

Head, Heart, and Hand

Original Object Lessons for
Sunday Schools and all who
work amongst the Young

Edited by

Hy. PICKERING

LONDON

PICKERING & INGLIS, LTD.

Pickering & Inglis Ltd.

29 Ludgate Hill, London, E.C.4
229 Bothwell Street, Glasgow, C.2
59 Cross Street, Manchester, 2
105 Bold Street, Liverpool
56 Grainger Street, Newcastle-upon-Tyne
29 George IV Bridge, Edinburgh, 1
Home Evangel, 418 Church Street, Toronto, 2

First Published, 1939

Reprinted 1946

Made and Printed in Great Britain

THE AIM OF THE TEACHER

THE Saviour Himself used objects. "Consider the Lilies how they grow," "Look on the fields white unto harvest," "What is your Life?" "Heaven is like a grain of mustard", "I am the Door," and many others. If He could utilize such simple things, surely His followers can do likewise. The use of eye-gate has been one of the most blessed of means to reach the young.

Be original, so far as you can, and so ensure being attractive. Little by little is the best plan with any good lessons. All cannot be shown by piecemeal, but many can, and others could be introduced again and again instead of being shown continually. Variety is the life of any lesson. Have the lesson well off, and use it to the best advantage. Don't just show it and forget it, refer to it again and again.

The object is not only to interest but to aim at definite conversion to God, remembering that Paul's aim was by all means to save some (1 Cor. 9. 22). Therefore aim at the highest, the eternal welfare of the young, and in doing so assuredly you will receive the Divine blessing.

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OBJECTS TO USE

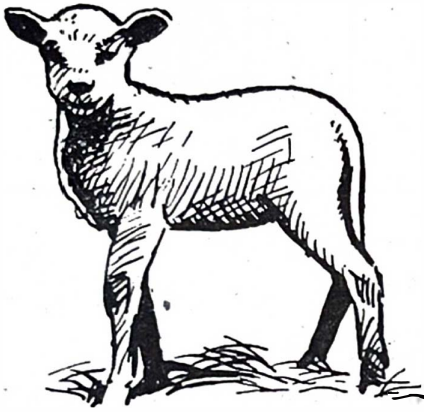
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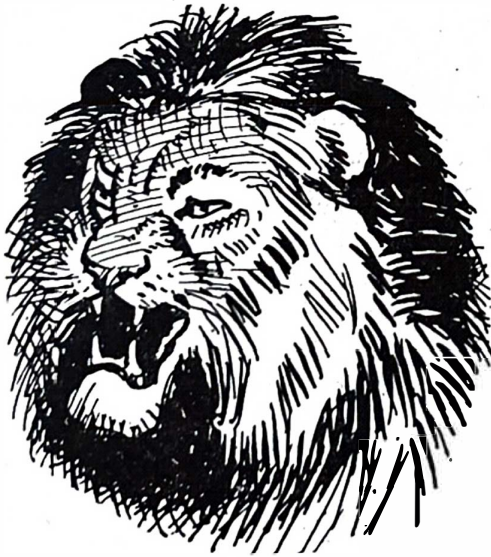
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A LAMB AND A LION

WHAT A CONTRAST! The **lamb** makes us think of absolute weakness, the **lion**, of great strength and ferocity. In 1 Sam. 17. 34 we find them together.



1. **The LAMB**, a picture of all boys and girls. *It was young.* Perhaps it was but a few days old; but the younger it was, the better chance the lion had of catching it. *It was helpless.* All it could do was cry and appeal for salvation, but that cry was heard. *It was caught.* Suddenly, swiftly, and surely the lion bore it away, fastening its great teeth into its flesh, ready to devour. *It was loved.* An eye was upon it; an ear was open to its cry, and a hand stretched out to save. So, too, with every boy and girl exposed to the terrible dangers of sin and of the Devil's power. The Good Shepherd, our David, is ever near.



2. **The LION**, a picture of our great enemy, the Devil (1 Peter 5. 8) "seeking whom he may devour."

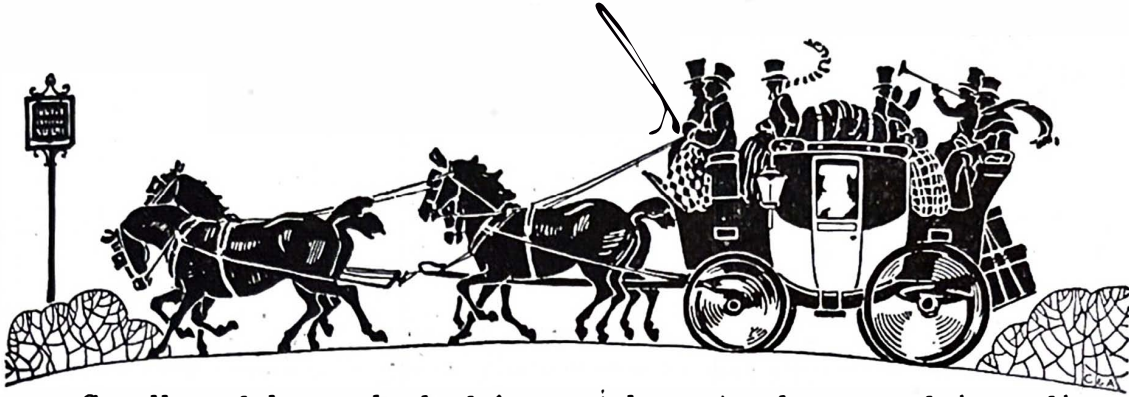
It was powerful. No animal could challenge him. All fled before him like Israel before Goliath. *It was cruel.* Its very nature was to "kill and destroy" (John 10. 10). *It was defeated.*

3. **The UNEXPECTED DID HAPPEN.** God chose the weak things, and by a lad and the cry of the lamb He sent deliverance. At the Cross of Calvary God's Son went into conflict with the greater lion, the Devil (Heb. 2. 14) and defeated him.

How did the story end? In all probability, David did what the shepherd did in Luke 15 with the lost sheep which he found. He carried it in his arms *all the way home*. He cared for it with tenderest love, for it was as precious to him as his own life. And will not the Lord Jesus do the same for you?

G.A.N.

THE STAGE COACH TO GLORY



Small models can be had in most large toyshops, and immediately the eye and heart of the young can be expanded as much as you like.

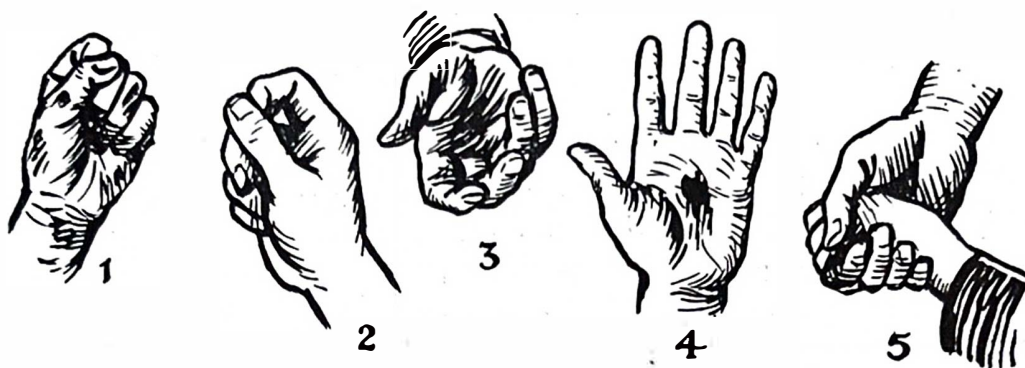
I HAVE brought with me to-night a model of a **Stage Coach**, by means of which people used to travel from one part of the land to another, from **Edinburgh** to **London**, by changing horses (at intervals), before the days of quick railway trains, or before quicker aeroplanes. Notice:

1. YOU HAD TO MAKE A START, to wrap yourself well up, if you were an outside passenger, and most must have been, for few could get inside. To wish you were going, to stand and look at the coach was not enough. If you were to reach **London** you must make a start in **Edinburgh**, by getting on to the coach. Who can tell me any other place to which you must *start* if you are to finish there? Quite a number reply **HEAVEN**.

2. ONCE ON WERE YOU SURE OF LONDON? No, you might even tumble off, you might take ill half way, you might be caught in a lonely part of the way by a Highwayman. (Who knows what that is? Boys soon tell). But there is one Coach which is sure of taking all who board it safely, not to **London**, but to the **Glory Land**. That is the **Stage Coach to Heaven**.

3. RUN NO RISKS, ENTER NOW, AND BE SURE OF HEAVEN. That is, put your soul's trust in the Christ who died on Calvary, cease from trusting *self*, just as a passenger stepped on board in *Edinburgh* expecting to be landed safe in *London*, so you step on board the Gospel Coach, "commit" yourself to the Lord Jesus (1 Peter 4. 19) and He will see you safe all the way, safe from tumbling or "stumbling" (Prov. 3. 23), safe from ills of all kinds, safe from robbers, and land you safe and sound on that **Eternal Shore**. HYP.

LESSON ON HANDS



Here is a word with five letters, and we want to form an acrostic, and speak of five different hands.

HORRID Hand. "If iniquity be in thine hand" (Job 11. 14). It is *clenched* and *dirty*. Oh, these dirty hands! They cause endless trouble, don't they? There was a little motherless lad, whose father used to ask the same question every time his boy came indoors after play. "Show me your hands, Tommy"; and it was no pleasant experience at times! The hands revealed what he had been doing! Boys and girls, your hands are stained with sin, and you need to be cleansed. Then, there is the awful danger of clenching the hand. That simply means *resistance*. Don't say "No" to the Saviour; but allow Him to cleanse you from all sin.

APPEALING Hand. Listen to Rev. 3. 20, "**Behold, I stand at the door and knock.**" In other words, Jesus wants into your heart and life, so He knocks. Once the late King Edward VII, when he was Prince of Wales, visited an old church in Italy. He stood at the door ever so long, but no answer came. Eventually a mounted Italian officer came rushing up, making a terrific din, and wakened the old sacristan. My! but he *did* feel ashamed. He did not know WHO he was keeping outside, the Prince of Wales. And yet you may be keeping out the King of kings. Let Him in *now*.

NEEDY Hand. "A certain blind man sat by the wayside begging" (Luke 18. 35). It is that of a poor beggar, and he is saying, "Please give me a copper, I'm starving." He wears a card around his neck with that one pathetic word, "Blind"; and you feel so sorry for him. You can read the rest of the story for yourself. Just take a good look at that outstretched hand. It is a pic-

Lesson on Hands

ture of what we all are in the sight of God, not only poor, but bankrupt, and of no use at all. We could never pay for our salvation, but Jesus took our place, and by His death for us, He bore the judgment due to our sins.

DELIVERING Hand. “Behold My hands” (Luke 24. 39). It tells to us again the sweet story of His great love at Calvary. If He had not died for us we should have had no salvation, no hope for the future, no friend and guide, nothing but blank despair; He did die, but He does *love* us, and He *wants* us. You remember Thomas, who was so slow to believe. What was it that made him believe? Just a sight of that scarred hand. It proved that He was the same Jesus, the One who had conquered the grave. Take a good look at that dear hand, and say with Thomas, “My Lord, and my God.”

STRONG Hand. “Neither shall any man pluck them out of My hand” (John 10. 28). “Willie, why don’t you trust the Saviour?” we asked a boy, of about fourteen, lately. “I couldn’t keep it. I couldn’t stop swearing,” he replied. He did not know that the One who died for our sins lives to keep us day by day. An Alpine guide was having great difficulty with one of his party, who refused to cross a little ravine. Putting out his hand to him, he said, “That hand has *never* lost a man.” Immediately he gripped the guide’s hand, and with a leap he was safely over. The Saviour says, “Trust Me, boys and girls. I’ve never lost a soul. I have almighty power. I will never let go your hand.” Trust Him with all your heart, and prove His promise true. G.A.N.

THEY CRUCIFIED HIM

AS Easter is recognised throughout all Christendom, a simple object lesson showing forth the death of the Lord Jesus is likely to prove of special interest. The illustration could be copied on the blackboard commencing with the Middle Cross and following with right and left. If the teacher cannot use the blackboard then cardboard models, suitably coloured, could be substituted.

THE TEXT is “Where they Crucified Him, . . . on either side one, and Jesus in the midst” (John 19. 18). Calvary, the place of shame and cruelty. “They”—the

They Crucified Him



people whom He loved, on whom He had bestowed His blessings, and whom He would have saved. "Crucified"—the most fiendish and cruel death man ever invented. It gave the Romans all the opportunity they required to manifest their hate. But it was more, for the law said, "Cursed is every one that hangeth on a tree." "Him"—the Perfect Man, Who did no sin and knew no sin. The Son of God given for us. Despised, forsaken, crowned with thorns, nailed to a Cross, made sin for us.

