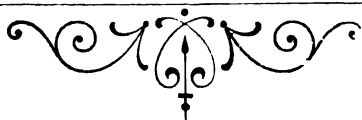


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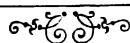
—❧— VOLUME XXI. —❧—

1935.

“ Sweet His Name, that name transcending
Every name on earth, in heaven ;
Praise through ages never ending,
To the Son of God be given ! ”



ILLUSTRATED



J. MONTGOMERIE,
6 KENNYHILL SQUARE,
ALEXANDRA PARK,
GLASGOW, E. 1.

R. JEANS,
5 ARDCONNELL STREET,
INVERNESS.

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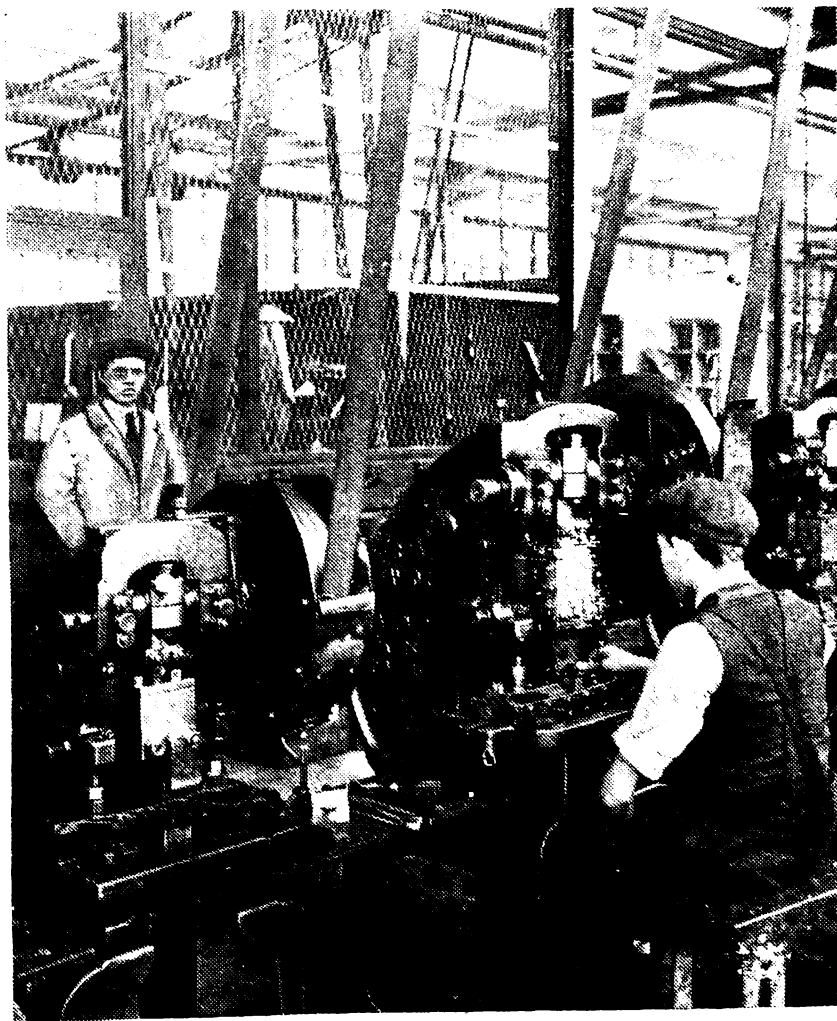
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• THE EYE •



“ He was a Manager of a Large Engineering Shop.”

The Eye

THE eye is a very tiny organ compared with the size of the human body, but it performs a great function in lighting up that body (Matthew 6. 22). It is itself a ball of nerve and tissue, and when in use is like the window of a house. The person dwelling in the house (the body) looks out through the window and sees things all around, whether bright and beautiful, or shameful and sordid. When we meet a person who has no eyesight, how our heart is touched with deepest sympathy, and how we want to help them all we can.

I had a friend one time, a manager of a large engineering shop in the town of Kilmarnock. When I knew him first he could see: but later on something went wrong with his eyes, and he became blind. He was in the bloom of manhood, and this made the tragedy all the greater for him. He visited doctors, eminent in their profession, but could get no relief: they simply could do nothing for him. Many times later I spoke with him about his blindness, and he told me that the optic nerve had been severed and had lost contact with the ball of the eye. If someone had been able to just raise a nerve which could revitalize the optic nerve and make it stand out, he could see as well as ever.

In looking at him one could see a pair of fine blue eyes, perfect to look at, but the optic nerve had no contact, therefore there was no sight. What a hopeless state to be in, with no possibility of ever again seeing the faces of loved ones, or the beautiful things that God has put on the earth, and in the heavens for his creature man to see and enjoy. No wonder poor blind Bartimæus cried out so much

when he heard that Jesus was passing by ; and no wonder, when asked by Jesus what he wanted, he said, " Lord, that I might receive my sight " (Mark 10. 51).

My blind friend came often in about the works, and one day when he came in he suddenly halted in his step and called me to him. He said, " There is something seriously wrong with that engine, it is not running as it should." I asked him what was wrong with it, and he said he could tell me. He then described minutely what was wrong. I asked him how he knew seeing he was blind. " Ah," he said, " I can see it with my mind's eyes as plainly as you see me now." On our making a thorough examination of the engine, we found his statement to be correct.

This threw my mind back on God's Word, which says of certain things, " Eyes have they, but they see not " (Psalm 115. 5). What a condition to be in ! Sin blinds the mind, and places the soul out of contact with God. Lack of contact between the optic nerve and the eyeball caused our friend, whom we have mentioned, to be blind. If contact could have been effected, sight would have been restored. And so with the unsaved boy or girl, or man and woman. Contact has been lost, and lost through the activities of the great enemy of God and man, the Devil. Says Paul, " The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them " (2 Corinthians 4. 4). That Gospel restores contact with God, and when contact is restored light comes in, and the person sees. The Devil does his best to keep the light out, so that the person cannot see Christ, Who is the light of the world. He blinds the minds of them that *believe not*. Faith is that living touch which brings God and the sinner together, and restores sight. It is a very small thing in itself, but, Oh ! so important for all to enjoy.

Galston.

JOHN KYLE.

“Be a Cotton Wick for God.”

WE had occasion to be on board one of the palatial steamers which ply upon the waters of the lovely Forth of Clyde. Making our way below, we spent some time watching the huge pistons and beautiful machinery, all acting and revolving with such graceful precision and regularity. Our eye was especially attracted to a small piece of cotton wick, so placed and saturated with oil that every time the enormous cranks came round they touched this little piece of cotton and received a drop of oil, thus keeping all in good order. Little gifts, little deeds, are of great importance. Oh, to be a cotton wick for God, to convey to our fellow-workers a drop of the oil of the Holy Spirit. Workers, be always on the outlook for opportunities of cheering and strengthening your fellow-workers. “Help those women which laboured with me in the Gospel,” said beloved Paul. “Bear ye one another’s burdens.” “Consider one another.”

“Little drops of water, little grains of sand,
Make the mighty ocean and the pleasant land.”

“Pull Together.”

ROWING in Rothesay Bay with three friends, we were taught anew the old homely lesson that the only way to make good progress is to pull together. If one of the rowers pulls stronger than the other, progress is retarded rather than accelerated. In the work among the young let us make it a true work of fellowship. In the arrangements and order connected with the proper on-carrying of this good work let us see to it that we pull together, the stronger ones ever considering the weaker (see Philippians 2. 3 to 5).



PERTINENT LESSONS :: FROM :: :: TREES :: ::



TREES are fascinating things: like rivers they speak of age, and yet of perpetual youth. Boys, and girls too, climb trees, and love to disport themselves amongst the branches, to their own danger and the anxiety of their parents. Solomon seems to have loved trees, and spake of them from the cedar of Lebanon to the hyssop which springeth out of the wall (1 Kings 4. 33). There are certain trees in Scripture which convey wholesome lessons for boys and girls, and I would ask you to carefully attend and we will bring their lessons before you.

A MAN BEHIND A TREE.

When our first parents disobeyed God it was through a tree they were led to do wrong. The fruit of that tree they were told not to eat, but they ate it and immediately knew they had done wrong, and when they became conscious of wrong doing they hid behind a tree. This led to another tree being prohibited them, and also brought about in due course the death of curse and shame on a tree. We are anticipating somewhat, but we wish to get that series of facts on to your mind. When the first man hid behind a tree in the garden it was because of fear; and that fear was because of sin having been committed.

It is a most humiliating spectacle to see the man who was endowed with so much power and glory cowering down behind a tree, trying to hide from God. Clad though he was in a fig-leaf apron, he said to God, "I was naked, and I hid myself." The man behind the tree because of sin is put outside the garden, and a cherub with flaming sword set to guard the way to the tree of life.

A MAN ON A TREE.

We wish you to come on with us fully 4000 years and see a man carrying a cross up a hill called Calvary, outside Jerusalem. That cross is made from a tree, and is itself called a tree in God's Word. Peter says about that man, "Who His own self bore our sins on His own body *on the tree*" (1 Peter 2. 24). In the garden God had spoken of the seed of the woman who would bruise the serpent's head; this is He who on Calvary's tree dies a malefactor's death.

Away back in Deuteronomy God had said, "He that is hanged is accursed of God," and Paul in writing to the Galatians says, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is everyone that hangeth on a tree" (Galatians 3. 13). The sin which caused the first man to be driven out of the garden, and which caused the cherub with flaming sword to be placed to guard the way to the tree of life, has been laid by God upon Him on that tree of curse. The sword found a sheath in Him when it awoke against the shepherd (Zechariah 13. 7), and the way so long barred has been opened to the tree of life.

A MAN UP A TREE.

Now come to Luke 19. and we will see a man who is a sinner (verse 7). His character is well known, and he has nothing commendable at all in his favour. He is lost, but Jesus makes it plain He has "come to seek and to save that which was lost" (verse 10). We find this man, whose

name is Zacchæus, up a tree through intense desire to see Jesus. The man *up the tree* wants to see the man who will die *on a tree*, and so be saved from the awful consequences of the sin brought in by the man *behind the tree*. Jesus sees him, knows him, calls him, saves him, and abides with him; wonderful salvation of the little man who went up the tree!

A MAN IN A TREE.

There are those who refuse the companionship of Jesus; those who will please themselves and in rebellion deliberately refuse the offer of God. Come to the Old Testament again and look at 2 Samuel 18. 9.

There you have a young man named Absalom, who, though beautiful to look upon, has a wicked heart. He rebels against his father who loves him, and seems quite indifferent whether his father is killed or not. His father has exercised great grace in forgiveness, but it has all been lost on a perverse son. David's men meet him in battle and he is defeated. He flies for his life on a mule, and passing under an oak tree his head is caught, no doubt by his long-flowing tresses of hair, and he is held suspended in the tree. The mule running on leaves the rebellious youth hanging helplessly between heaven and earth.

A spear transfixes his body, and he hangs in death. What an end for a king's son! Brought up in the lap of luxury, he yet chooses the pathway of sin, and finds out to his cost that "the wages of sin is death."

The man up the tree in Luke 19. gets salvation and life from God's Son because he is a sinner and knows it. The man in the tree in 2 Samuel 8. gets judgment and death because he despised reproof, despised grace, despised kindness, and chose the downward path, which can only have one ending for all who choose it (Proverbs 29. 1).

J. MONTGOMERIE.

Acrostic Bible Searching

No. 153.



Compiled by
Jas. E. Murdoch,
Greenock.

Windows.

WHAT did the eunuchs do to painted queen,
Who at a **window** was by Jehu seen?

In the six hundredth year of a great man,
WHAT **windows** opened and the rain began?

WHAT young man from a third loft **window** fell
When Paul at Troas did the Gospel tell?

WHO through a **window** helped the spies to flee
When they to her request did both agree?

When arrows of deliverance Joash took,
In WHAT direction did the **window** look?

Through WHAT was king in rapturous dancing seen
And was despised in heart of his own queen?

WHICH king through **lattice** in his chamber fell,
And thought Baal-zeebub could the result tell?

WHOSE mother at a lattice **window** said,
“What hinders him? Why are his wheels delayed?”

In house which Solomon built for the Lord,
TWO WORDS describe the **windows**—second word?

WHO, sporting with his wife, as they did play,
Was seen through **window** by a king one day?

WHO kept a city, one to apprehend,
Who through a **window** safely did descend?

From WHAT **windows** did God say, “I’ll pour
Such blessing, if tithes you bring to store?”

We read of one who to his God did pray,
At **window** knelt—HOW MANY times a day?

* * * * *

First letters to your answers three words spell:
Of a creative act of God they tell.
He spoke the words, and then He said, "It was."
Result we plainly see, but not the cause.

WHAT THE BIBLE TELLS

THE Bible tells us Jesus came,
From glory bright and fair;
God's perfect, sinless, spotless Lamb,
His mercy to declare.

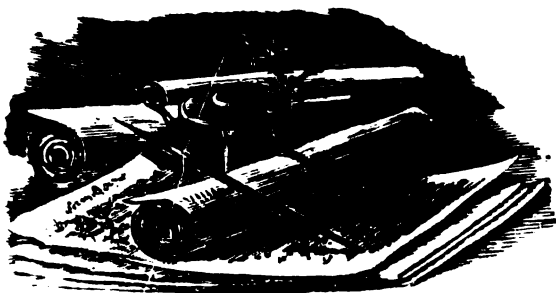
The Bible tells us Jesus died
A sacrifice for sin;
The gates of heaven to open wide
That we may enter in.

The Bible tells us Jesus rose
And left the silent grave,
Triumphant over all His foes
The mighty One to save.

The Bible tells us Jesus lives
Again upon the throne,
The blessed proof the Father gives
That mercy's work is done.

The Bible tells us He will come
To take His saints away,
To dwell with Him in His sweet home
Through everlasting day.

The Bible tells us He will reign
O'er all the earth, ere long;
When heaven and earth shall wake the strain
Of one eternal song.



Pen Talks with Young Believers

By J. MONTGOMERIE.

No. 230.

God's Note of Possession.

OUR God is proud of His purchases, and values His possessions in the light of the price He has paid for them. In seeking to lead His own into the pathway of devotedness to Himself He says, "Ye are not your own, ye are bought with a price," and then He adds His expectations, "Therefore glorify God in your body and your spirit, which are His."

In Colossians 1. 13 we have our previous owner and master mentioned, for a person is seen behind that word "darkness." The Father "hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love"; then the price is stated in verse 4, "In Whom we have redemption through His blood, [even] the forgiveness of sins."

In John 10., when Jesus presents Himself to His own as the Good Shepherd, this note of possession is very prominent, and several times He uses the words,

"MY SHEEP"

(verses 14, 26, 27), and coming even closer to their hearts He says concerning the Good Shepherd, "He calleth *His own* sheep" (verse 3), and in verse 14, again speaking concerning Himself, He says, "And am known of *mine*." Those who are saved are His sheep, and how they became His is mentioned in verse 9: "I am the door: by Me if

any man enter in, he shall be saved, and shall go in and out and find pasture." That word pasture shews the sheep thought is on His mind. All who enter the door are sheep, and, of course, it is important to know that those who have not entered the door are not saved and are not His sheep.

Now, come with us to another little note of possession mentioned by the Psalmist:

"MY SON"

(Proverbs 23. 26). It is a very precious thing to be a sheep in God's flock, and so escape being found among the goats in the day of judgment, but we feel as if this was a very special term of endearment used here by God to those who know they are sheep: "My son." A mother fondling her baby boy, presses him to her bosom and says, "My son." Her whole heart is on fire in a spasm of love. God says, "My son, give me thine heart." This voluntary surrender comes as we grasp whose we are and how He loves us.


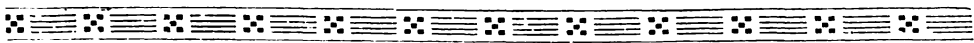
We have heard of preachers who appealed to the unsaved to give God their heart. What kind of gift would that be to give to God; but He wants no gifts from those who are in their sins. When Christ is received the heart is cleansed (Hebrews 10. 22), and can become the dwelling-place of Christ (Ephesians 3. 17), and that heart God wants, and asks His son to give it to Him.

With this giving of our hearts comes the accompanying truth, "And let thine eyes observe My ways." The heart and the feet go together, and if my heart is beating true to Him who is on the throne my feet will be running the way of His commandment (see Psalm 119. 32). This brings us to our third note of possession, which you will find in Psalm 50. 5:

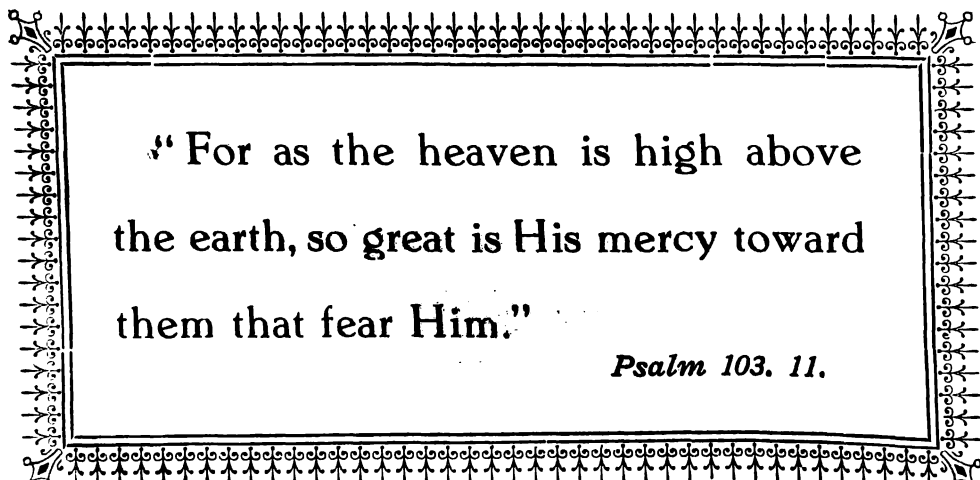
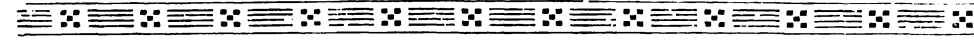

"MY SAINTS."

The language surrounding this beautiful expression is worth close study by all those who are young in Christ. A

saint is made by God, not by men; and a man or woman, boy or girl, is made a saint by faith in Christ as Saviour (Philippians 1. 1). A saint is a sanctified person, and that word sanctified means "set apart" by God for Himself: and those who are set apart in testimony are set apart by the truth (John 17. 17). The person appealed to here to gather God's saints together is no doubt the Spirit of God, who is also the gatherer in Matthew 18. 20. The gathering ground is redemption ground, for those to be gathered are those who have made covenant with Him by sacrifice. How stirring to our souls are the words: "My sheep," "My son," "My saints."



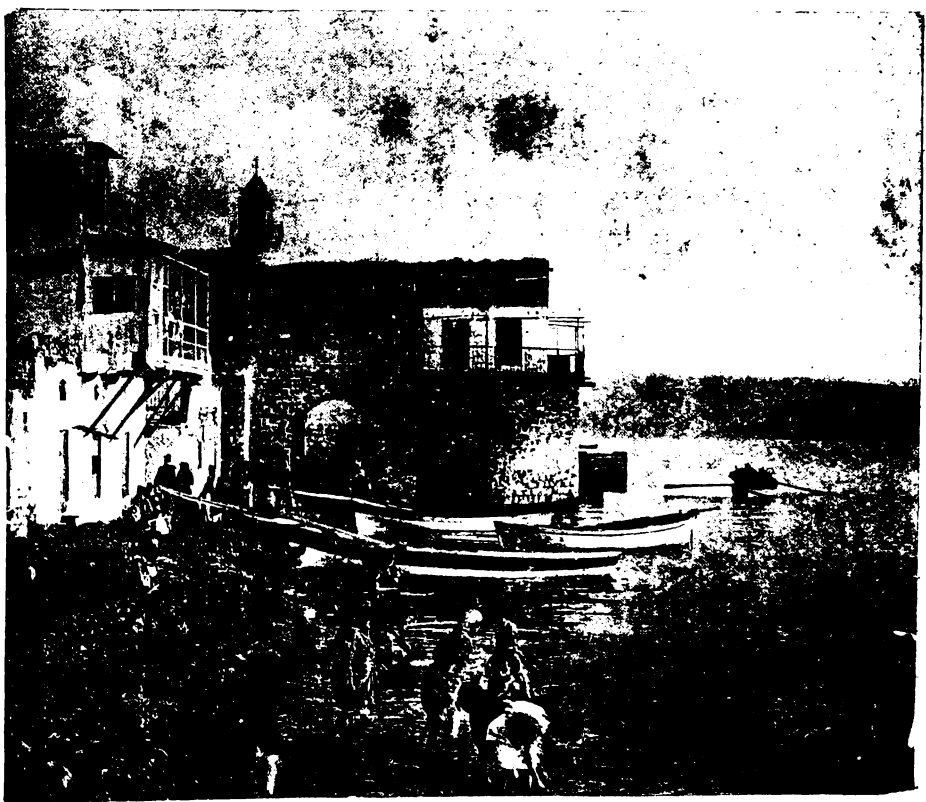
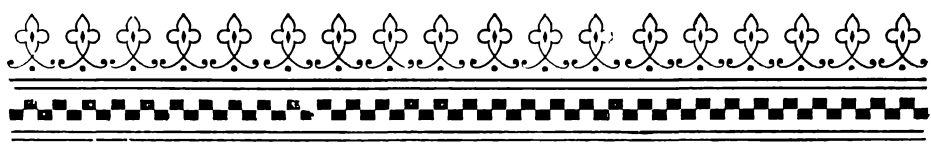
" Oh. what has Jesus done for me?
He pitied me—my Saviour!
My sins were great; his love was free;
He died for me—my Saviour!
Exalted by His Father's side,
He pleads for me—my Saviour!
A heavenly mansion He'll provide
For all who love the Saviour!"



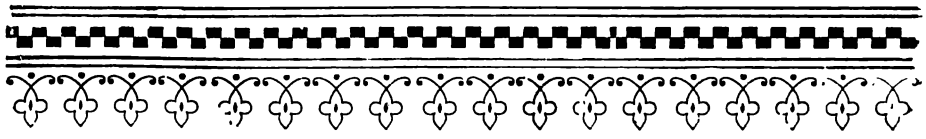
"For as the heaven is high above
the earth, so great is His mercy toward
them that fear Him."

Psalm 103. 11.

• THE EYE •



THE SEA OF GALILEE.



THE EYE

WE wrote a little to you boys and girls last month about this wonderful organ, so compact in its construction, and so complicated in its perfect mechanism. Its very perfection of intricate and minutely combined parts makes it easily injured and put out of order. As we have seen, one little nerve detached, or severed, can cause disaster, and bring perpetual blindness. We have seen that, as with the physical, so with the spiritual. The spiritual eyesight is gone, where living contact has been lost. Jesus can restore contact and give sight.

In John 9. 39 Jesus says, "For judgment I am come into this world, that they which see not might see"; and in John 3. 3 He lays down definite conditions for receiving sight. "Except a man be born again he cannot see." The things of God are unseen and unknown to the person who does not have a second birth.

Saul of Tarsus was made blind physically when he met with Jesus on the Damascus road; but he got his eyesight spiritually, for he speaks later on of that time when it pleased God to reveal His Son in him (Galatians 1. 16). What an illumination in his darkened mind as he saw Jesus Christ with the eye of his soul.

This renewing of contact, lost through sin, regained in salvation, comes by faith. Let us illustrate this by taking you back to the time when our Lord Jesus Christ was on earth. A woman was ill: she knew it and felt it, and tried many remedies, but all without success. She heard of this

Man and His powers to heal, and she in her heart had faith in Him. She said, "If I may but touch His garment I shall be whole." She put her faith into action and "*touched the hem of His garment.*" Immediately virtue went out of Him, and in a moment she was healed. Jesus turned about and said, "Who touched me?" The disciples, who were occupied with the crowd, tried to explain to Him how the crowd were jostling Him, but He said again, "Somebody hath touched me." The woman, afraid and trembling, came forward and made her confession, and from His lips came those soul-soothing words, "Go in peace" (Matthew 9. 20, Luke 8. 43).

