse 16) in the home, the factory, the office, the workshop, or the warehouse. " Happy are ye," says Peter. " The spirit of glory and of God resteth upon you." Heaven comes down to you, and you enjoy the presence and ministry of the Spirit in a very special way. In the previous chapter Peter says, " If ye suffer for righteousness' sake, happy are ye " (1 Peter 3. 14), and James says, " We count them happy that endure " (James 5. 11).

" Every trial brings Him nearer,
Oh how He loves."

When the trial comes, do not look in, look up. " Whoso trusteth in the Lord, happy is he " (Proverbs 16. 20). This trusting must go on till Jesus comes.

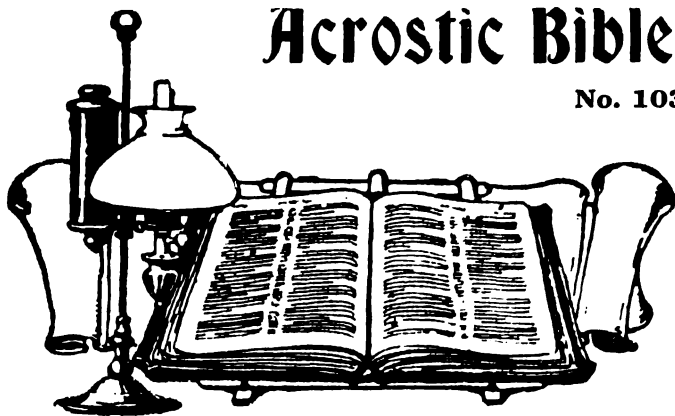
It is indeed

A HAPPY PROSPECT

which lies before those who are saved. They are day by day " looking for that *blessed* hope " (Titus 2. 13). That word " *blessed* " is " happy," and not only does it give joy now, but the issue which no doubt is before the writer's mind is a happy issue, for we can all say with the Psalmist, " In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore " (Psalm 16. 11).

Acrostic Bible Searching

No. 103.



Compiled by
R. McCracken, jnr.
Kirkintilloch.

Gleanings in the Book of Proverbs.

WHO in the streets without doth cry
Warning the simple ones who there pass by?

WHAT must one get and take fast hold,
“She is thy life” ’twas said of old?

WHO to the ant should go and learn
And wisdom great in her discern?

WHO to his soul will fatness bring,
While the sluggard he will have nothing?

WHEN should one not his mother despise;
Ever should she seem fair unto his eyes?

WHO to King Lemuel words of wisdom taught
Which he to us has kindly brought?

* * * * *

What Greeks have sought but cannot find
Is freely offered to all mankind.

The Initial letters us remind

What the called of God in Christ do find.

The answer will (D.V.) be given in our next issue, and searchers will then be able to compare their papers, and see if they have found the correct solution.

In order to create an increased interest in these Searchings, it is suggested that teachers should ask their scholars to write out the answers and hand in to them their papers before the end of each month.

ANSWER TO BIBLE SEARCHING No. 102.

See Last Issue, Page 57.



ROOT	-	-	-	-	Matthew 13. 5 and 6.
OLIVE	-	-	-	-	Genesis 8. 11.
STUMP	-	-	-	-	Daniel 4. 10 to 15.
ENEMY	-	-	-	-	Matthew 13. 24 to 30.
ONIONS	-	-	-	-	Numbers 11. 4 to 6.
FLAGS	-	-	-	-	Exodus 2. 3 and 4.
SAFFRON	-	-	-	-	Song of Solomon 4. 14.
HYSSOP	-	-	-	-	Exodus 12. 21 and 22.
ALOES	-	-	-	-	John 19. 38 and 39.
RYE	-	-	-	-	Isaiah 28. 23 to 25.
OAK	-	-	-	-	Genesis 35. 4.
NETTLES	-	-	-	-	Proverbs 24. 30 and 31.



“ ROSE OF SHARON ”—Song of Solomon 2. 1.

“ Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour.”

Ephesians 5. 2.

THE MAILMAN



LIFE IN THE BACK BLOCKS—SAWMILLS IN WEST AUSTRALIA.



The Mailman

Two mates were camped together in the ranges under Mount Stoker, between the Silver Peak Hills and Palmerston in New Zealand. There, the only regular caller was the mailman, as he passed between the places mentioned. Only those who have camped in such lonely places as this can tell how eagerly they hailed his appearance with letters and newspapers.

One day as he pulled his horse up outside their tent, they were to be found with God's Word open and reading together. Having given them their mail, he was about to ride off, when one of the mates invited him to come inside the tent and hear a portion from the Book they were reading.

"No," replied he, "I haven't time to spare now, I must cross the ranges before sundown, or I might get bushed."

"Look here, George," said the other of the mates to the mailman, "I am sure you couldn't read what we have been reading without shedding a tear, and if you will stay and try, I'll show you a short cut to make up the time you lose."

George was rather indignant that they thought him so soft that the Bible would have any such effect on him, and

this brought him off his horse to prove to them that he was not so easily overcome.

They opened the Book at the 15th chapter of Luke's Gospel, and handed it to him, and, with a look of determination and with a hard voice, he started to read the chapter aloud, and went on until he reached the 17th verse :

“ And when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger.”

As he read this his voice began to tone down, and a lump rose in his throat. He started to read the 18th verse :

“ I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven and before thee,”

but before he finished it his voice failed him.

It had touched his heart, he couldn't get through with it. Memories of his own leaving home, his mother's many prayers and entreaties and past sins, long forgotten, rose up before him, and in spite of all his efforts, tears welled up into his eyes and rolled down his cheeks.

“ Ah, boys,” he said, “ I cannot finish this, it seems as if my own life was written here,” and, leaping into the saddle, rode off, and was soon lost to sight.

Maybe the reader has to say, My life also is written there ; many and great have been the sins of my life. If this be so, we would plead with you not to do as the mailman, who hastened on to banish the remembrance ; but come to God the Father ; He can be just and righteously welcome you.

Do you ask, “ How is it possible ? ” Because as the first of this parable in the 15th chapter of Luke's Gospel shews the shepherd seeking the lost sheep, so did the Lord Jesus, the Good Shepherd, give up His life for the sheep. Christ has died, the just for the unjust, to bring us to God.

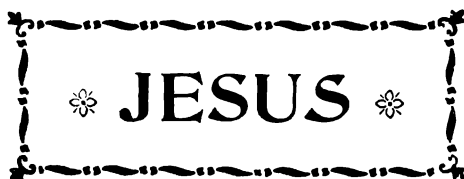
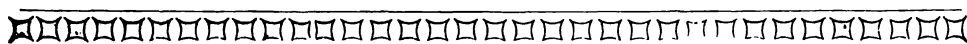
It is, however, more probable that your life has not been such as the prodigal's, but don't rely upon it and hope because of it to gain a welcome into Heaven.

God has plainly declared in the Scripture that it is "not by works of righteousness which we have done, but by His mercy" that He saves.

This 15th chapter of Luke brings before us a lost sheep, a lost piece of money, a lost son, and all of them FOUND: but the next chapter presents a different and most dreadful scene; the curtain of eternity is rung up, and the true and faithful Witness—Jesus Christ—points our eyes to a rich man eternally lost—never, never to be found!

Reader, if dying, which would be true of you, ETERNALLY SAVED OR ETERNALLY LOST?

J. B.



THE world has had many clever men, many great men, whose names are honoured and whose memory is revered. Some have been national heroes, and statues have been erected on which their virtues and achievements have been recorded for rising generations to read and be stirred to copy them.

No matter how great the person is who might be the subject of the orator for the passing moment, to continue to speak of him to the same company for a few nights would create a feeling of disgust, and those afflicted would appeal for a change of subject. This is not so when Jesus is the subject. For weeks on end we have heard Him spoken of

from every possible standpoint, everything about Him examined and expounded, and the cry was for more and yet more.

“ Tell me more about Jesus;
Him would I know,
Who loved me so :
Tell me more about Jesus.”

At a large women's college near London some of the women students who were deeply interested in welfare work opened a class for teaching the working men of the district who cared to come. The women were filled with enthusiasm, and carried on their work with great earnestness. They had reading lessons, writing lessons, singing lessons, and the men gathered in until quite a large number came each night the class met. After a few months the men were asked if there was any subject they would like to hear spoken of. There was silence, and then a low whisper was heard from among them. One of the women went up to the speaker to know what he said. “ What was it you wished specially to hear about?” she asked. “ Could you tell us,” he replied, “ something about the Lord Jesus Christ?”

Yes! the cry of the heart to-day is the echo of that cry uttered nearly 2000 years ago by the Greeks, “ SIR, WE WOULD SEE JESUS ” (John 12. 21).

“ Yesterday, to-day, forever,
Jesus is the same;
All may change, but Jesus never!
Glory to His name,
Glory to His name, glory to His name,
All may change, but Jesus never!
Glory to His name.”

The Indian Prince :

Or, "What will the Faces of the People be Like?"

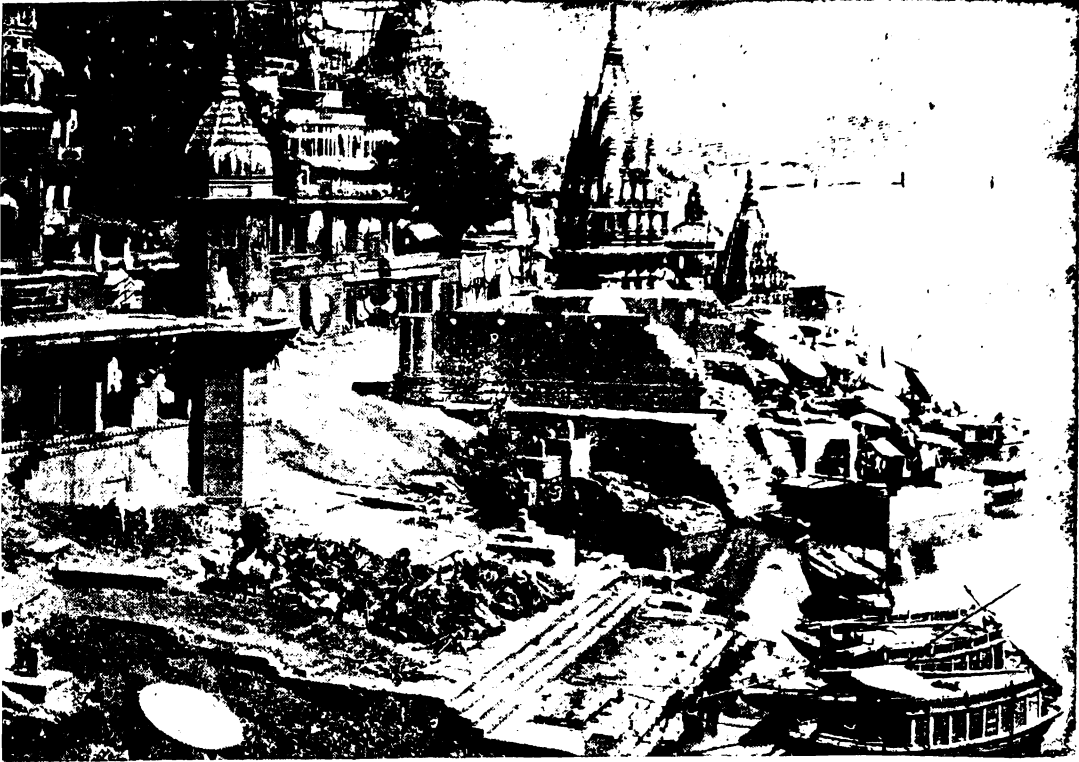
WHEN a scholar in the Sunday School I read a story, the lesson of which I never forgot. A young Indian prince had been captured during one of the tribal battles of long ago. The triumphant king, under whom he was a captive, took rather a lenient view on account of his youth, and so far preserved him from being put to death; latterly he sent a message to him granting liberty and life upon one condition, namely, that on the following day he was to march through the palatial city at the head of a procession, carrying a bowl brimful of milk without spilling one drop. Immediately behind him was to follow a swordsman with a drawn sword stretched out over his head, who was to bring it down and slay the youth at the spilling of one drop. When the prince heard the message he exclaimed, "What will the faces of the people be like?"