THE GREAT DIVIDE. "On either side one" (John 19. 18). The Lord separated men. He is in the "midst." Reconciling men to God, but dividing between the sinner and the saint. We cannot be neutral. We are His. Saved by grace through faith, or if not, we are against Him, children of wrath. There were two men, they were suffering justly for their deeds, one was saved, and one was lost. The one who was saved confessed Him as Lord. The other died railing.

FOR A LAST THOUGHT. "Jesus in the midst" (John 19. 18). Rejected by men, and forsaken by God. Coming between the just wrath of God and guilty men, He endured the penalty of our sins, and by His death reconciled the believer to God. On the middle Cross there was One who had no sin in Him, but our sins were laid *on* Him. The penitent thief had sin in him, but because the Lord had borne it he had no sin on him. The other died in his sins, and therefore he had sin on him, as well as sin in him. Illustrate as you proceed. J.H.

THE FIRST BOAT EVER BUILT

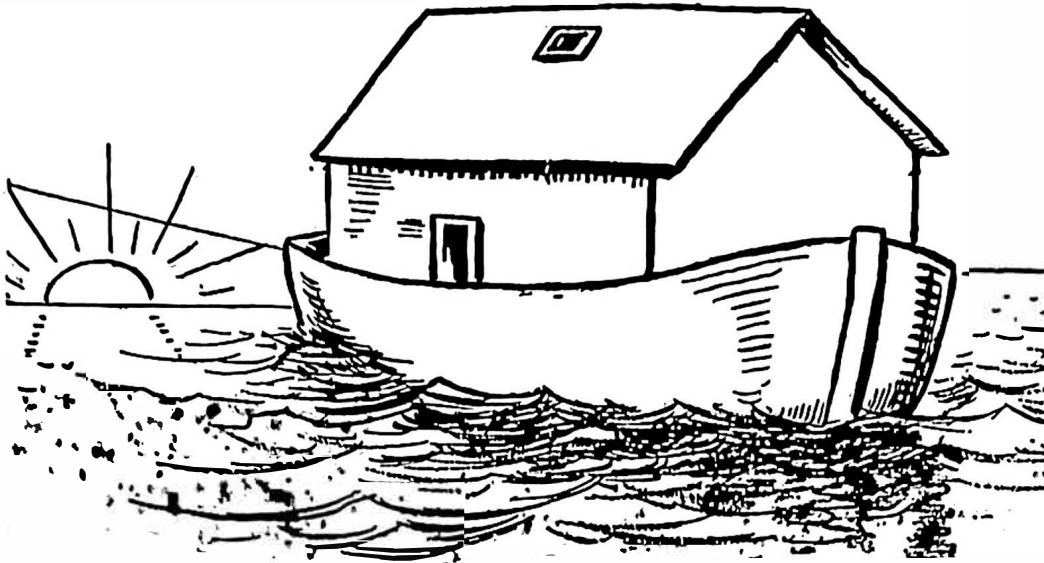
WE are at the seaside, so we will have a lesson to suit. Would you believe I have in this large bag a copy or an idea, of the first boat ever built; at least the first boat of which we have any record. (Producing a fairly large "NOAH'S ARK," as sold by most better class household supply stores.) In almost every country there are traces of the great upheaval known as "the flood." In many portions of the New Testament we have warrant for using this as an object lesson. PETER uses it to illustrate the *patience* of God. "God waited in the days of Noah" (1 Peter 3. 20); PAUL as an example of salvation by faith. "By *faith* Noah prepared an ark to the saving of his house" (Heb. 11. 7). THE SAVIOUR spoke of the Ark again and again, comparing the *suddenness* of the days of Noah with the days of coming judgment (Matt. 24. 37; Luke 17. 26). This is perhaps the one incident in the Bible of fear leading to salvation. Hebrews 11. 7 says: "Noah . . . being *moved with fear*, prepared an Ark to the saving of his house." If the mighty love of Christ won't move, God may awaken you by "the wrath to come" (Matt. 3. 7). Remember Hell is as certain as Heaven.

If we learn these lessons we do well, but we had better have an Acrostic on the word ARK for the benefit of these rows of little folks, with faces full of sunshine. Letter "A" will stand for

ADMITTED FREE. God stood at the door, and said: "Come thou and all thy house into the Ark" (Gen. 7. 1). "But where is the door?" I hear a boy say. Not at the end, as in some houses, but in the *side* (how significant). How many doors were there? Only one, and that the free door. All was done, all was ready, all were admitted free. So with our Ark—JESUS. By dying on the Cross He opened up "a new and living way" (Heb. 10. 20) whereby any sinner might be admitted free into Heaven. There is only *one* door (John 10. 9), and that door is *free* to all. One boat, one door, one window clearly foretold only one way of escape from the deluge of Judgment. Next comes "R," telling us that they were

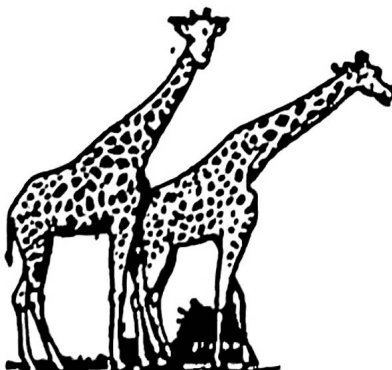
RIGHT WELCOME. No half-hearted voice invited them in. No make believe, or wishing they would not come.. They were as welcome then as when Isaiah

The Harvest is Past



*A sketch like this could be made on blackboard or on sheet of paper and pinned on.

said: "Come . . . *without* money and *without* price" (Isa. 55. 1): as when those who "had nothing to pay were *frankly* forgiven" (Luke 7. 42); and as the closing welcome indicates, "Let him take the 'water of life *freely*" (Rev. 22. 17). So all are right welcome to the Heavenly Ark even to-day. The animals depict the variety of persons who are welcome (a friend produces as named), the *noble* lion, the *great* elephant, the *tall* giraffe, the *small* coney or rabbit, the *ugly* bear, the *tender* lamb, the *common* horse, the *familiar* cow, the *unclean* pig. What peculiar animal is this?—"a dog." "Oh, yes," known throughout the *wide world*; and this—"a cat," found at almost every *fireside*. Look at the array, and tell me if they do not clearly declare "*whosoever* will may come." When man's



THE TALL GIRAFFE.

big boat the *Titanic*, went down, there were not sufficient boats to carry all to safety, but God's ship has already carried millions safe to Glory, and "yet there is room" (Luke 14. 22) even for millions more. All who found themselves at last *outside* the Ark had only themselves to blame. So with all who reject the Gospel.

Our third letter reminds us that once they were inside the Ark they were

from the Ark) indicates, "SECURITY" was a leading point in God's ship. He "shut the door" (Gen. 7. 16). He kept them safe, He brought them through. How many windows were there? Only one. Where was it? In the top, looking up, to indicate that all their hope and trust was in Jehovah. He could not disappoint such confidence. Instead of running against a mountain and being wrecked, the Ark landed safely on "the top of Ararat," (Gen. 8. 4). So there is only one vessel absolutely secure to-day—
THE GOSPEL SHIP. All who step on board are bound to land on the golden shore. One last touch—the radiant sun, telling of the "sure and certain hope" (Heb. 6. 19), or the saved in God's Ark. How quickly the time has fled. What an enjoyable lesson. May we each profit therewith, and finally land safe on the mount of God in glory. **HYP.**



THE SMALL CONEY.

THE HARVEST IS PAST

AUTUMN has been described as the season of mists and mellow fruitfulness. It sees the end of man's labour and of nature's processes. It is therefore abundant with lessons for mankind. Four of these can be aptly used in class or school. Even in the large towns the objects can be easily obtained. Each should be produced in turn, to make the lesson progressive and interesting. The first is:

FADING FLOWERS (Isa. 28. 1). Those blooms with their gorgeous colours which made the garden and hedgerow beautiful have lived their short day. A nip of frost comes and their beauty is changed to blackness. Rain and storm destroy them. This is a picture of the beauty and pride of those who forget God, whose lives are spent in excess—the drunkard, and all who are seeking for satisfaction in the things of this world. The world's pleasures are only for a season (Heb. 11. 25); the desire for them passes away (1 John 2. 17). As the flower fades and causes disappointment to its admirers, so worldly

The Harvest is Past



pursuits leaves those who seek them disappointed and dissatisfied. The second is

FALLING LEAVES (Isa. 64. 6). The prophet speaking wise words concerning himself and his people, confesses their sins. They are unclean, their best deeds are like filthy rags, they are like falling leaves, before the wind, on account of their iniquities. This man saw himself like that because he had seen God (Isa. 6. 1-5). We all need to pray: "Lord, show me myself." The third is

GARNERED GRAIN (Matt. 3. 12). As we look on a fine field of grain, and see the busy farmers load it and gather it to the stack-yard, do we ever ponder to think of three things: (1) Of Him who was the corn of wheat who died in order that we might be with Him? (John 12. 24). (2) Of the Sower who went forth to sow (Matt. 13. 3) and of the different kinds of soil? All of them represent hearers. Has the Good Seed been received by faith into the good soil of an obedient heart? (3) Of the Day when the Lord shall pluck out of His Kingdom all things which offend? When believers who are the grain shall be gathered home, and when the chaff, the wicked, shall be burned with unquenchable fire (Matt. 13. 41).

RIPENED GRAPES (Rev. 14. 18). The grapes fully ripe and the wine-press are pictures of the wickedness of man fully developed, and of the judgment of God at the end. Nothing can be more solemn than to think that any one can, by continuing in sin and disobedience to God, bring upon himself a judgment such as is spoken of here. We need to be reminded of it, we need to take heed to ourselves; we need to tell others to "flee from the wrath to come." God is love, and God is gracious, and ready to forgive, but He can by no means clear the guilty. J.H.

DEAD BOYS MADE ALIVE

A short lesson for little folks. Can be used with cards or a box of block letters easily obtained.

I WILL begin by testing your Bible knowledge. How many times in the Word were DEAD BOYS made alive? Few know, one replies *three*. Let us look at them. The

WIDOW'S SON prophet Elijah was touring the country. He came to Zarephath; "The son of the woman took ill, died, there was no breath in him. The man of God laid him upon his bed, cried to the Lord, the boy came alive and the prophet said: "**thy son liveth**" (1 Kings 17. 23). No soul dead in sins but can hear the Prophet of God—JESUS—and live, yea, live "for evermore."

FARMER'S SON They had a farm but no son. So God gave them one. After a while he went to see the reapers in his father's farm, caught sunstroke, and died. Elisha the prophet took him into his room, worked with him till he felt warm, then sneezed, and life returned. He called the mother and said: "**Take up thy son**" (2 Kings 4. 36). So she gladly received to her bosom her darling boy. The mighty touch of CHRIST does just the same *to-day*.

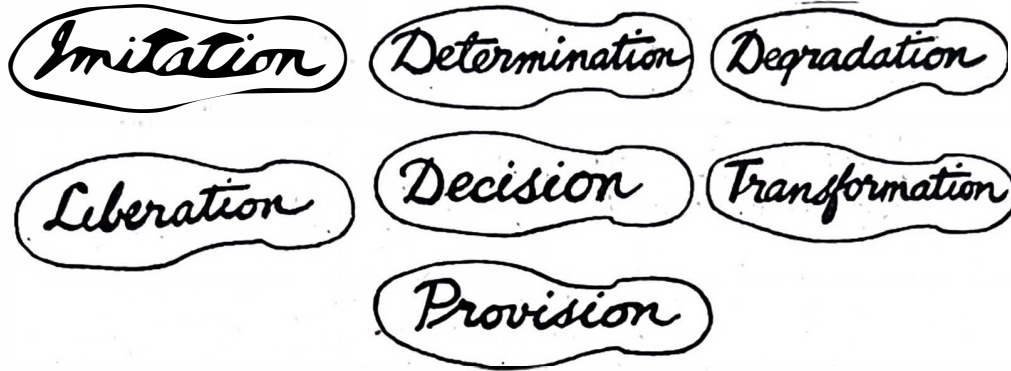
ONLY SON Jesus is entering NAIN. There meets him a funeral procession carrying "**the only son of his mother**, and she was a widow" (Luke 7. 12). Jesus stopped the march, touched the bier, and said: "**Young man, arise**" (v. 14). He that was dead, "sat up . . . and He delivered him to his mother." Was that not wonderful! Yet of every dead sinner that comes in contact with THE SON it is said, "He that believeth on THE SON hath Everlasting Life" (John 3. 36). Now who can quote the verse which tells of **another Only Son**. Several voices cry John 3. 16. Good! Then sit up straight and let us say the glorious verse altogether.