If you, dear young reader, have not already done so, seek now to come into healing contact with Jesus; get your eyes open, not only to see the beautiful things which you may now share in, but to by-and-bye behold the wonders of that heavenly land to which all who are saved are hastening.

"Come away to Jesus, from your earthly idols part,
And take His great salvation, for it satisfies the heart;
He'll open to your view His treasures ever new;
He'll do better for you than this world can do."

Galston.


JOHN KYLE.

Another Triumph for John 3. 16.

CROSSING the heather the other day in the Orkney Islands I had as my guide the bright intelligent daughter of a local farmer. As we walked along, rather abruptly I asked, "Have you been converted, Lizzie?" The reply came quick and firm, "Yes." "How did it come about, Lizzie?" "One night my father in the daily Bible reading read the 3rd chapter of John. The 16th verse was the means that night of my conversion."

The Royal Highway :

Are You Treading It ?

REAT interest, excitement, and curiosity was occasioned when it was learned that one of King George's sons, the Prince of Wales, was to perform the opening and naming ceremony of a new street in the town of F——. At the time appointed he arrived, and almost the whole of the inhabitants were agog. One can imagine the surging crowd interested in the event, for doubtless it was pleasure to the many in seeing the initiation of a new highway! Then again, what of the curiosity aroused in seeking to get a glimpse of the King's son! Yet again, think of the excitement created in being first to tread the newly opened way! One cannot decry such happenings, for the world has ever been a place of varied interests, excitements, and curiosities. The name given to the new highway was

PRINCES STREET.

Surely a name that for many years to come would bear silent testimony to the fact that a King's son had opened and trod that way. Were the people pleased? Some were, others were not. Remarks were heard afterwards as to how the new way could have been bettered, and reasons given. However, those dissatisfied could reach their destination without giving it much attention, even forget all the labour expended on it; yea, treat with scant courtesy the one who inaugurated it. Now, dear reader, in explaining what we set out to do, we would for your own benefit ask you to peruse in quietness a beautiful analogy to the foregoing, which happened almost 2000 years ago. While seeking to do no injustice to the person mentioned, what we are about



H.R.H. THE PRINCE OF WALES.

to relate concerns One whose authority all must own, now or in eternity, whether it be king or subject (Philippians 2. 10).

The moment God's only Son (John 3. 16) was born into the world—and He came at God's appointed time: "When the fulness of the time was come, God sent His Son" (Galatians 4. 4)—there was brought into existence

THE ROYAL HIGHWAY!

This highway, reader, is a person, Jesus, not a material thing! Long before God's Son came to earth this way was being planned by the greatest known architect, God, whose plans are not only divine, but infinite and accurate.

It took thirty-seven years for the earthly preparation of this Royal highway, and then we hear the public announcement made by Jesus Himself, "I AM THE WAY" (John 14. 6). No great concern was shown when this way commenced on earth in Bethlehem's manger. Yet God made a wonderful proclamation from heaven by means of an angel and a heavenly host, and only the shepherds who watched their flocks responded (see Luke 2. 8 to 18). In John 1. 11 it says, "He came unto His own [things] and His own [people] received Him not." In short, there was no pomp, no hilarity, no great excitement, not much interest taken in the initiation of this world-wide way.

We now put the question of great importance which heads our paper:

ARE YOU TREADING IT?

You may be one who asks, "Where to?" If so, the answer is simple, "To heaven!" It is possible you may say in your heart, "There is no such place as heaven"—just as in Psalm 14. 1, where we read, "The fool hath said in his heart, there is no God." One poet has put it well,

On the golden streets of heaven,
All men hope to walk some day.

Unsaved one! the secret recess of your being—your heart—carries the dread of something which lies beyond time. That something we say is hell (Luke 16. 23)—solemn! For the saved it is heaven (John 14. 2)—joy. Many have sought to better the way to heaven. No end of time and talent has been expended in searching for an easy and more congenial inroad to the presence of God. All the contrived ways—other than God's—are summed up in the words of Proverbs 14. 12, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." When God barred the way to heaven (Genesis 3. 24), it was because of the sin of one man, Adam, resulting in death being passed upon all (Romans 5. 12). Here we have cause—Sin; and effect—Death. God barred the way with divine determination, and proves conclusively throughout His word—The Bible—that heaven cannot be reached by the most strenuous effort of human enterprise, Sinner! The first step on the Royal Highway is taken from

CALVARY'S HILL!

Get to Calvary, we entreat you; think of the Son of God suffering, bleeding, and dying there, and in quietness ponder the reason for His being crucified! Now, just a moment! A man who had fallen on hard times, accosted another and asked help, relating how he had travelled over a great part of the earth. The other asked, "Have you been at a place called Calvary?" He answered, "No." His fellow explained to him where it was, adding that if he ever wished to be in heaven he must come by Calvary. Remember, that no matter how far your experiences and endeavours have taken you, reader, you are no nearer heaven if you have never been there. You may have felt hot tears on your cheeks as you watched the sentimental showing of the crucifixion, yet we trust you may realise that He was crucified for both the sin of the world and for your sins.

It reads in Romans 5. 6, " Christ died for the ungodly," and in verse 8, " While we were yet sinners, Christ died for us." You may have reached the apex of the hill of erudition—equal to

MARS' HILL

in the city of Athens (Acts 17. 22). Still, even there you are only at the foot of Calvary's Hill. When you scale its height and witness by faith the scenes that heralded a new era for mankind—see how the law, which ever demanded, gave way to grace, which gave and freely gives—you will cry, " God be merciful to me a sinner " (Luke 18. 13), and so, " Believe on the Lord Jesus Christ . . . and be saved " (Acts 16. 31). Thus you will take your first step on the ROYAL HIGHWAY TO HEAVEN !

The first mentioned highway may give way under its load, require reconstruction, even be superseded by a better, but God's highway, Jesus, will bear its human freight of sinners saved by grace (Ephesians 2. 8) from earth to heaven from time to eternity, will need no reconstruction, and will never ! no never ! be replaced by a better.

This HIGHWAY TO HEAVEN was costly. What it meant to God in the death of His Son you and I will never know, but it cost Jesus Christ His life. He could give no more, and less was not enough. Don't forget He, Jesus, is the " Prince of Peace " (Isaiah 9. 6), the " Prince of Life " (Acts 3. 15), and will yet be " King of Kings " (Revelation 17. 14).

" O'er the highway Jesus travelled,
Up the hill of Calvary trod ;
That He might a path make open,
Leading to the throne of God."

.
Will you go with me to glory
Walking in that Royal Road?

Acrostic Bible Searching

No. 154.



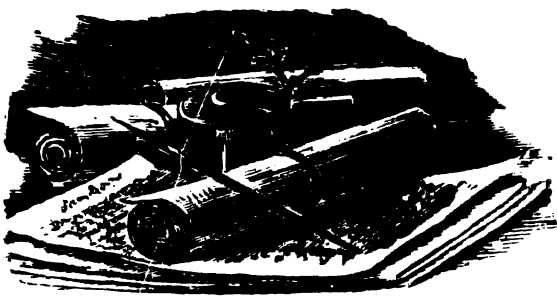
Compiled by
Jas. E. Murdoch,
Greenock.

Doors.

ONE of two keepers of the **door**, in Mordecai's day,
Who, in their anger, sought their hands on Persia's king to lay.
After these things in **WHAT** high place did John see opened **door**,
And heard a voice say, "Hither come" and see what lies before?
When servant of an Israelite said, "I'll go from thee no more,"
Through **WHAT** part of his head was thrust an awl to the house **door**?
WHAT was the famous captain's name of King of Syria's host,
Who stood beside the prophet's **door** and did of rivers boast?
WHAT people gathered at the **door** one night, when sun was set,
And all diseased ones who were brought had needs by Jesus met?
WHO sat in **door** of tent one day, it was in mid-day heat,
And looking, lo! three men beheld, and ran these men to meet?
WHO did Jesus say at night had risen and shut to the **door**;
Although men knock and entrance claim, 'twill ope' to them no more?
When Samuel woke and opened **doors**, at early morning light,
WHO did he fear to tell what he in vision saw at night?
WHO does James in his letter say, "Before the **door** doth stand"?
The condemnation of the erring one is close at hand.
WHAT happened when the angel came to roll the stone away
From **door** of empty sepulchre at dawning of the day?
WHO took the **door** of city's gate and carried it away,
And men who sought to take his life knew not till break of day?
In Egypt when the last plague came the firstborn must be slain,
WHAT post of **door** besides side posts must bear the blood-red stain?
WHO sang and prayed to God with Paul in inner prison bound,
Then **doors** were opened, bands unloosed, and a lost jailor found?

* * * * *

From the first letters you must find two short words and a name;
They tell of One who, though **doors** shut, to His disciples came.



Pen Talks with Young Believers

By J. MONTGOMERIE.

No. 231.

“As For Me.”

DEAR young Christian, when you and I were saved by grace we went to the school of God, and His first business with us was to get us to have a true understanding of our own lack of importance. This is all expressed in that word “humility,” and humility is the solid basis on which to build all testimony for God. This is true, so true that its truth is part of the very life we have from God; and yet there are occasions when occupation with self is quite legitimate and commendable. There are three little portions I want to bring before you, dear young Christian, and we ask you to let the message come home with power to your hearts. Look first at Joshua 24. 15,

“AS FOR ME

and my house, we will serve the Lord.” Joshua is face to face not only with the need of making a grand resolution, but also with the need of setting a good example to those who were in danger of being swamped in idolatry. It is a very sad picture indeed we have in this chapter. There seemed to be those who even looked on serving the Lord as an evil thing. Just think on God’s people being so fascinated by the things which satisfied the ungodly nations who did not want God, that they also cast God off and went after the same things. Joshua is determined to put a stop to it, so he faces them with the necessity of making a choice. How solemn and how searching are the words as he, that

staunch old soldier for God, utters them: “And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve . . . but as for me and my house we will serve the Lord.” He does not wait to follow their lead; he will lead, so he steps out on that pathway of devotedness to God. His example is effective, and at once they say, “God forbid that we should forsake the Lord.”

Then look with me at Psalm 55. 16. The Psalmist says,

“ AS FOR ME

I will call upon God, and the Lord will save me.” There are many things to try and harass the one who chooses the pathway of devotedness to God. Things become so difficult for the Psalmist that he even desires the wings of a dove that he might fly away and be at rest (verse 6). And those who are opposed to him are not those who might be expected to persecute him—his enemies; but “a man mine equal,” he says, “my guide and mine acquaintance. We took sweet counsel together and walked into the house of God in company.” He is in distress, and his spirit crushed, until he determines before God what he will do. “As for me, I will call upon God.” What a wise resolution concerning himself and how fully in keeping with all the counsel of God in Old and New Testaments.

“Cast thy burden upon the Lord” (Psalm 55. 22).

“Casting all your care upon Him” (1 Peter 5. 7).

“The path may be rough but it cannot be long,
So we journey on singing the conqueror’s song,”

and say with the Psalmist again in the words recorded in Psalm 17. 15,

“ AS FOR ME

I will behold Thy face in righteousness, I shall be satisfied when I awake with Thy likeness.”

We see men of the world in verse 14, and they have their portion down here; but men who are His can say, “Whom

have I in heaven but Thee? and there is none upon earth that I desire beside Thee ” (Psalm 73. 25). Yes! how grand it is to look up and to know that very soon we shall look upon Him and “ be like Him, for we shall see Him as He is ”(1 John 3. 2).

ANSWER TO ACROSTIC BIBLE SEARCHING No. 153.

(See last issue, page 8).

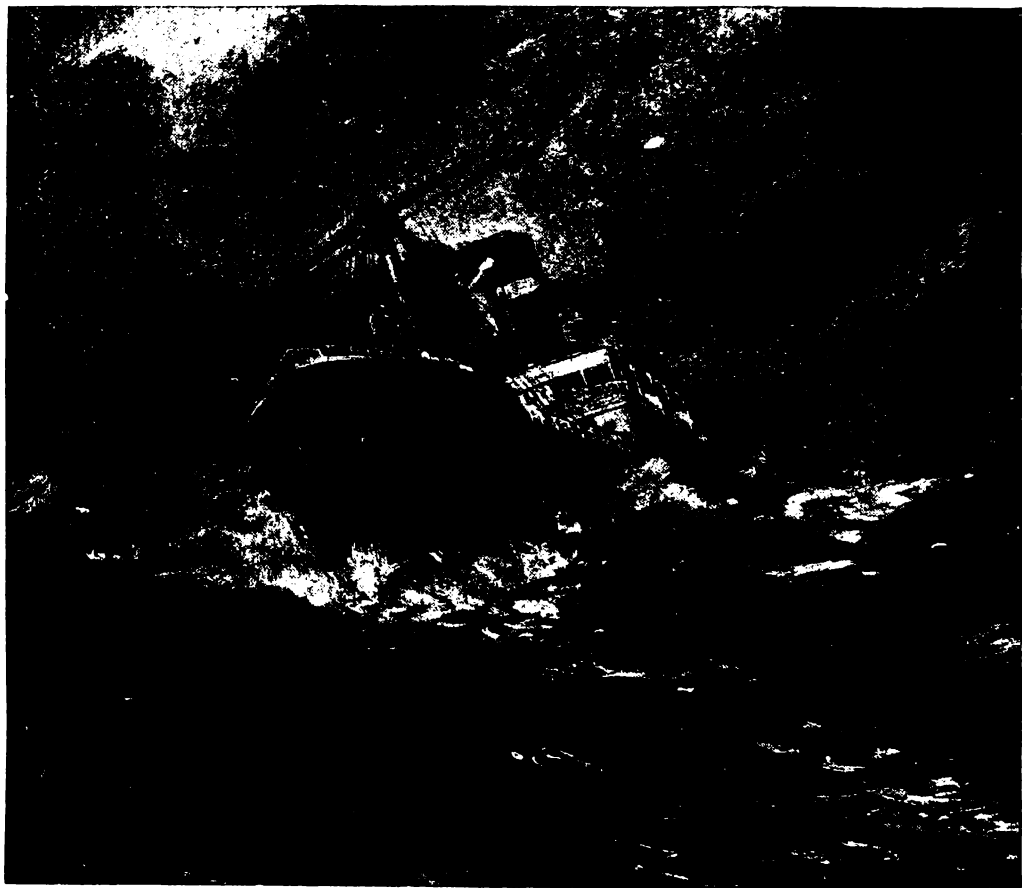
T REW HER DOWN	-	2 Kings 9. 30-33.
H EAVEN	- - -	Genesis 7. 11, 12.
E UTYCHUS	- - -	Acts 20. 9.
R AHAB	- - -	Joshua 2. 12-18.
E ASTWARD	- - -	2 Kings 13. 15-17.
W INDOW	- - -	1 Chronicles 15. 29.
A HAZIAH	- - -	2 Kings 1. 2.
S ISERA'S	- - -	Judges 5. 28.
L IGHTS (NARROW)	-	1 Kings 6. 4.
I SAAC	- - -	Genesis 26. 8.
G OVERNOR	- - -	2 Corinthians 11. 32, 33.
H EAVEN	- - -	Malachi 3. 10.
T HREE	- - -	Daniel 6. 10

“ THERE WAS LIGHT ”—Genesis 1. 3.

“ I will instruct thee and teach thee
in the way which thou shalt go : I will
guide thee with Mine eye.”

Psalm 32. 8.

Something More than Gold



AT THE MERCY OF THE ANGRY BILLOWS.

Something More Than Gold

QUITE recently there was a trawler disaster near H——, in which fifteen men lost their lives and three were saved. The circumstances under which it happened made it pathetic indeed. The trawler had left its home port for the Bear Island fishing grounds some days before Christmas, and was expected to arrive home again shortly after Christmas. The men's families had made preparation for a special welcome to be given them on their return. Everything had gone according to schedule, and on the night after Christmas the trawler was within sight of home loaded with a record cargo of fish. The men were packing their luggage ready to go ashore; they were

JOYFULLY LOOKING FORWARD TO THE HAPPY TIME

they intended having with their wives and families at home. As the vessel was passing a point known as the Hesse Sands, it bumped twice on a sandbank within an hour. It heeled right over both times; it settled back again the first time, but completely overturned the second time.

One of the survivors, relating his experience of the disaster, said: "There were seven of us talking together in the galley when the trawler bumped twice on the sandbank. We realised when it heeled over the second time that it would not settle back this time, so there was a scramble for the door. We got to the small boat to try and cut it away, but were unsuccessful. I fell into the water; it was very cold and flowing fast. When I came to the top I saw something dark nearby; I thought it was a

man, but it was a balk of timber. I grabbed it; it was worth all the gold in the world to me." This survivor held on to the balk of timber until he was picked up by a small boat from a motor-vessel. These circumstances were pathetic indeed—

LOST IN SIGHT OF HOME

while looking forward to taking part in the Christmas festivities with those who were dear to them.

I was struck with the expression of the survivor, that the balk of timber was worth all the gold in the world to him, and it made me think of the expression at the head of this article, which is taken from the chorus of that little hymn so familiar to Sunday School boys and girls:

“ Oh, yes, my friend, there's something more,
Something more than gold;
To know your sins are all forgiven
Is something more than gold.”

Why was that balk of timber so precious to the drowning man? Because in it he saw the means of his salvation.

HE SIMPLY LAID HOLD ON IT,

and it kept him above the water until he was taken up into the ship to safety. Dear unsaved reader, all you have got to do in order to be saved is to lay hold by faith on Christ crucified as your Saviour, and very shortly He will appear to take you to glory to be forever with Himself.

This survivor apparently thought of nothing more precious than gold when he used the expression to which I have referred; but, dear reader, there is revealed in the word of God something that is

INFINITELY MORE PRECIOUS THAN GOLD.

In 1 Peter 1. 18, 19 we read, “. . . ye were not redeemed with corruptible things as silver and gold . . . but with the precious blood of Christ,” etc. Here we see that gold is a corruptible thing; the blood of Christ most precious.

Why? Because, as we read in Colossians 1. 14, “. . . we have redemption through His blood, even the *forgiveness of sins*.”

What about you, dear reader? You are in a greater danger than that of a watery grave if still unsaved; for if you die in your sins you cannot enter in to where Christ is; you will *go down* into the lake of fire, and your portion will be there throughout eternity (see John 8. 21 and Revelation 21. 7).

The drowning man grabbed at the balk of timber because he knew he would perish under the water; so also, unsaved one, will you perish unless you

BY FAITH LAY HOLD ON THE SALVATION

that God has provided through the shed blood of Christ. God is yet calling, “Deliver him from *going down* to the pit: I have found a ransom” (Job 33. 24). May you, dear unsaved one, accept Christ as your own personal Saviour, and thus know the preciousness of this blessing, which cannot be valued in terms of corruptible things as silver and gold—the blessedness of the man to whom the Lord will not impute sin (Romans 4. 8).

Harthill.

J. McDOWELL.

PREACHING.

The Preaching of the message of the

Redeemer's Cross is foolishness to them that are perishing.

Everyone who dislikes to hear about Jesus is perishing.

All who are too wise to be saved are perishing.

Christ's death is a stumbling block to the wise, but God

Hath chosen the foolish things to confound the wise.

In love God declares that

No flesh shall glory in His presence, and the

Gospel of Christ is the power of God to us who are saved.

What is it to you?

Lost in the Fog.



SHORT time ago I was in the city of Glasgow. It was the first time I had seen it mantled with a thick fog, so thick that I was unable to find my way about. While standing on the edge of the pavement waiting on a 'bus to take me home, I heard the sound of a motor, but had no idea where it was or where it was going. Suddenly right in front of me on the pavement appeared a large motor lorry. I shouted as loud as I could, and the motor driver stopped his lorry and came out to see where he was. When he saw he was on the pavement he cried out, "O dear! I am lost; I don't know where to go."

While thinking on this, my mind went to boys and girls who are travelling on the downward road to eternity, but, unlike the motor driver, they don't seem to know they are lost. God tells us in His Word that "All we like sheep have gone astray" (Isaiah 53. 6). That motor driver had no idea what was in front of him as he mounted the pavement, but a policeman was able to tell him the way.

The Lord Jesus said when here, "The Son of Man is come to seek and to save that which was lost" (Luke 19. 10). He came all the way from heaven's heights down to this earth to seek and to save boys and girls, and that by suffering a terrible death on Calvary's cross. So, boys and girls, *take heed to God's Word*, and remember that in Luke 15. Jesus says that the man who lost one sheep left the ninety and nine in the wilderness and went after that which was lost until he found it, and when he found it he brought it home rejoicing. That is what Jesus came to do for you and me. He came to seek and save, giving us eternal life, and a home in heaven with Himself. So now come: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31).

The Feast of Belshazzar

THE hall of Belshazzar with music was swelling,
A thousand of lords were there the king's guests ;
With gratified pride in the king's bosom dwelling
A look of contentment on his face rests.

With wine from his cellar the board was o'erflowing,
All praise the bounty that comes from the throne,
With voluptuous mirth in their hearts stronger growing
They praise the idols of wood and of stone.

Golden vessels were there the king's board adorning,
The vessels that yet belonged to the Lord ;
With wine they are filled mid the laughter and scorning
Of the throng that is surrounding the board.

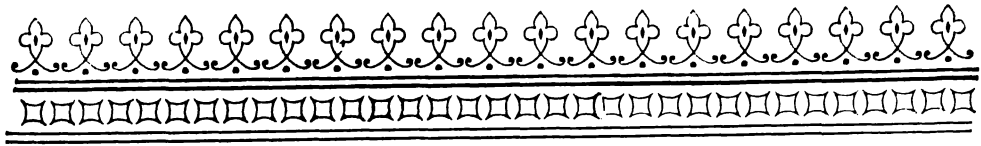
But little they think that amid their rejoicing
The Lord from heaven on them looketh down,
That while they the praise of their idols are voicing
Their mirth will vanish before the Lord's frown.

In the height of mirth with the minstrels delighting
The soul of the ribald wine-drinking throng,
The hand of a man on the wall is seen writing
And the silence of death stilleth the song.

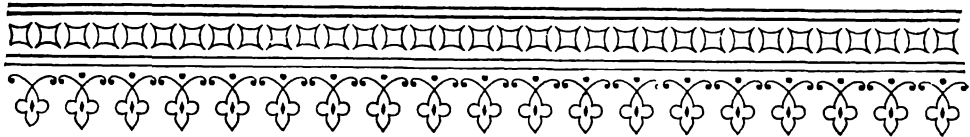
The heart of Belshazzar within him is failing,
With agonised fear he sees the hand write,
Like one whom the dread hand of death is assailing
He is trembling as one who is robbed of his might.

From all his soothsayers Belshazzar is seeking
The meaning of those words inscribed on the wall,
But they, in the midst of their babbling and speaking,
To the king's matter cannot answer at all.

Amid the confusion the king is now turning
To Daniel, a captive from Israel's land ;
With the Spirit of God within his soul burning,
Daniel there took for his God a firm stand.



THE FEAST OF BELSHAZZAR.



Amid the silence of all Daniel is telling

How God in the past with the king's father dealt ;
How he, while the pride in his bosom was swelling,
Was driven from his house and with the beasts dwelt.

Belshazzar knew this, but no lesson discerning

Had still in his pride bowed down unto stone,
And now in his folly his fate he is learning
From Daniel, who worshipped God on His throne.

Belshazzar, now hearken, for this is the meaning

Of the words written down for thee on the wall :
Upon idols of stone for long thou wert leaning,
Now God in His wrath will bring thy downfall.

When weighed in the balances thou art found wanting,

And now this thy kingdom is torn from thee ;
The God of the heavens whom thou hast been taunting
This night will bring thee in shame to thy knee.

The sceptre of power from thy hand He is taking

To place in the hand of Darius the Mede,
And thou into that sleep that knows no awaking
This night will pass as the Lord hath decreed.

In death-like silence at this message receiving,

On Daniel Belshazzar his mantle would fling ;
While deeply within him his spirit is grieving,
Daniel he honours, his last act as king.