The next day came, the lad was led forth, motley crowds thronged either side of the procession with faces filled with curiosity, mockery, anger, and wrath, yet some, no doubt, would have pity in their hearts for him, whose countenance would be towards him, but the prince saw none of them. The picture which accompanied the story shewed the prince in his princely robes walking cautiously through the crowds; his arms were outstretched, his hands firmly held the brimful bowl, his head was erect, and only upon one object did his two eyes rest. Upon that dreaded bowl his whole mind and attraction were centred. One drop spilled would have cost him his life.

And, dear readers, young and old, you likewise may be saying, "What will the faces of the people be like if I was

to get saved?" Do not hesitate because of this. Do not be afraid of others. It is the fearful in TIME who have their part in the lake of fire in ETERNITY (Revelation 21. 8). "But rather fear Him Who is able to destroy soul and body in hell" (Matthew 10. 28).

In the day of His wrath men shall be so afraid of Him that they shall say to the mountains and rocks. "Fall on



THE CITY OF BENARES, INDIA.

us and hide us from the face of Him that sitteth on the throne" (Revelation 6. 16). Get aroused as to your position, for as an unbeliever the wrath of God abideth on you, and is over you, just like that naked sword stretched out over the young prince's head. For you there is only one condition of life, and it is simple and easy. There is no hard and cruel task to perform like the young prince had. Yours is, "ONLY BELIEVE." In believing you will be



saved, for we read, " Believe on the Lord Jesus Christ and thou shalt be saved " (Acts 16. 31). Then God will use you as His servant to tell to others His message—first of judgment, then of mercy ; and even though you feel as did young Jeremiah of long ago, and even say what he said, " Oh, Lord God, behold I cannot speak, for I am a child," yet He will help you and guide you, and whisper into your ear, " Be not afraid of their faces, for I am with thee to deliver thee " (Jeremiah 1. 8). He will enable you to tell to others what great things the Lord hath done for your soul. And though this will not win for you the world's smile and approval, yet you will meet with other saved boys and girls, with other saved men and women, of whom you will say from happy experience, " They that fear Thee will be glad when they see me " (Psalm 119. 74).

Glasgow.

GILBERT STEPHEN.



The Narrow Streets of Nazareth.



OH, long ago, when Jesus walked
The narrow streets of Nazareth,
Did He not love that little town
Whose hills He climbed with quickened breath?
And was it by the quiet hearth,
The mother took her child apart
To tell how Simeon prophesied
" A sword should pierce the mother's heart " ?
Was it upon the breezy hill
She told how angels came to sing
Above the hills of Bethlehem,
The glory of the coming King?
I cannot reach that distant land
To travel in the paths He trod ;
But I can crown Him in my heart
Both Son of Man and Son of God.

EDITH E. TRUSTED.

Acrostic Bible Searching

No. 104.



Compiled by
a Searcher of 50
years ago.

A TITLE OF THE LORD.

— — —

When, by the scourge of famine tried,
WHO left the chosen land and died?
WHAT SISTER on the Lord believed,
Yet with her words the Master grieved?

WHAT DISCIPLE was a writer too,
Yet failed himself God's work to do?
WHAT MAN through great faith in the Lord
Feared not the king nor yet his word?

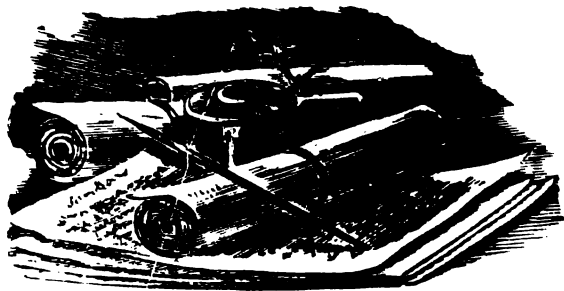
WHAT RICH MAN to David bread denied,
For which God smote him and he died?
WHAT KING was guilty of an act profane,
Became a leper and did no longer reign?

A grandsire patriarch blessed each lad,
WHICH ONE the greater blessing had?
WHAT MAN towards the watered plains did go,
But lost his all in shame and woe?

* * * * *

Initials form a Name which Jesus bears,
A Name by prophets known;
It tells how He our manhood shares
That we may share His throne.

The answer will (D.V.) be given in our next issue, and searchers will then be able to compare their papers, and see if they have found the correct solution.



Pen Talks with Young Believers

By J. MONTGOMERIE.

No. 152.

The Royal Diadem.

A YOUNG woman was dying. She had been saved for many years and loved her Lord deeply. As the end drew near her voice weakened, and her friends who sat watching by her bedside had difficulty in hearing her as she whispered her precious thoughts concerning Christ her Saviour. Suddenly she raised her voice, and was heard to exclaim: Bring! bring! She was apparently wanting something, and everyone was anxious to know what it was she wanted. She raised herself up partly, and with weakened voice cried earnestly:

“Bring! bring forth the royal diadem
And crown Him Lord of all.”

She fell back exhausted, and passed into the presence of the King in His beauty.

She had been thinking on the worthiness of her Saviour, musing in her closing moments on earth of His claim to the eternal homage of every heart. And every one of us who love the Lord will repeat until Heaven itself rings with our acclamation, “Crown Him, crown Him, Lord of all.”

When He was born into this world a stable was the honoured place that had room for Him. There was no room for Him in the inn. The halls of the rich sent forth no acclaim; no couriers rushed on panting steeds across the land with the news that a king had been born.

To lowly shepherds watching over their flocks came Heaven's herald announcing His birth, and Heaven's choir sang the beautiful carol of peace on earth, good will to man. But though Heaven was glad and angels were deeply interested in His kingly birth, yet those of earth who ought to have been more deeply interested were either callously indifferent or actively hostile. No crown of gold adorned His brow, no throne was filled by Him. They killed the forerunner who said He was coming; they refused the King when He came, and in the world His own hands had made He had not where to lay His head. They platted a crown of thorns and put it on His head; cried in cruel mockery, "Hail, King of the Jews," and then in the inconsistency of hate cried, "We have no king but Caesar." They gave Judas thirty pieces of silver for Him, the price of a slave, and objected bitterly to Pilate putting the title over His head, "Jesus of Nazareth, the King of the Jews."

We cannot have hard thoughts about those who acted thus, for we ourselves were verily guilty in our unsaved days. He was to us also as a root out of a dry ground, having no form or comeliness, and when we saw Him there was no beauty that we should desire Him. Grace opened our eyes, and what a change! Says Peter, "Unto you therefore which believe He is precious" (1 Peter 2. 7).

"Chiefest of ten thousand, round my heart entwine,
I am my Beloved's, my Belov'd is mine."

Paul could look back to the time when he despised Christ and persecuted all who believed in Him or spoke of Him. But one day Jesus appeared to him, and His beauty and grace ravished his heart. Saul the influential man, the popular man, the learned man, the religious man was thrown on the scrapheap as worthless. "The excellency of the knowledge of Christ Jesus" made all the rest appear as worthless trash (see Philippians 3. 7, 8).

Samuel Rutherford said, when he was put in jail and was caused to suffer much in his body, "I do not care though my body be broken into one thousand pieces if every piece has a heart to love and a tongue to praise my Lord Jesus." Truly we can all say,

"Bring forth the royal diadem
And crown Him Lord of all."

ANSWER TO BIBLE SEARCHING No. 103.

See Last Issue, Page 71.

WISDOM	-	-	-	-	Proverbs	1.	20.
I NSTRUCTION	-	-	-		,,	4.	13.
S LUGGARD	-	-	-	-	,,	6.	6.
D ILIGENT	-	-	-	-	,,	13.	4.
O LD	-	-	-	-	,,	23.	22.
M OTHER	-	-	-	-	,,	31.	1.

"WISDOM"—1 Corinthians 1. 22-24.

"For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, . . . Christ the power of God, and the wisdom of God."

1st Corinthians 1. 22-24.

A Personal Salvation



CONVICTS AT SERVICE IN THE PRISON CHAPEL.



A Personal Salvation

IN the State of Massachusetts, U.S.A., on what is known as thanksgiving day, it used to be the custom for the Governor to go to the prison and give a free pardon to any prisoner whom he cared to choose for this clemency.

One can well realise what excitement there would be amongst the prisoners as the time drew near. Everyone would be hoping for pardon; everyone would be wondering if his name would be the name mentioned by the Governor. When the Governor entered the Chapel where the men were assembled, it was always a pathetic moment for the onlooker, as he watched the faces of the prisoners.

On a certain thanksgiving day the Governor read the proclamation bestowing a free pardon on John Brown. When John Brown's name was mentioned he stood with the others perfectly still as though unconscious of anything particularly important having reached his ears.

The order came to the prisoners to march out. They all turned to do so, and John Brown with the others began to march out, keeping step as he had done for 20 years.

The warder, seeing him march out, cried, "John Brown, the Governor has granted you a pardon." "Me!" he cried, "It cannot be me, it must be some other John Brown." As the warder assured him that he was the man, he broke down and wept like a child. He wept tears of

joy and surprise. He could not believe it possible that he could be so chosen and pointed out for such mercy. This is exactly the attitude of many to the wonderful offer of pardon by God. He does not put the names, but He puts "Whosoever," and that "whosoever" means me better than my name. "Whosoever believeth in Him should not perish but have everlasting life" (John 3. 16).

Speaking lately to a young girl about her soul at the close of a gospel meeting, I had difficulty in getting her to see that she herself was the one whom God wished to save, so I turned to Galatians 2., and the close of verse 20. "The Son of God who LOVED ME and gave Himself FOR ME." I traced the words with my finger as I spoke with her, and when I came to the words, "LOVED ME," I repeated them, and went on to the end of the line and read "FOR ME," again repeating the words. The tears began to flow, and she said, "I see it now, it is for me." Well speaks the hymn—

"It was for me, yes, all for me;
Oh love of God, so great, so free;
Oh wondrous love, I'll shout and sing,
He died for me, my Lord and King."


J. MONTGOMERIE.

Only Three Steps to Heaven.

THERE was a poor boy who was rather looked down upon for his simplicity. His friends did not know that he possessed true wisdom. One day a friend wished to find out if he had any idea of religion. So he said to the boy, "It is hard work, is it not, to get to Heaven?" The poor boy replied, "No, it is easy; there are only three steps: the first, out of self; the second, into Christ; the third, into Heaven."

Twa Burthdays!—Twa Dumplins!!

Or, A Scotchman who was Born Twice.