"God so loved the World / that He gave His only begotten Son / that whosoever believeth in Him should not perish / but have Everlasting Life." God grant all here taught may *believe* and *have* Everlasting Life.

HYP.

THE SEVEN FOOTPRINTS OF A KING

A LESSON FOR OLDER SCHOLARS.



CUT out of cardboard seven "footprints" with the different words on them, then show them one by one. In the case of the first three which are all in black lettering (sin), make the second heavier lettering, and the third still blacker, to note the downward course.

Nearly all boys and girls interest themselves in footprints. A footprint is a tell-tale mark of a person's progress. But footprints often leave permanent results. Perhaps you have heard of the Babylonian brick in the British Museum. It had been drying in the sun when a dog ran across it, and of course left its footmark.

Now turn to 2 Kings 24. 8-16, also chap. 25. 27-30. After recounting the outline of the story, we notice the different steps:

STEP No. 1. **IMITATION.** "According to all that his father had done (24. 9). He imitated his wicked father, though only eighteen. It was the easiest way at the time; but he did not think of the future—just plunged into sin. Picture a little boy keeping stride with his father. He wants to be a *man*, and that is what this boy did.

STEP No. 2. **DETERMINATION.** "He did that which was evil" (24. 9). God sent His prophets at that time to warn him. God spoke to him through the godly life of his grandfather, King Josiah, but this young man refused to listen or believe. It is just like a boy looking at a signpost pointing in two different directions. He knows the right way, but takes a big hold step and goes in the *wrong* direction. Just such is man, he ever has an inclination for the right but usually chooses the path of sin and wrong.

Seven Steps of a King

STEP No. 3. **DEGRADATION**. "The King of Babylon took him" (24. 12). He takes a downward course, which ultimately lands him in the enemy's country, chained, and, instead of being a king on his throne, he is only a poor captive in the dungeon, with death lurking around him. If you are turning your back on the Saviour, you, too, are going down, down, down into eternal bondage.

STEP No. 4. **LIBERATION** (*red*). "Did lift up the head of Jehoiachin King of Judah out of prison" (25. 27). How welcome is the bright side. After thirty-seven long years in prison he is released by the new king to celebrate his coronation. How different to the way Herod treated his prisoner John the Baptist. The red tells of the Blood of Christ, which sets us free from the penalty and power of sin (1 John 1. 7).

STEP No. 5. **DECISION** (*blue*). The royal messenger watched him as the king's pardon was read to him. Perhaps he had to sign a document showing his willingness to accept the pardon. That step as he left the prison was the acknowledgment that he had believed the written word of the king. He had said, "I will." Will you say to the Lord Jesus, "I will?"

STEP No. 6. **TRANSFORMATION** (*purple*, telling of royalty). "He . . . set his throne above the thrones of the kings" (25. 28). He not only steps out of prison, but *he steps into the palace*. He is a *new* man now. The past is all forgotten. He has everything new (2 Cor. 5. 17). New clothes, new companions, new activities, etc. That is what the Lord does for all who receive Him as Saviour.

STEP No. 7. **PROVISION** (*yellow or gold*, telling of glory). "His allowance was a continual allowance" (25. 30). Some boy or girl might hesitate to become a Christian because of "not being able to keep it;" but Jehoiachin had nothing to keep, *he was kept*. The man who saved him did all the keeping; and that is just the same in our case. Read 1 Peter 1. 5.

Every step he took after he reached the palace told out this fact: "I'm being fully provided for." Trust wholly the Saviour and "He'll save you and keep you, and fill your heart with joy.

G.A.N.

A TALK ABOUT DOVES



THE cooing of the doves in the woods and their flight across the green fields bring these beautiful winged creatures to the notice of every one at the advent of summer, therefore a black-board talk about them is likely to catch the interest in the open school. If you cannot draw an outline on the board, you can for a few pence obtain one or two pictures and use suggested letterings.

Begin by pointing out that people who turn from God, and seek for strength and pleasure and satisfaction from the world are likened to

A SILLY DOVE (Hos. 7. 11), that is, a dove without a heart. The homing instinct of the dove is a remarkable thing. Take it captive and you hold it; but let it free in the air, and it heads for home. But a silly dove lacks the home sense. It is without a heart. What a picture of men taken captive (2 Tim. 2. 26) and blinded by Satan (2 Cor. 4. 4). Doves are—

BIRDS OF SACRIFICE (Lev. 5. 7; Luke 2. 24). The dove and the young pigeon were the offerings of those who through their poverty could not afford a lamb or a bullock. Such a sacrifice was within the reach of all. We learn it was such a sacrifice that Joseph and Mary brought for the child Jesus. The pigeon's blood poured out at the altar provided atonement for the offerer, just as much as the blood of the lamb did. Christ is our perfect sacrifice. Salvation is for all (Heb. 10. 12). Doves are also—

EMBLEMS OF LOVE (Psa. 74. 19). Here is the cry of one of God's weak ones, who knew his weakness, but also knows God's love for him, and he says: "Thy turtle Dove." Weak as a dove, surrounded by enemies, he cries

A Talk About Doves

to God, and God sends deliverance. Have you ever asked Him to receive you? Have you committed yourself to Him by faith? (Rom. 10. 9).

DOVES ARE MOURNERS (Isa. 38. 14; 59. 11), but they do not mourn when they are in their proper place. It was a man cut off from God who said: "I found trouble and sorrow" (Psa. 116. 3); it was a son in the far country who began to be in want (Luke 15. 14); and if we but asked ourselves: Why go I mourning all the day (Psa. 38. 6)? we would find the reason, and we would come to the Lord; then our mourning would be turned into pleasure, and our sadness into gladness (Psa. 30. 11).

MESSENGERS OF HOPE. It was a dove which brought the olive leaf to Noah with its message of new life. So if we are saved let us not lie among the pots (Psa. 68. 13) but let us be "Harmless as doves," but abounding in the work of the Lord, carrying to others the word of eternal life!

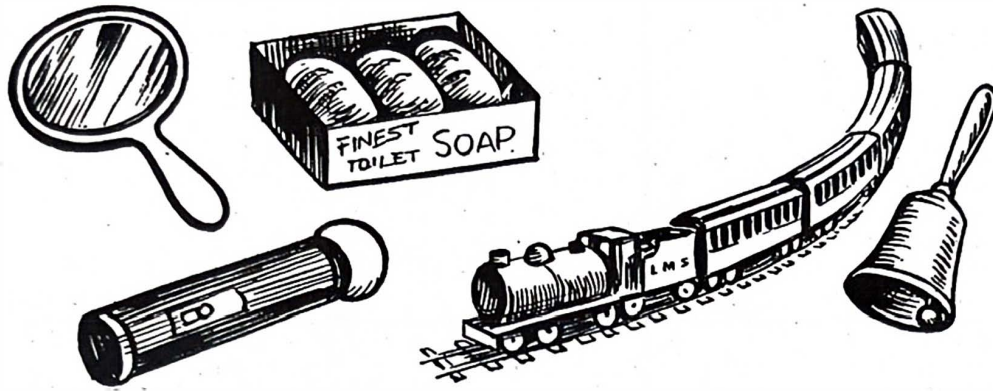
WHAT IS A CHRISTMAS TREE?

HERE is one of the trees we love best of all, the Christmas tree. Isn't it great fun decorating it; but better still dismantling it, specially when *your* name is on the presents. Here is the first one.

1. **A MIRROR.** Inside there is one word in big, black letters, **DISCOVERY**. "**All have sinned and come short of the glory of God**" (Rom. 3. 23). A mirror is an indispensable thing indeed, and we value it very much. It never tells any lies. It just shows us what we are like at once. There was once a little girl visiting her minister who smiled when she appeared at the door. After a little talk, he sent her into the kitchen, where the housekeeper took a mirror and showed the girl her black face. She had been rubbing it with her new black gloves to make her cheeks rosy, and had blackened her face. The mirror is God's precious Word.

2. **SOAP.** **DEFILEMENT** is the word inside this package. "**Wash me and I shall be whiter than snow**" (Psa. 51. 7). It is ever so nice and scented, too, but it is of no use until applied. Once the mirror has told us of our discovery, then the soap cleanses away our defilement. A lady at Llandudno heard a speaker quote 1 John 1. 7,

What is a Christmas Tree?



"The Blood of Jesus Christ His Son cleanseth us from all sin." She said, "That 'all' brought peace to me."

3. **LIGHT.** DANGER is written on this card. "**He that followeth Me shall have the Light of Life**" (John 8. 12). It tells of the awful danger of living in the dark, and, worse still, the awful possibility of dying in the dark without Christ as Saviour and Light to guide the way. To those who have come to the Saviour, He says, "Ye are the light of the world" (Matt. 5. 14). We are placed like great lighthouses to point others the way, just like that wonderful star which led the wise men to Bethlehem.

4. **TRAIN.** DESTINATION is on this card, and it tells of a wonderful journey and a glorious end, Heaven and home. "**Narrow is the way which leadeth unto life**" (Matt. 7. 14). The starting point is the Cross, where we find forgiveness and peace through His finished work, then we go on day by day until the city of gold is reached. A boy and a girl were playing indoors on a wet day. Up-turned chairs provided a train with one passenger and one engine-driver! He called all the names of towns he knew, but she never moved. In sheer desperation he cried, "Heaven, all out for Heaven," and in an instant she was out! A wise choice, wasn't it?

5. **BELL** tells us of DECISION. "**Choose you this day**" (Josh. 24. 15). The train is just about to leave, the whistle blows; act promptly or you may miss salvation and Heaven at last. Christ has done everything to put away our sins; but if we refuse to act, refuse to decide for Him, we *must* be stranded. He is calling, "Come Now" (Isa. 1. 18).

G.A.N.

FOUR PERSONS ORDERED TO **ARISE**

A short lesson, with 4 cards as shown, makes an interesting BIBLE STUDY, a test for young folks. Can also be chalked on blackboard or used on ribbons of different colours.

A RISE! This striking word was used many times by the Saviour. Let me speak to you about FOUR. Here is the first: It must have sounded sweet at the time.

ARISE WALK

The poor *man* was palsied, utterly unable to help himself. Jesus looked at him, pitied him, and said to him: "**Arise and Walk**" (Matt. 9. 5). Just what he wants to say to all helpless, palsied, dying sinners. Has he said this to *you*? Next was said to a *maid*:

MAID ARISE

The ruler's daughter was dead, the parents and others were weeping. Jesus put them all out of the room, and when left alone, He said unto the dead *girl*: "**Maid, Arise**" (Luke 9. 54). What happened? She "arose straightway" (v. 55), that is, at once. When He speaks the dead hear, the dead live. Next comes a *man*:

YOUNG MAN ARISE

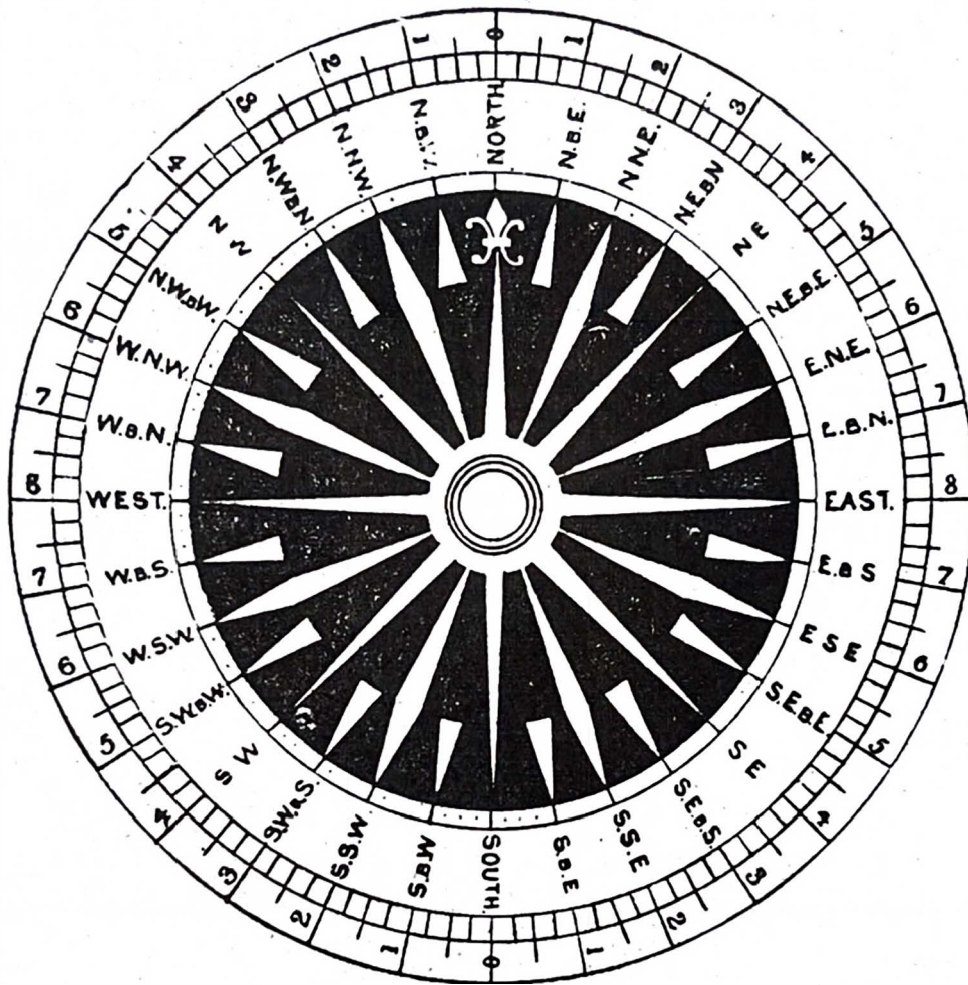
The "maid" was just dead, the "young man" was dead and carried. The two processions met, one of *life*, coming into the city, the other of *death* coming out. See Jesus approaching the bier or plank on which the dead man lay. He said: "**Young man, arise**" (Luke 7. 14). The young man *at once* sat up, and began to speak. His mother was glad and all rejoiced. One more.