For lo, in the night when darkness is reigning,

The king of Babylon dieth alone ;
The Persians the victory o'er him obtaining,
A stranger sitteth on Belshazzar's throne.

J. GILLESPIE.

Shotts.



Acrostic Bible Searching

No. 155.



Compiled by
Jas. E. Murdoch,
Greenock.

Many Abodes.

WHAT PLACE in master's HOUSE was Joseph given,
When it was seen how he was blest of Heaven?

WHOSE HOUSE did God's command say, "Covet not";
Yet many this part of the law forgot?

WHICH PROPHET in his HOUSE with elders sat
While messenger of king his door stood at?

In WHOSE HOUSE by the sea did Peter stay,
And on the housetop at sixth hour did pray?

THROUGH WHAT does Preacher say the HOUSE drops through?
By slothfulness decays the building too.

WHO in his hired HOUSE two years did dwell?
To all who came of Jesus he did tell.

WHICH KING of Judah showed to Babylon's king
The HOUSE in which he stored each precious thing?

WHAT FILLED the HOUSE where Jesus sat at meat,
When Lazarus near him sat upon a seat?

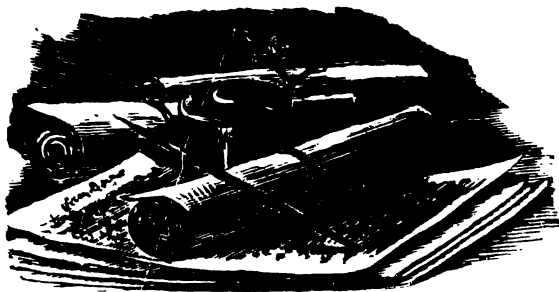
From HOUSE of WHOM, which was upon the wall,
Did scarlet line a promise made recall?

WHO WENT not to his HOUSE, at door did sleep,
Because his fellow soldiers watch did keep?

WHICH JUDGE of Israel caused a HOUSE to fall
On Philistines, who sport from him did call?

* * * * *

First letters will the name of one recall,
"Who oft refreshed me," writes beloved Paul.
"Unto his HOUSE give mercy," he did pray,
"Who to shame of my chain no heed did pay."




Pen Talks with Young Believers

By J. MONTGOMERIE.

No. 232.

Holding My Hand.

“I the Lord thy God will hold thy right hand, saying unto thee,
Fear not, I will help thee” (Isaiah 41. 13).

NE night lately an officer of the Society for the Prevention of Cruelty to Children was coming home late at night. His way led him through a residential part of the city, and turning a corner he saw in the distance, by the light of a lamp, a figure standing in a strange attitude at the door of one of the houses. As he came nearer he saw it was a woman, and her hand was through the opening of the letter-box. He wondered what she could be doing, but she relieved his anxiety by addressing him as he came near. She had gone to bed in her own house next door, but was alarmed to hear a child crying as if in terror. The sound seemed to be coming from the house next door, but how to find out was a difficulty. She latterly decided to go down to the door of the house and find out if she could discover what was the cause of the heart-broken cries. She put a coat over her night attire and went down. She rang the bell, but no sound came in answer. She then realised that the child must have been left alone in the house, so she opened the cover of the letter-box and spoke through, loud enough to be heard, asking the child to come to the door. She had to wait a little, and then she heard a sound of feet softly coming down stairs into the hall. The child told her that

her father and mother had gone away to a dance, and had left her all alone. The darkness and loneliness of the night had caused her terror. The door could not be opened, but the kindly neighbour had put her hand through the opening of the letter-box and held the hand of the terrified child. While she held her hand the child was comforted, even though the door was between them. They could not see each other, but they could converse, and the very nearness, the touch, the sympathy, the human voice, took away the awful feeling of being alone in the dark.

When I read the story I could understand better the meaning of the verse at the head of our little talk. The whole message seems to be to those who are in the dark; not physical darkness, but the darkness of adverse circumstances. The loneliness which comes on the spirit when we seem to have no one to help us, no one to counsel and care, and we feel so much forgotten and forsaken even by friends whom we thought so faithful. The little hymn puts it very nicely:

“Is there any one can help us, one who understands our heart,
When the thorns of life have pierced them till they bleed,
One who sympathises with us, who in wondrous love imparts
Just the very, very blessing that we need?

Yes! there's One—only One,
The blessed, blessed Jesus He's the One.
When afflictions press the soul,
When waves of trouble roll,
And you need a friend to help you,
He's the One.”

As we read verse 13 and our souls drink in the precious promise, “I . . . the Lord will hold thy right hand,” we can go back to verse 10 and drink deeply at that fulness of divine promise. “Fear thou not, for I am with thee, be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.”

ANSWER TO ACROSTIC BIBLE SEARCHING No. 154.

(See last issue, page 21).

T ERESH	-	-	-	Esther 2. 21.
H EAVEN	-	-	-	Revelation 4. 1.
E AR	-	-	-	Deuteronomy 15. 16, 17.
N AAMAN	-	-	-	2 Kings 5. 1-12.
C ITY	-	-	-	Mark 1. 32, 33.
A BRAHAM	-	-	-	Genesis 18. 1, 2.
M ASTER	-	-	-	Luke 13. 25.
E LI	-	-	-	1 Samuel 3. 15.
J UDGE	-	-	-	James 5. 9.
E ARTHQUAKE	-	-	-	Matthew 28. 1, 2.
S AMSON	-	-	-	Judges 16. 2, 3.
U PPER	-	-	-	Exodus 12. 7.
S ILAS	-	-	-	Acts 16. 24-34.

“ THEN CAME JESUS ”—John 20. 26.

“ God is our refuge and our strength,
a very present help in trouble. . . .
The Lord of hosts is with us: the God
of Jacob is our refuge.”

Psalm 46. 1, 7.

LOST



Scottish Pictorial Press, Edinburgh.

"He holds up the traffic till they cross the street."



It is a very common occurrence, specially in large towns, for boys and girls to get lost. It is easy to wander away, but very difficult to retrace the steps. Usually a lost child is handed over to a policeman. One cannot but admire the city policeman and his kind ways with children. At busy parts he holds up the traffic till they cross the street, listens to them in their difficulties and puts them right, and it is a beautiful sight when, displaying the heart of a father, he takes up a lost child and carries him to a place where he will be cared for.

Whenever a boy turns the corner of his own street and enters into the bustle of the main thoroughfare he goes astray. He does not think of such a possibility, and it may take him a few hours to discover he is lost. For the time being home is the last thing he thinks about. He has entered into a new world, and finds much to occupy his mind. He does not look lost, for as he goes aimlessly along he has no dark forebodings, and has no thought of the anxiety he is giving to his parents.

One thing which often brings a lost boy to his senses and stays him in his career is hunger. He longs for "a piece"—what boys and girls in Scotland call a slice of bread doubled over with jam between. To get that he must go home. To get there and have his hunger satisfied is quite another thing. Interest in the things around him vanishes, and there creeps over him a feeling of loneliness. He thinks now of home, of mother; tears run down his cheeks, and his heart almost breaks.

He now attracts attention, and others get interested in

him. His adventures are almost over. Some kind-hearted person, who would willingly take him home but cannot, as he is unable to tell where he lives, takes him to the nearest police station. He is not put into one of the cells for wandering away from home and causing so much anxiety, but is given into the charge of a kind-hearted woman, whose duty it is to look after lost city boys until they are claimed. He gets a "great big piece," and when his anxious and fond mother, whose last resource in her search for him is the police station, comes to where he is she finds him as a rule stretched out on a rug before a big fire sound asleep, as if sleeping away his weariness, loneliness and sadness, and wakes up to find himself in the arms of his best friend, his own mother.

But before he gets home the charge of sixpence is made, which is handed over to the woman who befriended him. The newly-found boy can't pay it. Though happy, he is poor, and not able to pay. Another pays the debt for him. Who? The one who loved him from the day he was born, who yearned after him when he strayed from home. His mother paid the small price he could not pay. I think all the readers of *The Ambassador* will agree it was the best sixpence worth she ever got, the return of her lost boy.

"The Son of Man is come to seek and to save that which was lost" (Luke 19. 10); and like the helpless man whom the Samaritan took to an inn and saw he was well cared for until he would come again (Luke 10. 7), or like a lost city boy who is well looked after till his mother comes and takes him home, so you too, in meeting the Saviour as a lost sinner, will be well cared for, and soon, very soon, He will come and take you with Him to heaven, for

"Jesus is coming again
To receive from the world His own."



DEATH and destruction has followed man's ways
Since the very beginning of time,
In violence and strife he passes his days
And is filling the world with his crime.
Yet unseen above in the realms of the sky
Jehovah is watching man's path,
And nothing escapeth His all-seeing eye,
But all is stored up for the day drawing nigh
When He'll pour out on man His wrath.

'Twas thus in the days that Noah did live,
All man's ways was corrupted and vile,
No thought for the end of the path did he give,
But with evil his soul did defile.
The stench of his doings to God had come up,
Awakening his judgment at last,
And God hath indignantly filled up the cup
Of wrath, from which all the wicked shall yet sup
When the day of longsuffering is past.

God in the midst of His judgment is just,
And the righteous He will not o'erthrow,
But He that on Him will patiently trust
On such God will salvation bestow.
Unto Noah the just Jehovah did speak,
Revealing the thoughts of His heart,
Unfolding the way of escape for the meek,
For deliverance there is for all who will seek
From the path of sin to depart.

The judgment of water on man shall fall,
And will sweep him away from the scene ;
The rich and the poor, the great and the small,
Will be swept from their ways so unclean.
But Noah, instructed of God, first would make
An ark of heavenly design,
Where he and his family themselves would betake
Ere the deluge of water o'er earth should break
In torrents of justice divine.

Thus day after day Noah toiled away
As he patiently builded the ark,
And faithfully warned the sinners each day
Of God's vengeance so lowering and dark.
Unheeding, they followed the bent of their mind,
And scoffed at the words Noah spake,
But little they thought that one day they should find
The deluge of wrath by Jehovah designed
O'er their heads relentless would break.

The day arrived when the ark was complete
And Noah and his house were shut in,
And there they dwelt in that chosen retreat
Secure from the judgment upon sin.
Then God shut the door with the sinners outside
While the deluge of water fell,
And no place could they find wherein they might hide,
Not a place of refuge in the whole world wide,
The power of the judgment to quell.

Throughout all the judgment Noah was kept
While the tempest swept over the ark,
But sinners outside to judgment were swept
And miserably died in the dark.
Thus God ever deals with the faithful and blest
Who rely on His word alone ;
They are guarded with care as jewels possessed,
In the arms of Jehovah they peacefully rest,
And never shall be overthrown.

J. GILLESPIE.

Shotts.

The Visitors' Dilemma :

Or, The Power of Faith.

AFTER a very strenuous day of both physical and mental labour, having had tea I settled down to spend a quiet evening in reading and meditation by my own fireside. My thinking cap was hardly on when the door bell rang, scattering to the winds my meditative intentions, and when I went to the door I found two old friends on the doorstep—a husband and wife. They were full of apprehension lest they were annoying me by their visit, but they had some little thing troubling their mind, and they wanted to consult me about it. I said, “Come in, come in,” and led the way into the house. When the door was shut and the chairs drawn in, I said, “Well, what’s the business?” The one looked at the other, as if not too sure just how to present their matter, or maybe wondering which should lead off. To give them a start I said, “It must be something very important you want to tell me,” and the woman remarked, “Yes! very important.” Their anxiety apparently was concerning an aunt of the woman’s who resided in Glasgow, and who at the moment was very ill. The doctor had informed them that she was in a dangerous condition, and that really there was little or no hope for her. I expressed my sorrow, but said, “Why no hope?” She replied, “Because of the nature of the disease.” I acknowledged that, so far as man was concerned, the doctor’s statement was quite correct, but I said I wanted to lift their minds far above the skill of

men and to set their minds on One in whom we could put our trust when all earthly help and hope failed. I spoke of God and His power, and how He holds the breath of all men in His hands, and that nothing can happen by chance, not even a sparrow falling to the ground without His knowledge. Then gradually I took their minds to the love of God, who had such intimate knowledge of our affairs, and told them of how He had taken flesh and blood and had appeared amongst men to take away sin by the sacrifice of Himself.

They listened most attentively as I spoke of Christ as the life-giver because He is the source of all life, and could say when here amongst men: "I am the . . . life" (John 11. 25, John 14. 6). In receiving Him we receive life, for "He that hath the Son hath life" (1 John 5. 12), and this life is eternal life, for He says in John 10. 28, "I give unto them eternal life, and they shall never perish." This can be had from no other, for He retains all in His own hands, and will never give it to another.

I had taken the minds of my visitors away from the matter which immediately concerned them, but I saw they were deeply interested, and needing to have their own need met spiritually, which after all was of more importance than the physical state of their friend whom they were so concerned about, and who, in the judgment of the doctor, was on the border line between time and eternity. I brought my remarks to a close concerning their aunt by telling them that death could not come without God loosing the silver cord and breaking the golden bowl, and when that time comes the clever men who are skilled in healing our ailing bodies may do their utmost to outwit death and rob that uninvited and unwelcome visitor of his prey; but clever though they undoubtedly are, there are times when they can only stand by and rub their hands and shake their

heads, for God hath said, " My counsel shall stand, and I will do all My pleasure " (Isaiah 46. 10). He who holds in His hand the breath of all men, the great dispenser of life, and the great preserver and controller of man's span on earth, has said, " Boast not thyself of to-morrow, for thou knowest not what a day will bring forth " (Proverbs 27. 1). Along these lines my remarks ran, and I then told them of my own experience in the wonderful love and power of God in healing the bodies of men and women. This I will relate in another brief paper next month in the good will of God.

Galston.

JOHN KYLE.

A Pointed Question.

" A number of fishermen called at a lawyer's office by appointment. The lawyer was late in arriving, and apologised. One of the fishermen answered, ' Well, sir, it does not matter much, but it will be a calamity indeed if you are ten minutes late for eternity.' "

" A little girl was being complimented for her fine singing when a friend standing by made the following remark: ' You've a fine voice, Nellie! I wonder will it ever be heard in Heaven.' "

" The night shall be light about me."—Psalm 139. 11.

" A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stair timidly ;
' Oh, mother! take my hand,' said she,
' And then the dark will be all light.' "

Acrostic Bible Searching

No. 156.



Compiled by
Andrew Davidson,
Glasgow.

A Royal Person.

When Jesus to "His Father's house" did go,
WHAT DID He in that temple overthrow?

When Jesus was in lowly manger laid,
WHO SAT in palace troubled and afraid?

A multitude so great, five loaves and fishes two,
Which Jesus blessed, WHAT DOES the great crowd do?

One asks, How many times must brother be forgiven,
TO WHOM is likened then the rule of heaven?

WHAT NAME to Him who did come down from heaven
Before His birth was plainly to Him given?

WHAT is the KINGDOM likened to again,
It gathers every kind when cast 'mong men?

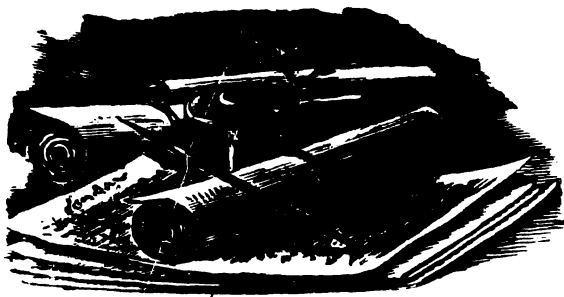
From WHAT PLACE did Jesus come one day
To be baptized by John in righteous way?

* * * * *

Use Revised version to solve question five,
Or at the right answer you will not arrive;
Then from your first letters you will plainly see
What Jesus in God's mind was born to be.

His right to this title no one can contest;
His title, my Saviour, to me is the best;
Now read in His Word and truly believe,
And from Him salvation for nothing receive.

In time yet to come on earth He shall reign,
And gather His loved ones around Him again;
With shouts of hosanna His people shall sing,
And all on earth praise Him as heaven's rightful



Pen Talks with Young Believers

By J. MONTGOMERIE.

No. 233.

The Little Boy's Drawing : Or, Delightful Ambition.

A LITTLE boy won a prize for drawing at an exhibition, and when congratulated on his receiving the prize and on his good work in general said, "That aint my best drawing." "Well, why did you not shew your best drawing?" he was asked. "Oh," he said, "my best drawing aint drawed yet." It is this hope and expectation of doing better things which sustains every true worker and inspires them to make progress. In your service for God, dear young Christian, and in your growth in spiritual things, there is always room for more, and still more, improvement and development. Perfection will only be attained when we enter into the presence of the Lord. As we go on we ever keep that perfect standard before the mind, and measure our growth by our nearness to, or distance from, the standard. If you feel quite satisfied with what you have done you will never do any better. In Philippians 3. 12 the Apostle Paul expresses this same ambition when he says, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I was apprehended of Christ Jesus." When a policeman apprehends a man, the man's first question will be, "What am I apprehended for?" He wants to have an intelligent understanding of

why he has been arrested ; so with the saint : his or her first question should be, " Why has Christ apprehended me ? "

The words used here in Philippians 3. 12 are very nice, " I follow after. " He knows he has a long way to go ere perfection can be claimed. He would not presume to having attained to it, but he follows after with the goal in view, and would like to enjoy, as a present spiritual experience by faith, what he knew he would enjoy actually when he reached the presence of his Lord. In Hebrews 6. 1 the writer of that wonderful epistle says by the Spirit, " Let us go on to perfection " (or full growth). He is warning against being satisfied with our beginning in things. The beginning is needed, the beginning is very important, but the beginning is only the beginning. The whole English language is contained in the twenty-six letters of the alphabet, and the child who has learned the alphabet has learned the substance of the production of English literature since it began to be written. But he must not be content to know only the alphabet ; he must go on to fuller knowledge, building up on that foundation received in infancy. So may we ever realise our own shortcomings in God's things, never satisfied with our attainments, but ever seeking to rise to a higher, and fuller, and more perfect apprehension of the precious things which are ours in Christ Jesus, experiencing what Peter meant when he said, " But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ " (2 Peter 3. 18).

" Give me a faithful heart—

Likeness to Thee—

That each departing day

Henceforth may see

Some work of love begun,

Some deed of kindness done,

Some wanderer sought and won,

Something for Thee."

ANSWER TO ACROSTIC BIBLE SEARCHING No. 155.

(See last issue, page 21).

O VERSEER	-	-	Genesis 39. 2-4.
N EIGHBOURS	-	-	Deuteronomy 5. 21.
E LISHA	-	-	2 Kings 6. 32.
S IMON	-	-	Acts 10. 5, 6.
I DLENESS	-	-	Ecclesiastes 10. 18.
P AUL	-	-	Acts 28. 30, 31.
H EZEKIAH	-	-	2 Kings 20. 13.
O DOUR	-	-	John 12. 1-3.
R AHAB	-	-	Joshua 2. 12-18.
U RIAH	-	-	2 Samuel 11. 9.
S AMSON	-	-	Judges 16. 25-30.

ONESIPHORUS--2 Timothy 1. 16.

"Giving thanks unto the Father,
which hath made us meet to be partakers
of the inheritance of the saints in
light."

Colossians 1. 12.

The Semi-Jubilee



THEIR MAJESTIES KING GEORGE AND QUEEN MARY.

The Semi-Jubilee

THE 6th of May will be a day long remembered by boys and girls throughout the British Isles. All over the country, by the King's desire, the children are to have a holiday, and those in authority in cities and towns and villages are making arrangements to entertain the children in commemoration of the semi-jubilee of our beloved King, George V, and Queen Mary. Midst all the unrest and turmoil throughout the world, how much we have to thank God for in these Islands. There have been dark days in the experience of many in past years, but midst all the varied experiences of many the King and Queen shewed deepest sympathy with those in distress, and have endeared themselves to the nation. The closing of the 25th year of the King's reign gives opportunity to all to celebrate the semi-jubilee, and to give expression to the heartfelt desire expressed in the National Anthem:

“Thy choicest gifts in store
On him be pleased to pour;
Long may he reign.”

The word “jubilee” is a Scriptural word (“jubile”; see Leviticus 25. 8-55), and means “the loud and joyful sound.” Every fiftieth year was a time that many among God's ancient people would look forward to with joy, and when past, would look back upon with grateful hearts. With Israel, as with all other peoples, there would be thrifty men and there would be spendthrifts and idlers, while some thro' distresses coming upon them would get into difficulties, and have to sell the inheritance they had

received from God. Some might even have to become servants to their brethren, and thus lose their liberty. But God would not allow the land He had given them to be sold for ever. He had said, "The land is Mine," and Israel had received it as a gift from God, and had no power to hand it to another for good. For those who had to become hired servants God made provision that they should regain their liberty. The fiftieth year was to bring everything back to its original condition—

Debts had to be cancelled ;

Hired servants had to be released ;

Possessions had to be restored.

The tenth day of the seventh month of each year was to Israel a solemn time. All sins committed before a righteous God had to be dealt with. Two goats were taken. Lots were cast on them. One fell to be slain, its body burned on the altar, and the blood taken into the place where God dwelt, and sprinkled on and before the mercy-seat. Over the head of the second goat the sins of Israel nationally were confessed, and it was led away to a place not inhabited, never to be seen again. But on the fiftieth year there was an additional blessing followed. After sin had been dealt with, there was the blowing of the trumpet, bearing the message of deliverance to all who were oppressed. It was indeed the trumpet of the joyful sound.

We have stated as briefly as we can the fiftieth year blessing that came to Israel. These things were written for our learning, and we would seek to gather the lesson. To make the matter simple we will deal with it under four words beginning with the letter R. The first word is

REDEMPTION.

Blessing from God can only reach man through sacrifice. As the claims of God's throne were met, then all hindrance

to God coming out in grace was removed. These sacrifices in themselves had no value, but they pointed to the Coming One, the Lord Jesus, Who by becoming obedient unto death settled every claim of God's throne, and brought in "the acceptable year of the Lord" (Luke 4. 19).

"Settled for ever! sins' tremendous claim,
Glory to Jesus, blessed be His Name,
No part-way measures doth His grace provide,
Finished the work was when the Saviour died."

Flowing from Redemption comes our second word:

RELEASE

from servitude, and liberty enjoyed. It is made plain in the Scriptures that everyone of Adam's race is a bondsman to sin and Satan (see Romans 6. 15-23), but immediately one obeys God and believes on His Son, he or she is translated from the power of darkness into the kingdom of God's dear Son (Colossians 1. 12). What a joyous freedom is the portion of all who thus claim the Saviour.

Our third word is

RESTORATION.

Life has been forfeited, and all are "dead" in trespasses and sins, and no effort on the part of either young and old can bring life. Heaven is lost likewise, and everyone is without God and without hope. But the Lord Jesus by His death brings life to all who believe in Him, for He restored that which He took not away (Psalm 69. 4), and Heaven and glory are assured. In 1 Peter 1. 3, 4 we read of some being begotten again unto a living hope, and to an inheritance that is incorruptible and undefiled and that fadeth not away. When Paul was sent on His service for the Lord it was that men and women should be delivered from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith (Acts 26. 18). Who

can tell out in its fulness the value of such blessings that flow from the cross of Calvary. Our fourth word is

REST.

Following on the atoning work on the 10th day of the seventh month there was to be no toil for that year: no ploughing or earing. The people were to live on the rich provision that God had given them the previous year, so that we may add another word beginning with R:

REJOICING.


A like blessing is enjoyed by all who take the place of sinner and receive the Saviour by believing in Him. Rest of conscience from the burden of sin follows, and the words can be so sweetly sung:

“ Rest in pardon and relief,
From the load of guilt and grief,
Rest in Thy redeeming blood,
Rest in perfect peace with God.”

May this month not merely be the keeping of the semi-jubilee of King George and Queen Mary, but may all our young readers enter into a time of joy and blessing for all eternity through the work of Jesus on the cross, and know Redemption—Release—Restoration—Rest.

INVERNESS.


R. JEANS.



“ I love to sing of that great power
That made the earth and sea;
But better still I love the song,
That ‘ Jesus died for me.’