UR heading may seem a bit strange, but the words were characteristic of the one who uttered them. Time pursues its course, and it is many years since the above statement was first made in the writer's hearing. Well, birthdays are more or less periods of festivity, and the custom—of Scotland at least—was this: When the yearly date of birth of any member of a family, from the parents downward, came round, it meant a "dumplin'" being made to celebrate the occasion. Now! Where is the boy or girl who does not like a birthday celebration?

It so happened—as birthdays do—that John's came round every year, and his wife would say, "I suppose I'll hae tae mak' a dumplin'?" As quick John would say, "Mistress! twa burthdays!—twa dumplins!!" If his wife forgot, he always remembered his double birthday. Many of those who read this may wonder how this could be. A little patience and we will explain. John, like each of us, was born into this world in a natural way, and grew from a child to a man. After living a very, very careless life without Christ for over thirty years, he got saved, and as a result, according to John 3., he was

BORN AGAIN!

What stumbled the educated Nicodemus of John 3., "How can a man be born when he is old?" (verse 4), seemed to be easily grasped by John, who received his meagre education at such times as his parents could afford it—because it had to be bought in small quantities in his days.

Twa Burthdays!—Twa Dumplins!!

Dear young reader!—older reader as well—be quite clear as to the thought of being born again. It simply means “born from above”! Jesus said to Nicodemus in John 3, “That which is born of the flesh is flesh”—natural birth—“and that which is born of the spirit is spirit”—spiritual birth—born from above—born again! Did not Jesus say in Matthew 18. 3, “Verily, verily, I say unto you, except ye be converted and become as little children, ye shall in no wise enter into the Kingdom of Heaven”? He did, and He simply meant that no matter



THE BRIGS O' AYR.

what age they were—or the present reader is—each had to become babes, as it were, ere they could have the joy of being in Heaven by and bye. Now every born again person has, as John said, “Twa burthdays!” and this necessitates a double celebration—“Twa dumplins!!”

One other point unique in John's case was the fact that both birthdays—natural and spiritual—were in the same month, June, and only a few days apart. His new birth being the later date of the two, he was content to

wait and make, after all, “one dumplin’” suffice for the two birthdays, so long as preference was given to his having been born again. When asked unexpectedly, he always gave the date of his second birth first. In Luke 14. 16 to 24 we read of

A GREAT SUPPER!

An invitation was given as found in verse 17, “Come, for all things are now ready.” When a sinner believes in Jesus, he or she is born again, and their new birth occasions a joy far exceeding and excelling their being born into this poor world, for there is a “joy in the presence of the angels of God” (Luke 15. 10)—in other words, the “joy bells of Heaven are set a-ringing,” and a birthday celebration commences which never ought to cease till the born again one reaches Heaven—which means, they feast continually on God’s Word which tells of Jesus.

Should you, reader, accept the invitation—and we trust you will—may it be yours, like John of our narrative, to celebrate the day you were born again till you reach heaven, as he did when he was seventy years of age. When quite a lad I heard a preacher say—I will quote as near as possible—“You may be born once (naturally) and die twice—firstly, landing in Hell (see Luke 16. 23), secondly, in the Lake of Fire (see Revelation 20. 15), or you may be born twice (first naturally, then spiritually) and die once, landing in Heaven, or never die at all.” Why? Because the Lord may come at any moment, and they that are alive at His coming shall be caught up to meet the Lord in the air (see 1 Thessalonians 4. 17). Then we will be entertained to the greatest feast of all, because of believing in Jesus—being born again—“the marriage supper of the lamb,” for it says in Revelation 19. 9, “Blessed are they which are called unto the marriage supper of the Lamb.”

Dear reader, old or young, will you be there?

Falkirk.

F. S. A. GILLESPIE.

MY KING : An Evening Hymn

I LAY me down in peace
Beneath Thy wing,
And safely sleep.
Thy watch can never cease ;
For Thou, my King,
My soul dost keep.

My sins are all forgiven,
And so I see
Thy presence bright.
A day's march nearer heaven
And nearer Thee,
Am I this night.

For all the faithfulness
Which Thou hast shown
To me this day :
For strength in feebleness,
To Thee alone
My thanks I pay.

Thy holy angels stand
As guards above
My lowly bed,
And Thy all gracious hand
Of watchful love
Is 'neath my head.

What, if before the morn,
Thou bidst me rise
And come to Thee ?
Then homeward safely borne,
Beyond the skies
My soul shall be.

—*Ellen Lakshmi Goreh.*

HIS FAITHFUL PROMISE

WHEN waves of grief and trouble
In mighty torrents roll,
When all around looks dreary
And sorrow shrouds the soul,
Then hear the soothing message
From Him who loves thee best—
*“ My presence shall go with thee,
And I will give thee rest.”*

If called to leave thy loved ones
To journey far away
In distant land of strangers,
Let this thy fears allay.
Thy Father speaks to cheer thee,
Thou surely shalt be blest—
*“ My presence shall go with thee,
And I will give thee rest.”*

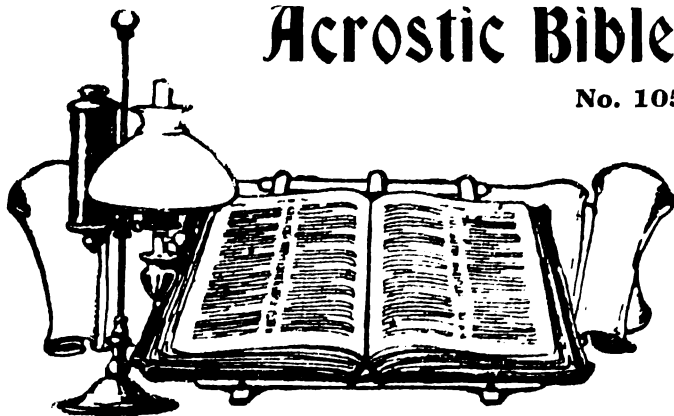
When life is clear and gladsome,
The days all fair and bright,
The pathway strewn with pleasures,
Lit with earth's fairest light,
Thy heart still needs the promise
To give to life its zest—
*“ My presence shall go with thee,
And I will give thee rest.”*

We trust Thy precious promise,
Thy strong, sweet words of love,
Thou Who art true and faithful
Wilt bring us safe above,
To sing 'mid all Thy ransomed
With unveiled vision blest—
*“ Thy presence has gone with us,
And Thou hast given us rest.”*

Y. D.

Acrostic Bible Searching

No. 105.



Compiled by
R. M'Cracken, jnr
Kirkintilloch.

Gleanings in Ecclesiastes.

WHAT saith the preacher in language clear
Of all that doth beneath the sun appear?

WHAT is it that doth often keep
A rich man that he cannot sleep?

WHAT good thing is better to bear
Than the precious ointment men hold dear?

WHAT thing with wisdom is good for one,
Of profit to all who see the sun?

WHAT is there to every purpose dim,
Making man's misery great upon him?

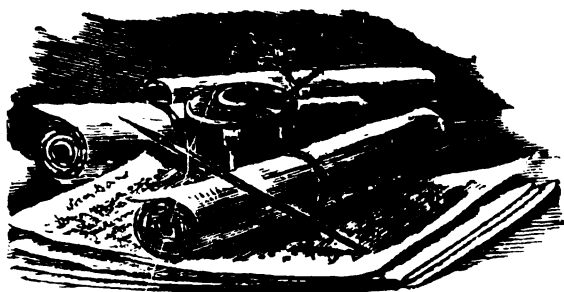
WHAT days of life do all excel
The Creator to remember well?

* * * * *

In Ecclesiastes all the answers are,
So search it through with earnest care.
Initial letters will to you relate
What man is at his best estate.

In order to create an increased interest in these Searchings, it is suggested that teachers should ask their scholars to write out the answers and hand in to them their papers before the end of each month.

The answer will (D.V.) be given in our next issue, and searchers will then be able to compare their papers, and see if they have found the correct solution.



Pen Talks with Young Believers

By J. MONTGOMERIE.

No. 153.

Our High Priest and Intercessor.

“Touched with the feeling of our infirmities”—(Hebrews 4. 15).

WHEN Jesus was here in this world He was a perfect Servant. Not only was He perfect in Himself, but we read He “was made perfect through suffering” (Hebrews 2. 10). He was going up to heaven to be our High Priest and Intercessor (Hebrews 2. 17; Romans 8. 34), and we needed Him because we had an accuser whose name is “The Devil” (Revelation 12. 10). When Jesus went on high He had passed through the whole pathway of faith, and knew what sore temptations were. He was in all points tempted, like as we are (Hebrews 4. 15), so that He might succour those who are tempted (Hebrews 2. 18).

There can be no experience, no trial, no difficulty, no temptation, but Jesus has been through it all before me, and because He knows, He can not only sympathise but succour. Not long ago in the London County Council a proposal was brought forward to give an increased minimum wage to all employees of the Council. The proposal was voted on, and lost. One of the members, in the discussion, had specially mentioned the men who worked in the sewers. He said their occupation was disagreeable and dangerous in a very special way; but it was all of no avail, the proposal was defeated.

Another member of the Council who had voted against the proposal was well known to be a man of an extremely sympathetic nature, and connected with the philanthropic side of London life. The member who had brought forward the proposal was amazed to find this gentleman voting against it, and approached him. He was surprised when he learned the nature of the work, but had always judged the men were paid according to the usual rate for men of that class. He was asked if he had ever been down a sewer, and he laughingly admitted he had not. "Well, you will come down with me," said his fellow councillor, "and I will take you through the sewers some night when the city is asleep. After you have seen it, if you still think the men are worth no more than they are getting, I'll admit you were justified in voting against them getting an increase." As an honourable man he accepted the offer, and arrangements were made for the underground excursion. Guided by one of the sewer men they went down through a manhole in Russell Square, and waded through indescribable filth; while they had to defend themselves with a stick from the innumerable rats with which the sewers were infested. Some parts of the journey were not so bad, and they could walk almost upright, but other parts were so low that they had to bow themselves down almost double to get through. Every now and then a rush of dirty water would invade the sewer, and they wondered if they would get out alive. After wading through it for about an hour they emerged through a manhole in Clerkenwell.

"Well!" said the friend, "is the job worth more than the present pay?" He gasped, "I would not do it for thirty pounds a week; I shall support your resolution next time it comes forward."

Nothing could have taught that unsympathetic man but experience. As a councillor he was made more perfect

for his work by being through the sewers. Every time the sewer men were mentioned, he would remember what he had himself endured that night as he stumbled along half blinded through that filth and sewer gas. Jesus, our Saviour, has been through the sewer of this world, and He can sympathise.

“ He knows what sore temptations are
For He endured the same.”



ANSWER TO BIBLE SEARCHING No. 104.

See Last Issue, Page 84.



ELIMELECH	-	-	-	Ruth 1. 1-3.
MARTHA	-	-	-	Luke 10. 38-42.
MARK	-	-	-	Acts 15. 36-38.
AMRAM	-	-	-	1 Chron. 6. 3 ; Heb. 11. 23
NABAL	-	-	-	1 Samuel 25. 10-11, 36-38.
UZZIAH	-	-	-	2 Chronicles 26. 16-21.
EPHRAIM	-	-	-	Genesis 48. 14.
LOT	-	-	-	Genesis 13. 10 ; 19. 22-25.

“ EMMANUEL ”—Matthew 1. 22 and 23.