ARISE GO

Nine were healed. One returned, fell down at Jesus' feet, thanking Him. Jesus said: "**Arise, go thy way, thy faith hath made thee whole**" (Luke 17. 19). So He says to every one whose *faith* has led to conversion. "GO." "Go and work," "go and witness." Go serve the One who has *saved* you. See and return thanks. HyP,

THE MARINER'S COMPASS

A LESSON FOR A SAND SERVICE



I AM sure the largest number of our young friends will be able to tell me at once that the subject of our illustration is a **COMPASS**. Many will be surprised to know that there are compasses so small that they can be carried in a gentleman's vest-pocket, and are still far more valuable than twice their weight in gold, for often a traveller's life depends on his compass.

It is almost the smallest and the lightest of all the necessary fittings for a ship. But **WITHOUT THE COMPASS** our armed cruisers would be unable to leave sight of land, and our large ocean greyhounds would be useless. It is the guide for the sailor over the great oceans that lie between continent and continent, and it enables the explorer to penetrate into unknown parts.

Well, this instrument is simply a needle that has been magnetised, or brought into contact with an electric current. This needle is evenly balanced on a small pivot,

The Mariner's Compass

and being a magnet always points to the north. **THE NORTH POLE ATTRACTS IT**, and no matter where you may be the needle of the compass always indicates in the same direction. You will see in our picture the other points, south, east, and west, and all the lesser points between them. Once the sailor gets the "north," it is easy getting all the other points.

What does the compass do? **IT DIRECTS THE SAILOR** to his destination over a trackless way where there is no path or guide. Like sailors, every boy and girl is on a journey where there is no beaten highway or landmark to guide them. "We are out on an ocean sailing" is true of all, and the question arises, Have we got a compass on board? All the great ships not only carry a compass, but before they leave port they **GET THE COMPASS ADJUSTED**, or made true, so that there will be no mistakes on the voyage. "How foolish it would be for a captain to sail without a compass," you say. Without it he can never hope for success. It is true, however, that boys and girls are sailing down the stream of time without a compass or any sure guide. The Word of God speaks a message of love to sinners, and of salvation from sin through Jesus Christ. This message, which we call the Gospel, might well be named the "compass" for eternity. It is the only sure guide to the haven of rest. It points to Jesus, and "Jesus only," and says: "Behold the Lamb of God which taketh away the sin of the world" (John 1. 29). Go when you like to the old Book, it always points to the Saviour, and tells us that in every trial and temptation He will succour and save. There is only one way to the glory, and if we are ever to drop anchor in the shelter of the eternal haven and enter the Celestial City, we must obey the Gospel compass which says of Jesus, "I am the way."

TO BOX THE COMPASS is a nautical phrase which indicates that the person who can Box the Compass puts it to a practical use. He commits himself to it, and if a person is on board a vessel he also entrusts himself to the man who can properly use the compass. In other words, the sailor trusts it, and when a passenger steps on board he expresses belief in the Compass and in the Captain.— Jesus is the Captain of our salvation (Heb. 2. 10). J.H.

A TALK ABOUT HOME



IF anyone should ask you where you live, I think you would tell them the number or name of the house, and the street. If further asked why you live in that particular house, you would say: "Why, because that's *home*—my home."

"And what makes it *your* home?" "Oh," you say, "my father lives there." Now in the 14th chapter of John's Gospel, the Lord Jesus speaks about "**My Father's House**," *i.e.*, His home. And if you belong to Jesus, having been born again in Him, why, then, His Father is your Father too, and His home *your* home. So I want to have a little talk about these three words—"My Father's House"—and these three words make that one word H-O-M-E. The first letter,

H STANDS for **HEAVEN**, does it not? When Jesus was saying good-bye to His disciples, He told them that one of the reasons of His going was that He might get the home (Heaven) ready. "**I go to prepare...**" (John 14. 2). That is what He is doing now, and when He has quite finished He will come for us and take us there, if——. Ah, that "If!" It is very nice to know the home is ready for us, is it not? But the important point is: Am I ready for the Home? What do I mean by that? Why, you see, this *prepared home* is for a *prepared people*. What sort of people are they? People who have had all their sins washed away by the precious Blood of Jesus.

O AND that seems to me to stand for "**OWN**." "**A place for you**" (John 14. 2). Now, "own" things are very nice! If you are a girl I expect you like your doll better than all the other dolls you know—just because it is your *own*. It is just the same with homes. I have to stay in all kinds of homes in different parts of the country—big homes, little homes, rich homes, poor homes. But there is one home in the land best of all—my *own* home. Is Heaven your own home?

M NOW, what shall that be for? "**I will receive you unto Myself**" (John 14. 3). Well, have you ever heard people say, "What is home without a——," what? Why, **MOTHER**, of course. When you come home from school you rush into the house, and the very first question is, "Where's mother?" Mother is

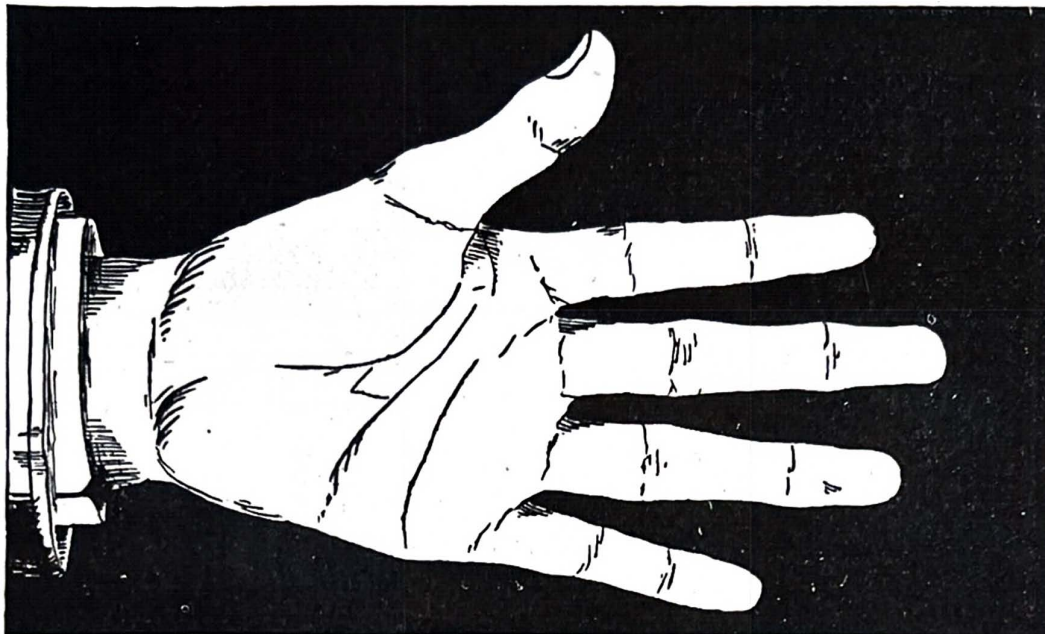
A Talk about Home

always wanted, and home doesn't seem right unless she is there. When mother goes away, how glad you are when she is home again. I remember hearing a little girl who was found dancing up and down the veranda singing, "Ten o'clock, ten o'clock," till she was almost out of breath. When asked what that meant, she said, "Why, mother has been away for a whole fortnight, but she is coming home to-day at ten o'clock." And the thought of this so delighted her that off she skipped again, singing, "Ten o'clock, ten o'clock." Now, what mother is to the home down here, Jesus will be to the home above. It will be most delightful to see Moses, Paul, and Elijah, and all the other great men of the Bible—but quite the best of all will be to see Jesus Himself. The last letter is

E AND for this we will take "**EVERLASTING**," because that is what the home above is. "**Where I am there ye may be also**" (John 14. 3). The homes we have down here are not everlasting, as I daresay some of you have found out. Perhaps you used to live in some dear old house that you liked so much. Then they wanted to pull it down, or something or other. So a great big furniture van came one day and took all the things away, and you had to go to another home. Nothing on this earth is everlasting, in Heaven everything is.

There was once a little boy who had a most lovely engine—a big wooden one. But he also had a brother, and one day while he was away for a holiday this brother thought he would like to see inside, to find where the smoke came from. So he took the chimney off. Then he wondered about the place where the steam was supposed to come out. So he took that thing off. After that he took the front wheels off to see how they were put on. Finally, he took off the back ones, to see, I suppose, whether they were put on the same way as the front ones. When little boy No. 1 came home he found his engine all in pieces, and it never got together again. But this was his first lesson in learning that nothing down here is everlasting. There are some flowers called "everlasting flowers," but they are not really so. How glorious to think of Heaven Really everlasting And if we have accepted Jesus Christ as our own and only Saviour, we shall dwell with Him there for ever and ever. H.H.C.

HANDS THAT SPEAK



Use a drawing of a hand on a blackboard or cards showing lettering as lesson proceeds, or it could be used with finger stools, with initials H. A. N. D. S. stitched on ends. Proceed piece by piece.

SOME people are credited with being able to make their hands talk; that is, they use their hands with such deft effect that the actions of their hands supplement the words of their mouths, and exercise a greater effect than any argument used. Others tell us that the human hand, to those who are able to read it aright, can tell the character of its owner. Of one thing we are all certain, the hand is a vital part of the body, and some of its actions may be such that it becomes a stumbling block on the way to Heaven (Matt. 5. 30).

But no one ever made his hands speak as Jesus did, and no other hands so fully declared the character of their Owner. We read in John 20. 19, 20, that on the evening of the first day of the week Jesus appeared in the midst of His disciples, and said to them: "Peace be unto you," and "showed them His hands and His side." Those hands confirmed His words when he said: "It is I Myself." This presentation of His humanity declared unto them that He was the "same Jesus," and it also brought before them His character and His work. Those hands were

HANDS OF TOIL (Matt. 13. 55). He was not only called the "Carpenter's Son," He was the Carpenter (Mark 6. 3). Those hands were stained with toil, and

Hands That Speak

roughened with work. He set a dignity to honest labour. In this He shared the common lot of all men (Gen. 3. 19). If honest toil was good enough for the Master, it is good for all His followers. These hands were

HANDS OF BOUNTY (John 6. 1-12). The hungry were gathered around Him, and from five barley loaves, and two small fishes His bounty supplied them all. He is Creator and Sustainer of all, and each one is indebted to His bounty for their daily supplies. He gives freely seed time and harvest. We pray, "Give us this day our daily bread" (Matt. 6. 11). They were also

HANDS OF HEALING (Matt. 11. 5). At the touch of His hands the blind received their sight, the lame walked, the lepers were cleansed, the deaf heard, and the dead were raised. No one ever came to Him in need who was refused. How often we read He healed them that had need of healing (Mark 1. 34). Then they were

HANDS OF HELP (Matt. 14. 30. 31). Peter struggling and sinking on the waves of the lake, cried out: "Lord, save me," and immediately the Lord stretched out His hand to his aid and salvation. Still the same Jesus, His ear is open to hear, and His hand outstretched to save the penitent sinner. He is the succourer and the comforter of all His own. But the crowning glory of these hands is that they are

PIERCED HANDS (Psa. 22. 16). To those who have learned that they are sinners and that the wages of sin is death, the hands of Jesus bring a message of peace and salvation. They tell us that the sorrows and anguish of Calvary are past, and that the Saviour who bore our sins in His own body on the tree, is risen from the grave. That His battle is fought with sin and death and that He has conquered and overcame. Those hands, once pierced, are now uplifted in blessing for all who believe.