“ I love to look on shrub and flower,
On field and plant and tree;
But better still it is to sing
That ‘ Jesus died for me.

“ I love to think of angels’ songs
From sin and sorrow free;
But sweeter far than angels’ song,
Is ‘ Jesus died for me.’



JUBILEE THOUGHTS

'Tis the King's Jubilee, the twenty-fifth year
Since King George and Queen Mary ascended the throne,
And wide through the land loyal subjects appear
Determined his rule and his kingship to own.

The events of his reign they joyful relate,
And boast of his wisdom in guiding the realm,
They speak of his power and his lofty estate,
And feel so secure with his hand on the helm.

When war cast its shadow beclouding the land,
They tell of his courage the crisis to face,
That how with his people he took a bold stand
And every call found the king in his place.

Thus they gladly grasp at the chance come their way
To honour the king and his worth to acclaim,
And poets are striving in well-chosen lay
To blazon abroad through the world the king's fame.

But yet as I think of the people's delight
To honour the king of this land's jubilee,
My thoughts turn away to that sorrowful night
When the King of all kings was nailed to the tree.

A few days before they had hailed with delight
The entry of Christ into Jerusalem,
With branches of palm they acknowledged his right,
And hosannahs rang out a joyful anthem.

But how soon they renounced the claims of their King
When the priests gained their ears they set Christ aside,
And hatred 'gainst Him in their bosoms did spring,
And in scorn they gaze on the cross where He died.

But He who was hated and scorned on the earth
Will come in His glory unsullied to reign,
And all the wide world will acknowledge His worth
And praise will ascend in an undying strain.

Shotts.

J. GILLESPIE.

The Doctor's Dilemma

IN my little narrative last month I was telling you of a husband and wife who visited me, and our conversation together. I told them an experience of my own in the marvellous power of God to heal when man has done all he can and is compelled to give up hope.

I had been ill for some weeks in my home in a country town, and was ordered to a Glasgow hospital for closer and more constant inspection and care. The doctors who examined me were puzzled to know exactly what was wrong, or how to reach and remedy what they did know. They were aware something very serious was the matter, but felt that without very definite proof it would be dangerous to be too decided or definite in their conclusions. Samples of my blood were taken, and pieces of flesh removed from the affected part, and taken to a laboratory for examination by a skilled pathologist. They discovered the germ, and it was, so they said, malignant. I remember well the night the word came back from the laboratory. There was some stir among the officials, and it was arranged among them that the eminent surgeon who had taken the samples of blood and of flesh should break the news to me. When he came in he looked at me, and, knowing that I wanted to be made aware of the results of their investigation, said coolly and calmly, "I have not got good news for you to-night; you better know that your case is hopeless; you cannot live more than four days, so get ready." I looked up, and though I felt the position keenly, I said, "I am ready over thirty years ago. God and I had dealings about my soul and the need for eternity, and I am to-night in

faith trusting Him who is my Lord and Saviour Jesus Christ." He said, "It is well that you can say so, for we see no hope of betterness here for you." To this I said, "There is one thing you can do for me; I do not like suffering, so you might give me as easy a passage over to the other side as you can, if I require to go." He replied he would do all he could to help me, and I thanked him. Many grave and serious thoughts filled my mind in anticipating death, and I could only say, "Heaven's will be done." I remembered the words of Duncan Matheson, the Scottish evangelist, during the Crimean war, when shot and shell were flying over and around him—

"Not a shaft can hit,
Except the God of love sees fit."

Before I slept that night the doctor whose patient I was came back to see me. He said, "Not good news that for you to-night." I said, "Doctor, you know (for he was also a believer in Christ) that for me it will be the sooner glory." "Yes," he said, "but you do not want to die." I said, "Certainly not, if I can live." He took the matter in hand, fought as only a man with a purpose could fight; held up the disease in its deadly progress; and, latterly, by the help of God, delivered me from its foul intention, and I was cured. The surgeon, who had set a limit to my life of four days, and the medical faculty, who knew my case, were filled with amazement. They came from far and near to see me, but could only stand dumb in the presence of something greater than human power or skill. That was twenty years ago, and I am still alive and fairly well to-day.

My two worthy friends who had come to see me could only exclaim, "Marvellous! we heard of this, but we are so pleased to see and hear for ourselves." I then asked them to believe in God, and not to trust in princes; not to

be upset at the news of their aunt, but to lean upon God, who was still upon His throne and able to work marvellously.

I am writing this to you, boys and girls, just to show you what a God the Christian has. What great love and power He has, and He wants to be brought into the life of every man and woman and every boy and girl. What great interest He has in all His creatures, and especially mankind, who have treated all his love with gross indifference, and have chosen to turn their back on Him. Yet He sends rain on the just and the unjust alike, and gives health to those who are His enemies, and gives the unconverted farmer fruitful harvests, all in His goodness to lead them to repentance. The child of God can face death with serene composure because, being in Christ, all is well.

Galston.

JOHN KYLE.

ANSWER TO ACROSTIC BIBLE SEARCHING No. 156.

(See last issue, page 45).

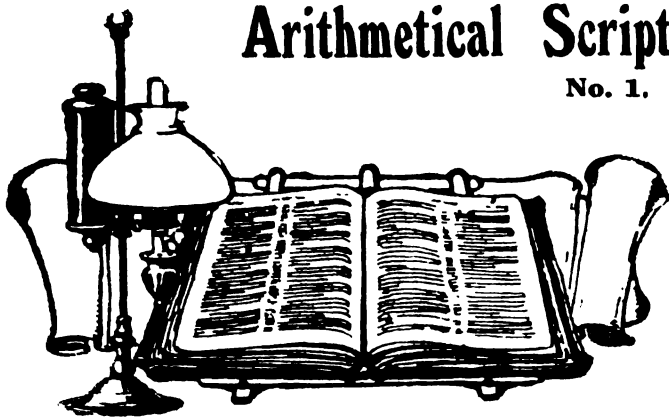
T ABLES	-	-	-	Matthew	21. 12.
H EROD	-	-	-	„	2. 3.
E AT	-	-	-	„	14. 17 to 21.
K ING	-	-	-	„	18. 23.
I MMANUEL	-	-		„	1. 23 (R.V.)
N ET	-	-	-	„	13. 47.
G ALILEE	-	-	-	„	3. 13 to 17.

“ THE KING ”—Matthew 27. 37.

“ The King ”—Mark 15. 32 . . . Past.
„ —1 Timothy 6. 15 . . . Present.
„ —Isaiah 33. 17 . . . Future.

Arithmetical Scripture Searching

No. 1.



Compiled by
Jas. E. Murdoch,
Greenock.

I.

Abraham's father, Terah was his name,
He out of Ur, a Chaldean city, came.
What age was he when God took him away
And made a covenant with Abraham that day?

II.

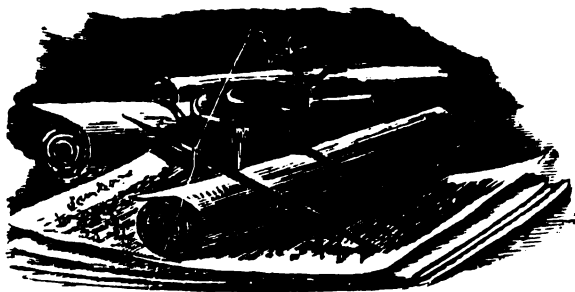
Take covenant with Abraham as starting place,
And from that time the death of Isaac trace :
From covenant how many years went past
'Ere Isaac at a ripe age breathed his last?

III.

Now from same time how many years had flown
'Ere Joseph stood before King Pharaoh's throne,
Interpreting his dream of corn and kine?
Now set them neatly down and add each line.

The answers 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



Pen Talks with Young Believers

By J. MONTGOMERIE.

No. 234.

The Magnet and the Stick.

LITTLE DONALD sat watching his grandma making an apron. She was stitching her thread to a finish, and as she with great care tried to re-thread her needle it slipped from her trembling fingers on to the rug. She gave a sigh and said, "Dear me, I wanted to finish my apron before dark, and my needle is lost." Little Donald spoke up and said, "Watch me, grandma; I can find it for you"; and he dropped on his knees on the rug. In a few minutes he held up a small magnet with the needle sticking to it. "Thank you," said Grandma, "that is worth more than a dozen eyes like mine." Donald's face beamed with pleasure. "Its fine fun to pick up things with my magnet," he said; "if you lose your needle again, just call me, grandma."

In the second book of Kings, chapter 6., we have a strange story about a man who was cutting down trees with an axe, when all of a sudden the head of the axe came off and fell into the river Jordan. The man who lost it was very much upset about it, for the axe had been lent to him by another man. In his distress he went to Elisha the prophet of God, and told him of his misfortune. Elisha took rather a strange way of recovering the lost axe head. He cut down a stick, and, having asked the man where the axe head had fallen in, he put the stick he had cut down into the very place in the water, and the lost axe head rose to the surface. The man who had lost it just put out his hand and took it. This was a wonderful and miraculous

operation of God in restoring to the man the lost axe head. The old lady lost her needle, and the young man his axe head. The magnet recovered the needle, and the living twig, cut off from the tree, recovered the axe head; and both have their lessons for us to-day. The old lady and the young man were both serving when they lost that by which alone their service could continue, and you and I, dear young Christian, may, in our service for God, lose things essential to our service. We may lose our power and wonder why, as the disciples did (Luke 9. 40). We may lose our joy, and cry out like the Psalmist to have it restored (Psalm 51. 12). We may lose our peace and learn that it can only be retained by having the mind stayed on God (Isaiah 26. 3, Philippians 4. 6). When I lose any of these things I must not have recourse to any human means of recovery. How beautifully Jesus says, "Peace I leave with you, *my peace* I give unto you" (John 14. 27); and again, "That *my joy* might remain in you, and that your joy might be full" (John 15. 11). The secret of Paul's contentment in his trial was, "That *the power of Christ* may rest upon me" (2 Corinthians 12. 9). He is "the branch" cut off in life, and going into death (Jordan) has power to recover. He is the magnet which draws all to Himself (John 12. 23).

"And the Spirit and the bride say,
Come. And let him that heareth say,
Come. And let him that is athirst come.
And whosoever will, let him take the
water of life freely.

Revelation 22. 17.

AT THE SEA-SIDE



AT THE SEASIDE.



AT THE SEA-SIDE



How many boys and girls look forward with great glee to the thought of spending their holidays at the sea-side? Everything seems so delightful, and one can indulge in nearly every form of enjoyment, such as making sand castles, paddling in the water, and even having sails in the little rowing boats. These can be had for hire at nearly every sea-side resort, and, as one looks on, the thought that fills the mind is—here is perfect happiness, for they seem to be as happy as the day is long. Sorrow or death is the last thing that comes into the minds of those so occupied; yet how often it comes when least expected, as you will see in the narrative we are going to relate.

It was a lovely Sunday afternoon some years ago. The beach was crowded with its various pleasure seekers, some seeking it one way and some another. Everyone was enjoying themselves to the full, when lo! without any warning, one of the little rowing boats was seen to capsize and its occupants were thrown into the water. What horror and excitement prevailed amongst that crowd as they watched every effort being made to save them from a watery grave. But alas! in spite of all the efforts that were made, one young man was drowned. How sad as one looked at the lifeless body of that one who, but a few minutes before, with his other companions seemed to be enjoying himself to the full. Called into eternity in a moment, and, solemn thought, probably unprepared. May the readers, whether young or old, individually ask themselves the question: "If it had been me, where would I have been in eternity?" For remember, with all the pleasures that Satan can offer,

one must admit they are only for a season, and leave those who seek after them to experience the truth of what the poet says :

Pleasures are like poppies spread,
You seize the flower, its bloom is shed;
Or, like the snowflake on the river,
One moment seen, then gone forever.

But, on the other hand, those who trust Jesus as their Saviour have a joy that will never end, and a precious promise that they will be with Himself throughout the eternal ages, to experience the truth of what the Psalmist says in Psalm 16. 11, “ In thy presence is fulness of joy ; at thy right hand there are pleasures for evermore.” Then heed the invitation as found in Matthew 11. 28, “ Come unto Me, all ye that labour and are heavy laden, and I will give you rest.” He calls you now, He wants you to come, and He will save you with an everlasting salvation. Be wise then and accept Him now, and know with assurance the truth of John 6. 37, “ Him that cometh unto Me I will in no wise cast out.”

Then take with rejoicing from Jesus at once,
The life everlasting He gives;
And know with assurance thou never canst die,
Since Jesus thy righteousness lives.

Burntisland.

THOMAS MITCHELL.

“ Come all ye sin-sick souls draw near,
By faith, to Christ; He now is here,
This is your day, why then delay?
His blood now washes sins away.

“ Then you shall sing a happy day,
As on you tread the heavenly way,
To join the lay, shout, sing and say,
’Twas Jesus washed our sins away.”

“Talk Small.”

“MAMMA! mamma! I wish the preacher would talk small!” Words like these were uttered by a little girl one day as she went from a meeting. “What do you mean?” asked her mother. “Oh, I want him to talk so small that I can understand him.” A friend of the children, commenting on this, remarked, “She did not ask for small talk.” Let us endeavour to speak to the children and not shoot over their heads. An old lady once being asked how she liked a certain preacher replied, “I like him very well, but next time I go to hear him I will take my dictionary and leave my Bible at home.” A famous General used to exhort his soldiers to “fire low.” We heartily give our amen to the foregoing.

The Reason Why.

Children, can you tell me why
Jesus came to bleed and die?
He was happy, high above,
Dwelling in His Father's love;
Yet He left His joy and bliss,
For a wicked world like this.

We were all by sin undone,
Yet He loved us, every one;
Down to earth He kindly came,
On the cross to bear our shame,
And to wash away our guilt
In the precious blood He spilt.

He was once for sinners slain,
Now He lives above again
Where He's waiting to receive
All who will His love believe.
This, dear children—this is why
Jesus came to bleed and die.

Lessons from a Compass :

Notes of an Address to Children.

WHAT have I got in my hand? A compass. Yes, that is right. What is the use of a compass? It guides mariners and travellers on their journeys, whether North, East, West, or South. Take the initial letters of these four airts of the compass, and what word have we got? N-E-W-S—and that is just what the daily and weekly papers give you, *news* from all the airts.

Does the needle of the compass point different ways? No. Only one way—to the North. No matter how the compass is turned the needle keeps pointing to the North, unless there is any other drawing power about, and then the compass will prove untrue.

Though the needle points in one direction only, we want to make it point to one Person from N., E., W., S. through four words, showing the superiority of that Person over all others.

What is the top letter? N. for North. We would make N. stand for the

NAME

of that Person, and firstly say it was a God-given name, which cannot be said of yours or mine. Before God's Son came into the world, He had sent His angel Gabriel to tell the Name He was to be known by, and not only the Name, but the meaning of it. What was that Name? Jesus. He has many other names, but this was the special one He was to be known by on earth. The meaning is "Jehovah the Saviour." It is made up of three Hebrew words, and

these tell us He ever was, is, and ever shall be. As far as earth is concerned, the time is known when He came and when He departed by way of the cross, but as God He ever was and ever shall be. That could not be said of the mightiest angel. Gabriel and Michael are spoken of in the Scriptures, but both were at one time created.

So whenever you see or hear of a compass, remember that N. for North speaks of the Name Jesus, and that it can be spelt on the fingers thus: Jesus Exactly Suits Us Sinners, while those who find this out and trust in Him can with all other believers say, Jesus Everlastingly Saves Us Sinners.

We come round now to the left side and get W. for West. Several words come to mind: His Worth, His Walk, His Wisdom, but we propose to point to His

WORK.

Can you give me a simple verse that speaks of the work of Jesus? Take this one: "The Son of Man is come to seek and to save that which is lost." That gives us the Work of Jesus in simple words that the youngest can read, for there is not a single two-syllable word in the verse.

There are two words beginning with S in the verse. What are they? SEEK. Yes, and we want you to remember Jesus is still seeking as in the past. You see Jesus portrayed in the man going after his lost sheep, and you and I are seen in the lost sheep.

What is the second S? SAVE. Saved from what? From drowning or accident? No; but He came to save from perishing eternally. He came to undo the works of Satan.

Satan through his deception Jesus through His great work

Brought in Sin

Put away Sin

Death

Offers Life

Suffering

Healed the suffering

Misery

Brings joy of heart

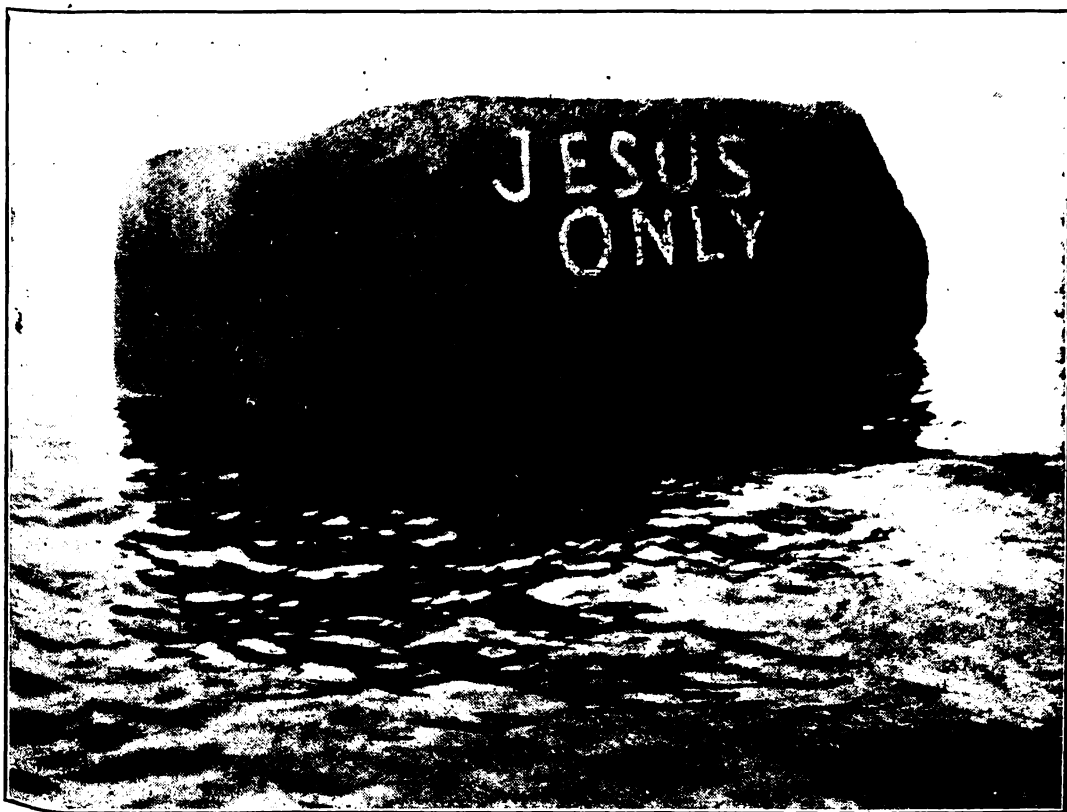
Eternal Woe

Eternal blessing

Come to the other side, and we get E. for East. We could speak of Jesus' Earnestness, Energy, Endurance, Entreaty, Example; but meantime give another—His

EMINENCE.

What does that mean? Sometimes we hear the expression, He was an eminent man. That is, the person spoken about



“ In all things the pre-eminence ”—(Colossians 1. 12-19).

stood above all others in certain ways. Well, we read of Jesus that He is *pre-eminent*—above everyone else. Would you not like Him as your friend? I know He is not thought much of to-day by many. He is despised and rejected. But in heaven His Name is above every name, and there is soon coming a day on earth when He will be King of kings and Lord of lords, when all nations will go to Jerusalem to worship Him.

What is that Name to you? Is it an excellent Name? Peter said, "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). Thus you see in the matter of salvation there is not a name under the sun to compare with the Name Jesus. If you are going to be in heaven it must be through that Name, for Jesus said, "No man cometh unto the Father but by Me" (John 14. 6).

What is the fourth letter? S. for South. For S. we could speak of Jesus' Sorrow, Sympathy, Sacrifice, Service, Shame, Sincerity, but will fix upon another, the

SAYINGS

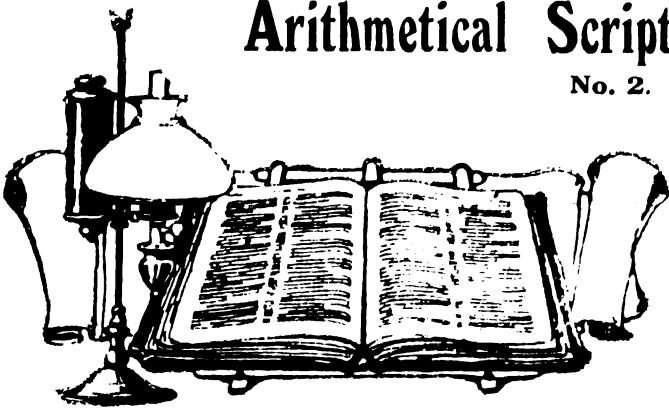
of Jesus. "Never man spake like this Man," so surely His sayings are worthy of attention. Where are they to be found? In the Bible, and only there. It would take a long time to read all the Sayings of Jesus, so we just speak of one. Can any tell me something Jesus said concerning children? Yes, that is it: "Suffer little children to come unto Me, and forbid them not." If King George was to come to your town or village, the children in their anxiety to see him would crowd around him. His bodyguard or police would press them back, but if King George said, "Don't do so, let them come to me," his word would be law. Wouldn't the newspapers have a lot to say next day about the condescension of King George? Well, that's just what Jesus did when on earth, and He has never changed since. You can't meantime see Him in His person, but you can hear His word, "Come unto Me."

Why does He want you to come? He came to seek and to save. In the seeking He had to go all the way to Calvary and die there, the Just for the unjust. He wants to save everyone, and all who come will be saved. Believing in Him is coming to Him, and "him that cometh unto Me I will in no wise cast out" is the promise of Jesus (John 6. 37).

R. JEANS

Arithmetical Scripture Searching

No. 2.



Compiled by
Jas. E. Murdoch,
Greenock.

QUESTION 1.

From text, but not from date at top of page,
Find out deceiving, plotting Jacob's age
When Joseph his beloved son was born,
Who afterwards was thought of wild beasts torn.

QUESTION 2.

Now find how many years since the flood came
Till one was born, and Moses was his name.
He from their bondage Israel did free,
And led them out in triumph through the sea.

The answers 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

Oh, wonderful, wonderful Word of the Lord!

The Lamp that our Father above
So kindly has lighted to teach us the way

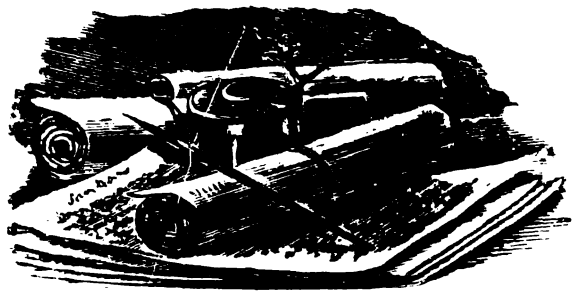
That leads to the arms of His love!

Its warnings, its counsels, are faithful and just;

Its judgments are perfect and pure;

And we know that when time and the world pass away,

God's Word shall for ever endure.



Pen Talks with Young Believers

By J. MONTGOMERIE.

No 235.

The Reef of Sudden Fear : Or, Keep Straight On.

WHEN Paul told Timothy to rightly divide the word of truth, he just said in other words, "Cut in a straight line" (2 Timothy 2. 15). These two words "rightly dividing" just means that. The truth is straight, and it makes a straight path, and, as we are called upon to walk in the truth, we will walk straight; in other words, "cut in a straight line." The great adversary of our souls brings difficulties into the pathway, arousing terrors which stir up fears and tempt us to turn aside, and so bring disaster in our testimony. Beware of his tactics, dear young Christian. Keep straight on and you will escape what assuredly will come if you turn aside.