“ Behold, a virgin shall be with child,
and shall bring forth a son, and they
shall call His name Emmanuel, which
being interpreted is, God with us.”

Matthew 1. 23.

A CITY UNDER THE SEA.



RUINED ARCH, DUNWICH, SUFFOLK.



A City under the Sea.

DURING a recent holiday on the Suffolk Coast, we visited Dunwich and were greatly interested in its story. At one time it was the chief city of East Anglia, and, according to one historian, “was a city surrounded by a stone wall and brazen gates; having fifty-two churches, chapels, religious houses, and hospitals; a King’s palace, a Bishop’s seat, a Mayor’s mansion and a mint; as many top-ships as churches, and not fewer windmills.”

To-day nearly all this old city is under the sea, and only a few ruins are left to tell of its former greatness and a little village to bear its name.

Tradition says that in the year 636 Sigebert, King of the East Angles, brought one called St Felix to preach the Gospel to his subjects, but his church and the King’s palace alike are deep beneath the sea.

A local poet wrote of Dunwich nearly a hundred years ago a poem, of which we give the concluding portion :

“ I love thy haunts, and I have loved them long ;
Farewell ! farewell ! the bard who sings of thee
Will soon be all that withering man must be,
Low in the dust ! within the silent grave,
No more to hear the murmuring of thy wave,
No more—no more of thee, and thine to tell,
Thou dear, though wild and lonely spot—Farewell ! ”

The ruins of a large Franciscan monastery still remain, and its walls enclose seven acres of land now used for farming, and we reproduce for our frontispiece a photograph of one of the ruined arches. Looking on these silent ruins one feels that they are transported from this busy, noisy age of ours into that far remote and historic past.

Traversing a narrow pathway along the outer wall of the ruined monastery we reached an old graveyard right on the edge of the cliff. The church itself has long since perished beneath the sea, and as the tide and storm keep taking away further portions of the cliff, one after another of the graves keep emptying their ancient stone coffins and their human remains on to the beach far below.

As one views such a scene, we meditate. Were these the people Felix preached amongst? Did they listen to his message? Did they trust in the Saviour he proclaimed? If so, then when that great day shall come when the sea gives up its dead (Revelation 20. 13) then both preacher and people will rejoice together in the presence of the once slain Lamb (Rev. 5. 9-12), and will magnify that grace which led Him to die on Calvary to put away their sin.

One thing that cheered our hearts at Dunwich was that the first woman we spoke to and offered an *Ambassador* to was a believer in the Lord Jesus, and later we met others, and had tea with three who had trusted Jesus for salvation, and we spoke together of "things touching the King" (Psalm 45. 1).

Thus the story that Felix preached 1300 years ago is still finding an entrance into the hearts of men and women, and bringing them peace and joy in the assurance of sins forgiven and life everlasting through our Lord Jesus Christ.

Has this Gospel reached your heart and saved your soul, dear reader, for it is still "the power of God unto salvation to every one that believeth" (Romans 1. 16)?

A. R.

A Great Offer, and the Greatest of all Offers.

A WELL-KNOWN firm of bakers, by way of making better known the good qualities of a certain biscuit, put an advertisement in a newspaper, offering freely a $\frac{1}{2}$ -lb. of this special biscuit to each one who presented the coupon on which was written this great offer.

Did the people believe it? Yes, of course, they did; and the different newsagents were quickly sold out of the paper which had the biscuit coupon. And not only so, but the demand for free biscuits in the different grocers' shops so exceeded the supply that a message to that effect had to be quickly sent to the firm, and van load after van load rushed to the town to serve the many claimants for a $\frac{1}{2}$ lb. of biscuits, absolutely free, in accordance with offer.

Ah, me, what a sight! With what pleasure they received them! There was no mistake about it. They believed the offer and received the prize.

Ah, well! I felt my heart sink within me. Such a rush and clamour for a few biscuits, whilst the immense offer of life and salvation by the God of Heaven is often spurned and passed by as a thing of no value. Yet it is that which most matters. Yea, its importance is beyond all comparison. The salvation of the soul is of infinite value, and it is free to the sinner who simply accepts God's gracious offer. Free it is—without money and without price. But, oh, the cost to make it free! It cost the precious blood of Christ; and can you, will you, dare you pass it by as a thing of no importance? May God help all unsaved readers, and by His Spirit open their eyes to see their folly and make them alive to their danger, to flee from the wrath to come. “Because there is wrath, beware

A Great Offer.

lest He take thee away with His stroke; then a great ransom cannot deliver thee.”

The offer of the firm of biscuit-makers would cost them a good sum of money; but God's offer of everlasting life



cost Him His only-begotten Son, His well beloved, and it cost the Son of God His life. “He loved me, and gave Himself for me.” That is the price He paid, and that is

the reason that we who know Him love Him so much and hold Him in our hearts the chiefest among ten thousand, yea, the altogether lovely One. We love Him because He first loved us, and how we wonder that any could pass by such a Saviour.

There is but one answer. "But if our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of those which *believe not lest* the light of the glorious Gospel of Christ, Who is the image of God, should shine unto them." How sad and solemn is all this. The Word of God says, "*Believe in the Lord Jesus Christ and thou shalt be saved.*"

Now, what shall it be? Choose ye to-day. Time is short. Believe now, and honour the Lord Who says, "I give unto them eternal life, and they shall never perish."

Cambuslang.

J. D. T.



A SONG OF HOPE.



WHEN storms of sorrow sweep
O'er life's mysterious sea,
My Heav'nly Pilot takes the helm,
And guides and comforts me.

He marks my frequent sighs,
My tears like wintry rain;
He sets His bow amid the clouds,
And hope revives again.

I think on days of old,
Past mercies I recall;
And with deep love and fervent praise
At Christ's dear feet I fall.

And now the skies are blue,
There's sunshine on the sea,
And my frail bark is safe from harm,
For Jesus sails with me.

H. J. G.



SMALL words are sometimes of great weight, and this is so in the important message spoken by Jesus to Nicodemus. As a chief man among the Jews, Nicodemus would know well the Holy Scriptures, and the words of Jesus about Moses lifting up the brazen serpent would, we are sure, appeal to the heart of Nicodemus.

The second word of John 3. 14 is AS, and the twelfth word is SO. These words are used to make a comparison, to put two things together and shew there is a resemblance. The AS brings us back to the wilderness experience of Israel, the SO brings us to what befel the Lord Jesus when He was on this earth in fashion as a man. A S might stand for A SINNER. S O might suggest SIN OFFERING. Sinner is not an enviable name. None of us would feel proud of the name "criminal," a word that applies to any who break certain laws of our land. When one does break the law in any way, great effort is made to hide the act, not perhaps so much, in some cases, through shame, but because of the desire to escape the penalty which is sure to follow. Now we ought to be ashamed of the name "sinner," which so fitly describes us as God sees us. And how it ought to appeal to our hearts that the sins we commit are wrought against the One Who loves us, which love found expression in the gift of His Son, Who became the sin-offering.

When one commits an offence against law, justice demands punishment. So when sin is committed judgment must be meted out. Herein is manifested the love of God, Who sent His Son that He might be the propitiation for our sins, thus bearing the judgment due to them. That is the reason why Jesus said to Nicodemus :

“ And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life.”

Putting the AS and SO in parallel columns brings out the resemblances between the type and the anti-type very simply, and when reading put the AS and the SO before each sentence in their respective columns.

AS

The serpent's bite brought certain death

No medical skill in Israel's camp could effect a cure

There was only one remedy for those bitten, and it came from God

The serpent was lifted up in the sight of all who had been bitten

Healing could only be had by looking expectingly at the lifted up serpent

One could not look on behalf of another

Failure or neglect by those who were bitten to look to the serpent lifted up resulted in death

SO

The wages of sin is death
(Romans 6. 23)

No human hand can make amends for sin (Psalm 49. 7)

Christ lifted up is the one and only remedy for the sinner
(Acts 4. 12)

Jesus as Saviour is presented to all without exception
(Acts 10. 43)

Only by believing in Christ, Who died on Calvary, can life be had (John 3. 16)

Each one must believe for him or herself (Acts 13. 26)

To remain now in unbelief, the wrath of God in all its awfulness will be known (John 3. 36)

May our young readers be arrested by the simple words of Jesus. As those who answer to the Israelites who were bitten by the serpents, may they hear the Word of God through the prophet Isaiah, “ Look unto Me, and be ye

saved, all the ends of the earth ; for I am God, and there is none else ” (Isaiah 45. 22). See how this Scripture is in line with the message of salvation in the New Testament:

OLD TESTAMENT in the light of the NEW TESTAMENT.

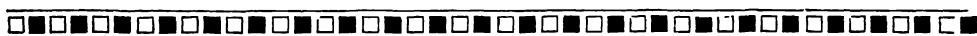
Look - - - - - The command Believe
 Unto Me - - - - - The object - On the Lord Jesus Christ
 And be ye saved - - - - - The result - And thou shalt be saved.
 All the ends of the earth - The invited - Whosoever will.

Thus Old and New Testaments do not oppose each other, but entirely agree; and should any young reader find a difficulty in the different names—“ I am God ” and “ the Lord Jesus Christ ”—consider that Jesus is verily God, “ God manifest in flesh ” (1 Timothy 3. 16).

“ Look to the Saviour on Calvary’s tree,
 See how He suffered for you and me,
 Hark, while He lovingly calls to thee,
 Look, and thou shalt live.”

Inverness.

R. JEANS.



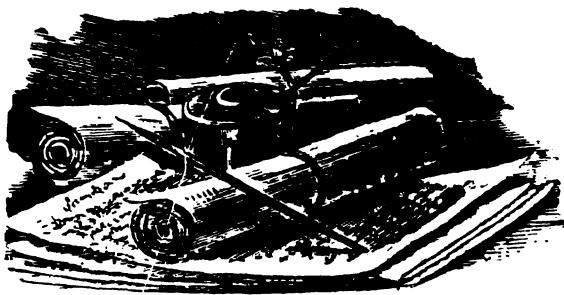
ANSWER TO BIBLE SEARCHING No. 105.

See Last Issue, Page 93.



VANITY	- - - - -	Ecclesiastes 1. 14.
ABUNDANCE	- - -	„ 5. 12.
NAME	- - - - -	„ 7. 1.
INHERITANCE	- - -	„ 7. 11.
TIME	- - - - -	„ 8. 6.
YOUTH	- - - - -	„ 12. 1.

“ VANITY ”—Psalm 39. 5.



Pen Talks with Young Believers

By J. MONTGOMERIE.

No. 154.

Bad Company.

A FARMER had a parrot which was very fond of leaving the house and going among the crows when they came to feed in the fields. The crows were not welcome in the fields, for they sometimes did great damage to the corn and other crops. One day the farmer took his gun and went out to shoot the crows, but, unknown to him, the parrot was among the crows, and when he fired his gun the parrot was badly wounded by some of the pellets. The farmer was upset when he saw what he had done, for he loved his parrot very much. He picked it up and brought it home, where it was nursed carefully until its wounds were healed.

During the time of its suffering, when anyone asked it, "What's the matter, Polly?" it always answered "Bad company! Bad company!" Poor Polly realized, what very few human beings realize, that bad company will bring bad influence, and bad influence will bring bad deeds, and bad deeds will bring punishment.