A child who, on enquiring why his mother's hands were so dreadfully scarred, was informed that the scars were the result of severe burns she had sustained in saving him from a burning house, burst into tears, and kissing the scars, said: "These hands are the most beautiful hands in all the world." We shall know Him by the print of the nails in His hands. J.H.

PEACE, THE GREATEST TREASURE

The Star of Peace (Matt. 2. 2)



*Pardon
Eternal
Abundant
Costly
Enjoyable*

WHAT a wonderful Star that must have been, different from all the others because it was so near to the earth. They could see it moving above them and, knowing something of astrology, they were so attracted that they determined to follow it. How they must have wondered where it would lead them, if they could keep pace with it and many other questions. The marvel is that it went at their pace instead of whirling at the usual speed of stars. It wanted to lead them to the Saviour. Boys and girls trust Him as your Saviour, and God will make you a living, shining star so that others will follow you to your Saviour and claim Him too.

P stands for **PARDON**. There can be no peace until we are pardoned. Some one might read Isa. 55. 7. One little lad said: "I'm not a sinner. My big brother is, but I'm a good boy." "Have you ever told a lie? ever stolen anything? ever disobeyed?" he was asked. With drooping head he confessed he had. He needed pardon. Tell the Saviour you need His pardon and it will be yours on the spot.

E stands for **ETERNAL**. Your salvation does not depend on happy feelings or anything else in you. It depends wholly on what Jesus did at the Cross. All the debt was paid, the work finished. Our peace is as lasting as the Throne of God.

A stands for **ABUNDANT**. Think of the prodigal as he comes home. His father does not give him a few slices of bread and a spare room and threaten to put him out at the first sign of disobedience. He gets an *abundant* pardon, an abundant provision, plenty of

Peace, the Greatest Treasure

everything, the past forgotten, the present filled with joy, and the future glorious.

C stands for **COSTLY**. It is not peace at any price. Before peace was declared in 1918, ten million precious lives had been sacrificed, another ten millions were wounded and £100,000,000 expended. What a cost! And yet that is nothing compared to the cost of our salvation. Jesus had to suffer all the tortures and spite of wicked men, then bear the awful judgment of God against sin. In love He did it that peace might be ours (Rom. 4. 25; 5. 1).

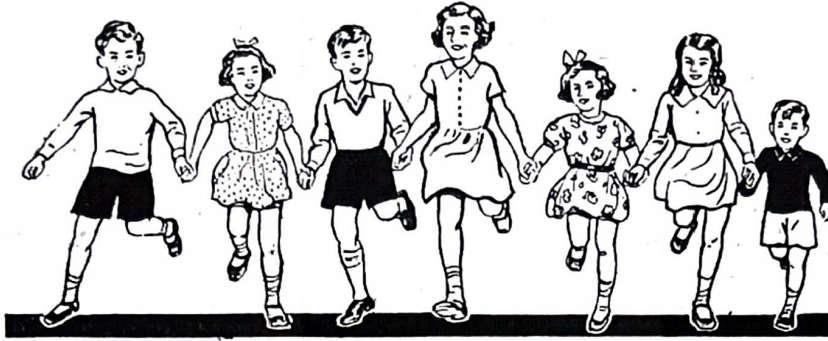
E stands for **ENJOYABLE**. You can become the possessor of a joy which nothing can quench or steal away. See that little lad as he rubs his eyes on Christmas morning, then looks around his bed! Toys! toys! toys! These gifts have brought joy; but suppose you visit that boy a few weeks later. His sweets have all gone, his toys are all broken to pieces, except one or two! Earthly gifts don't last, but this jewel lasts for ever, and brings more joy all the time. But **WHEN** is a gift enjoyed? When you look at it? When you guess its value? No! no! You all know it is when you *take* it. The gift is the Saviour Himself. "He is our peace" (Eph. 2. 14), and He is waiting for you to accept Him. You would not insult Him by refusal, surely? G.A.N.

A TALK ABOUT BIBLE CHILDREN

WHAT a lot we read in the Bible about young people! Some of the best known stories of Old Testament times are about boys and girls. Let us have a peep at four groups of children which we may call—

1. INVITED CHILDREN. "**Suffer little children . . . to come unto Me**" (Matt. 19. 14). The centre figure of the circle is Jesus. Yes, the Son of God loved the young then; He loves them still. Anxious mothers had brought their little ones to Him, that He might bless them; but His disciples were displeased. But Jesus was otherwise, and stretching forth His arms spake the ever-precious words: "Suffer little children, and forbid them not, to come unto Me." No wonder they ran to His open arms. I'm sure so would you. Well then, you are invited as

A Talk to Boys and Girls



they were. He says to you now, as He said to them then, "Come unto Me." Our next group we will call—

2. SINGING CHILDREN. "**Children crying in the Temple and saying, Hosanna**" (Matt. 21. 15). They sang the Saviour's praise when other tongues were silent. The Scribes and Rulers had no such song. They knew not His love, and had not opened their hearts to Him. But these little ones chanted their Hosannas along the road, and followed Him into the Temple, singing: "Hosanna to the Son of David." Never did the stately building ring with a sweeter song than it did that day. The third group is—

3. PLAYING CHILDREN. "**Boys and girls playing in the streets**" (Zech. 8. 5). Playing in the streets of Jerusalem—the city of peace. It will be the royal city too, in that bright coming day of glory; and so peaceful and happy will be the reign of Christ, as the Messiah-King, that the boys and girls will play at full liberty in its streets. We gather from this that the play of children is not displeasing to the Lord. He loves to see them happy; only let the play be such as can be done beneath His eye. There will be no "cheating" there. No quarrels, blows, or angry words: because all are one in the presence of the King. Our last group is a sad one—

4. SCOFFING CHILDREN. "**Little children . . . mocked him**" (2 Kings 2. 23). They mocked the man of God, and called names at him. God was displeased. He caused His servant to curse them, and He sent two she-bears out of the wood, and they tore forty-two of them. Never mock the people of God. Never call them names. They may be poor, feeble, and old, as Elisha was; but they are dear to God, and whoever touches them touches the apple of His eye.

G.A.N.

HEALED BY HIS STRIPES (Isaiah 53)

6 Cards with bold letters like the print. 1, Blue; 2, Black; 3, Red; 4, (His), Gold or Yellow; 5, White; 6 Green. Have cards so that they interlock, or fasten with new paper fasteners. "Man of Sorrows" makes a good hymn finish.

I AM going to build up a text, which I hope you will never forget. Here is the last word first:

HEALED The Need of Healing. We are all diseased, full of "wounds and bruises and spiritual sores" (Isa. 1. 6). Not one of us is fit to stand before God. "All have sinned" (Rom. 3. 23) therefore all need to be healed from SIN.

ARE Not Hope to or Might. It is something we *are* or we *have*. Not hoped for, longed for, but in present possession. "By grace ye *are* saved" (Eph. 2. 5). "Ye may *know* that ye have Eternal Life" (1 John 5. 13).

WE Cannot Heal Ourselves. All our good works, prayers, tears, penitence, churchgoing, and what we suppose to be *good*, count for nothing till we put faith in the Lord Jesus Christ. "No man can *redeem* his brother" (Psa. 49. 7). "By grace are ye saved *through faith*" (Eph. 2. 8).

STRIPES By Suffering and Blood we get Relief. If Jesus had not died there could have been no Salvation for any of us. "Without the shedding of Blood is no remission" (Heb. 9. 22). "It is the Blood (of Christ) which maketh an atonement for the soul" (Lev. 17. 11). *No Stripes—no Salvation.*

HIS Only with His Stripes alone is Salvation secured. "Not by the blood of bulls and goats," as the shadow in Israel's day, "but by His own Blood" (Heb. 9. 12; 10. 4) in this Day of Grace. It needed a Being, a Person, the God-Man to "appear and put away sin by the Sacrifice of Himself" (Heb. 9. 26).

WITH If you have never seen a man "saved" (Acts 16. 31; a boy could read it) or a man "*healed*" (Isa. 53. 5; a girl read it) look at this man for I can say: "I am HEALED and KNOW IT."

Now let me put the words of the cards in proper order *Christ was WOUNDED for our transgressions, He was BRUISED for our iniquities, the chastisement of our peace was upon Him and (say it altogether)*

WITH HIS STRIPES WE ARE HEALED

God seal these precious words on all minds and hearts.

FOUR LITTLE THINGS



How often we imagine that it is only the big things which count; when frequently it is the very opposite. Napoleon lost the battle of Leipzig because he ate an unripe peach. The battle of Dunbar was decided against the Scots because their matches gave out. These were *big little things*!

1. **A LITTLE SLEEP** (Prov. 6. 10; 24. 33). Solomon draws the picture of a man who wants to sleep a little longer than he should; and it turns out to be a deep heavy sleep; and he gets so fond of it that he does it again and again. The result is that he is reduced to poverty, and no wonder. It was so pleasant at first, but in reality it was a disaster. Isn't that like sin? It seems so pleasant, but in the end it brings disaster. You remember the story of Jonah. He tried to run away from God; and we read "he was fast asleep," quite unconscious of the storm. He had to be wakened up. Sin is a terrible thing. "Awake thou that sleepest" (Eph. 5. 14).

2. **A LITTLE STONE** (1 Sam. 17. 40). Just picture David, the lad, as he selects those five little stones by the brook. Little did he think that behind one stone was the destiny of the nation. It was the stone of *victory*. One blow and the fight was all over; the leader was laid low and the cowards of Israel became a conquering band—and all through a little stone, plus God.

We read of "a great stone" in Matt. 27. 60, but it was rolled away, to show that the greatest of all victories had been won. As David defeated Goliath, so by His death and resurrection the Lord Jesus defeated Satan, and overthrew his kingdom. That empty grave tells us that His victory was perfect. Sin has been pun-

Four Little Things

ished in our Substitute; and our sins, like a great army, have been swallowed up in His victory.

3. A LITTLE SERVANT (2 Kings 5. 2). We don't know her name, but her life shines out, and will never be forgotten. She might have sat down and cried until her heart was broken. She might have tried to escape; but she did something far better. (a) *She was brave* and refused to be discouraged by circumstances. (b) *She was bold*. She refused to be silent, even though so far from home. Quietly she waited for the opportunity of confessing her Lord. Her master was very ill, yet her faith rose above every difficulty. And because that little maid let her light shine, the miracle happened. (c) *She was blessed*. One day she saw him returning home, a new man, entirely changed, and all through her little word of testimony.

4. A LITTLE SPIDER (Prov. 30. 28). Here is one of the four little things which "are exceeding wise;" that is, they do wise things, and by so doing teach us valuable lessons. How much the spider teaches! What an industrious little thing it is. How hard it works and how well its work is accomplished. Note what Solomon specially mentions about it. (a) "The spider taketh hold with her hands." She doesn't sit idly by. She gets to business. Quickly she works and fastens these silken threads to the wall. She taketh hold of the wall and makes her web secure: "Have you taken hold" yet? Have you claimed the Saviour as your own? G.A.N.

CUPS WHICH SPEAK

CUPS are interesting as well as useful and they can speak! Just listen to their messages.

1. The CRACKED Cup. It always leaks and causes endless annoyance; and yet it refuses to disappear! It is like the boys and girls who hear so much at Sunday School, but cannot remember anything. It represents the *careless* hearer.

2. The DIRTY Cup. Tommy took this cup to the back garden and made mud-pies! It got such a rough handling that it is no more use at table. Just like sin, isn't it? It defiles the lips, the heart, the soul; and it puts us outside as unfit for the presence of God.

Cups which Speak



3. **The BROKEN Cup.** Just look at it! Chipped, cracked and without handle. Cup No. 1 may say, "I'm ever so much better than you." Cup No. 2 looks at it and says much the same. That is just like many boys and girls who say, "I'm not nearly as bad as that boy or girl," forgetting ALL need to be cleansed and made new, "for all have sinned" (Rom. 3. 23).

4. **The INVALID'S Cup.** This is used to feed people who are sick and not able to sit up. It is the *weakling's* cup. Willie trusted the Saviour but never told anybody. He had been a weakling, quite content to be fed at Sunday School, but not able to tell others of the Saviour and read the Bible for himself.

5. **The BREAKFAST Cup.** A huge one holds two or three ordinary cupfuls. It is the Cup of Salvation (Psa. 116. 13) and it is running over. (Psa. 23) so that we can sing, "My cup's full and running over." Look at some of the things in it. Pardon, Liberty, Peace, Eternal Life, Joy, Sonship, and Heaven. ALL to be taken and enjoyed through faith in the Saviour (John 3. 16).

6. **The BIRTHDAY Cup.** It is silver and was given on George's first birthday. His name is on it, and it reposes in a beautiful case, opened only on very special occasions. Do *you* have a birthday? A *second* birthday? Jesus by His death suffered for our sins and has brought life eternal to all who believe on Him (John 1. 12).