A few years ago there died a very eminent American literary man. When he was a boy he started as an apprentice with a view to becoming a pilot on the great Mississippi river. He was diligent in his work, and as a consequence learned rapidly the intricacies of his trade. Every reef and shallow on the river was known to him except one, and that was "the reef of sudden fear." The pilot took the lad in hand himself, and one day put him to the steering wheel. The pilot kept a strict watch on him, and suddenly he began to steer off to one side. Why! where are you going? asked the pilot. I'm avoiding that reef, he answered, pointing to a long, dark, angry looking ripple of water which stretched from the shore right across

his track. "Never mind it," said the pilot, "keep straight on." The boy could hardly believe his ears; there was the reef so plain to see, so dark and threatening. He could almost fancy he heard the crash of the steamer striking the rocks, but he comforted himself with the fact he was obeying orders—the pilot was responsible. He set his teeth and steered straight ahead. Then, as the steamer's prow touched the reef, and he held his breath for fear, lo! the reef vanished, and the steamer passed on. What had looked like a reef, and had filled him with dread, was only the wind-ruffled water on each side of the real danger. You and I, and all of us, are on the river of life; broader, deeper, more turbulent than the Mississippi. Reefs and shallows abound in plenty, but there are false reefs—reefs of our fears, where Satan has stirred up the water to hide the real danger. He gets our minds set on things which have nothing substantial in them, and he makes them look so important, so threatening, that our hearts are made afraid. He would have us turn aside from the course marked out on the divine chart, turn aside to avoid the seeming danger which threatens us, and in turning crash into the rocks and be destroyed in our testimony.

The heavenly pilot, our Lord Jesus Christ, who knows all about the rocks and shoals and shallows, and knows how easily we may be frightened, speaks warningly to us as He sees us deviating from the straight course. "*Straight ahead*," He says, and how our hearts rejoice when the threatening turmoil of water is revealed as only an empty terror.

"But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine" (Isaiah 43.1).

Answer to Arithmetical Scripture Searching No. 1.

(See last issue, page 58).

1. 205 years (Genesis 11. 32).
2. Isaac born 25 years after Covenant (Genesis 12. 4,
Genesis 21. 5).
Isaac lived 180 years (Genesis 35. 28).
Isaac died after Covenant—25 plus 180 = 205 years.
3. Isaac born 25 years after Covenant (Genesis 12. 4).
Isaac 60 when Jacob was born (Genesis 25. 26).
Jacob 130 on arriving in Egypt (Genesis 47. 9).

215


10 years before Jacob came down to Egypt
Joseph stood before Pharaoh (Genesis
41. 33-54, Genesis 45. 6).

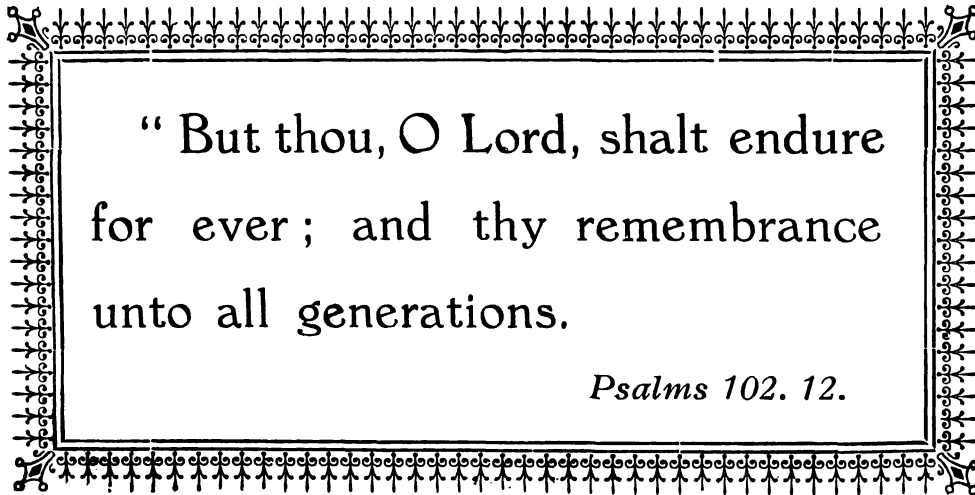
205

205 years Terah lived.

205 years after Covenant Isaac died.

205 years after Covenant Joseph stood before
Pharaoh.





“ But thou, O Lord, shalt endure
for ever ; and thy remembrance
unto all generations.

Psalms 102. 12.

Rock or Sand: Which?



ENJOYING THE FRESH SEA BREEZES.

Rock or Sand : Which ?

ONCE again, dear boys and girls, the summer months have come round, and I doubt not that all of you will be looking forward to going away for a time with those whom you love. The majority of you, no doubt, would like to go to the seaside, to enjoy the fresh sea breezes and to look upon the beautiful waves as they come rushing in, and also to play upon the sands with pail and spade in hand, gathering as much sand as will enable you to build large sand castles, which you will decorate with shells and seaweed. But how disappointing when the tide comes rushing in, and all the lovely castles are washed away in a moment by the magnificent waves which dash in upon them. In our little paper to-day we want to bring to your notice the

TWO BUILDERS

of Matthew 7. Jesus brings before His audience two builders, and addresses the first builder as

“ A WISE MAN,

who built his house upon a rock ; and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not, for it was founded upon a rock.” The other builder Jesus calls

“ A FOOLISH MAN,

who built his house upon the sand ; and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell, and great was the fall of it ” (read verses 24 to 27).

No doubt the foolish man’s house would be beautiful to look upon, but when the testing time came a disaster befell

it. "It fell, and great was the fall of it." The wise man's house may not have been so fascinating to the eye as the foolish man's, but it stood the test, "for it was founded upon a rock." He indeed was a wise man.

Now, dear boys and girls, what are you building on for eternity? If you are not building on Christ, then you are building on sand, or something similar to sand. You may think you are all right for eternity, or you may be saying, "I have plenty of time to prepare for eternity"; but take heed to what God says, "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth" (Proverbs 27. 1). Do not wait any longer; to-day you are invited to believe in Jesus Christ, the "Rock"; then, like the wise man, you will be prepared; but if you believe not in Him, we would say, beware! God Himself has issued the warning through His servant, "Because there is wrath, beware lest He take thee away with His stroke; then a great ransom cannot deliver thee" (Job 36. 18). Oh, "flee from the wrath to come"; flee to the only source of refuge, the "Rock," Jesus Christ.

See Him, my readers, at the place called Calvary, there enduring God's righteous wrath on account of your sin and mine; there He died that all who believe on Him may go free. Before you read further, "believe" in Him; then with the writer you will rejoice in these words—

"Glory unto Jesus be!
Thou from wrath didst set us free;
All my guilt on Thee was laid,
Thou our ransom price hast paid."

Jesus Himself has said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3. 36). Oh, that all of you who read this little book would realise that, if you have not believed in God's Son,

the wrath of God abideth upon you ; but that need not be, for “ God commendeth His love towards us, in that, while we were yet sinners, Christ died for us : much more then, being now justified by His blood, we (those who have believed) shall be saved from wrath through Him ” (Romans 5. 8, 9). This is the only way, as Jesus did say, “ I am the way.”

We are told by God, through the Apostle Paul,

“ OTHER FOUNDATION

can no man lay than that is laid, which is Jesus Christ ” (1 Corinthians 3. 11). Do you realise this, that if you are building for eternity on anything outside of Christ, it is only a

FALSE FOUNDATION,

because God has said, as we have seen, “ other foundation can no man lay than is laid, which is Jesus Christ ” ? Oh, be wise, come to the

SURE FOUNDATION

before it be too late. “ Behold, now is the accepted time ; behold, now is the day of salvation ” (2 Corinthians 6. 2). While it is to-day, hear His voice ; come, trust in Jesus, accept His sweet and loving invitation, “ Come unto Me . . . and I will give you rest ” (Matthew 11. 28). Nothing you can do will prepare you for eternity, because God says through His prophet, “ All our righteousnesses are as filthy rags ” (Isaiah 64. 6). All you can do is to come in God’s way as given through the Apostle Paul, “ By grace are ye saved through faith ; and that not of yourselves : it is the gift of God : not of works, lest any should boast ” (Ephesians 2. 8, 9). How true are the words of the poet—

“ Doing is a deadly thing,
Doing ends in death.”

In conclusion, dear boys and girls, I would ask you the final question, What are you building on for eternity? Be wise in time and for eternity, by building on that sure foundation, "Jesus Christ." "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16. 31). Saved from wrath to come, saved to enjoy eternal happiness with Him. Oh, that you could say, as the writer can say with the Psalmist, "He brought me up . . . out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings; and He hath put a new song in my mouth" (Psalm 40. 2, 3).

"Oh, build upon the rock,
The only sure foundation;
On Christ alone, the corner-stone,
The rock of my salvation."

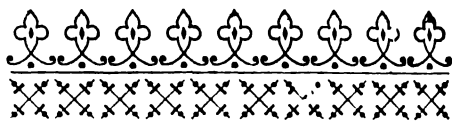
Glasgow.

A. DAVIDSON.

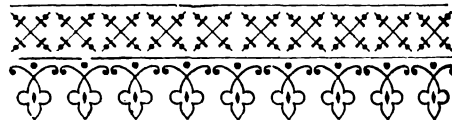
He's Left All.

Two friends met on the street. They had just heard of the sudden death of a mutual acquaintance, possessed of much of this world's goods.

"What has he left?" enquired one. "He's left all," was the abrupt and unexpected reply. Yes; and when you come to die, my unconverted reader, *you will leave all*—your friends, your home, your pleasures, your money, your all. But stay, there is one thing, my unsaved friend, you would give worlds to be able to leave behind, but you cannot, *your sins*, unless you come to Jesus now and experience the cleansing value of the precious blood of Christ. "The blood of Jesus Christ His Son cleanseth . . . from all sin" (1 John 1. 7).



Substitution.



Up the side of Mount Moriah slowly toiled the friend of God,
While as yet the sun of morning scarce its beam had shed abroad;
As he climbed he silent pondered on the mandate God had made,
That his son, his only Isaac, on the altar should be laid.

Every hope of coming blessing that his God to him had given
In his son, the well beloved, lay the promises of heaven;
Now the Lord had given commandment that his son he sacrifice,
And in the light of nature every promise fades and dies.

But his sojourn with Jehovah stimulated Abram's faith,
— And he knew his son, the chosen, God would bring again from death;
Thus his heart by faith encouraged, Abraham hastened to obey,
And his son, his only Isaac, on the altar he did lay.

With his face to heaven uplifted, in his hand he took the knife,
At the mandate of Jehovah, there to rob the lad of life;
In the very act of striking God did stay the father's arm,
Saying, "Thou obedient art; do the lad no further harm."

Entangled there within a thicket the Lord had set aside a ram,
Which was laid upon the altar, and was slain by Abraham;
And the ram upon the altar, as its life-blood there was shed,
Was a sacrifice accepted, dying thus in Isaac's stead.

And as then they journeyed homeward, son and father side by side,
There was pictured resurrection, for in spirit Isaac died;
As I mused upon this picture, by the Spirit brought to mind,
It recalled me to Golgotha, where salvation I did find.

When there as a guilty sinner, with God's wrath upon my head,
Amazed I stood in silence gazing, while God's Son died in my stead;
There the vengeance of Jehovah, in that dark and dreadful hour,
Fell in unabating fury, crushing sin beneath its power.

And although I was the sinner, such the majesty of grace
That the judgment fell relentless on the One who took my place;
Now set free, I travel homeward to the mansions of the blest,
Reconciled to God by Jesus, soon at home with him I'll rest.

Shotts.

J. GILLESPIE.

Answers to Arithmetical Scripture Searching No. 2.

(See last issue, page 69).

QUESTION 1.

Joseph was 30 when interpreting Pharaoh's dream	
(Genesis 41. 46) - - - - - - -	30
Seven years of plenteousness had passed (Genesis 41. 53)	7
Two years of famine had passed and third year begun	
(Genesis 45. 6) - - - - - - -	3

When Jacob came down to Egypt he was aged 130
years (Genesis 47. 9) and Joseph was - - - 40 years old.
Therefore Jacob was $130 - 40 = 90$ years of age when Joseph was born.

QUESTION 2.

	Years.	
Arphaxad born after flood - - - - - - -	2	}
Salah born when Arphaxad was - - - - - - -	35	
Eber born when Salah was - - - - - - -	30	
Peleg born when Eber was - - - - - - -	34	
Reu born when Peleg was - - - - - - -	30	
Serug born when Reu was - - - - - - -	32	
Nahor born when Serug was - - - - - - -	30	
Terah born when Nahor was - - - - - - -	29	}
Terah died, being - - - - - - -	205	
Total - - - - - - -		
427		years after flood.

From covenant with Abraham at Terah's	}	Exodus 12. 40, 41.
death till the children of Israel left Egypt 430		Galatians 3. 17.

$427 + 430 - 80$ (Moses 80 years of age at exodus—Exodus 7. 7)
 $= 777$ years after flood when Moses was born.



What is the Gospel?



IN the Gospel by Luke (2. 10, 11), we read, “ And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy.” We find in these days in which we live men treating the Gospel as if it were an idle tale. When we think of what it cost God the Father, and the awful suffering that the Lord Jesus passed through, before that good news could be proclaimed to a guilty world, we are filled with sad surprise. Men have taken their own interpretation of Scripture to be the truth instead of proclaiming the truth as it is clearly stated in the inspired word of God.

The Gospel is for all. 1st, God loves everybody (John 3. 16); 2nd, Christ Jesus died for everybody (1 Timothy 2. 6); 3rd, the Holy Spirit is come to convince everybody of sin (John 16. 8); 4th, the Gospel is for everybody (Mark 16. 15); 5th, God wants everybody to be saved (1 Timothy 2. 4). Now this should bring joy to the hearts of each and all to know that God is waiting to save all who come to Him through Christ Jesus. He has made provision for sinners, and they will have no excuse to offer in that day when God shall “ judge the world by that man whom He hath ordained ”; then every mouth shall be stopped and all the world become guilty before God. It was Christ Himself who said, “ Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into judgment, but is passed from death unto life ” (John 5. 24).

Port-Glasgow.

JOHN A. MCQUILLAN.

Acrostic Bible Searching

No. 157.



Compiled by
John M'Cartney,
Belfast.

The Man of God.

A PROPHETESS, whose course was nearly run,
Who in the temple spoke of God's dear Son.

ONE whose kind deeds and helpful acts of love
Shewed that she was a saint born from above.

A MAN who saw, and when he saw believed
Better by faith, not sight, to have received.

SHE who with busy fingers helped the poor,
Nor sent the needy shivering from her door.

A VALIANT MAN who, conquering, won a bride,
Israel's deliverer when to God they cried.

AMBITIOUS MAN, his boasting was in vain,
His followers scattered, he himself was slain.

SERVANT of Christ, a man of earnest prayer,
Who made the saints of God his constant care.

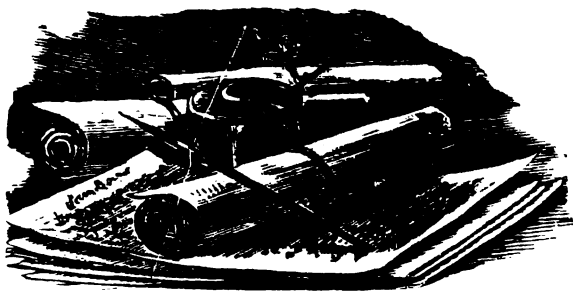
A MEETING PLACE where one from shipwreck free
Fellow-believers did with gladness see.

A MAN in Herod's household, give his name,
Whose wife a helper of the Lord became.

ONE who with cruel hate caused blood to flow,
Holy man's revengeful bitter foe.

* * * * *

Initial letters show the work
The man of God should do;
If young, let none his youth despise,
But mark his fervour true.



Pen Talks with Young Believers

By J. MONTGOMERIE.

No 236.

An Active Worker, but Not Saved.

A FEW years ago, while conducting some meetings in the county town of Lanarkshire, I was introduced to a young married woman who was (so I was told) “a very active worker in the Episcopal Church.” The wording of the commendation gave me the privilege of asking her very quietly and graciously how long it was since she was saved. Her face got quite red, then white, and she mumbled something which I could not quite grasp. She then made great haste to depart, and seemed anxious to keep me from saying anything else. Next day I learned from my friend who had introduced me that I had given the lady great offence by my question. I was naturally much amazed at this, as I had no intention of giving offence. I made enquiries concerning the reason for the offence, and discovered it arose from a very simple cause—she was not saved.

This set my mind working and wondering as to the possibility of people seeking to serve God who have never enjoyed the salvation of God. I then discovered that this was a general practice in many religious circles.

That this is not of God is clear, and I wish just to put my little message about it before you. In 1 Thessalonians 1. you get God’s order given very simply.

In verse 5 *the Gospel comes to them in power.*

In verse 6 they became *followers.*

In verse 7 they were *ensamples.*

In verse 8 they *sound out the word* to others.

These four verses give in a simple way the origin and development of a new-born soul. Then verse 9 puts it more concisely--

“Ye turned to God from idols to serve the living and true God.”

When Israel were in Egypt in slavery to Pharaoh God wanted them to serve Him, but something must take place before they could serve Him. They must get freedom, and so He sends the message to Pharaoh by Moses, “Let My son go, that he may serve Me” (Exodus 4. 23).

In the North of Ireland a preacher was carrying on meetings in a hall rented for the occasion. The hall-keeper was very attentive, though not a saved man, and the preacher was deeply exercised to speak to him about his soul. One night he arrived at the hall, and the hall-keeper was busy putting the seats in order. He smiled to him and said, “Here you are shifting the seats and serving the devil.” The hall-keeper was deeply offended at the remark, but God spoke in his conscience, and the man was led to Christ.

It was after Isaiah was cleansed in Isaiah 6. that God said, “Who will go for us?” and Isaiah volunteered. When Nehemiah came up to build the wall round Jerusalem he was very careful as to who should be allowed to build the wall. In chapter 7. 5, he gets a register of the genealogy of those who came up from Babylon. The birth certificate is most important. In Numbers 1. 18 everyone who would be in God’s army must declare his pedigree.

IS IT NOTHING TO YOU?

COME, children, and learn of the infinite grace
Of Jesus in coming to die;
How He left His bright home, that all-glorious place,
His beautiful home in the sky. .

Oh! think on the Lamb who on Calvary died,
And died for such sinners as we;
Of the thorns on His brow, and the spear in His side,
When He suffered and bled on the tree.

Ah! never was sorrow so bitter as this,
The anguish He suffered below;
For the dear Son of God had done nothing amiss,
'Twas for others He tasted such woe.

Oh! think of His love, when He gave up His life
For sinners so guilty as we;
'Twas for them that He finished the conflict and strife,
'Twas for them that He bled on the tree.

Dear little ones, think, is it nothing to you
The tale of His wonderful grace?
When He comes in the clouds, will you joyfully view,
Or tremble to look at His face?

“He [Christ] died for all, that they
which live should not henceforth live
unto themselves, but unto Him which
died for them, and rose again.”

2 Corinthians 5. 15.

CONQUERED



“ Taking his horse, off he set.”

CONQUERED !

I WISH to tell you, dear boys and girls, a story my father used to tell my brothers and me when we were young.

It has to do with the older days when highwaymen were very common and robbery on main roads and secluded spots was an everyday occurrence. Just outside the city of Glasgow, when it was very much smaller than what it is at the present time,

ONE OF THESE DARING HIGHWAYMEN

used to carry out his exploits in a very able and masterly manner. He appeared to linger about the same spot through which travellers to and from Glasgow had to pass, and regularly and persistently he attacked, even in the face of much odds, and as a rule triumphed over those who could not be said to be men given to fear or panic; but such fearlessness, coupled with ability, did this robber acquire that it appeared to be an easy matter with him to dash out from his hiding place, openly challenge the passer-by, and relieve them of their money at the peril of life and limb.

As time went on and things grew worse the authorities in those early days were quite alarmed. Ways and means to capture the man or put a stop to his activities proved futile. At last one man came forward and quite calmly, and with much confidence, declared he would

BRING THE ROBBER INTO THE CITY

without much ado. Taking his horse, off he set, making for the place where the robber lurked and did his foul work. Hardly had the horseman approached the spot when out

sprang the highwayman, challenged the man and ordered him to stop. As if taken by surprise, he immediately drew up his horse, actually jumped off, and standing by the roadside promptly told the robber he could take the horse if he liked. No sooner was the offer made than on jumped the highwayman, and lifting the reins was about to ride away with his easy prize, but hardly had he lifted the reins, and in less time than it takes to read this, the man who so passively submitted to the theft of his horse instantly sprang on to the back of his own beast, landing right behind the arrogant thief, who, taken unawares, was rather bewildered at the course of such sudden action.

No sooner did the man, who was powerfully built and an able rider, find himself on his horse than he threw his massive arms round the arms of the thief and, catching hold of the reins of his horse, held his captive as with an iron grip, and at the same time drove his horse into the city of Glasgow with the highwayman powerless in his grasp, delivering him to the authorities to be punished for his crimes.

Now, my reader, young or old, the narrative in itself may appear to you interesting, and the action of the man marvellous and clever, an act which none of us who know so little about horsemanship would feel able for. But this man knew his own strength and ability, and knew just when and how to act at the right moment, and having every confidence in himself he won where others failed, and brought the thief to justice.

You have often been told about

JESUS, THE "MIGHTY TO SAVE."

Well, He is likened unto one who is stronger than a strong man (Luke 11. 21, 22). The strong man referred to here was an armed man who kept his palace and his goods in

peace. "But," we read, "when a stronger than he is come upon him and overcome him, he taketh from him all his armour wherein he trusted and divideth his spoils."

The strong man speaks of Satan; the stronger man of Jesus, of whom David wrote that God laid help upon one that is mighty (Psalm 89. 19). He came to conquer. He through death destroyed (rendered powerless) him that had the power of death, that is, the Devil (Hebrews 2. 14).

Just as the early citizens of old Glasgow enjoyed peace in moving in and out of the city after a strong man had overpowered the highwayman, so you likewise may enjoy peace. In Jesus coming to meet your adversary the Devil, He knew He was able for him; He knew He would ultimately conquer him. And so He did. He met him at the cross, and in His death He gave him (Satan) the death-blow and rendered him powerless; and though he is still lurking about to lure poor souls to hell, and though he is an awful being, yet

JESUS, THE STRONGER ONE,

has triumphed over him, and you in Jesus will conquer too. Just as David in his confidence in God went out and met and conquered Goliath, and through the giant's fall Israel got saved, so in Jesus meeting and conquering Satan you, too, can enjoy life and peace and salvation. Trust then not in yourself; "trust ye in the Lord." He it is who first bound the strong man (Matthew 12. 29), and He who bound the strong man can set the sinner free. May you enjoy all that is to be found in Jesus. "The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly" (John 10. 10).

GILBERT J. STEPHEN.

“ I Perish with Hunger.”

I, the son, am now an outcast
From my father's home;
In a vain pursuit of pleasure,
Blindly I did roam.
For a time I seemed to find it,
But it fled away,
For the loss of my possessions
Ended pleasure's day.

PERISH, yes, for none will aid me
In my sore distress;
None now know the lonely outcast
They did once caress.
Since I have no more to give them
I am left alone;
With the passing of my riches
All my friends have flown.

WITH the coming of the famine
Death stares in my face;
Not a friend have I to help me
In this evil place.
No one cares although I perish,
None ere pity me;
Black despair has settled on me,
Home I long to be.

HUNGER with its gnawing anguish
To the full I know;
I could fain devour the swine husks
In my bitter woe.
'This is all self-will has gained me:
Ruin and despair;
O, I long again to be home
'Neath my father's care.

Shotts.