Now, dear young reader, what about your company? Balaam did not love the company of God's people, though he professed to love God, and he was killed in the company of God's enemies (Numbers 31. 8). Lot loved the city of

Sodom, and made a home there when he left the company of Abraham, and he had to be almost dragged out of Sodom before the fire came that destroyed Sodom, and destroyed all his property (Genesis 19. 16, 17). Jonathan loved David, but he preferred not his company in the Cave Adullam, and he was killed in the company of those who did not love David (1 Samuel 31. 2). If you keep company with the crows you cannot be surprised if you suffer as a consequence. I have known Christians who kept company with unsaved people, thinking thereby to improve the unsaved. This has been an ever-ready excuse by some when remonstrated with.

A gentleman one day got a gift of a parrot, but he discovered after a few days, to his consternation, that its previous owner, a sailor, had taught it very bad language. The gentleman was much annoyed at this bad trait, as otherwise it was very clever.

He heard about another parrot owned by a lady not far distant. This parrot sang, and was very well behaved; so he approached the lady and asked her if she would give him the loan of her parrot, that by its example it might improve the swearing one. The request was granted, but the result was the opposite of what had been expected, for the singing parrot stopped its singing, and instead of one bad parrot there were two. "Evil communications corrupt good manners" (1 Corinthians 15. 33), and the only safe course for the child of God is to say with the Psalmist, "I am a companion of all them that fear Thee" (Psalm 119. 63).

James tells us in his Epistle that: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself UNSPOTTED FROM THE WORLD" (James 1. 27); and Jude says, "hating even the garment SPOTTED BY THE FLESH" (Jude 23).

BEHOLD

BEHOLD the Saviour on the
cross,

Who came to set me free,
Who suffered agonies untold,
Behold He died for me.

Behold upon His blessed brow
No crown of gold we see;
Behold a crown of thorns He
wore,
Behold He wore for me.

Behold His arms extended wide
Upon the cross for thee;
Behold His pierced and
wounded side,
Behold it was for thee.

Behold His feet with nails so
torn
Upon that cross for thee;
“My God! my God! He cried
aloud,
Thou hast forsaken Me!”

Larkhall.

Behold the darkness o'er the
earth,

When on the cross He cried,
“It's finished now,” the work
complete,
For sinners there He died.

Behold Him risen from the
grave,
Triumphant over all:
The way to Heaven is open now
To all who hear His call.

Behold in Heaven He sitteth
now,
His word it is for thee;
Behold He cries aloud to-day,
“Oh, sinner, come to Me.”

Behold He soon will come
again,
I shall His glory see,
Forever with the Saviour reign,
Who bled and died for me.

BERT NISBET.

“Herein is love, not that we loved God,
but that He loved us, and sent His Son
to be the propitiation for our sins.”

1 John 4. 10.

CUFF :

Or, The Praying Negro.



A SLAVE IN SHACKLES PRAYING FOR FREEDOM.



CUFF : Or, The Praying Negro.

CUFF was a negro slave who lived in the Southern States before the American Civil War. He was a joyful Christian and a faithful servant. His master, however, was in need of money, and one day a young planter, who was an infidel, came to buy Cuff. The price was agreed upon and the Christian slave was sold to the infidel. But in parting with him the master said, "You will find Cuff a good worker and you can trust him; he will suit you in every respect but one."

"And what is that?" said the new master.

"He will pray and you can't break him of it; but that is his only fault."

"I'll soon whip that out of him," remarked the infidel.

"I fear not," said the former master, "and would not advise you try it; he would rather die than give up."

Cuff proved faithful to the new master, the same as he had to the old. The master soon got word that he had been praying, and on calling him said, "Cuff, you must not pray any more; we can't have any praying around here; never let me hear any more about this nonsense."

Cuff replied, "O Massa, I loves to pray to Jesus, and when I pray I loves you and Misses all the more, and can work all the harder for you."

But he was sternly forbidden ever to pray any more under penalty of a severe flogging. That evening, when

the day's work was done, he talked to his God, like Daniel of old, as he had aforetime. Next morning he was summoned to appear before his master, who demanded of him why he had disobeyed him. "O Massa, I has to pray, I can't live without it," said Cuff. At this the master flew into a terrible rage and ordered Cuff to be tied to the whipping post, and his shirt off. He then applied the raw hide with all the force he possessed until his young wife ran out in tears and begged him to stop. The man was so infuriated that he threatened to punish her next if she did not leave him, then continued to apply the lash until his strength was exhausted. Then he ordered the bleeding back washed in salt water; and the shirt on and the poor slave to be about his work. Cuff went away singing in a groaning voice:

"My suffering time will soon be o'er,
When I shall sigh and weep no more."

He worked faithfully all that day, though much in pain as the blood oozed from his back where the lash had made long, deep furrows. Meantime, God was working on the master. He saw his wickedness and cruelty to that poor soul, whose only fault had been his fidelity, and conviction seized upon him; by night he was in great distress of mind. He went to bed, but could not sleep. Such was his agony at midnight that he awoke his wife and told her that he was dying.

"Shall I call in a doctor?" she said.

"No, no; I don't want a doctor—is there anyone on the plantation that can pray for me? I am afraid that I am going to hell."

"I don't know of any one," said his wife, "except the slave you punished this morning."

"Do you think he would pray for me?" he anxiously inquired.

“ Yes, I think he would,” she replied.

“ Well, send for him quickly.”

On going after Cuff, they found him on his knees in prayer, and when called he supposed it was to be punished again. On being taken to the master’s room he found him writhing in agony. The master, groaning, said, “ O Cuff, can you pray for me?”

“ Yes, bress de Lawd, I’s e been prayin’ for you all night,” and at this fell on his knees and asked the Lord for guidance to point his master to the Lamb of God which beareth away the sin of the world. When he arose his master, in greater agony than ever, exclaimed, “ O Cuff, can’t you tell me what I must do to be saved?” “ No, Massa, I knows nothin’ you can do. God saw that you and I were just pore sinners fit for nothin’ but de lake of fire, but He loved us so much that He sent de Lord Jesus to suffer in our place, and when He hung on de cross God laid on Him all our sins, and all we will ever commit, and He suffered and died for ’em there, and when He arose from de grave dey were all gone as far as de east is from de west.”

“ But, Cuff, must I not repent and pray to be forgiven?” “ No, indeed, youse jus’ a dead man and de fust thing you needs is life. De Lord Jesus is de only Life dere is. Jus’ receive Him and den you’ll have plenty time for repentin’ and prayin’.” “ But how can I know I am saved?” Cuff opened his Testament and read, “ Verily, verily, I say unto you, he that heareth My Word and believeth Him that sent Me hath everlasting life, and shall not come into judgment, but is passed from death unto life ” (John 5. 24). “ You see, it’s jus’ hearin’ and believin’ and havin’ !” The Spirit applied the Word, and the light of life entered the master’s soul, and together they mingled tears of joy for the wonderful love that saved both master and slave with the same salvation. Before morning

the mistress was saved too, and the whole plantation was soon aware of the great change that had been wrought.

Cuff was at once liberated, and together master and slave travelled through the South witnessing to the transforming power of the love of God.

Reader, if you haven't this love in your heart you are missing everything worth living for in this world or the next.

A VOICE

A voice is floating o'er the cool gentle breeze,

A voice so tender and sweet;

A voice that tells of the thorn-clad brow,
And the pierced hands and feet.

A voice that tells of the Saviour's love,

A voice that tells of His grace,

A voice that tells of the mansions above
Where the saved shall see His face.

A voice that tells of the day yet to come,

A voice that all can hear;

A voice that tells of the judgment throne
That strikes to the heart solemn fear.

That voice may be speaking to you to-day,

That voice may to-morrow be gone;

That voice may pronounce in a future day
Your awful yet righteous doom.

Then hark, sinner, hark to the voice while
you may

Which has pleaded so often with you;

Come, list to that voice! Oh, hear it to-day!

For its message is faithful and true.

Falkirk.

A. HUNTER.

RICHARD WEAVER, AND THE MINER'S CONVERSION.

To some of us who are young, Richard Weaver is only a name. To our grandfathers he was known as a zealous preacher of the gospel, through whom God saved hundreds of precious souls.

Before Richard was saved he was a wild man and a faithful servant of the Devil. He took drink to excess, and was a great pugilist. Everybody was afraid of him, and no one cared to pick a quarrel with him at any time.

The Gospel, which is the power of God, laid him low, and Richard became a new man and began to preach the Gospel of Christ, whose Name he had blasphemed.

He was a miner, and a mine is a place where Christians must be very real if they are to retain any testimony at all for God: for there is much ungodliness in lip and life. Conditions tend to make men easily irritated, and, if tempers are short, things are said and done which may take long to remedy. Still God can, and does, give grace to His own to live for Him in the pit, as anywhere else.

One day in the pit Richard saw a man trying to take a boy's hutch (or waggon) from him by force, and he said to him, "Tom, you must not take that hutch." The man swore at him and told him if he did not shift he would push the hutch over him. Richard took hold of it, and the man was unable to move it. "I've a good mind to smack your face," said the angry miner. "Well," said Richard, "if that will do you any good, then you can do it." The man struck him on the face. Five times he struck him, and then turned away cursing and swearing. Richard cried after him, "The Lord forgive you, Tom, for I do it."

It was a Saturday when this happened, and on the **Monday** when Richard came in to his work his face was still bruised and swollen from the blows he had received. The first man he met with was Tom ——, the man who had struck him. “Good morning, Tom,” said Richard, but Tom made no reply.

Tom went down the pit first, and when Richard followed a few minutes later he found Tom waiting for him at the pit bottom. When Richard appeared, Tom burst into



MINERS AT PITHEAD.

tears and cried, “Oh Richard, forgive me for striking you as I did.” “I have forgiven you,” said Richard, and held out his hand to Tom, who took it.

Thus, not only did Richard’s kind act and great self-control break down the cruel bully, but it ultimately led to his conversion to God.

What a powerful thing love is in the hand of God! The manifesting of the Spirit of Christ wrought a great

work. It broke the spirit of the hardened miner, softened his heart, and opened it to receive the Gospel of Christ, which is the power of God unto salvation to every one that believeth.

Dear young readers, do you yet know the power of this Gospel in your own souls? It is a wonderful Gospel, and can do wonders for you if you will only believe it. It is spoken of in 1 Timothy 1. 11 as "the glorious Gospel of the blessed God," and the Saviour it sets forth is mighty to save and mighty to keep.

JOHN MONTGOMERIE.

READY

READY to go, ready to wait,
Ready a gap to fill;
Ready for service, small or great,
Ready to do His will.

Ready to suffer grief or pain,
Ready to stand the test;
Ready to stay at home and send
Others if He sees best.

Ready to do, ready to bear;
Ready to watch and pray;
Ready to stand aside and wait
Till He shall clear the way.

Ready to seek, ready to warn,
Ready o'er souls to yearn;
Ready in life, ready in death,
Ready for His Return!

Acrostic Bible Searching

No. 106.



Compiled by
James E. Murdoch,
Greenock.

BY WHAT BROOK was the prophet sent to dwell,
He to the king of rainless years did tell?
WHAT PROPHET dwelt in Bethel and so lied
That one who cried against false altar died?

To WHAT LAND does God tell us Moses fled,
And dwelling there he Reuel's daughter wed?
WHAT HITTITE dwelt among the sons of Heth,
From whom a cave was bought at Sarah's death?