7. **The PRIZE Cup** (Heb. 12. 1). Once we have accepted Christ as our Saviour, we begin to run in a race and in view of the prize. God is going to reward us for all we do for Him, for telling others of His love and living so as to *please Him* by putting self last, others second, and Jesus first (2 Cor. 5. 15).

G.A.N.

EZRA: AN EXAMPLE FOR WILLING WORKERS

Might be used as a Seaside Lesson for Older Children

THERE are 10 chapters in the Book of Ezra, but not until we reach chapter 7 do we begin to learn about Ezra himself. Will you read verses 6-10 of that chapter? Notice first that *Ezra took an upward journey*. He "went up" from the heathen city of Babylon to God's chosen city, Jerusalem.

It would be well for us, each to pause and ask ourselves an important question: "Have *I* begun the upward journey to God's New Jerusalem by taking Jesus as my Saviour?" Let us take the four letters of Ezra's name, and think of four ways in which we may be like this good man of old. Ezra was

EARNEST in his endeavour to know God's will. He "*prepared his heart to seek the law of the Lord.*" And we should be earnest in our desire for real spiritual blessing, and very diligent in reading the Bible prayerfully and thoughtfully, so that we may learn more about Jesus, and be able to understand, "what the will of the Lord is" concerning us. Then Ezra was

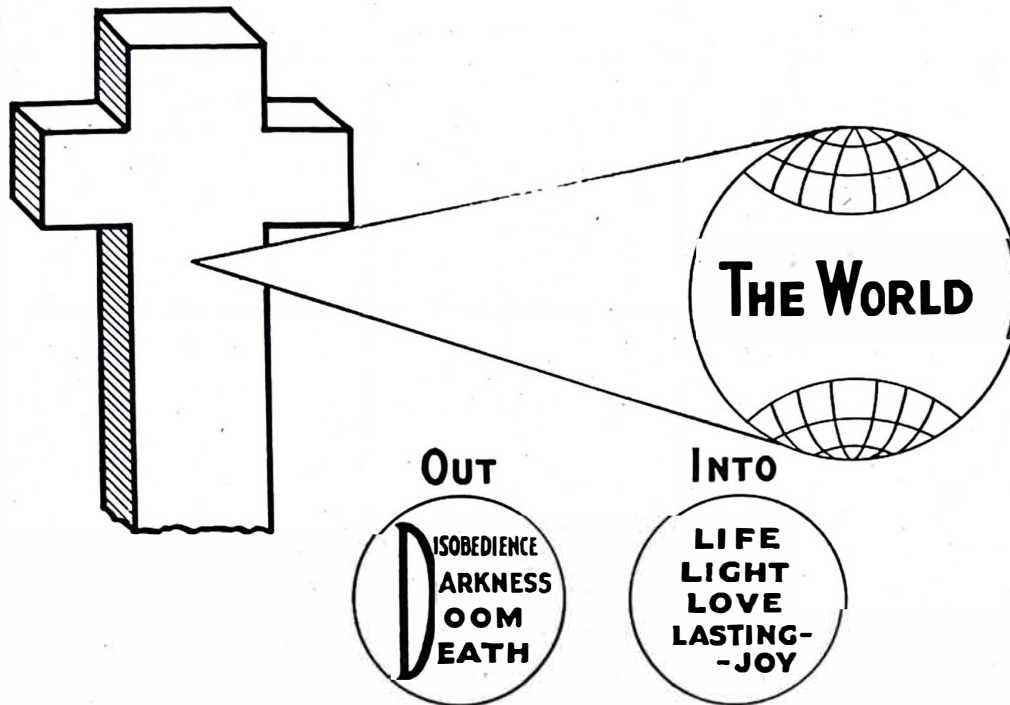
ZEALOUS in performing. He "*prepared his heart to seek the law of the Lord, and to do it.*" We are told to be "*doers of the Word, and not hearers only*" (James 1. 22). But we cannot be zealous "*doers*" apart from Divine help, for Jesus said: "Without Me ye can do nothing." Notice next that Ezra was

READY to do the work for which he was fitted. "*He was a ready scribe in the law of Moses.*" And we should be always ready to fulfil any little ministry allotted to us, remembering that we have each a "small corner" in which to shine for Jesus. Lastly, Ezra was

APPROVED and *accepted* of God. Several times in chaps. 7 and 8 we read of the good hand of God upon him and his companions. This thought reminds us of Paul's words to Timothy: "Study to show thyself *approved unto God.*"

May we ever live beneath the Master's smile, and so "labour that we may be *accepted of Him.*" Then one day we shall "see Him as He is" and hear His wondrous words of approval: "Well done, good and faithful servant, enter thou into the joy of thy Lord." G.M.P.

OUT AND INTO



THIS lesson to be progressive should have the Cross shown first, then the World—followed by the lines indicating the drawing power of the Cross. Words should be added as lesson proceeds. The lesson can be used equally well on a Blackboard, or by Cards.

THE Cross of Calvary is not only the central point of time but it divides two Eternities. The Lord Jesus was the Lamb slain from before the foundation of the world (1 Peter 1. 20.). He is also the Lamb in the midst of the Throne (Rev. 5. 6). These words of His spoken on earth, are therefore of vital importance to all. Let us turn up the text again: "I, if I be lifted up from the earth will draw all men unto Me" (John 12. 32). The lifting up of which the Lord Jesus spoke was the Cross.

Thus the outstretched arms would still say: "Come unto Me" (Matt. 11. 28). Just as Moses was drawn out of the water by Pharaoh's daughter, the Lord Jesus, by the Power of His Cross, will draw out of the world those who believe on Him. Briefly let us look at the things we are drawn from and the things we are drawn to.

DISOBEDIENCE. The Gospel is preached for the obedience of faith (Rom. 1. 5). This message of reconciliation comes to all men for God has concluded all under sin and in disobedience in order that He might have mercy on those who believe. Sin is disobedience to

Out and Into

God's will, and our only way of escape from the consequences of sin is to look to Jesus, to obey the Gospel invitation. We are drawn, secondly, from

DARKNESS, for we are reminded that those who obey not to them the Gospel is hid, for the God of this world will have blinded their minds lest the light of the Gospel of the Glory of Christ should shine in. Those who are not saved are spoken about as being not only in darkness but as darkness (2 Cor. 4. 3, 4). Then we are drawn from

DOOM, for we read in John 3. 18 "that he that believeth not is condemned already," and "he that believeth not the wrath of God abideth on him" (John 3. 36). The unbeliever is presently under the condemnation of God. He is doomed, but unless saved by the grace of God *will* be damned. The end of disobedience is

DEATH. Death entered into the world by one man's sin. All have sinned. and consequently death has passed unto all. It is appointed unto men once to die. Eternal death will be the portion of those who remain in their sins through disobedience (Rom. 5. 12). Now let us turn to the other side. We are drawn from death to

LIFE. The mission of the Lord on earth was to give life. The words that He speaks are spirit and life. All that believe on Him have everlasting life (John 3. 16). Thus we are called from darkness to

LIGHT. When you put your trust in the Lord Jesus Christ you receive Him Who is the Light of the world, and can say, "one thing I know, that whereas I was blind, now I see." The Bible assures us that though we once were darkness now are we light in the Lord (Eph. 5. 8). We are drawn from disobedience to

LOVE. How irksome religion is to the sinner. There is no joy in Holy things in his life. His pleasures are the pleasures of sin, but when we come to know the Lord Jesus Christ we love Him because He first loved us, and because we love Him we love His company and the companionship of His people. The Lord calls us from doom to

EVERLASTING JOY. Remember He promised His disciples that their joy no man would take from them (John 16. 22). A large part of the New Testament is written for the purpose that those who believe on Jesus may have their joy made full (1 John 1. 4). Js. Fs.

ABOUT DOORS

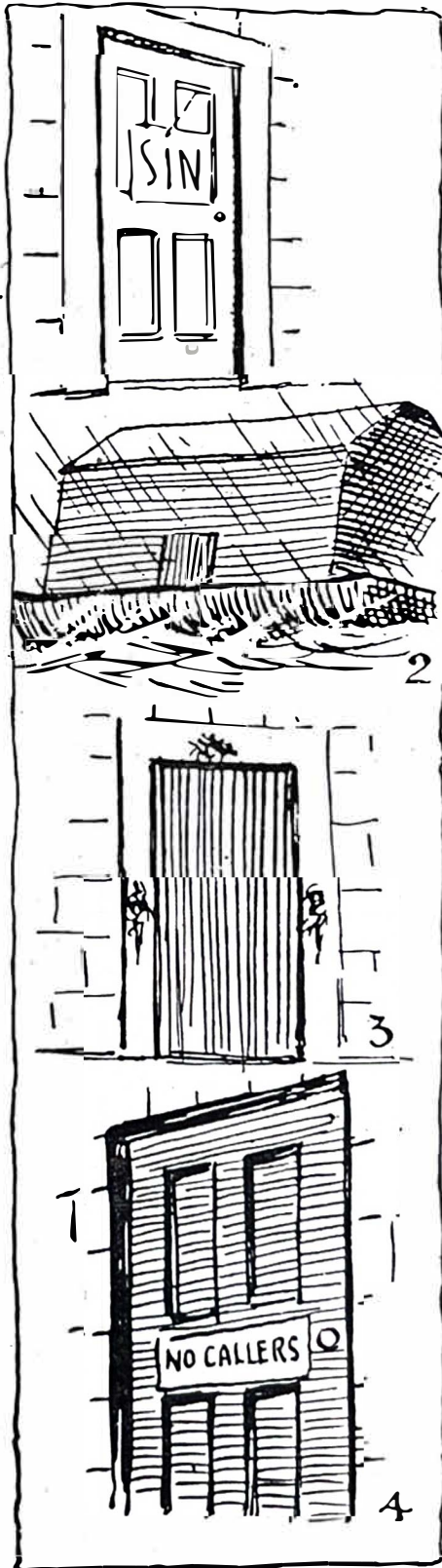
1. SIN AT THE DOOR

(Gen. 4. 7). Cain and Abel were the sons of Adam and Eve, born outside of Eden's garden, and therefore cut off from God. They were both taught that the only way of salvation was through faith in the blood of the slain animal. Abel obeyed, but his brother refused, preferring to bring his fruits instead. See how tenderly God pled with him and warned him that sin lay at his door. Like a wild animal it crouched, ready to tear him to pieces. What sins lay at his door? There were *pride, carelessness, stubbornness, unbelief, and murder*. Let us be warned lest we follow his example.

2. A STORM AT THE DOOR

(Gen. 6. 16). How we tremble when we are in a terrific storm, yet it makes all the difference if we are behind a door! Picture these eight people. (What a pity there is no mention of any children in the ark!) They hear the thunder roar, and then the awful downpour, and though the storm grows worse, yet the door never gives way, but shelters them safely. *It must have been a big door for Mr. Elephant passed through. It must have been a high door for Mr. Giraffe walked through it.* The door of salvation is for

"whosoever," no matter how big sinners they have been. *It must have been a very strong door for it withstood all the*



About Doors

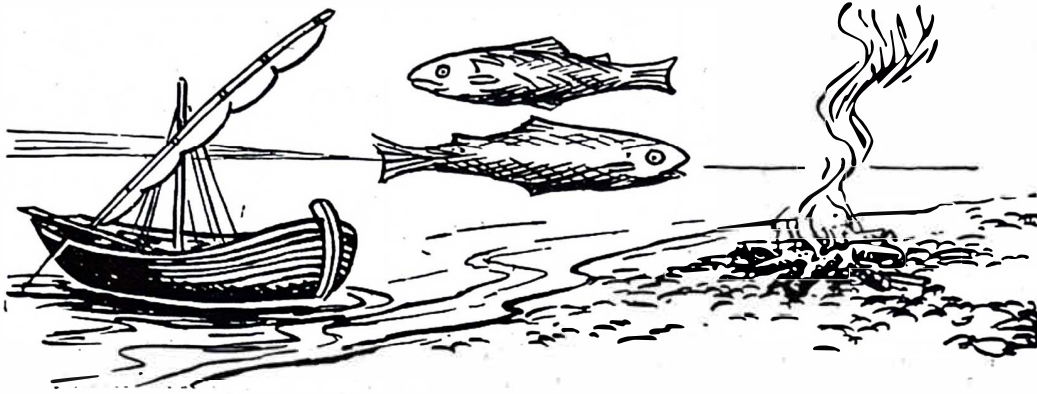
waves and winds. That tells us of our strong Saviour. *But it became a shut door*, shutting out all who refused to believe that judgment was coming. On which side of the door are we? (John 10. 9).