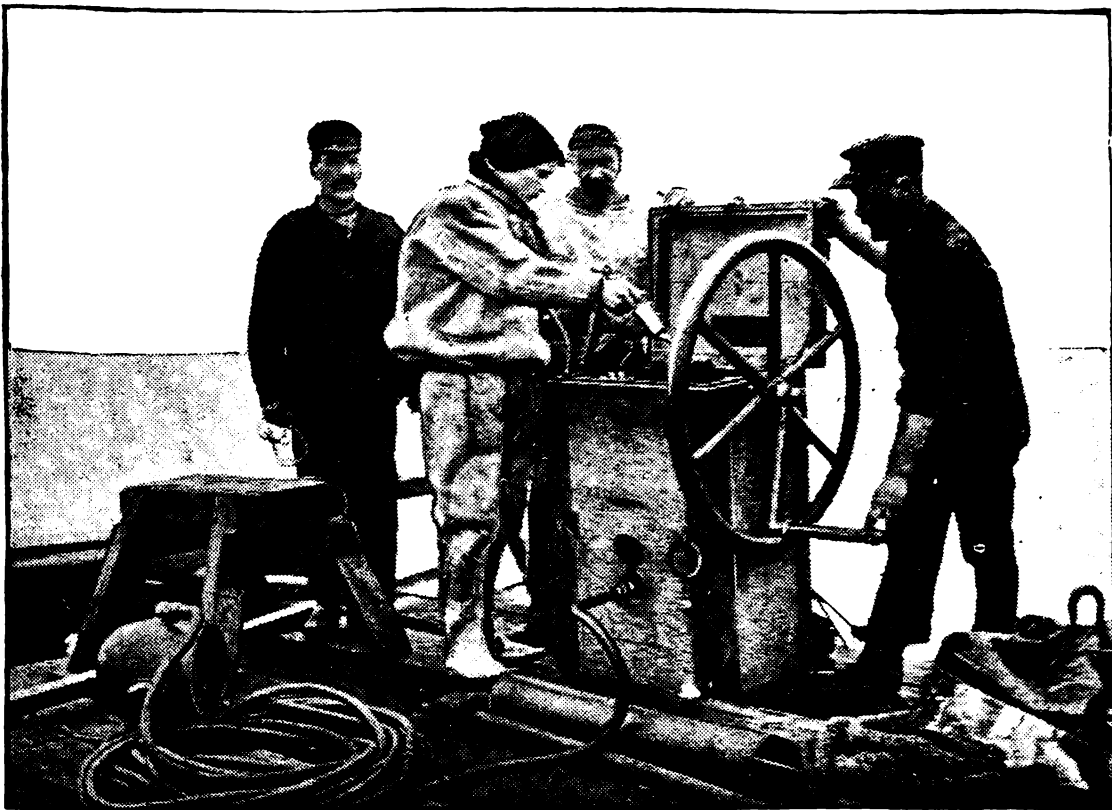
J. GILLESPIE.

Is Your Boat Seaworthy ?

DEAR BOYS AND GIRLS,—Having a walk round the docks in Burntisland the other evening we were interested watching a diver descending to do some repair work. A ship being piloted into harbour under a heavy gale had run against a wooden jetty, smashing off several large boulders of wood. While thus watching the damage being repaired, my wife related to me an incident which happened some years ago. The ship she was sailing on had struck a rock, but had managed to gain the harbour. Divers were sent to repair the damage done by the rock, and they worked incessantly day after day until they pronounced it a finished work. The ship, they said, was now seaworthy. Inspectors were sent to examine and pass the work before the ship would go to sea, and, to the dismay of the divers, their work was condemned and the ship ordered to dry dock. What a shock to all when the damage was thus exposed, as they realised that but for the inspectors their lives would have been endangered.

Now think, boys and girls, you are sailing along the sea of life. Is your boat seaworthy? Will it stand the storm? The ark in Noah's time was carried above the waters of judgment; its occupants were safe, for God was their trust. So to-day an ark has been provided in the person of God's dear Son, Who went all the way to Calvary, and there paid the ransom price by the shedding of His precious blood, and now by simple faith in that finished work He wants to be your guide over the stormy sea of life. He alone can steer you safely and ultimately land you on the glory shore

to be with Him throughout all eternity. We would plead with you, boys and girls, to accept Christ, for He hath said, "Those that seek me early shall find Me" (Proverbs 8. 17). He also says, "Suffer little children to come unto Me" (Luke 18. 16).



WATCHING A DIVER DESCENDING.

"Yes, mercy's door stands open wide,
And through its pearly portal
The old and young from every side
Press into bliss immortal.

"Come all who feel the load of sin,
The heavy-laden, dreary,
For Jesus waits the door within
To welcome all the weary."

The Cleansing Blood

“ How kind is the Saviour! how great is His love!
To bless little children He came from above:
He left holy angels, and their bright abode,
To live here with children and teach them the road.

“ He wept in the garden, and died on the tree,
To open a fountain for sinners like me;
His blood is that fountain which pardon bestows,
And cleanses the foulest wherever it flows.

“ He’s now with His Father, and sits on His throne,
And thousands of voices more sweet than our own,
The voices of angels who dwell with Him there,
In praises unceasing His goodness declare.

“ Oh, help us, Lord Jesus, more sweetly to praise,
And walk in Thy footsteps the rest of our days;
Then raised in Thy likeness we’ll drink of Thy love,
And praise Thee for ever with children above.”

Answers to Acrostic Bible Searching No. 157

(See last issue, page 81).

A NNA	-	-	-	Luke 2. 36.
P HEBE	-	-	-	Romans 16. 1, 2.
T HOMAS	-	-	-	John 20. 29.
T ABITHA	-	-	-	Acts 9. 36.
O THNIEL	-	-	-	Judges 1. 13.
T HEUDAS	-	-	-	Acts 5. 36.
E PAPHRAS	-	-	-	Colossians 4. 12.
A PPH FORUM	-	-	-	Acts 28. 15.
C HUZA	-	-	-	Luke 8. 3.
H ERODIAS	-	-	-	Mark 6. 22.

“ APT TO TEACH ”—2 Timothy 2. 24.

Acrostic Bible Searching

No. 158



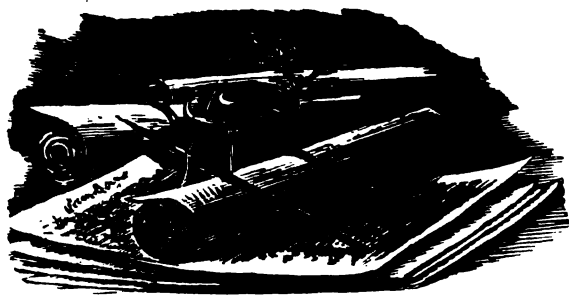
Compiled by
J. E. Murdoch,
Greenock.

The Greatest Need.

To WHOM did Jesus speak and tell
Of her past life beside a well?
In WHAT fair garden did God say,
“ Its head thy heel shall bruise some day ”?
Of WHOM did God say, “ Shut her out
Till seven days have come about ”?
In WHAT city with a short name
Did Abram live when God’s call came?
WHO went with Abram, his own wife;
They lived together all her life?
WHAT was Abraham’s father’s name?
He also out of Chaldea came.
When Jacob on stone pillows lay,
WHAT did he name the place next day?
WHAT was the name of Jacob’s brother
Whose right he took, helped by his mother?
WHAT king was first o’er Israel set?
He asses sought, but prophet met.
WHAT woman reigned o’er land six years?
She “ treason ” said, as king appears.
WHAT Persian queen her place did lose?
The king did then another choose.
WHAT was her name who filled the place?
She graceful was and fair of face.
WHAT woman as a judge appears?
We know not for how many years.

* * * * *

Initial letters clearly spell
Four words which Peter once did tell.
You’ll find them in Acts, chapter four,
Spoken to priests and many more.



Pen Talks with Young Believers

By J. MONTGOMERIE.

No 237.

Three Little Words and Their Lessons for Us.

1—"GOOD."

HERE are three little words I want to speak to you about. They are "Good," "Better," and "Best." In your grammar books they are called irregular adjectives, and in the degrees of comparison in the etymology of adjectives are *positive*, *comparative*, and *superlative*. "Good" is positive, "better" comparative, "best" superlative. Now, never mind the big words meantime; these are grammar book words, but I have a little spiritual lesson which I want to give from each of these simple adjectives, and we will, owing to lack of space, only be able to give you one in each lesson.

This little word "good" is so plentiful in the Bible that I will be compelled to choose a very limited number, and that with great care. When we come to the sacred writings we find that this word *good* has no connection with one who is not saved: "There is none good" (Luke 18. 19). Not only so, but none do good things (Romans 3. 12). God sent His Son into the world, and He was not only good in Himself, but He "went about doing good" (Acts 10. 38). He as "the good shepherd" (John 10. 11) gave His life for the sheep, and of those who are saved through

His death it should, and may, be said, as was said of Barnabas, " he was

" A GOOD MAN "

(Acts 11. 24). What a precious testimony to give concerning this man. The great ones of the earth court and seek after titles which will exalt them in the eyes of their fellows, but no one could possess a more honourable title than this one conferred by God Himself, " He was a good man." This good man may be occupied in various activities while in this world, but in whatever sphere, secular or spiritual, he serves God, he has to be

A GOOD SERVANT

(Matthew 25. 21). This good servant in Matthew 25. is receiving the commendation of his master when his work is done, and the commendation is, " Well done, good and faithful servant." The faithfulness seems to be that which gives value to the word " good " here, and the test of faithfulness must ever be obedience. It may mean for him suffering and sacrifice, but that is nothing to the faithful heart if the master is pleased. But all who serve must not neglect

" THAT GOOD PART "

(Luke 10. 42), which brings the saint to the feet of Jesus to hear His word. An aged brother, parting from a younger brother, said, " Well! farewell, my dear brother; and if you want to fare well feed well." If I feed well, I will fight well in the army of God as

" A GOOD SOLDIER "

(2 Timothy 2. 3). There are hardships to be endured in the arduous campaign, but the Captain is Jesus Christ Himself, and " we are more than conquerors through Him that loved us " (Romans 8. 37). The whole armour of God has been

provided, and I am asked to take it to me, put it on, and "fight the good fight of faith" (1 Timothy 6. 12). This good fight is called

"A GOOD WARFARE"

(1 Timothy 1. 18). This good warfare will go on as long as we are here in the body, and the armour must not be loosened or laid aside until the fight is finished; and then, as faithful ones, we can say: "I have fought a good fight" (2 Timothy 4. 7), but not till then (1 Kings 20. 11).

Awake! Arise! grasp firm your sword and shield;

"Having done all to stand" against the foe.

Let not vain pride in boasting be revealed,

But silent courage seen in every blow.

Then when you're called to leave the field of strife,

And lay aside the armour He has given,

And take from His pierced hand the crown of life,

And look upon that side for sinners riven,

Will not the joy that shines in that dear face

Be to your heart the fullest recompence?

And all those wounds, which in His form you trace,

Make your past sorrows of no consequence.

"Oh, how great is Thy goodness,
which thou hast laid up for them that
fear Thee; which thou hast wrought
for them that trust in Thee before the
sons of men."

Psalms 31. 19.

“ Boast Not Thyself of
To-morrow ”



“ He collided with a motor car.”

“ Boast Not Thyself of To-morrow ”

THE truth of the words quoted above from Proverbs 27. 1 is brought before us daily as we hear or read about people who, whilst in health and strength, are suddenly cut off and ushered into eternity, either by accident or some other unexpected occurrence. This Scripture, like a beacon light radiating its warning beams in the darkness, warns men and women, boys and girls, in this dark scene of the unexpected in this life which may happen to them and usher them swiftly into eternity. Its truth once again recently flashed into my mind when I heard how a young man who lived in the village of H—— suddenly and unexpectedly met his death.

This young man was journeying home in a 'bus with a fellow-companion late on a Saturday night—the night previous to the fatality—and in conversation with his companion

ARRANGEMENTS WERE MADE FOR A PROPOSED CYCLING TOUR

on the following day, Sunday. His companion was anxious that they should set out as early as possible, but as the first young man was to be working on the following day, he explained to his companion that he would be late in meeting him, but that he would do his best not to be too late. Little did he realise that he was seeing his companion for the last time on earth.

On the following day, after he came home from his work, this young man jumped on his cycle to go and meet his friend. His thoughts, perhaps, were concerning

THE PLEASURE HE EXPECTED TO DERIVE

from the tour he intended making in the company of his friend. No doubt they often before had gone out together and returned safely, so perhaps no thought of danger entered his mind. He was proceeding on his cycle on his way to meet his companion, when suddenly he collided with a motor car, and was fatally injured, about two or three hundred yards from his own home. How sudden! how tragic! Such are the vicissitudes of this life. As the poet has penned the similitude of our life—

“Like the snowflake on the river,
One moment seen, then gone forever.”

Such happenings as this vividly illustrates the seriousness and the solemnity in our text, “Boast not thyself of to-morrow, for thou knowest not what a day may bring forth” (Proverbs 27. 1). The lesson to be learned by all then surely is to be prepared, and to be able when the call comes to say, like the Apostle Paul, “I am now ready” (2 Timothy 4. 6). The Scripture in Matthew 24. 44 says, “Therefore be ye also ready, for in such an hour as ye think not,” &c.

Now, boys and girls, I wonder what your thoughts are as you read this little article. Perhaps you may be thinking of similar happenings which have removed someone with whom you have been acquainted, or perhaps someone dear to you; but perhaps you have never thought

YOUR TURN MAY BE NEXT.

Like the young man referred to, you may be concerned with only the pleasures of this life. There is no harm in boys

and girls enjoying themselves, but what we want to emphasise is that you should be prepared lest in the midst of your pleasure you be cut down and pass into eternity unprepared to meet God.

May such happenings be object lessons to you, and may you learn the lesson and "Prepare to meet thy God" (Amos 4. 12). Perhaps someone is asking, "How am I to prepare to meet God?" Let the Apostle who said he was ready answer your question. He answers it in Acts 16. 31: "Believe on the Lord Jesus Christ and thou shalt be saved."

"Sinner, heed the warning voice,
Make the Lord your final choice,
Then all heaven will rejoice,
Be in time.
Come from darkness into light,
Come let Jesus make you right,
Come and start for heaven to-night,
Be in time."

Harthill.

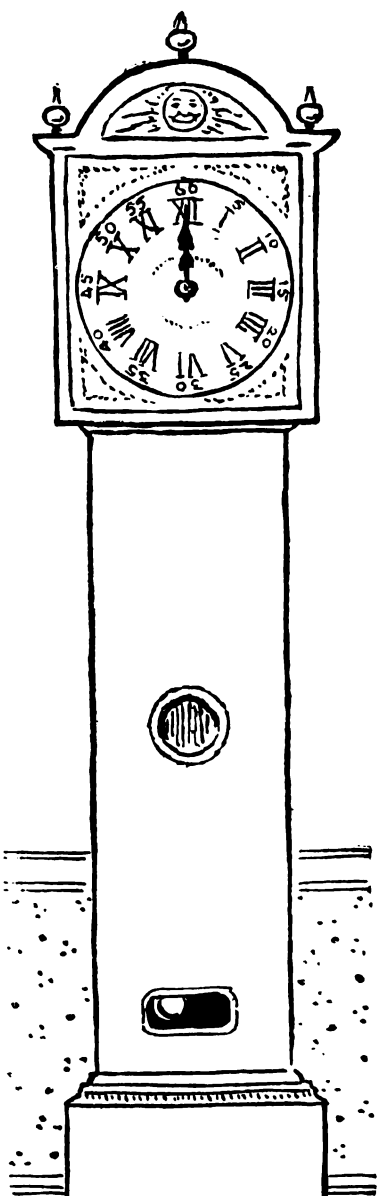
JAS. McDOWELL

Singing All The Time.

"I **FEEL** like singing all the time,
My tears are wiped away;
For Jesus is a Friend of mine:
I'll serve Him every day.
When on the cross my Lord I saw,
Nailed there by sins of mine,
Fast fell the burning tears,
But now I'm singing all the time.
'The melting story of the Lamb'
Tell with that voice of thine,
Till others, with the glad new song,
Go singing all the time."

TIME'S RAPID FLIGHT.

////////



THE continuous click, click of the clock reminds us that time is flying. We want our young readers to think of three different times. The first and second is found in Ecclesiastes 3. 2.

1. A TIME TO BE BORN.

All our readers know the day of their birth. Each year as it comes round it is a time of rejoicing. There is no objection raised to that; but it is wise to remember that each has been born in sin, and shall have to answer to God for sins committed.

2. A TIME TO DIE.

None like to think of this. After death comes judgment (Hebrews 9. 27). But God does not want any to be brought into judgment, and this brings us to our third scripture.

3. A TIME OF SALVATION.

We read, "Now is the accepted time, now is the day of salvation" (1 Corinthians 6. 2). Would you not like to be saved? I am sure you do. A black coloured man put it nicely, "Jesus did the dying, and I go free." Jesus died, the just for the unjust. Will you not believe this testimony, and thus be saved?



THE world, like vanity fair, is bent
Upon pleasure to its full extent ;
With riot and mirth and merry song
So passes the life of the heedless throng.

No time is taken for careful thought,
Eternal issues are set at nought ;
“ Away with gloom and eternal pain,
On with the song,” is the one refrain.

Satan its god with a lavish hand
Spreads joys to meet the eager demand,
Something is given for every taste
To speed on the hours with carefree haste.

Honour for those of studious mind
Who pleasure alone in science find,
With promise their name shall still live on
When they themselves from the earth have gone.

The giddy and gay their portion share
With dance and song in the passing fair ;
Their vacant smile and their empty jest
Shews wisdom by them is unpossessed.

The lewd and vicious are catered for
With pleasures that the moral abhor ;
Thus all is given beneath the sun
To speed the hours till the life is done.

These tinselled treasures and gilded toys
The life of man forever destroys,
But oft in the midst of pleasures round
There falls on the ear a warning sound

Foretelling the day of coming wrath.
As judgment is seen in sudden death
It causes a pause in pleasures gay,
It brings to the heart a moment's dismay.

Then many brush the warning aside
And into the pleasures madly glide ;
Death and its fear brings a moment's pain,
Then riot pursues its course again.

The voice of God from heaven above,
Who gave His Son in marvellous love,
Scarcely reaches the ears of the throng
Enraptured by time's enchanting song.

But ah ! be thou warned of coming doom,
Eternity filled with hopeless gloom ;
No hope awaits on the other side
Till on earth thou are called to decide.

The world, with its joys that last a day,
Then passing away leave sore dismay,
Calls thee to join in the passing show
And hides from thine eyes eternal woe.

Christ, who thy burden of sorrow bare,
Calls thee to come His reproach to share ;
Sorrow on earth, endless joy in heaven,
Pleasures eternal to thee are given.

Shotts.

JAMES GILLESPIE.



✻ THE LAMPLIGHTER ✻

“ **E**VERY Christian should seek to be like the lamplighter. On the dark winter nights how welcome he is, as he comes bringing light to cheer and guide. He goes on his way, and as he presses on he leaves a light burning behind him. So may it be with us. Let us leave a light burning behind us. Oh! to be lights (even if but a tiny match), spending our little brief existence on earth in giving light to others.”

Answers to Acrostic Bible Searching No. 158

(See last issue, page 93).

W OMAN	-	-	-	-	John 4. 5-19.
E DEN	-	-	-	-	Genesis 2. 15; 3. 15.
M IRIAM	-	-	-		Numbers 12. 14, 15.
U R	-	-	-	-	Genesis 11. 27-32; 12. 1.
S ARAI	-	-	-	-	Genesis 11. 31.
T ERAH	-	-	-	-	Genesis 11. 31.
B ETHEL	-	-	-	-	Genesis 28. 11-19.
E SAU	-	-	-	-	Genesis 27. 1-46.
S AUL	-	-	-	-	1 Samuel 9. 1-27.
A THALIAH	-	-	-	-	2 Chronicles 22. 10-12.
V ASHTI	-	-	-	-	Esther 1. 19.
E STHER	-	-	-	-	Esther 2. 17.
D EBORAH	-	-	-	-	Judges 4. 1-8.

“ WE MUST BE SAVED ”—Acts 4. 12.

Acrostic Bible Searching

No. 159



Compiled by
M. HUTCHISON,
Cambuslang.

For Whom Did Jesus Die ?

In Eden's fair scene, at the cool of the day,
WHO did beguile her? the woman did say.

In WHAT place of the ark was Noah found
When the waters of judgment covered the ground?

The NAME of one who an altar built;
The Lord from off the altar a sweet savour felt.

The NAME of one of whom we read in the Word
Was a mighty hunter before the Lord.

The NAME of the land to which Abram went down
When famine in the land of Canaan was found.

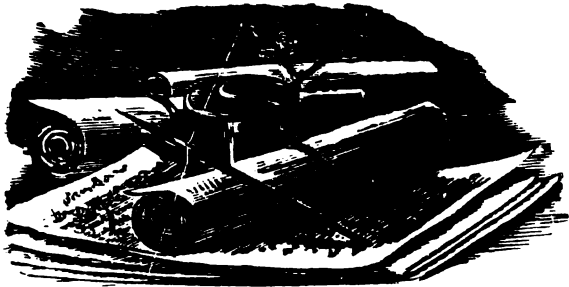
WHAT was to Abram counted in God's Word
When Abram believed the word of the Lord?

When Abraham's faith in his God was tried,
WHAT near relation was he to offer to God?

* * * * *

In the initials to each answer you will see
The persons for whom Jesus died on the tree.

The answers 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 238.

Three Little Words and Their Lessons for Us.

2—"BETTER."

IN our little grammatical lesson in degrees of comparison in the etymology of adjectives last month we spoke about "Good," and move on one step to "Better," which we saw followed. "Good" is positive, "Better" is comparative. There might be many good things, but among those good things there are some outstanding from their neighbours as better than others. Those better things or persons are comparatives. There are so many of them that we will have to choose with discretion mixed with regret—discretion to give the most helpful at the moment, and regret that so few can be brought to your notice in our little Pen Talk to-day. One of them has been dancing with sheer joy in my heart for a few days, and I must, to relieve my feelings, give it first place on our list. You will find it in Psalm 63. 3, "Thy lovingkindness is

"BETTER THAN LIFE."

The life here which is *good* is my natural life, a very precious treasure indeed, for which any man will give all he possesses (Job 2. 4). Yet, though good, and no one will deny that it is good, here is something better than life—God's lovingkindness. The life men and women have, and the good health which enables them to enjoy it, all come

from God in His goodness. But men and women often despise the riches of His goodness in this, and will not be drawn to Him by *His lovingkindness*.

This lovingkindness is *better than life*. Life has an end, but His lovingkindness goes on for ever. God says to His people in Jeremiah 31. 3, "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." This lovingkindness which is better than life is heaped upon me daily, and though I may sometimes think when dark clouds gather that I am forgotten by God, that is not so; the dark shadows which I think are clouds are the shadow of His wings which cover and protect me. In verse 7 of that Psalm the Psalmist says, "In the shadow of Thy wings will I rejoice." Jesus says to His own when discouraged, "Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your Heavenly Father feedeth them." Then he asks a question, "Are ye not much

"BETTER THAN THEY?"

(Matthew 6. 26). Why, surely we are *better* than the sparrows. In Luke 12. 24 Jesus says, "How much more are ye better than the fowls?" Surely such an expression should shame us when we doubt God's care for us.

"Our Father remembers the sparrows,
Their value and fall He doth see;
But dearer to Him are His children,
And He'll never forget to help me."

What a precious relationship we have to God! What a price has been paid to make us His! What a pledge and promise is given to us in His word! All doubt must fly away when we lean on the immutable counsels of the God who cannot lie (Hebrews 6. 17, 18). Earthly hopes were given to men under law, but "the law made nothing perfect but the bringing in of

A BETTER HOPE

(Hebrews 7. 19) did, by which we draw nigh unto God." Truly it is a better hope than man ever had on earth, good though that hope may have been for Israel. Their hope died when the inheritance was corrupted and defiled, and, as a consequence, passed away. Our hope now, with the hope of sinners of the Jewish race saved by grace, is a *living hope* because connected with a living person, and our inheritance incorruptible, undefiled, and which fadeth not away, reserved in heaven for us (1 Peter 1. 3, 4). Very soon we will be away from this scene, and, like those of old who were men of faith, we " desire

A BETTER COUNTRY

that is, an heavenly " (Hebrews 11. 16). That country is where Jesus is, and Paul by the Spirit says that to be with Christ is [very] *far better*. To abide in the body with the Philippians was good, to serve the saints was good, but *far better* was it to be with Christ in that better country.