WHOSE SERVANT to his master swore that none
Of those with whom they dwelt should wed his son?
In WHAT LAND dwelt the first man's outcast son
When murder on his brother he had done?

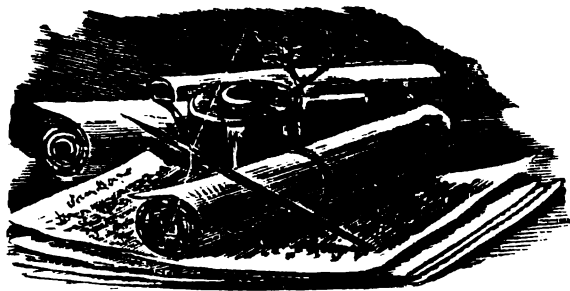
WHAT PROPHETESS dwelt under a palm tree,
And said to Barak, "I will go with thee"?
WHO, in the fields abiding, heard the word,
To you is born a Saviour, Christ the Lord?

At WHAT PLACE, in strong holds, did David dwell
When messenger to Saul ill news did tell?
To WHAT PLACE, where they said, "With us abide,"
Did two walk home with Jesus at their side?

* * * * *

Two men of Jesus asked, "Where dost thou dwell?"
First letters of your answers His will tell;
They heard His word, and to His dwelling came;
May all who try this searching do the same.

The answer will (D.V.) be given in our next issue, and searchers will then be able to compare their papers, and see if they have found the correct solution.



Pen Talks with Young Believers

By J. MONTGOMERIE.

No. 155.

Daddy's Slippers :

Or, "Of Thine Own Have We Given Thee."

(1 Chronicles 29. 14).

A GENTLEMAN visiting a house one day had a talk with a little girl, daughter of the gentleman whose house he was in. She was a very intelligent child, and was full of talk about what was uppermost in her mind at the moment—Daddy's birthday. She was going to buy him a lovely present for his birthday, and was bubbling over with keenness to tell what she would buy: and yet struggling hard not to tell because it was to be a secret. As a compromise in her difficulty, she pleaded with her visitor not to tell anyone and she would tell him the secret. He promised he wouldn't mention it, so she told him it was a beautiful pair of slippers. "But," said the gentleman, "how are you going to buy them? Have you any money?" "Oh no," she said, "Daddy will give me the money."

We can think on the father of the child giving her the money to buy the gift, and then receiving it with deepest appreciation from her when she had bought it. His heart would not be robbed of one spark of its joy, because what had been given to him had first been given by him. How he would take her up in his arms and kiss her over and over again in his happiness at receiving such a gift from her.

The little text that heads our talk to-day shews how David understood all about this thing. God had been kind to David and to God's people generally, and now when God wanted something to build and adorn His house with He looked to them to give it, and give it freely.

If they had looked upon what they possessed as their own, then they might have been slow to offer anything to God, but David and God's people entered into the true facts of the case, and knowing that God had given them everything they enjoyed, they willingly came and gave to God that which God required for His glory and His house.

In John, chapter 4., when Jesus is speaking to the woman at the well about the water that He could give her, she could not understand Him; yet how simple He was as He led her on into the precious truth of God's wonderful love. Alluding to the water in the well, He said, "Who-soever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." Notice, dear young reader, the words used by Jesus: "The water that I shall give him." We first receive from Him in salvation, and that which we receive in salvation becomes "*a fountain of water springing up.*" The water which sprang up to God had first come from God as a gift through Jesus Christ. God cannot receive anything from us except what He has Himself given to us.

The old nature is a tree from which no fruit can ever be plucked by God when He comes into His garden. Nothing that belongs to the first creation can please God, but all that belongs to the new creation is of God's production, and from that God can be satisfied and His heart refreshed. He has given freely to us, and may we all from the very youngest on the Lord's side give back to Him in service of all kinds what He has so liberally given to us.

The Crown of Thorns.

“And the soldiers plaited a crown of thorns, and put it on His head.”—John 19. 2.

THEY went to where the sharpest thorns were growing,
And gathered them and plaited Him a crown;
Nor thought they of the symbol they were showing,
Nor of its meaning as the blood dropped down.

They knew not when upon the Cross they raised Him,
The crown of thorns still on His bleeding brow,
That hosts of angels at that moment praised Him,
For from the earth the curse was lifted now.

He bore the thorns of pain and persecution,
Such pain as none had ever borne before,
That He might bring a time of restitution,
And life and happiness for evermore.

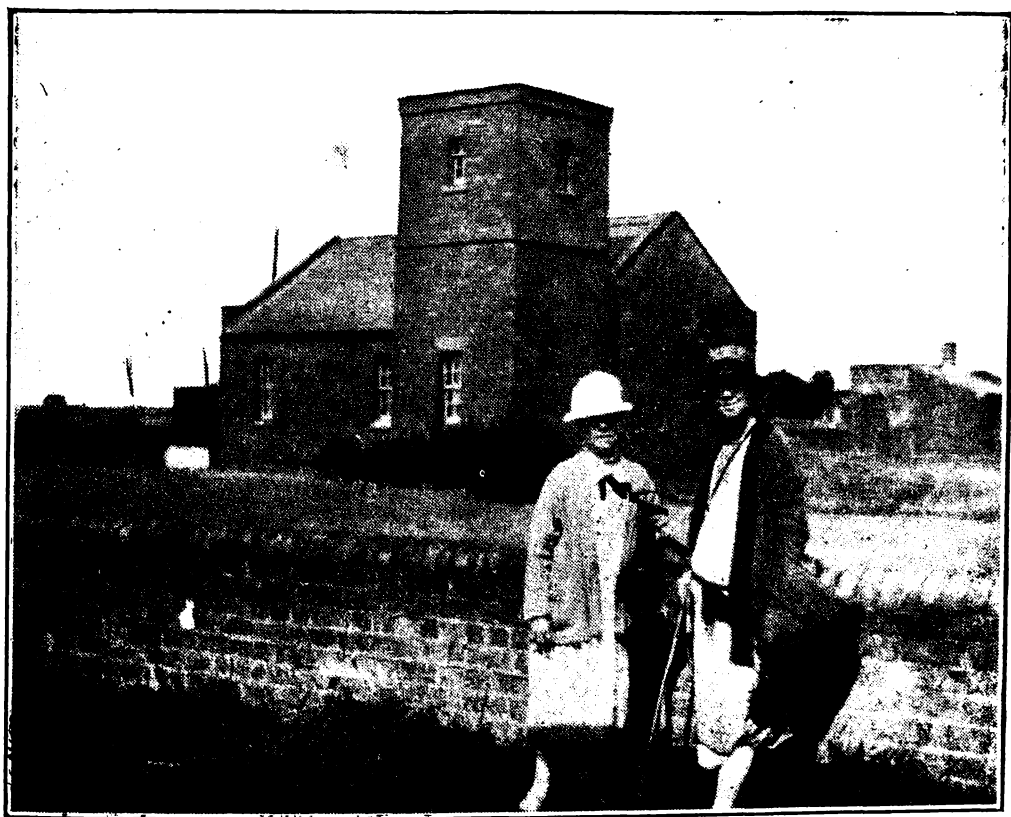
Instead of thorns will come again the blessing,
The desert yet will blossom as the rose;
And they who come to Him, their need confessing,
Will find the Source whence all true comfort flows.

L. SHOREY.

“Then came Jesus forth, wearing the
crown of thorns, and the purple robe.
And Pilate saith unto them, BEHOLD
THE MAN!”

John 19. 5.

A King who Lost his Jewels




THE OLD COASTGUARD STATION, GIBRALTAR POINT,
LINCOLNSHIRE.



A King who Lost his Jewels.



UR frontispiece this month shews the old Coastguard Station at Gibraltar Point on the Lincolnshire side of The Wash. This wide estuary of the sea is formed by the mouths of the rivers Ouse, Nen, Welland and Witham. Its low marshy shores cover 150,000 acres; always liable to be inundated by either the flooded rivers emptying their waters or by the sea rushing in at high tides. Schemes to drain and reclaim this vast territory have often been proposed, and even now are under fresh consideration.

When staying in this district in the Spring of 1926, I remember taking a walk out to Gibraltar Point. What a wild lonely spot it seemed. Looking seawards were the seal banks—a favourite nursery ground for these interesting creatures, which are an object of interest to visitors, but no friends of the fishermen, for they rob the fishermen of a good deal of their harvest.

Looking across The Wash we could just discern Hunstanton on the Norfolk Coast. As we stood there listening to the cry of the seals and the wild screech of the sea-gulls, we thought of days long ago, and of stories we had read in our school history books.

We thought of that wicked and unfortunate King of England—King John—who has little of good to his credit, but is best remembered by the famous Magna Charta which

he was made to sign. Under this Charter we to-day enjoy many privileges and rights, and this land is still governed by many of the wise and just laws then framed; but although by this great Charter the power of King John for evil was restrained, yet it did not change the man himself—no laws can ever do this. Even Nicodemus, a religious leader of the Jews, was told by the Lord Jesus, “Except a man be born again, he cannot see the kingdom of God” (John 3. 3).

King John continued in his evil deeds and wrought much destruction in the country. In October, 1216, he left Lincoln on one of his expeditions, and, passing through Croyland, Lynn and Wisbech, he came to Cross Keys on the shores of The Wash and essayed to cross at low water with his horses and treasure chests. When almost across the tide rushed rapidly in, and King John hastened his steps and reached the shore in safety, but with bitter disappointment and great anger saw his horses loaded with all his treasure engulfed in the tide. He spent the night in an abbey at Swineshead, where illness seized upon him. Next day he was too ill to ride his horse, and was carried in a litter—first to Sleaford Castle, and later to Newark Castle, where he died in great agony and remorse.

Now, my dear young readers, the story we have related to you, and which came to our minds as we stood and looked across The Wash, is not a very happy one, but we have a better and a brighter one to tell you.

It is about a wonderful King—the King of Glory. His first kingdom was in Heaven, and herald angels and cherubim and seraphim bowed before him and owned His sway. But there was another kingdom—earth—and this kingdom had been ruined by a cruel tyrant called Satan, and sin and misery and death were all around, but the God of Heaven and His Son, the King of Glory, and the Spirit of Life and Love and Holiness, took counsel together.

Though ruin was written all over the earth: man had fallen by sin—the animal kingdom had suffered in the disaster, and fought with and devoured one another—yea, even the soil was under a curse and brought forth thorns and thistles—yet the eye of God saw a treasure in the field, and in the words of that wonderful parable told by the Lord Jesus, the Merchantman from afar, seeking goodly pearls, found one pearl of great price, and His heart was so set upon it that “He went and sold all that He had and bought it.”

I cannot tell you how much it cost Him; but it cost Him all He had. “For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor” (2 Corinthians 8. 9). “Christ also loved the church, and gave Himself for her” (Ephesians 5. 25). “Who gave Himself a ransom for all” (1 Timothy 2. 6).

Yes, dear young reader, you know the story well; you know how the King of Glory died on a cross with a thorny crown upon His head—that was the great price He paid for the treasure He had seen in the earth.

King John lost his treasure in The Wash, and died in remorse and shame, but the Lord Jesus has won and purchased His treasure by His death. Even as His life was ebbing away, a dying thief cried for a place in His kingdom, and went with Him to Paradise that very day.

Since then many thousand precious jewels have been added to His kingdom, and soon He is coming to gather them all up and take them to His Heavenly home.