3. **A SUBSTITUTE AT THE DOOR** (Ex. 12. 7). Picture a boy in a house that night in Egypt. He is the oldest and he must die unless a sacrifice is found and the blood sprinkled on the door. Through some mistake his father has omitted to procure the lamb, and the lad gets greatly excited. It is 11 p.m., and no signs of the father; then 11.30 p.m. Finally he appears. Quickly he slays the little lamb, while the boy still wonders if he will have to die. He carries the basin and says, "Hurry, daddy, it's nearly twelve o'clock." The lintel and sides are sprinkled, then the time limit expires. How excited that boy is! Then he exclaims, "Oh, daddy! how glad I am you were in time!" That little lad is you, condemned because of sin, but the little lamb is a figure of the Saviour dying for you. The sprinkling of the door is your faith, and by accepting Him you "shall not perish, but have everlasting life."

4. **A SAVIOUR AT THE DOOR** (Rev. 3. 20). Think of the very best friend you have coming to your door and knocking. Could you refuse to answer? Would you open it just a tiny bit, and then say, "I don't want you?" Of course, you wouldn't do that! And yet if you haven't received the Saviour *that is what you have done with Him*. Perhaps you've said, "Yes, I will open—but not to-day." If the Lord Jesus is at the door *He must be very near*, and if He stands so long and continues to knock, *He must love you very much*. Yes, and think of all the good things He will bring in with Him if you will open to Him. But if you do refuse Him, how will you ever find any possible excuse for such base ingratitude? Rather let it be said now, "Come into my heart, Lord Jesus, there's room in my heart for Thee."

G.A.N.

A FISHING EXPEDITION



A suitable lesson for a seaside service. Picture of boats, a fishing net, and fish, could be used to illustrate. All obtainable at small cost. Coloured cards as indicated may also be used.

SEVEN men sitting by the seaside waiting for Somebody coming, get impatient. One of them says: "I go a fishing." What was his name? "Peter." Yes, quite correct, now turn up John 21 and read the story. Their fishing expedition ended in

1. **SAD FAILURE** (*Black*). "That night they caught nothing" (v. 3). That is always the outcome of self-will. Best endeavours go for nothing.

Failure is written across every life. We, too, have failed, failed to conquer sin, failed to glorify God, failed to find salvation and satisfaction through all our efforts. The best thing to do is to come to Him and confess our failure. The disciples, discouraged, dissatisfied and disappointed when addressed in tender tones: "Children, have ye any meat," answered, "No." They had nothing but need.

2. **SIMPLE FAITH** (*Green*). After they have confessed their failure Jesus wants to see if they will trust Him, so He calls: "Cast the net on the right side of the ship and ye shall find" (v. 6). All they have to do is to believe His promise and obey, so, in a moment, a splash is heard as the empty net is thrown into the sea again. And so great is the load of fish that they can hardly pull it in! What all their efforts failed to do, faith in His Word made gloriously possible. No one but the Lord could do that, and John said: "It is the Lord."

3. **SWEET FEAST** (*Red*). The One who had made the worlds stoop to serve His own, makes a fire and cooks a welcome breakfast. Wonderful! He invites them to

A Fishing Expedition

bring some of the newly caught fish and join Him. He is the same Jesus Who had died for their sins and has appeared again to strengthen their faith and prove that He cared for them all the days.

He still provides a feast for His own through His Word, but we must read it and feed upon it daily. As you learn His will you become a

4. Sincere Follower (*Gold*). "Follow thou Me" (v. 22). One disciple is singled out, and after he had denied Him the Lord dealt with Peter. He had boasted of his loyalty, yet three times he had gone to sleep (Matt. 26. 44, 45), and three times openly denied the Lord. Peter had repented, but the Saviour wanted him to prove it by an open confession. "Do you really love Me wholeheartedly, Peter?" The answer came at once, humbly and sincerely: "Lord, I love Thee."

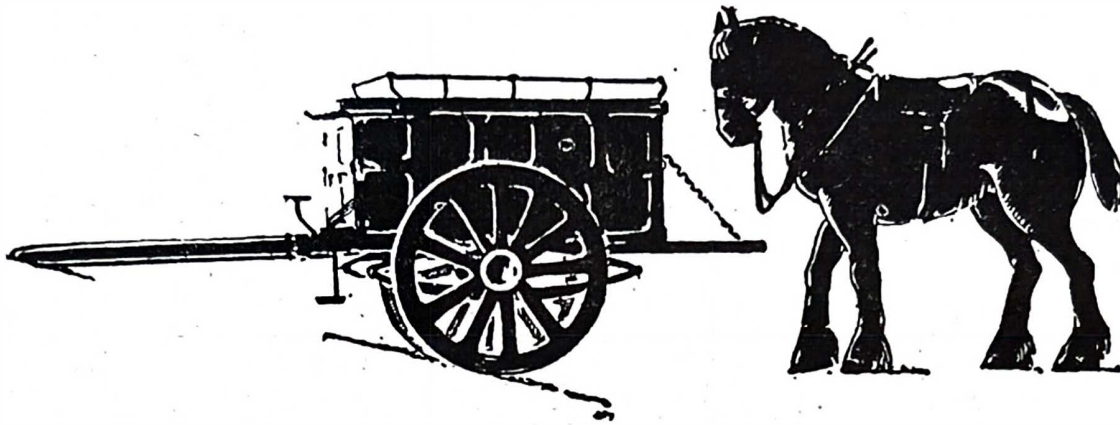
What does "following" mean? (a) *It means to belong to Him*. It means that you choose Christ as your new Master and Lord. You receive Him as your Saviour (John 1. 12). (b) *It means obedience to His will*. Instead of self will it is *His* will. (c) *It means loyal service*. The believer takes his stand with the Saviour, though the world may show its hatred. It is a challenge demanding all we have and are.

If there is a daily following of the Lord Jesus there will also be abundant opportunities of service. Peter was commanded "Feed my lambs," and his whole after-life was spent carrying out his Lord's request. How interesting to notice the useful things Peter did for the Gospel's sake. Never let any one think they are too small for the Lord to use. He takes the things which are small and despised to bring to naught the things that are (1 Cor. 1. 27, 28).

A little girl thought it a hard thing to believe on the Lord Jesus. "Is it hard for you to believe in me?" said her mother. "Oh no, mummy," she replied. "And is it hard for you to love me?" "Oh mummy I love you *now*." "And could you not love Jesus now?" "Oh mummy I *do* love Him now," and she did.

Do you really love Him more than all else? Then follow gladly in His train. Confess your sad failure, exercise simple faith, come to His sweet feast, then go forth as a sincere follower to witness for Him. G.A.N.

THE CART BEFORE THE HORSE



A short lesson. Get a toy *horse* and *cart*; place them as here, and say you want to show some people where they are wrong in trying by their own goodness to merit Heaven instead of trusting in Christ *alone* for Eternal Salvation.

PUTTING *works* before *Faith* is like putting the cart before the horse. That is trying by "good works," church-going, and similar efforts to earn a right to Heaven, whereas the Bible says "*not of works*, lest any man should boast" (Eph. 2. 9) and "Being justified *by faith* we have peace with God" (Rom. 5. 1). Notice 3 things:

1. **It would look foolish having a horse behind the cart**, and none in front. In fact a horse could scarcely push and guide the cart. Like the blind leading the blind it would soon be "in the ditch" (Matt. 15. 14). Yet how many are trying this way on the most serious thing in life—the *Way to Heaven*.

2. **It would soon be manifest, for people would point it out.** You could not go far, if you could go at all, with a cart before the horse, for it would look so awkward that people would stop and laugh, and point out the driver was making a serious mistake. Yet when this is pointed out to many putting *works* before *faith* they take no heed and continue exactly as before.

3. **The only thing is to put the horse before the cart.** (Here put them in their right position). Now do they not look much more sensible and real. They can make progress, carry a load, and lead a useful life. So the sinner who puts *faith* first, by "believing in the Lord Jesus Christ, and being *saved*" (Acts 16. 31), then having got *life*, knowing his sins forgiven, starting on the *Way to Heaven*, he may get a load of sinners, and guide them in the *Way* which leads to Life Everlasting. HYP.

FIVE THINGS WORTH KNOWING



FOR the 15 minutes at the end of the school I shall point you to five things worth knowing, taken from a book not often read in S.S. Open your Bibles at 1st John. Big boys start reading, little ones sit quiet and catch the five.

I. 1 JOHN 4. 16: "*We know...* **GOD IS LOVE.**" What a glorious fact, and remember, "He first loved us." This is true in all circumstances and conditions—"God is Love."

II. 1 JOHN 5. 20. **CHRIST IS COME.** "*We know* that

the Son of God is come. . . . This is the True God and Eternal Life" (v. 20). Christ came from the Glory to Earth, endured death, "even the death of the Cross," that we might be saved and have Eternal Life. I wonder how many here "*have* Eternal Life." *Hands up.* Thank God, so many.

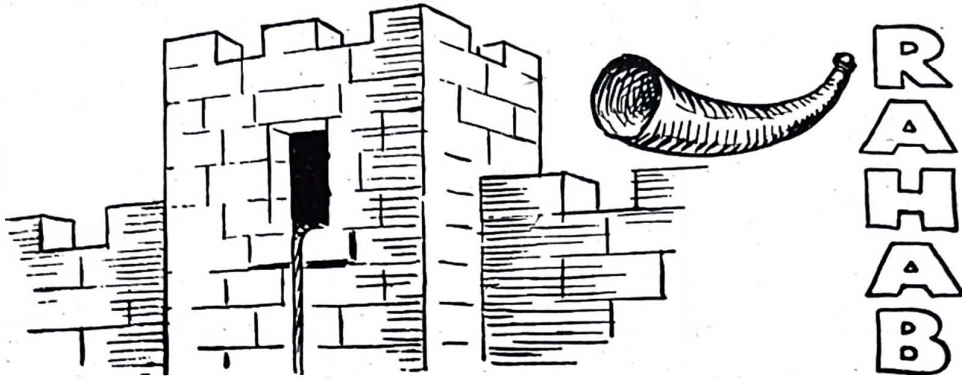
III. 1 John 3. 5. **TAKE AWAY SINS.** "*Ye know* that Christ was manifested to take away our sins." A grand thing to know. Not to be our example, but to "take away our sins." This He has done because "He bare our sins in His own body on the Tree" (1 Peter 2. 24). But has He taken away *your* sins? Are *you* "washed in the Blood of the Lamb?"

IV. 1 JOHN 3. 14. **PASSED FROM DEATH.** "*We know* that we have passed from death unto life." If you had asked Lazarus after Jesus raised him: "Have you passed from death to life?" he would have said, "Thank God, I have!" Now spiritually you should *know* the same and rejoice in it. (Time is nearly up.)

V. 1 JOHN 3. 24. **"HE ABIDETH."** "*We know* that He abideth in us," to keep us all the way and will never leave us, till He presents us faultless before the Throne with exceeding joy. What a gathering of *saved* boys and girls on that Great Day of Reunion.

Listen. **How many of these five things do you know?** If none see to make sure of No. III. HYP.

RAHAB—A SPY STORY



RAHAB is a special favourite Bible story with most children, and always interests (Josh. 2. 21; Heb. 11. 31). We will take it for granted that you know the outline, so will ask you to guess the words of the acrostic.

R stands for what? See these travellers as they arrive at Jericho and relate the great miracles God has been doing in Egypt and in the wilderness. How they would listen and ask all sorts of questions! Have you got the word yet? They brought a —? Yes, a **REPORT**.

A stands for something mentioned in verse 11. What is it? If a great army were on the march towards the town in which you live, how would *you* feel? It stands for **ALARM**. They heard the awful news that their city would soon be destroyed. It was like "the city of destruction," and Rahab's heart melted with fear as she heard and believed this message. Another thing which made her afraid was her sinful past; for she knew that her sin would be punished unless she found a way of escape.

H reminds us of her —? The mighty God in all His power could never be resisted by her. It tells us of her **HELPLESSNESS** (Rom. 5. 6), It was because of this that she dared to go against the word of the king and receive the spies into her house, so that she might find out if it were possible for her to be saved. First *she betrayed her anxiety*; then *she believed the report*. Further, *she pled for mercy*; she *believed the promise*; and decided to turn her back on Jericho and all its sinful ways. But before the spies left *she obtained assurance of her salvation*. There was the sworn promise and the red rope as double guarantee that all was well.

A tells of what she did when salvation was promised. Did she just listen and agree to all that was said?

Rahab—A Spy Story

No, she *claimed* it: she *acted*, so we will call it her **ACTION** or appropriation. By hanging out the red cord she confessed publicly that she had believed the message as Rom. 10. 9 enjoins.

You too have heard of your danger and salvation through the Blood of Christ. Will you trust Him? Make Him your own and confess Him before your chums as your very own Saviour.