"Blessed is he whose transgression
is forgiven, whose sin is covered.
Blessed is the man unto whom the Lord
imputeth not iniquity, and in whose
spirit there is no guile."

Psalm 32. 1, 2.

What Will The Harvest Be?



THE TIME OF HARVEST.

What Will The Harvest Be ?

As we write this the time of harvest is come and reapers are busy. We look on the fields and our hearts are gladdened at the sight of the beautiful golden grain. We are reminded of the promise of God to Noah, " While the earth remaineth seedtime and harvest . . . shall not cease " (Genesis 8. 22). It bespeaks the faithfulness of God to His promise.

Paul, when the priest of Jupiter was about to offer up a sacrifice in his honour, stayed him, and testified to the greatness of God in creation, adding, " He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness " (Acts 14. 14-17).

BUT THERE WAS THE SOWING

before the reaping. Had there not been the sowing there could not have been the reaping. And according to what was sown so is the reaping. We are told in the Word, " Whatsoever a man soweth that shall he also reap " (Galatians 6. 7). That verse does not refer to the farmer, but it applies to old and young who read this. " They that plough iniquity and sow wickedness reap the same " (Job 4. 8). And what a sowing of wickedness there is to-day. Sin abounds everywhere.

Perhaps some of my young readers are of the same mind as a boy whom the writer knew who was a singer in a church choir. The leader of the choir, a " minister," invited the boys to tea one night, and ere he allowed them go home took each one aside, and asked them to confess their sins to him. It was a very wrong thing to do, for " who can forgive sins but God only," and God can do so righteously because Jesus " His own self bare our sins in

His own body on the tree ” (1 Peter 2. 24). The boy I refer to looked up innocently into the leader’s face and said, when asked to confess his sins, “ I have none, sir.” But he had. He had sown wickedness—perhaps not the heinous outward sins that are seen to the eye ; but nevertheless he had sinned, for God, who errs not in His Word, says, “ All have sinned.” So there is a reaping, and a very solemn reaping, ahead to those who continue in their sin. There is

ANOTHER SIDE TO THE SOWING.

“ To Him that soweth righteousness shall be a sure reward ” (Proverbs 11. 18). And the first right action any boy or girl can do is, owning their sinnership, to obey God. “ This is the work of God, that ye believe in Him whom He hath sent ” (John 6. 29). The moment you do this you are made “ the righteousness of God in Him ” (2 Corinthians 5. 21), and can follow on in the ways of righteousness to the pleasing and glory of God, and which will certainly bring a “ sure reward.”

WHAT ABOUT THE REAPING?

To those who obey God, believing in His Son as their Saviour, there is a glorious reaping. The first blessings you get are forgiveness and eternal life, which come through Jesus’ sacrificial death on the cross. These are two unspeakable blessings. But they are not all. On believing in Christ one is made a child of God. What an honour ! And that includes being “ heirs of God and joint-heirs with Christ.”

But to unsaved what a solemn bitter reaping. You may have joy in the gaudy things of earth, but they do not satisfy, and they come to an end. “ Ye shall die in your sins,” said Jesus to a self-righteous people. To die in your sins means separation for all eternity from heavenly joy. What a reaping !

R. J.

“I Never Knew You”

“ WHEN the King in His beauty shall come to His throne,

And around Him are gathered His loved ones, His own,
There be some who will knock at His fair palace door,
To be answered within, ‘There is mercy no more :’

‘ I have never known you.’

“ They had known whence He came, and the grace
which He brought;

In their presence He healed, in their streets He had
taught;

They had mentioned His name, and their friendship
possessed;

But they never believed, for of them He confessed :

‘ I have never known you.’

“ Now the righteous are reigning with Abraham there ;
But for them is appointed an endless despair ;

It is vain that they call ; He once knocked at their
gate,

But they welcomed Him not ; so now this is their
fate :

‘ I have never known you.’

“ O sinner, give heed to this story of gloom,

For the hour is fast nearing that fixes your doom ;

Will you still reject mercy?—still harden your heart?

Oh then, what will you do as the King cries?—

Depart ! ’

‘ I have never known you.’ ”

“HEROISM”

READERS, young or old, more or less love to hear or read about heroes and their heroism. They are to be found in every sphere and grade of life—on land, on sea, on the battlefield, and even in the workshop. One place, beyond dispute, where they are to be found more frequently than any other sphere of labour is the coal pit. In fact, every collier who descends a pit to earn his daily bread is a hero. We do not suggest that the collier has a braver heart than the average tradesman, but this we do say, and feel certain it will be admitted by all, that from the moment he steps into the cage to be lowered down to his daily toil until the very moment he steps out of that cage and makes for home

HE IS IN IMMINENT DANGER.

The descent and ascent are dangerous. The least flaw in the rope, an accident in the engine-house, a fault committed by the winding engineman may lead to serious or fatal injury to men in the cage. At any time while down the pit he is in danger of falling roofs, runaway hutches, poisonous gases, water breaking through, fire breaking out, or explosions occurring. One of the most frequent is that of falling roofs or stones falling from the roof. Very often silently but suddenly a stone slips down and pins the collier working beneath. A rush is made by his mates, and often super-human efforts have to be resorted to ere the imprisoned man can be released.

Not many weeks ago a collier was caught beneath a huge fall of roof, and it was an hour before he was extricated. During the rescue operations a large stone, almost a ton in weight, was seen to be slipping from the

top of the low roof. Without a thought of his own peril, one of his mates

STEPPED BENEATH THE STONE

and supported it with his back while the imprisoned collier was being released. We all say, “ Gallant young man.”

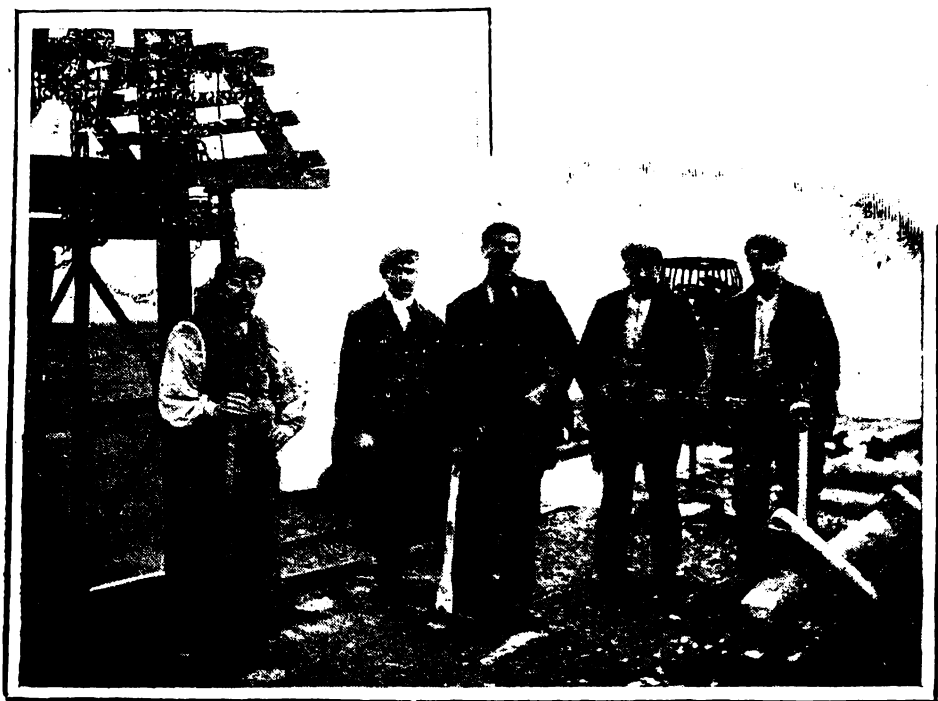
Now, reader, be patient with me till I apply my point. There was a man, and as to age as a man amongst men He was, comparatively speaking, a young man. He saw disaster coming upon those imprisoned under an awful load. That load, under which the prisoners were, was sin with all its crushing power. Ere it could be lifted off and allow the victims to be released He drew near to help, and in order to release the sinner—for the victim imprisoned and under the awful load of sin is the sinner—He stood in the breach, and the very thing which would have crushed the guilty sinner to all eternity crushed Him. The weight He endured and the crushing He received proved fatal—He died from its effects.

You may ask, Who was this? Who endured all this and died in such an awful condition for others to live? It was one called Jesus, the Son of God, who was as it were crushed between the upper and nether millstones when He cried, “ Thy wrath lieth hard upon Me, and Thou hast afflicted Me with all Thy waves. Selah ” (Psalm 88. 7). This all happened to Him at a place called Calvary, where they crucified Him. He went voluntarily ;

HE WILLINGLY STOOD IN THE BREACH,

like the young collier who put his back under the falling stone. He had no thought for His own peril. All His concern was the lifting of sin from fallen man by Himself enduring the blow which would have fallen upon the poor defenceless sinner. No wonder He cried, “ Remove Thy stroke away from Me ; I am consumed by the blow of Thine hand ” (Psalm 39. 10). But in order to save the sinner

the stroke fell upon Him ; the blow of that hand consumed Him. Again His own words are, “ Thy fierce wrath goeth over Me ; Thy terrors have cut Me off ” (Psalm 88. 16). He felt the weight of God’s hand. A touch of His finger would have meant to the sinner eternal death. But at Calvary it was no mere touch ; it was wrath lying hard upon Him ; it was a blow from that righteous holy hand which consumed Him. At that time God said, “Awake, O sword,



AT THE PITHEAD.

against My Shepherd, and against the man that is My fellow ” (Zechariah 13. 17).

Friend, Jesus bore the wrath to set you free. God’s wrath fell on Him, and you can be extricated from underneath your weight and load of sin. But if you love **your** sin and do not want to be saved, then judgment and **wrath** is coming—coming soon. He who bore the blow stemmed the tide of God’s wrath, and is now in mercy towards man—

kind keeping back the flood of coming wrath. Be warned, then, and flee from the wrath which is to come. It hangs over your head. You may be unaware of it, but John 3. 36 plainly says, “ He that believeth on the Son hath everlasting life ; and he that believeth not the Son shall not see life, but the wrath of God abideth on him.”

Glasgow.

GILBERT J. STEPHEN.



“ He Carries
Them on . . .
His Bosom.”



A LITTLE girl, named Rosy, was staying with an aunt. On the wall of the house was a picture of an Eastern shepherd carrying a little lamb in his bosom.

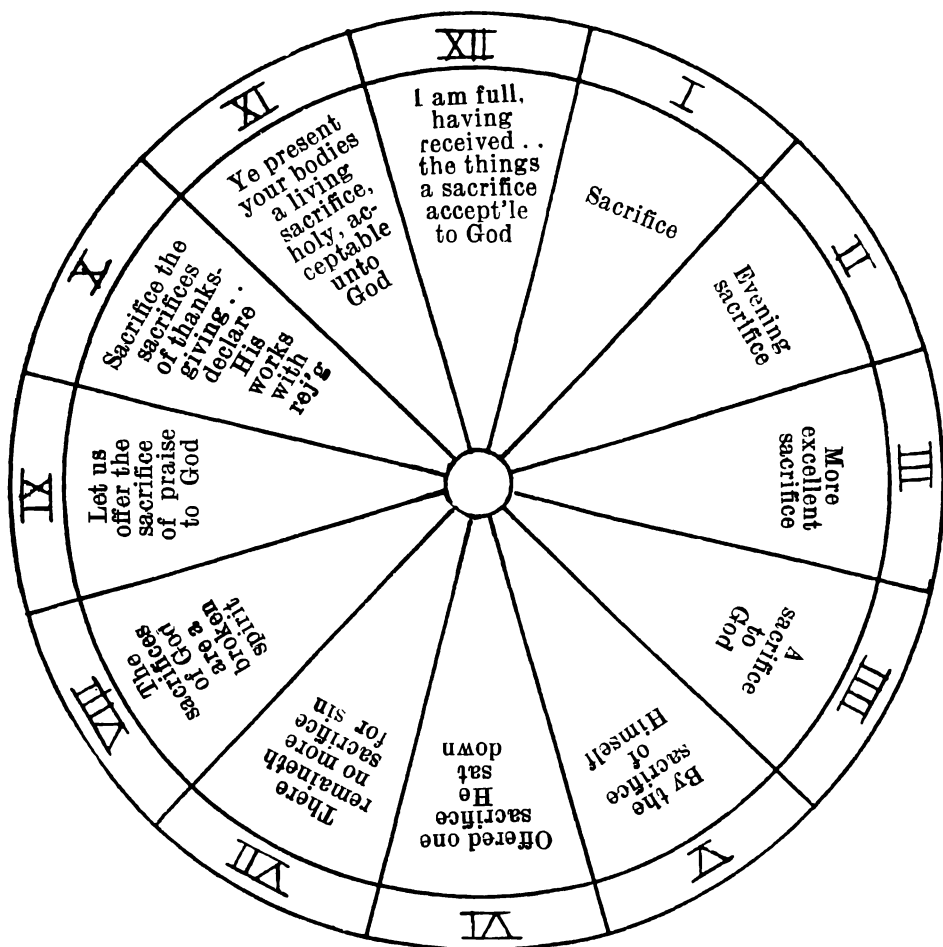
Rosy looked very intently at the picture, and then turning to her aunt said, “ Auntie, I don’t wish to grow big.” “ Why, my dear ? ” asked auntie. “ Because Jesus carries the lambs in His bosom, and He doesn’t carry the big sheep.” Looking again at the picture, she added, “ Doesn’t it look comfortable ! ”

A saint of God wrote : “ I am poor and needy, yet the Lord thinketh upon me ” (or, *carries me on His heart*).

Clock Bible Searching.

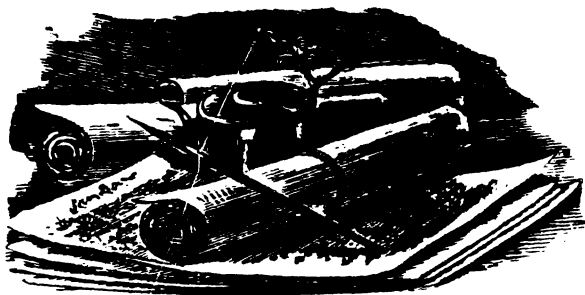
Subject : "SACRIFICE."

Compiled by
R. JEANS, Inverness



For each hour on the clock we give a text on "SACRIFICE," and our young readers are asked to find the corresponding texts in the Old and New Testaments and give chapter and verse.

The answers will (D.V.) be given in our next issue.



Pen Talks with Young Believers

By J. MONTGOMERIE.

No 239.

Three Little Words and Their Lessons for Us.

3.—“ BEST.”

IN the two previous months we have together looked at two degrees of comparison in the etymology of adjectives. First we had “good,” then we had “better,” and now we have “best.” As “good” gave us the *positive*, and “better” the *comparative*, so now “best” gives us the *superlative* degree. The area of comparison has worked up to a very fine point in the scale of values.

When the prodigal came back from the far country, his father was delighted. When he met the prodigal on the way home, and the sinner’s place was taken and his unworthiness was expressed, there was nothing too good to bestow on the repentant sinner. The words of the father reveal the depth of his love when he said, “Bring forth

THE BEST ROBE

(Luke 15. 22) and put it on him.” There must surely have been more than one robe in the house. There would be some quite useful for every day wear, and some better which might be worn on special occasions, but here was one robe outstanding in quality and value, so outstanding that the father calls it “the best robe.” Perhaps it was specially prepared over against the return of the wanderer, just as the calf had been fattened.

Soon the rags are off and the robe is on, and what a robe! Everyone saved by grace, every poor prodigal who has returned from the far country, has a robe of resplendent sheen and whiteness put upon them by God. It is "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Romans 3. 23). The material of which that robe is made was woven in the loom of sorrow and suffering on Calvary's hill. It is the wedding garment, apart from which there can be no entrance to that better country we spoke of last month. It is that foreshadowed in the coats of skin which God put upon Adam and Eve in the garden of Eden when they had sinned (Genesis 3. 21). There is no second best with God. God has taught us what we could never have learned by our own thoughts or investigations, that all our righteousnesses are as filthy rags (Isaiah 64. 6). I know the world has its good men, its better men, and its best men, but God says of these best men, "Man at

HIS BEST STATE

is altogether vanity" (Psalm 39. 5). What a picture this for God to give us of man at his very *best*. He does not modify things, nor qualify His judgment; He says, "altogether vanity." Just a person of no value; nothing substantial about him, even at his very best, as his fellows may see him.

Dear young Christian, in your service in the gospel, whether private or public, press it home on all not yet saved by grace, that though they may not consider themselves so bad as the prodigal, to take care they don't put themselves in their self-righteousness in the place of the old brother in Luke 15., who would not go in, and in chapter 16. 26 the same person, no doubt, can't get out. In the service of God, where you are called to be active till Jesus

comes, don't be satisfied with an inferior ability in God's things. God says, "Covet earnestly

THE BEST GIFTS "

(1 Corinthians 12. 31). Yes! the gifts are in His keeping, and He alone can bestow. As He has given, don't question, but use it. Don't despise, if what He has given be little, either in yourself or in others. Be faithful in the little, and God will increase the ability. Set a high standard before you in God's things, and, desiring only His glory, and the profiting of His people, and the salvation of men, "Covet earnestly the best gifts."

Answers to Acrostic Bible Searching No. 159

(See last issue, page 105).

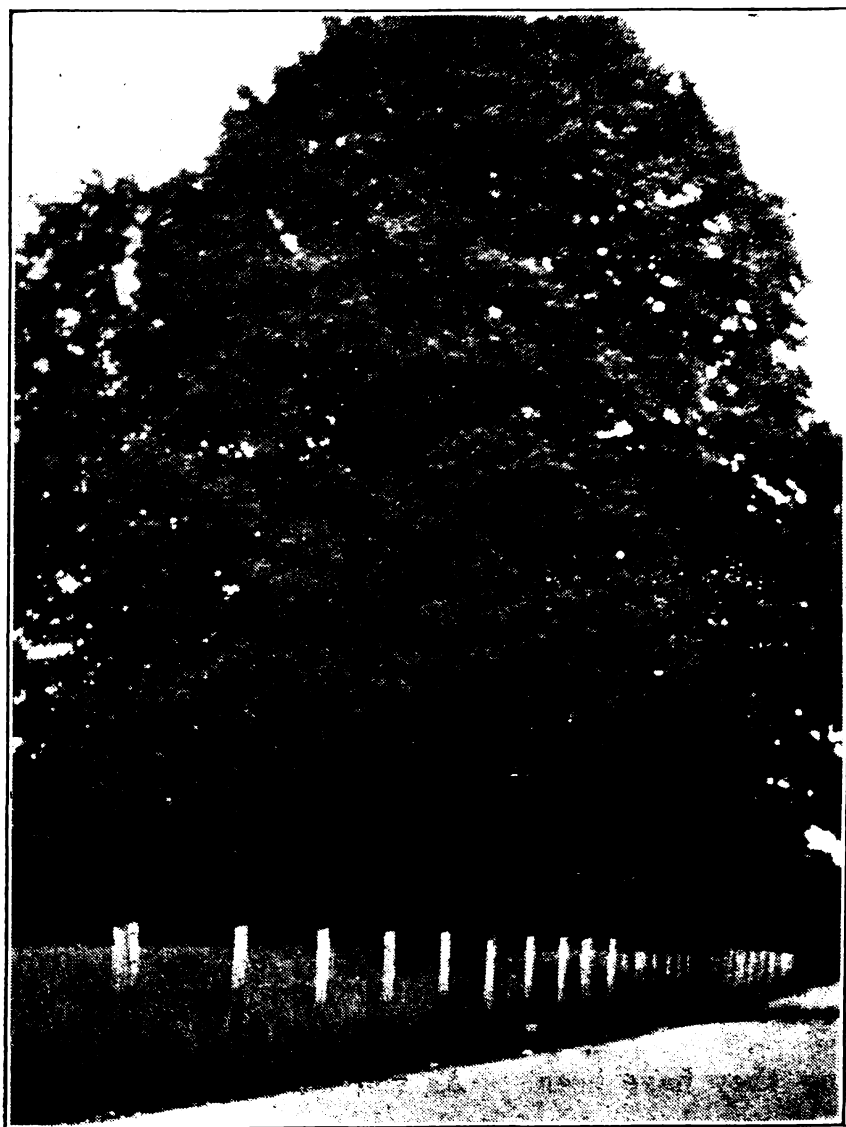
SERPENT	-	-	-	Genesis	3.	13.
INSIDE	-	-		„	7.	7.
NOAH	-	-	-	„	8.	21.
NIMROD	-	-	-	„	10.	9.
EGYPT	-	-	-	„	12.	10.
RIGHTEOUSNESS	-			„	15.	6.
SON	-	-	-	„	22.	2.

SINNERS—1 Timothy 1. 15.

“Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”

Romans 8. 34.

Some Scripture Trees and Their Lessons



A NOBLE TREE AT THE BUGHT, INVERNESS.

Some Scripture Trees and Their Lessons

PART I.

TREES are wonderful things, and have a peculiar fascination for boys and girls. The branches seem like long arms extended in welcome invitation to all who care to come and enjoy their companionship. How many boys—yes, and girls too—have come to grief through torn clothes in climbing, or injured limbs in falling from trees. The Bible in its opening chapter mentions trees; and they are trees with an added interest to boys and girls, they are fruit trees. The garden of Eden is mentioned in chapter 2. of Genesis, and in it there were

TREES OF EVERY KIND,

some pleasant to the sight and some good for food. There were two particularly interesting trees, “the tree of life and the tree of the knowledge of good and evil.” When Adam and Eve sinned against God, they knew immediately they had done wrong, and they went and hid themselves behind the trees of the garden. There is an immense variety of trees, even in our own land, and it is quite an interesting study to mark their differences and to know their names, so as to speak intelligently to others about them when you go walking in the country.

Isn't it very interesting to know that God gave the trees in that very early history of mankind, and what a great blessing they have been. As you sit in your own home just look round you and note how many things are made of

wood, and then look closely at the various kinds of wood used in making those things. What would we have done without wood? I want to tell you, boys and girls, of a certain tree which grew near where I live. It had a wonderful history and was

A CENTRE OF GREAT INTEREST

for visitors to the neighbourhood. It stood among other trees, but was like an aged patriarch among its younger neighbours. It had weathered the storms of centuries, and had lost its vigour through age, its heart being eaten out. But though aged and decrepit, there were branches with green foliage in the summer months. Through a hole in its side one could creep into the inside of the trunk and stand up erect, sheltered from rain or storm, or, as in olden days, from pursuing enemies.

It is stated that one of the great men of the Covenanters, who lived near by, was pursued by three troopers who wanted to catch him and kill him. He remembered the hollow tree, and, eluding his pursuers,

HE CLIMBED THE TREE

and slipped into the opening. He remained there for several hours until the district was clear of his disappointed pursuers, and then he got out and made his way home. Many a time I have stood looking at this tree, and precious thoughts have come as I meditated on that wonderful man, "Jesus of Nazareth," who, though not called a tree, is spoken of in language suggestive of this when He is called, "The root and the offspring of David" (Revelation 22. 16), and has also been called "The Branch" (Isaiah 4. 2, 11. 1). Of this man God says, "A man shall be as an hiding place from the wind, a covert from the tempest" (Isaiah 32. 2).

Just as that persecuted man, in his danger, fled to the shelter of the tree and found safety and security from the

wrath of his enemies, so may every boy and girl who reads this paper

FIND REFUGE IN JESUS CHRIST

and never be found by the pursuers. I want you to come with me to Eden's garden, so beautiful and fair. Everything there pleased the heart of God and man. There was no flaw in the glorious handiwork of God. God's will was the only will to be obeyed. Man and beast and inanimate nature were all in the perfect harmony of innocence, and God Himself held communion and companionship with man.

But in a brief space of time all was changed. What a tragedy was wrought in the triumph of Satan; what tremendous issues have flowed from that one act of disobedience. Sin with its blighting consequences entered, and God was deposed from the throne of man's will. The man, as we have seen, is hiding, not in a tree, but behind the trees of the garden.