“When He cometh, when He cometh,
To make up His jewels,
All His jewels, precious jewels,
His loved and His own.

“Like the stars of the morning,
His bright crown adorning,
They shall shine in their beauty,
Bright gems for His kingdom.”

A. R.



I REMEMBER



'Twas in a city hospital,
While lying weak in bed,
The Holy Spirit first did cause
Me feel my soul's deep need.

My sins loomed black before my gaze,
My soul was filled with dread
Until I heard a gracious voice,
A loving voice, which said :

“ Look unto Me and be ye saved.”
I looked and I did see
The very dying form of One
Nailed to a middle tree.

The blood flowed down from many wounds,
A thorn crown wreathed His head ;
So tenderly He looked at me—
A look to me that said :

“ All this I did, My child, for thee,
To make you all My own,
And if you put your trust in Me
You'll share My heavenly home.”

Gladly I'll trust Thee, blessed Lord,
Open to Thee my heart ;
Be it a place for Thee to dwell,
And never more we'll part.

What holy joy now fills my soul,
No more my heart does fear,
For to the heavenly mansions now
I read my title clear.

Oh come and know this wondrous joy
By trusting Christ the Lord,
And you will dwell with Him on high
According to His word.

Burghead.

PETER ROBERTSON.



HOW OLD ARE YOU ?

A LITTLE girl who was early led to know Jesus as her Saviour had a very wicked father, who never went to any place of worship and scorned everything savouring of religion.

One day she came running into the house and found her father alone. She sprang on to his knee, put her arms around his neck, and said, "Father, how old are you?"

"Fifty-eight years old," he said.

"So old, dear father, and never known how precious the Saviour is."

Her words seemed to be an arrow from the quiver of the Holy Spirit, and caused the father, like the jailer at Philippi, to cry, "What must I do?"

She advised him to read the 15th chapter of Luke over and over again, then he might know what to do. For several nights the father found no time for sleep. The

arrow of conviction sunk deeper into his soul as over and over again he read the portion of Scripture. At last, like the younger son, he came to an end of himself and cried, “ Father, I have sinned against heaven and in **Thy sight.** ” There and then God was merciful to the sinful man, and plucked him as a brand out of the fire. He was saved ; he found peace and joy in believing.

Reader, whether young or old, if you are unsaved you are in your sins. How long have you lived in your sins ? If you die in your sins, Jesus said, “ Whither I go ye cannot come ” (John 8. 21). Every reader is either in their sins or in Christ. To be in your sins is to be out of Christ.

“ Out of Christ, without a Saviour,
With no help nor refuge nigh ;
How can you, my friend and reader,
Dare to live, or dare to die ?

“ Oh to be without a Saviour,
With no hope nor refuge nigh ;
Can it be, oh blessed Saviour !
One without Thee dares to die ! ”

“ This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners ” (1 Timothy 1. 15). He has saved countless thousands of all ages and all lands, and we rejoice to tell you He is still saving them, and we would like you to be amongst the number. It is for this reason we send forth this little paper month after month, year after year, and we pray that now, without any further delay, and before you get any older, you will come by faith to Him Who alone can save you. “ Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved ” (Acts 4. 12).

Aberdeen.

WM. ANDERSON.

THE FEET OF JESUS

THERE is a place where we can rest,
None other place more sweet;
A place that Mary thought was best,
'TWAS at the SAVIOUR'S FEET.

In the man of Gadarenes we find
One whom none cared to meet,
But later, clothed and in right mind,
He sat at JESUS' FEET.

On Him Who suffered shame and loss,
God did our judgment mete;
For us He hung upon the cross,
With pierced HANDS and FEET.

When risen from among the dead,
In upper room He took His seat,
And to a doubting one He said,
" Behold MY HANDS, MY FEET " !

'TIS here that saved ones love to sit,
And here their Saviour meet;
'TIS here their hearts together knit
At His own BLESSED FEET.

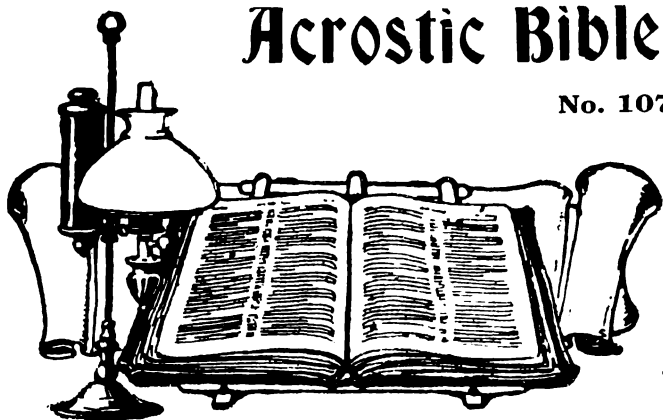
In God's own time the door will close,
And from His judgment seat
God then will make the Saviour's foes
The footstool of His FEET.

Falkirk.

F. S. A. GILLESPIE.

Acrostic Bible Searching

No. 107.



Compiled by
R. M'Cracken, jnr.,
Kirkintilloch.

Gleanings in the Song of Songs.

WHAT is as ointment poured forth
Telling to all its wondrous worth?

In WHAT DAY did gladness great abound,
When Solomon was by his mother crowned?

To WHOM said one in her earnest quest,
"Saw ye him whom my soul loves best?"

As north and south winds freely blow,
WHAT from the garden sweet do flow?

All kinds of fruit did at the gates abound,
WHAT besides the new was also found?

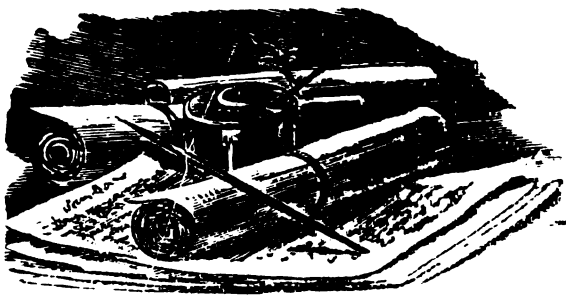
To WHAT KIND of garden did one go
To see how the fruit of the valley did grow?

With WHAT is cruel jealousy compared,
A place both dark and cold by many feared?

* * * * *

If Song of Songs you search right through,
All answers will be known by you;
Initial letters will to all unfold
The song they sing amid the streets of gold.

The answer will (D.V.) be given in our next issue, and searchers will then be able to compare their papers, and see if they have found the correct solution.



Pen Talks with Young Believers

By J. MONTGOMERIE.

No. 156.

“Not My Burden, but My Brother.”

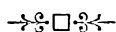
IN the course of his business one day a Christian gentleman passed through a very poor part of the large city where he dwelt. Turning a corner quickly he nearly knocked down a very small girl carrying a child almost as big as herself. The gentleman halted a moment, attracted by the sight, and, full of sympathy for the burden bearer, said, “Is it not too heavy a burden for you, my little lass?” She looked up at him with eyes full of indignation at such a question and answered, “Its not my burden, sir, its my brother.” The gentleman was speechless with amazement, and yet felt he had learned a lesson in the ways of God. He passed on ruminating on the text which rose to his mind, “Bear ye one another’s burdens, and so fulfil the law of Christ” (Galatians 6. 2). The wise man Solomon said, “A brother is born for adversity” (Proverbs 17. 17), and during adversity brotherly feelings are stirred and sympathy becomes active; for it is proof that I am a child of God when I love the children of God. Says John, “We know that we have passed from death to life because we love the brethren” (1 John 3. 14). Not only so, but the world around us will know that we are children of God, for John again says, “By this shall all men know that ye are My disciples if ye have love one towards another” (John 13. 35). There is no use me saying I love God if I hate my brother; God says I am a liar if I do that (1 John

4. 20). If I love Him who begat, I will also love him who is begotten of Him (1 John 5. 1). Not only is love of God, but we are taught of God to love one another (1 Thessalonians 4. 9). So, says the writer to the Hebrews, “Let brotherly love continue” (Hebrews 13. 1).

Now this love which comes from God, which was fully displayed in Jesus, Who loved His enemies, is called “the law of Christ.” The power that moved Him on towards the cross to die on behalf of sinners was love, and that same love we have received, and being the same it moves us in our measure as it moved Him. Says Paul, “The love of Christ constraineth us” (2 Corinthians 5. 14). It constrains us to take the load which others carry and carry it for them as Jesus did. See Isaiah 53. 4: “Surely He hath borne our griefs and carried our sorrows.” See also Matthew 8. 17, and notice it was in His beautiful life He did this, as He moved in and out amongst men.

And now we come back to our precious text, “Bear ye one another’s burdens, and so fulfil the law of Christ.” We seek to come into the sorrows and trials of those who are our brothers in Christ; put our shoulder under the burdens and bear them up lest our brother should be crushed down beyond endurance. The burden without love would be heavy and irksome, but love always lightens the burden.

A LITTLE MORE.



We can all do more than we have done
And be not a whit the worse;
It never was *loving* that emptied the heart,
Or *giving* that emptied the purse.

See Last Issue, Page 117.



C HERITH	-	-	-	-	1 Kings 17. 5.
O LD	-	-	-	-	1 Kings 13. 1-32.
M IDIAN	-	-	-	-	Exodus 2. 15-21.
E PHRON	-	-	-	-	Genesis 23. 1-20.
A BRAMHAM'S	-	-	-	-	Genesis 24. 1-9.
N OD	-	-	-	-	Genesis 4. 8-16.
D EBORAH	-	-	-	-	Judges 4. 5.
S HEPHERDS	-	-	-	-	Luke 2. 8.
E N-GEDI	-	-	-	-	1 Samuel 23. 27-29.
E MMAMUS	-	-	-	-	Luke 24. 13-32.

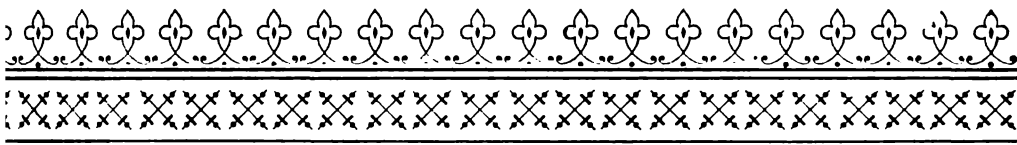
“ COME AND SEE ”—Jóhn 1. 39.



“ And they constrained Him, saying,
Abide with us : for it is toward evening,
and the day is far spent. And He went
in to tarry with them.”

Luke 24. 29.

The Year of Peace



THE FOUNTAIN, UPPER SHERINGHAM, NORFOLK.



The Year of Peace

STANDING in the centre of Upper Sheringham, an old world place on the Norfolk coast, there is a drinking fountain to supply the villagers with water. It was erected to commemorate the long looked for peace which at last dawned on Europe after over twenty years of troublous wars and devastations in many lands.

The ambitious campaigns of Napoleon Buonaparte, causing untold ruin and disaster in many fair lands, and causing great suffering and death to many thousands of soldiers, had at last come to an end, and Napoleon, a defeated and disappointed man, had abdicated the throne and was banished to Elba.

Great thanksgivings and rejoicings took place in many parts and many monuments were erected, and the one we have often looked at in Upper Sheringham was amongst the number.