My dear young reader, may I ask you, "Why art *thou* hiding from God?" Is it sin which stands between you and God? You have done wrong, and you know it well, and you are afraid. How good it is to be found out by God, and instead of hiding from God, because naked,

HIDE IN GOD

by being clothed with that robe of His own providing, which He willingly puts upon everyone who believes on Jesus.

Come with me to another tree—not a tree of hiding, but a tree of exposure for the one who hangs upon it: it is the tree on Calvary's hill. How that blessed one who hung upon it was exposed to shame! Someone has called the cross "the public market square of the world," where the price of our redemption was paid down in full, that we may go free from the slavery of sin. But that tree provides

a hiding place for the sinner. Every boy and girl, and every man and woman, in the wide world can come in. That tree was in the heart of God long, long before Jesus came into the world, and in Deuteronomy 21. 23, speaking about a man being hanged on a tree, God said His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day (for he that is hanged is accursed of God), and in Galatians 3. 13, Paul by the Spirit says, " Christ hath redeemed us from the curse of the law, being made a curse for us ; for it is written, ' Cursed is every one that hangeth on a tree.' " Peter refers to this tree when he says, " Who His own self bare our sins in His own body on the tree " (1 Peter 2. 24). Yes! Jesus was

NAILED TO A TREE

on that hill outside Jerusalem. These nails were driven through His hands and feet, and He was allowed to hang full weight on them. All His bones were out of joint (Psalm 22. 14), and He cried, " They pierced my hands and my feet " (verse 16). What a sight He must have been. " The Holy One of God," a bleeding victim, in pain and thirst, in ignominy and shame, languishing in death on a tree, cursed by God, forsaken by friends, and cruelly maltreated by His enemies; and in my soul I hear the whisperings of God the Spirit,

" It was for me that Jesus died
On the cross of Calvary."

He who is my Saviour was extended between heaven and earth to the gaze of angels, devil, demons, and men. He was a spectacle of deepest humiliation, and yet a wonderful revelation of God's salvation for that man, and all the family of that man, who hid behind the tree.

Galston.

JOHN KYLE.

Childhood Days

CHILDHOOD days are days of pleasure,
On swift wings the moments fly,
Leaving with us much to treasure
As the days of age draw nigh.

Oft in days of stress we linger
O'er the joys of childhood days,
As with an unerring finger
We the happy moments trace.

And we wonder, sadly sighing,
O'er the joys of long ago,
If upon our pathway lying
Still are pleasures here below.

But those joys have long since faded,
And to sigh for them is vain,
Though in days by sorrow shaded
We their mem'ry still retain.

Happy they whose sins forgiven,
Trusted Christ in early days,
Entering to the joys of heaven
That no sorrows can efface.

They their joys are still retaining
While is passing their life day,
In their hearts Christ still is reigning
And His presence lights their way.

Yet 'tis sad, amid the pleasure
Scattered o'er our childhood days,
Few there be that find the treasure
That time's passage ne'er decays.



Oh that all would trust in Jesus,
And would joy in sins forgiven,
When from earthly life He frees us
Greater joys we'll know in heaven.

Shotts.

J GILLESPIE.

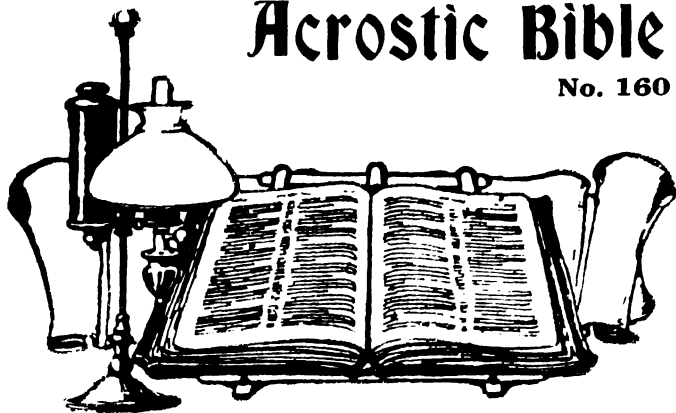
THE ANCHOR HOLDS

AN Arctic explorer finds himself becalmed between two icebergs which, approaching from different directions, threaten to crush his ship like an empty shell. Escape there seems to be none. The danger is imminent. But suddenly a water-washed berg, moved by some strange current, comes driving up from the southward. It nears them; it is passing close by. Their only chance is to plant an anchor on its slope, that thus it may bear them out of their fearful danger. The anchor is cast. It holds, and the next moment they are following in the wake of their strange tow-horse, saved as by the skin of the teeth. "And never," writes Dr Kane, "did men acknowledge with more gratitude their merciful deliverance from a wretched death."

How aptly that incident illustrates the case of many in danger of everlasting destruction. It may be your case, dear young reader; yea, it *is* your case, if you have not an anchor within the veil (Hebrews 6. 19), if you have not found safety in Christ. You may never be in danger of being crushed to death by two icebergs in a polar sea. But there is a far greater danger, the danger of being crushed between the upper and nether millstones of God's wrath, for, if out of Christ, the wrath of God abideth on you (John 3. 36), and it is simply a matter of time as to when your doom shall be forever fixed. How solemn! But God has provided a great salvation—a great Deliverer. You need not perish; you need not go down beneath the billows of God's wrath. A place of safety has been provided, and that is in *Christ*. Cast your anchor on Him—lay hold of Him by the hand of faith, and you are safe for eternity.

Acrostic Bible Searching

No. 160



Compiled by
A. DAVIDSON,
Glasgow.

A Name which Christians Love.

WHAT MAN did King Herod fear?
Being just and holy him did hear.

WHO with Moses on mountain did appear?
And Peter was so glad to see them there.

A PLACE where Jesus, in early rays,
Alone did go, and there He prays?

A ROOM, where passover was kept
According as Jesus did direct?

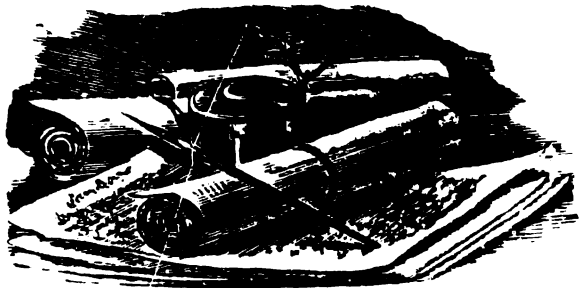
A rich young man did life desire,
WHAT was Jesus' answer to his cry?

* * * * *

Five words you are desired to find,
Initial letters tell of one so kind;
None came to Him and sought His help in vain,
And He has blessing still which you can claim.

The answers 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



Pen Talks with Young Believers

By J. MONTGOMERIE.

No 240.

A Fallen Countenance.

THE face is the great reflector of the emotions, and we can generally tell from looking at the face what kind of emotions are at the moment in control of the soul. When God said to Cain, "Why art thou wroth? and why is thy countenance fallen?" He was linking in very simple language the emotion and the expression (Genesis 4. 6). When Jesus said to the two disciples on the way to Emmaus, "What communications are these that ye have one to another, as ye walk and are sad?" (Luke 24. 17), He must have been looking at their faces as they approached and clearly read there the sorrow that filled their hearts. When in Luke 19. 6 the writer says of Zacchæus, "And he made haste and came down, and received Him joyfully," he must have been watching the man's face as he came down, and saw the joy depicted on his face. The face of Cain revealed anger; the face of the two disciples, sorrow; the face of Zacchæus, joy. Let us, boys and girls, watch our emotions, especially those which are hurtful, because they will reveal themselves on our countenances, and others may be injured by them, or we may injure ourselves badly in the esteem of others.

A father came home from his work one day to find his son, aged 12, sitting at the table with a very gloomy countenance. His mother had crossed him in some way by refusing him something he wanted, and to show how much

he was displeased he had let his countenance fall into an awful state of gloom. His father looked at him and said, "What a sight you are, do you know you do not own your own face?" The boy looked up puzzled at the statement, having hoped his father would be upset and pity him and give him what his mother had refused. The father repeated the statement, "Do you know you do not own your own face?" "Do not forget," he said, "that it belongs to other people; they, not you, have to look at it, and you have no right to compel others to look at a sour, gloomy, crabbed face." The boy, now thoroughly ashamed of himself, took his spoon and began to sup his food, and later slipped out as if wanting to get away from the healthy rebuke of his father. The boy had never thought on that, and it did him good, as his future conduct showed. Let us then, dear young Christians, watch our passions and emotions, and not reflect in our faces what will hurt anyone, but ever seek to make manifest the wisdom which is of God, which maketh the face to shine (Ecclesiastes 8. 1).

"HE GAVE HIMSELF."

"CHRIST once was found with men,
A man of sorrows He;
He bore His people's sentence then,
He bore it on the tree.

"He suffer'd in their stead,
He sav'd His people thus;
The curse that fell upon His head
By right was due to us.

"'Twas love that brought Him down,
The purest, strongest love;
He bore the cross, He won the crown,
And now He reigns above."

ANSWERS TO CLOCK BIBLE SEARCHING

SEE LAST ISSUE, PAGE 117.

- | | |
|--------------------|------------------------|
| I Hebrews 9. 26. | VII Hebrews 10. 26. |
| II Ezra 9. 5. | VIII Psalm 51. 17. |
| III Hebrews 11. 4. | IX Hebrews 13. 15. |
| IV Ephesians 5. 2. | X Psalm 107. 22. |
| V Hebrews 9. 6. | XI Romans 12. 1. |
| VI Hebrews 10. 12. | XII Philippians 4. 18. |

Say not my soul, "From whence
Can God relieve my care?"
Remember that Omnipotence
Hath servants everywhere.
His methods are sublime,
His ways extremely kind;
God never is before His time,
God never is behind.

"Giving thanks unto the Father,
which hath made us meet to be
partakers of the inheritance of the
saints in light."

Colossians 1. 12.

Wonders of Grace



IN PERIL ON THE SEA.

Wonders of Grace

RECENTLY, boys and girls, I was given a book to read with the rather strange title, *Wonders of Salvage*.

The writer gave a very interesting description of the work done by that important class of seafaring men who retrieve from the ocean bed vessels sunk by storm, leakage, or instruments of war. Sometimes immense stores of treasure go down with

THE DOOMED SHIP,

and the salvagers of the sea seek out the spot where the vessel has gone down, and at great risk of life or limb, either visit the sunken vessel and remove the treasure, or lift the vessel herself, shell and contents, to the surface. Difficulties of winds and tides have to be contended with and overcome. Great patience has to be exercised by those in charge of the operations because of the fluctuations of fortune, through favourable or unfavourable circumstances, arising during operations. Sometimes, just when the submerged vessel is nearing the surface after weeks of hard labour, the chains slip or something breaks with the great strain, and the vessel sinks again, and all the labour goes for nothing; they have, of course, just to begin all over again.

Reading the book, which so interestingly described all this in detail, my mind was turned on to the salvage work of God on submerged

“VESSELS OF WRATH”

(Romans 9. 22), and how in His great love and power, and at great cost to Himself, as well as great suffering endured by “The Captain” in charge of the operations, He has

brought vessels from the depths of sin and darkness, and made them indeed "vessels of mercy" (Romans 9. 23) prepared for glory. We have a beautiful example of God's salvage operations on sunken vessels in the case of Jonah. Jonah could go down no further than he did go, when he reached "the bottoms of the mountains" literally, and "the belly of hell" experimentally. He says, "Thou hast cast me into the deep, into the midst of the seas; and the floods have compassed me about; all thy billows and waves passed over me" (Jonah 2. 3). What a place of extreme helplessness and hopelessness, so far as man was concerned, yet out of that place he was salvaged by the power of God, when he acknowledged that salvation was of the Lord (chapter 2. 9). The mind, in these circumstances, goes to Him who was

THE SALVATION OF GOD.

His name, Jesus, means this, and Simeon knew this (Luke 2. 30), and we who are now saved know Him as "The Captain of our Salvation" (Hebrews 2. 10). Just look, dear boys and girls, at Psalm 69. 1 and listen to Jesus Himself in prophecy speaking as He goes down to reach the submerged wreck: "Save me, O God, for the waters are come in unto my soul. I sink in deep mire where there is no standing; I am come into deep waters where the floods overflow me." Then He cries out (verse 14), "Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters. Let not the waterfloods overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me." In Psalm 42. 7 the tempest in its fury makes the sea cry to sea as if,

WAILING IN ITS ANGUISH,

"Deep calleth unto deep at the noise of Thy waterspouts; all Thy waves and billows are gone over me." In the

salvaging of vessels, the divers who go down are encased in diving suits, which keep the waters from getting in on the man working down below. Air is also pumped down to him; otherwise he would die. Every provision is made to the smallest detail to keep the submerged man from any injury. But with Jesus Christ the Saviour the terrors of God came round about Him like water (Psalm 88. 16), and came right into His soul, as we saw (Psalm 69. 1), and He was "cut off out of the land of the living" (Isaiah 53. 8). In doing that great work which enables God to raise the poor wrecks of humanity, which have sunk down into the ooze and slimy mire of sin in the ocean bed of distance from God, Jesus had to go down, as the daysman, and lay hold on the sinner, while, as Son of God, He laid hold on the throne of God. When the work was accomplished, He cried,

"IT IS FINISHED,"

and He bowed His head in death. Truly He died that we might live. The Saviour came for the express purpose of seeking and saving the lost (Luke 19. 10), and the words in Luke 10. 33 are so precious, "A certain Samaritan, as he journeyed, came where He was." That poor, wounded, dying man must have someone who will come near to him. Jesus, who is the Samaritan, came to the place where the man was, lifted him from his helpless and hopeless position, and saved him. In Luke 15. He is again seen as a shepherd seeking the lost sheep, and going after it till He finds it. We know from John 10. 11 He gave His life for the sheep; dying upon that cross of shame, making atonement for sin, "that whosoever believeth on Him should not perish but have everlasting life" (John 3. 16). All power is now vested in the Saviour, and He is

"ABLE TO SAVE

to the uttermost" (Hebrews 7. 25). There is none too far

down for the grace of God to reach. Christ knows no defeat, for He has overcome him who had the power of death, that He might deliver (Hebrews 2. 14). How often we sing that beautiful hymn which so aptly describes our deliverance out of the depths to which through sin we had sunk—

“ Sunk in ruin, sin, and misery,
Bound by Satan’s captive chain;
Guided by his artful treachery,
Hurrying on to endless pain;
My Redeemer
Plucked me as a brand from hell.”

Time will never, and eternity may never, unfold fully the wonders and riches of the grace of God.

St Boswells.

JOHN MCNICOLL.

THE GOOD SHEPHERD.

- ◆
- “ How loving is Jesus, who came from the sky,
In tenderest pity, for sinners to die!
His hands and His feet they were nailed to the tree,
And all this He suffer’d for sinners like me!
- “ How gladly does Jesus free pardon impart
To all who receive Him by faith in their heart!
No evil befalls them, their home is above,
And Jesus throws round them the arms of His love.
- “ How precious is Jesus to all who believe!
And out of His fulness what grace they receive!
When weak He supports them, when erring He guides,
And everything needful He kindly provides.
- “ Oh give then to Jesus your earliest days;
They only are blessed who walk in His ways:
In life and in death He will still be their friend,
For those whom He loves He will love to the end.”



Some Scripture Trees and Their Lessons

PART II.

REMEMBER when a boy at school reading about King Charles II. When he and his army were defeated by Cromwell at the battle of Worcester, he escaped, and being pursued by Cromwell's horsemen sought safety in the thick branches of a tree. The soldiers looking for him came so near that he could hear them discussing his whereabouts and the possibility of catching him. He lay close behind the thick foliage, very thankful indeed for such a shelter, which enabled him to escape the wrath of his great enemy. In our previous paper we looked at the trees Adam hid behind, and the tree Jesus died upon, and now I would like you to look with me at

THE TREE OF LIFE

in Revelation 2. 7. That tree of life is in the midst of the paradise of God, and that paradise of God is now in

heaven (2 Corinthians 12. 4). One of the things denied to our first parents when they had sinned was the right to the tree of life in the earthly paradise in the garden of Eden. That they might not eat of it, they were driven out of the garden by God, and a cherub with flaming sword was placed to guard the way to the tree of life.

When God put Adam out, He did it in love as well as righteousness. The fact that he had sinned denied him the privilege of God's company in the garden, but the fact that he had sinned also denied him the dangerous privilege of eating of the tree of life, and so perpetuate his misery and

HIS DISTANCE FROM GOD.

So God denied him the liberty of approach to that tree, and put him out, so that He might later bring him in to another paradise which could not be lost. "Jesus, source of life eternal," the spring of all life, human or divine, had his place in the paradise of God. He was surrounded by angelic hosts, who, as the servants of Jehovah, did His will. But He left that paradise and came down to this scene where Eden conditions were once enjoyed by man. He came down to restore that which He took not away. He came down to give the man who was put out of paradise the privilege of partaking of the tree of life, and so enter, not an earthly Eden with its earthly paradise, but a heavenly Eden where no sin can enter, and a heavenly paradise where happiness can never end (Psalm 16. 11). Jesus came, met that sword which drank deeply of His precious blood, sheathed it in His own body on

THE TREE OF CALVARY,

and righteously opened up the way for everyone who desires to eat of the tree of life. How much the New Testament speaks of God's unfoldings of His divine desire to give this

life to everyone; but one condition is that they come into personal contact with Christ, in whom alone this life can be found. A brother telling his conversion one day said, "John 3. 16 was the means of my salvation." "No! no!" said an older brother, "it was the 'Him' of John 3. 16." Yes, it is always the "Him" of the text. Everlasting life is promised by God to everyone who believes on Jesus. Come, dear reader, come and partake of this tree which is in the midst of the paradise of God.

But when life is imparted we must continue to eat, and know the happiness which comes from that fruit, which knows no seasonal plenitude or scarcity in its bounty. He is "the same yesterday, and to-day, and for ever." The very fulness of the Godhead is treasured up in Him, and

"THIS IS LIFE ETERNAL

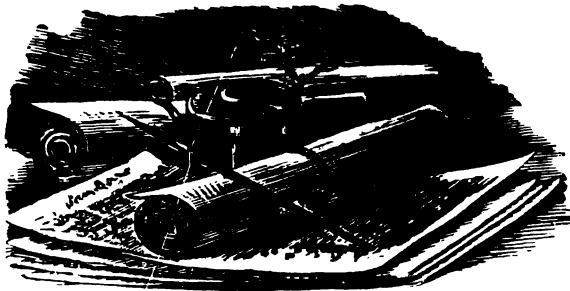
that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John 17. 3). So our Lord Jesus said, and He knows perfectly how the life received can be sustained. The blessings of the paradise fill my soul, and I enjoy heaven upon earth (Deuteronomy 11. 21).

But this text carries me forward, for there is a future promise here: "To him that overcometh will I give to eat of the tree of life in the paradise of God." What divine unfoldings will we have of Himself in that day which has no sun, therefore no shadow, therefore no night. The overcomer is encouraged not only by promise of a present portion in his risen Lord, the grapes of Eshcol, the earnest of the inheritance, but the full, unrestricted, unrestrained enjoyment of all the wealth of heavenly fruitfulness as displayed in Christ in His heavenly glory.

The last view of trees I want meantime to mention is in Revelation 22. 2. What a wonderful change has been wrought by God. There is now a *new heaven* and a *new*

earth. The marks of sin on the heavenlies and on the earth are all removed, and perfect inter-communion is enjoyed. The throne of God and of the Lamb is seen, and out from that throne issues a "pure river of water of life." It is "clear as crystal." "In the midst of the street (or brightness) of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations." To-day the nations of the world need healing, not only physical but spiritual. Wounded, bleeding, groaning, dying, from the awful experience of 1914—1919. Still no rest, no peace, distraught by the anguish of anxiety, wearying in vain to be healed. We say solemnly, in spite of the unquestioned sincerity of several nations, including this nation of which we form a part, in their desire for healing, it will not come until He, Who alone can give healing, is accepted as the great healing power. In the millenium it will be peace, but peace by righteous repression; but when the new heavens and the new earth are seen it will be peace by righteous expression. Righteousness will not then *reign* but *dwell*. It will be all-pervading, and righteousness without sin is the expression of the fulness of God. God will be all in all. The leaves of the trees being for the healing of the nations would link us on here with the healing ministry of Christ from the throne during the 1000 years' reign, when sickness will be seen because sin is not destroyed, and the nations will be still afflicted with that dread malady.

May God in His great goodness help you, though young, to grasp in a simple way those wonderful things concerning the trees of God's word.



Pen Talks with Young Believers

By J. MONTGOMERIE.

No 241.

“ I Didn’t Do Anything ”

Or, The Danger of Inactivity.

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THERE are active wrongs, and passive wrongs; wrongs of commission, and wrongs of omission; positive delinquencies, and negative delinquencies. The former are more evident than the latter, but not more heinous; and yet many hide themselves behind the excuse, “ I did nothing.”

A man one day left his horse standing in front of a shop while he went in to make a purchase. The horse ran away, broke part of the cart, broke his harness, endangered the lives of many people, and finally collided with a tram car. The man was arrested and fined £5. “ I didn’t do anything,” he said. “ That is just the reason I fine you,” said the magistrate, “ because you did not do anything: your failure to tie your horse was your mistake.”

In Ephesians 5. 11 the Apostle says, “ Have no fellowship with the unfruitful works of darkness,” and many of God’s dear children seek to carry that out, and are very reserved, nice, decent people; but they have no active influence on those who do wrong; and those who do wrong have no intelligent idea what kind of person this reserved, reticent, retired individual is. They may call him or her

“A harmless creature,” who would not hurt anyone. But I only gave you half of that text in Ephesians 5. Paul not only says, “Have no fellowship with the unfruitful works of darkness,” but he adds, “But rather reprove them.” Yes! this is God’s way, and good when we can be active for God in putting our finger on the wrongdoer and telling them the wrong they have done. When Elijah was standing for God in his day, he spoke strongly against Ahab and Jezebel, the king and queen of Israel, who were both very wicked. Obadiah, who was also a prophet, was living in the palace with his mouth shut (1 Kings 18. 3). I am sure Ahab and Jezebel thought Obadiah a nice man—a man who would not hurt anyone; just the essence of kindness. Elijah was a troubler, but he was a troubler for God.

The five wise virgins were wise in having oil in their vessels with their lamps; but they were *doing nothing*, and had a grave responsibility toward the foolish ones who were ultimately shut out. Oh! they did nothing, but that did not clear them of responsibility (Matthew 25. 1). George was with some boys who ill-treated a kitten. When his father spoke to him about being there he said, “I didn’t do anything.” No, but he stood by and allowed the boys to be cruel. How much Saul of Tarsus afterwards felt his guilt in the stoning of Stephen, although he did nothing: he only stood by and consented unto his death, and kept the raiment of them that slew him (Acts 22. 20).

Dear young Christian, don’t stand idle and think because you do nothing you are doing no wrong. Covet something more brilliant than a negative testimony, and you will have your Master’s “Well done” at the judgment seat.

ANSWER TO ACROSTIC BIBLE SEARCHING No. 160.

(See last issue, page 129).

JOHN THE BAPTIST Mark 6. 20.

ELIAS - - - - - .. 9. 4.

SOLITARY - - - - - ,, 1. 35.

UPPER - - - - - ,, 14. 15-26.

SELL - - - - - ,, 10. 17-21.

JESUS—Mark 9. 8.

Matthew 27. 50 - - - - - His Death.

Luke 23. 50-56 - - - - - His Burial.

John 20. 14-31 - - - - - His Resurrection.

Acts 1. 9 - - - - - His Ascension.

Acts 1. 11 - - - - - His Coming Again.

“How precious is Jesus! He died on the tree,
How precious is Jesus to you and to me!
He died on the cross to redeem us from sin;
He died on the cross our ransom to win.

“When I was a stranger He then took me in;
When I was a sinner He pardoned my sin;
From debt and from prison He then set me free:
How precious is Jesus to you and to me!”

“Who hath delivered us from the
power of darkness, and hath translated
us into the Kingdom of His dear
Son.”

Colossians 1. 13.