We reproduce for our readers a photograph of it. It was taken in the evening when the light was none too good, and it is consequently not as clear as we would like, but if our printer does it justice we think you will be able to read the inscription on the top:

ANNO PACIS
MDCCCXIV

The rejoicings, however, were premature, for 1814 was not to be the year of settled peace, for Napoleon escaped from Elba and reached the mainland, and again gathered armies around him. His freedom, however, was of short duration, and his power was soon to be finally broken. It was in March, 1815, that he escaped from his island prison, and it was at Waterloo in June of the same year that his ambitions were finally crushed and his power shattered. The year of peace had dawned at last, the sword was sheathed, and many rejoiced.

Nineteen hundred years ago the Prince of Peace was born in Bethlehem—a stable was His palace and a manger His cradle; but even so, this great event did not go unrecognised, for an heavenly host told out to wondering shepherds, in sweet angelic tones, of a Saviour born, bringing glory to God and peace and goodwill to men. Nor was Heaven alone in acknowledging the Saviour Prince, for wise men from the East, guided by the star of peace, brought Him kingly offerings of gold and frankincense and myrrh.

Soon, however, was it manifest that the Prince of Peace had been born where a state of war existed, and an hurried flight into Egypt was necessary to save the life of the infant Son of David's line. A wonderful life followed His wonderful birth, and if it had all been written the world could not contain the books. But we leave this life for our readers themselves to ponder; no other life was ever like it, none other did such works or spake such words, but we move on to Calvary. There a cross is raised, and the Prince of Darkness, who moved Herod to seek to slay the infant Saviour, has moved the Jews to demand of Pilate that Jesus be crucified.

See Him there, my dear young friends, nailed hands and feet and thorn-crowned brow—the Prince of Peace in conflict with the Prince of Darkness—and to deliver you

and I from his grasp and to break our chains and set us free, He bears our sins there in His body on the tree, and the judgment sword of Jehovah falls on Him, and the power of death and hell is broken.

Listen to what God says about it all:

“ PEACE THROUGH THE BLOOD OF HIS CROSS ”

(Colossians 1. 20). Yes, my dear friends, it is indeed the year of peace, it is the day of grace, the acceptable year of the Lord, and as “ *Ambassadors* for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God ” (2 Corinthians 5. 20).

Peace has been made and proclaimed, and why, my friends, will you remain enemies and rebels any longer? The four young friends sitting on the edge of the fountain, as seen in our picture, are all rejoicing in that “ peace of God which passeth all understanding ” (Philippians 4. 7).

“ Peace, perfect peace! in this dark world of sin?
The blood of Jesus whispers peace within.”

My dear young friends, as the present year is drawing to its close, will you let it be to you “ the year of peace ”? I know not how long you have lived in your sins and at enmity with God, but we beseech you in these closing days of 1928 to lay down your arms, to trust in Jesus and His finished work, and then you will be able to say: “ Therefore being justified by faith, we have peace with God through our Lord Jesus Christ ” (Romans 5. 1).

“ Peace, perfect peace! with sorrows surging round?
On Jesus’ bosom naught but calm is found.

“ Peace, perfect peace! our future all unknown?
Jesus we know, and He is on the throne.”

A. R.

Hallowed Hours

OH LORD, I'm come alone with Thee,
With Thee, my Guide, my Friend,
Nor other company I'd seek,
This hallowed hour to spend.

All to myself : how sweet the thought
That Thou art with me still ;
All to Thyself, my Lord, my God,
My hungry soul to fill.

How blest indeed, yea doubly blest,
To be alone with Thee,
To taste the sweetness of that love
Which made Thee die for me.

To prove the faithfulness that guides
Along life's rugged way,
To walk on calmly by Thy side
To often hear Thee say :

“ Fear not, for I am with thee,
Mine everlasting arm
Shall ever safely guide thee
And shield thee from all harm.”

Sweet rest ! to fear no blast nor blight,
Though long and dark the way ;
To walk with Thee till darkest night
Shines as the fairest day.

And Thou wilt lead me kindly on
Till Thy dear face I see,
And all Thy glories look upon
When with Thyself I'll be.

Cambuslang.

J. D. T.

A STARTLING FACT

A MAN entered a gospel meeting entirely unconcerned about eternal matters. Just to pass an hour he went in, on being invited by a tract distributor who stopped him as he was passing the open-air meeting.

The speaker read Genesis 5. slowly, and as he read the man wondered at the oft-repeated words,

“ AND HE DIED.”

Eight times the statement is made, and no matter how long the person lived, the life came to an end “ and he died.” The man got disturbed, and could get no peace until he found it in believing in Christ.

There is no event more common in the history of any city, town, village, or hamlet than death. The castle and the cottage equally provide their quota of victims on the demand of that dread monarch, who has no respect of persons, and who will not be denied when he makes his call. “ It is appointed unto men once to die,” says God’s Word Hebrews 9. 27), and this appointment must be kept.

There is one in that chapter who seems to be an exception to this general rule. “ And Enoch walked with God: and he was not, for God took him” (Genesis 5. 24). Occurring in the midst of this black death roll, it makes us stop and wonder why the difference. Enoch loved God, Enoch lived for God, walked with God, and worked for God when things were not very bright for the God-fearing man. God did not allow him to pass through death; He took him to heaven without dying. So to-day those who love God, through knowing Jesus as Saviour, may break in on the great list of those who have died in the history of mankind. Jesus may come to the air and call up His own

A Startling Fact.

to meet Him there, and take them without dying home to heaven (1 Thessalonians 4. 17). This is the glorious prospect and the blessed hope of all who are saved.

But if you are not saved, dear young reader, you will die, and the remainder of the text which we partly quoted will be true of you, "and after this the judgment."



"IT IS APPOINTED UNTO MEN ONCE TO DIE."

How solemn to think in eternity of what might have been, but now can never be. Jesus said of those who rejected Him, "Ye shall die in your sins; whither I go ye cannot come" (John 8. 21).

J. MONTGOMERIE.



“I HAIL THEE.”



O SON OF MAN, whom our sad earth
Once as a Stranger knew,
I hail Thee of the Virgin Birth,
The Holy and the True :—

Thee whom the distant East adored,
And hasten'd to behold,
When sages offer'd to their Lord,
Myrrh, frankincense and gold.

I hail Thee, great upspringing Light,
Foretold by saintly seers,
Shining upon this planet's night
For three-and-thirty years.

I hail Thee as the Living Bread
That cometh down from heaven;
I hail Thee as the Church's Head,
To whom all power is given.

I hail Thee, only fruitful Vine,
Oh, to abide in Thee;
They only who on Thee recline,
Know true felicity.

I hail Thee, ever great I AM,
Ancient of endless days;
I hail Thee as the lowly Lamb,
That met the Baptist's gaze :—

Greatest of women born, he knew
Thee to himself preferr'd;
When dawn'd upon his reverent view
The glories of the Word.

Upon the Gospel page they gleam,
The glories of the Christ,
Thy story is the gracious theme
Of each Evangelist.

I hail Thee when I ponder o'er
Thy lowly suffering way;
I hail Thee crown'd for evermore
In heaven's eternal day.

O Son of God, who still art Man,
At God's right hand above;
Thy wondrous Being none may scan,
But all may know Thy love.

R. B.

ANSWER TO BIBLE SEARCHING No. 107.

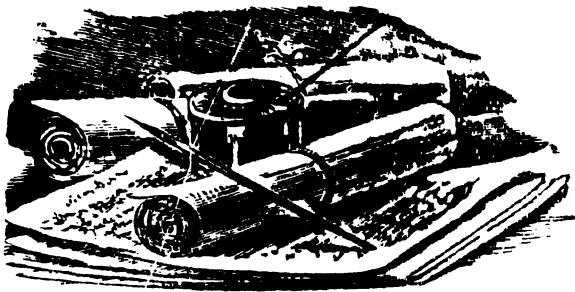
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N AME	-	-	-	-	-	Song of Songs	1.	3.
E SPOUSALS	-	-	-	-	-	„	3.	11.
W ATCHMAN	-	-	-	-	-	„	3.	3.
S PICES	-	-	-	-	-	„	4.	16.
O LD	-	-	-	-	-	„	7.	13.
N UTS	-	-	-	-	-	„	6.	11.
G RAVE	-	-	-	-	-	„	8.	6.



“ NEW SONG ”—Revelation 5. 9.



Pen Talks with Young Believers

By J. MONTGOMERIE.

No. 157.

The Blind Man and the Lantern.



IN a country village one winter night a gentleman left his home to visit another part of the village. The night was dark and the street almost deserted when he stepped out on his mission. He had not gone far when he met a man with a lighted lantern in his hand, and what was his surprise when he discovered that the owner of the lantern was a blind man well known in the village. The strangeness of the sight made him halt, and after the customary salutation he asked him why he was carrying a lantern and he blind. The blind man was a bit taken aback at the question, but answered plainly enough, "You entirely misunderstand my object in carrying a light; it is not in case I should stumble over anything, but to keep people from stumbling over me." You will, dear young Christian, agree that the blind man had a good reason for carrying the lantern, and just because his reason was good, I feel his answer has a significance for us as Christians.

THE BLIND SERVANT.

In Isaiah 42. 19, 20 we read concerning Christ in prophecy, "Who is blind but my servant, or deaf as my messenger that I sent. Who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not."

That blessed One whose eyes are as a flame of fire watching His own (Revelation 1. 14) was blind to the allurements and fascinations of the present world. The lust of the eye never caused Him grief nor took His affection away from heavenly things. His eye was single in its devotedness to heavenly attractions. He shone in the world as a bright light in the darkness of spiritual night; and always men and women were guided by Him to higher and holier things. No one ever stumbled over Him as to His life and example. No one ever could blame Him that He had not been all He said He was. Though blind to all around in the world, He shone brightly for all to see.

A BLIND CONVERT.

We who are saved by grace are asked to "follow His steps" (1 Peter 2. 21), and to say, "For to me to live is Christ" (Philippians 1. 21). As He was blind, so are we to be blind. Says Paul, "We look not at the things which are seen, but at the things which are not seen" (2 Corinthians 4. 18). It was remarkable that when Paul, as Saul of Tarsus, got his spiritual eyesight on the road to Damascus, his physical eyes were blinded. Yes, he got his eyesight back all right, but do you not think he would be taught by his blindness that his eyes must needs be closed always to the world's things?

Would his future words not suggest that he had learned that lesson, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus"? (Philippians 3. 13, 14). The things behind were the things he had been and the things he had possessed in his unsaved days. Those things were apt to tempt him back again into the world, but he would forget them; he would close his eyes and ears to the alluring sights and sounds of this fascinating world, and press on to that

heavenly land whose beauties even now filled his eyes by faith, and whose sounds ravished his ears and thrilled his soul.

The unfaithful testimony of a professing Christian is a dangerous stumbling-block to the unsaved. How apt they are to fall over Christians and perish. How often we have felt that the five wise virgins in **Matthew 25.** were wise only because they had oil in their vessels with their lamps. Were they not in measure responsible for the continued foolishness of the other five? They were not entirely blameless for the five foolish finding themselves for ever shut outside that closed door. If they had only been shining instead of sleeping what a power they might have been for God. May we all, in the grace and strength of our God, seek day by day to

“ Allure to brighter worlds,
And lead the way.”



“ For ye were sometimes darkness, but now are ye light in the Lord : walk as children of light : . . . And have no fellowship with the unfruitful works of darkness, but rather reprove them.”

Ephesians 5. 8 and 11.