B tells us of what she did afterwards (see Josh 6. 23). Watch her after the spies have gone. She slips out in the dark, goes back to her old home, and tells them all that has happened. Listen to her as she pleads with them, while the tears roll down her cheeks. Did she succeed? She told of salvation for them too, but it was only to be found at one place and by one means. Watch that little procession as they all steal out together and wend their way to Rahab's house. Verse 25 tells how they were all saved from the terrible destruction, because they were *inside*, having put their trust in the word of the spies. **We have Rahab's BRAVERY.**

It takes courage to confess the Saviour and seek to win others. Her name means "gracious," and certainly her life and salvation illustrate God's wonderful grace to a condemned sinner; and what He did for Rahab He waits to do for *you*.

G.A.N.

FIVE TRUTHS ABOUT US ALL

A simple Lesson, suitable for the Sunday School, Anniversary, or Special Service, the Open-Air Meeting, or any Gospel Meeting.

Bold cards, clear letters, strong colours—No. 1, *Black*; No. 2, *Red*; No. 3, *Green*; No. 4, *White*; No. 5. *Gold* or Yellow. Some of these great facts need sadly to be brought before young folks to-day

I HAVE with me to-day **5 cards** which tell of truths concerning us **ALL**, so I trust **ALL** will give attention,

All Sin for "**All have sinned, and come short of the Glory of God**" (Rom. 3. 23). There is **NONE** righteous —no not one" (Rom. 3. 10). Ask

the girls how many boys there are here *who have never sinned*. They unite "none sir!" Then ask the boys how many girls there are *who have never sinned*. A loud "None

Five Truths About us All

sir!" Proving that all are "sold under sin" (Rom. 7. 14), and all need to be saved, whether boy or girl, young or old, rich or poor. None is excluded from this first "all."

All Loved But here is GOOD NEWS. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5. 8). We did not deserve it, we did not merit it, but Christ loved us and died for us.

"Why He ever came to woo me, why He sought me from above, This I know not, cannot fathom, if it were not deathless LOVE."

"God so loved the world," that is, every person in the world, past, present, and future (John 3. 16).

There is another thing sure about us, we will be—

All Raised "The hour is Coming, in the which all that are in the graves, shall hear Christ's voice, and shall come forth" (John 5. 28, 29). Buried in land or sea, buried or cremated, bad or good, black or white, *all of us* shall be raised from the dead "to receive the things done in his body...whether it be good or bad" (2 Cor. 5. 10).

All Judged "Every one of us shall give account of himself to God" (Rom. 14. 17).

No hiding behind mother or pedigree, behind church or religion, each sinner stands individually, one by one, before a Holy God. Even these who cry, "Rocks, hide us from the face of Christ," will be naked, bare, and judged with righteous judgment on that Day.

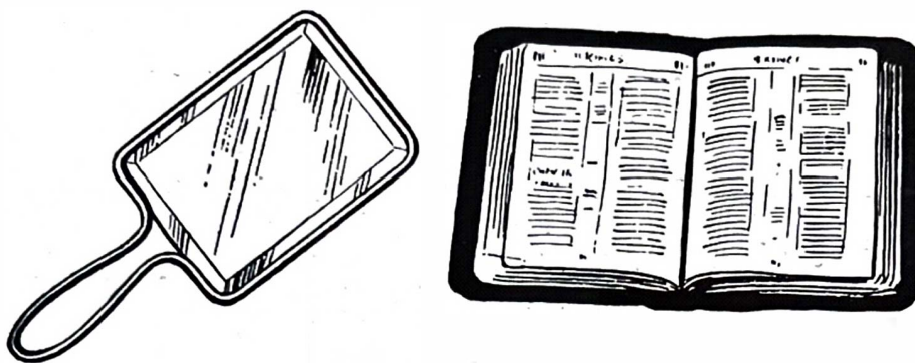
Another thing sure about *you* and *everybody* is that—

All Bow "At the Name of Jesus every knee shall bow" in Heaven, Earth, and Hell (Phil. 2. 10).

Infidels, atheists, blasphemers, saved and unsaved, shall *bow* at the Name of the Man who bowed His head in death upon the Tree. Haste then and flee to the outstretched Arms of Mercy. "Believe in the Lord Jesus Christ and thou shalt be saved" (Acts 16. 31).

Now let us unite and read our "ALLS"—ALL SIN—ALL LOVED—ALL RAISED—ALL JUDGED—ALL BOW. God help us all to "Bow now." Hyp.

THE MIRROR AND THE BIBLE



Two things which give us two views of ourselves.

A MIRROR. When I look into it it shows me what I am and enables me to see what *I think of myself*; it also enables me to see myself as *others think of me*. It shows every pimple, every wrinkle, every defect. It reminds me that both outside and inside "I am an imperfect, sinful man. From the crown of the head to the sole of the foot I am nothing but wounds, bruises, and putrifying sores" (see Isa. 1. 6). "In me (that is, in my flesh) *dwelleth no good thing*" (Rom. 7. 18). Yet it has no power to remedy these defects—to show me how I can be changed or made better.

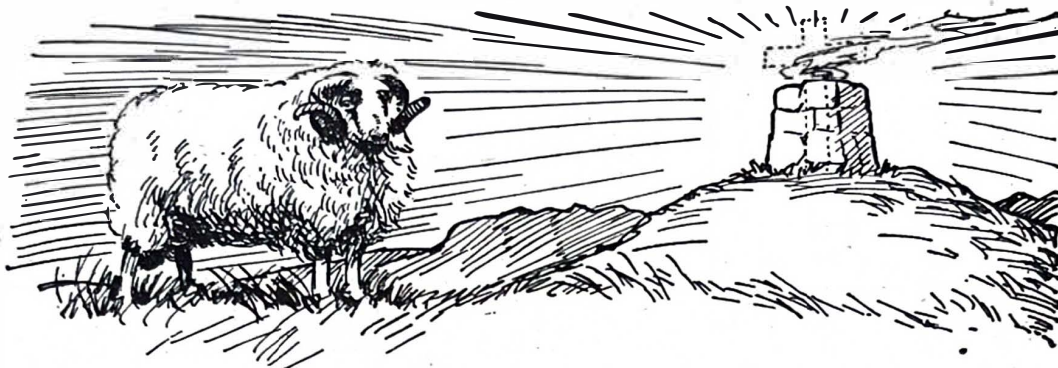
A BIBLE, which not only confirms and proves me to be all the above, but tells me how such an imperfect being can be made "perfect" (Eph. 4. 13). For it says in 1 John 1. 7, "The Blood of Jesus Christ, God's Son, cleanseth us *from all sin*," and it says concerning those who have come to Jesus. "These are they who have washed their robes and *made them white* in the Blood of the Lamb" (Rev. 7. 14).

Looking at the two objects, the **mirror** reminds me of Eph. 2. 12, 13. "That at *that time* (when unsaved) ye were without Christ, aliens . . . strangers . . . hopeless . . . FAR OFF." It gets worse and worse, and *the mirror look of myself* is hopeless!

But look at the **Bible**—"But now (that you are saved), ye are made nigh by the Blood of Christ."

Now here are the two; all sit up and take a straight look at them. Do you *see yourself* in the **mirror** or in the **Bible**? Are you "far off," "without hope," or are you "made nigh"? If you are, then you will know it and rejoice that you will be with Him for evermore. HYP.

ISAAC; or, Saved in the Nick of Time (Gen. 22)



IN some respects Isaac is the most wonderful of all lads in Scripture. No one else had an experience like his of being within an inch of death and being miraculously released. You can have a still more wonderful deliverance, so just listen to his story told in six words by himself.

1. **"I was LOVED** (*blue*). My mother and father simply poured forth their love unceasingly upon me. No son ever had more affection lavished upon him than I. I was their special delight." Yet all their love faded into insignificance in the light of another and far more amazing love, God's love to you and me. Paul could say, "He loved ME and gave Himself for ME" (Gal. 2. 20).

2. **"I was CONDEMNED** (*black*). One day God called my father, saying that I would have to die on an altar on a lonely mountain top. My death sentence was written by God Himself, though I did not know it."

Will you turn to John 3. 18 and read it with Rom. 6. 23. There you see God has also written your death warrant and the sentence must be executed unless something happens. That is the awful picture of the sinner.

3. **"I was BOUND** (*black*). I was led up the hillside carrying that great bundle, then, when we reached the top, my father took ME and tied me to the altar so firmly that I could not move. I was utterly helpless; freedom was impossible." Isaac's story is so true of us too, isn't it?—*tied* by the cords of evil habits, sinful practices.

A great actor in London used snakes in his performance. They used to do all sorts of tricks and perform most successfully until the unexpected happened. Before a great crowd a boa-constrictor squeezed him in its grip. A yell!—then the great crowd knew the actor had died. So with our sins—they bind us with deadly chains.

ISAAC; or, Saved in the Nick of Time

4. "I was **ALARMED** (*white on black*). Not until we climbed the slopes did I have any suspicion of danger. And when I saw no lamb, no offering, I questioned my father: 'Where is the lamb?' Then I realised that *I* was to be the victim—and no escape was possible."

Boys and girls, have you realised your awful danger! Have you been alarmed and aroused as to your awful need? "If you die in your sins," said the Lord Jesus, "whither I go ye cannot come" (John 8. 21).

5. "I was **REDEEMED** (*red*). Just when all hope seemed gone, I saw the glittering knife about to be plunged into my body, Just then God's voice was heard saying: 'Lay not thine hand upon the lad.' Not far off was a ram caught by the horns in the thicket. It was immediately taken and put *in my very place*. It took my place in death and I knew I was free."

How like the Lord Jesus going to the Cross as the Lamb of God which taketh away the sin of the world" (John 1. 29); and as you look on Him dying there just say like Isaac: "He is taking my very place of condemnation and death. He is dying there *instead of me*. Immediately you receive Him as your Saviour. God assures you "there is now no condemnation" (Rom. 8: 1).

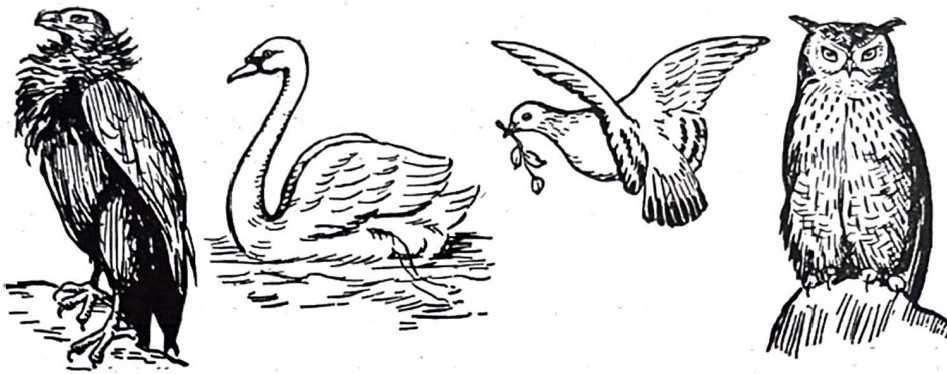
6 "I was **HONOURED** (*gold*). As soon as I was delivered, God spoke to my father and told him of all the great blessings He had stored up for him, simply **because** he had obeyed His voice. Then he told me I was heir to them all, higher than any prince of earth and through me all the world would be blessed" (v. 18).

What an honour! and yet that fades before the greater honour God puts on every one who receives the Saviour. Tit. 3. 7: "That we should be made heirs according to the hope of eternal life." "Heirs of God, joint heirs with Christ" (Rom. 8. 17) of all His eternal blessings. Loved, condemned, bound, alarmed, redeemed and honoured, that is the golden chain of a wonderful experience awaiting every one who accepts the sinner's Saviour.

G.A.N.

For Teachers.—Models of ram, altar, and cross can be employed with cards of suggested colours. If model of altar is used, have cross hidden behind ready to be pushed up whenever that point is reached.

FOUR WONDERFUL BIRDS



EACH of the following birds is generally associated with a particular thought as we shall see, and they can be made into FOUR LITTLE PREACHERS! Shall we listen carefully to hear what they have to say?

1. THE VULTURE—the symbol of Death. God pronounced this bird unclean (Lev. 11. 14). It tells us a very solemn lesson. Watch that party of travellers as they go over the desert. Far above them soars the *vulture* waiting and watching for the death of any of the party. Perhaps a sandstorm arises and the whole caravan perishes of thirst, lost in the trackless desert. Then the sky becomes dark with these terrible creatures as they swoop down upon the dead. This bird tells us that we too may die, for “the wages of sin is death” (Rom. 6. 23). As the *vulture* is always near to the traveller, so with us, at any moment we may be attacked by the enemy, death, and, if we are unsaved, death will lead on to Judgment (Heb. 9. 27), and eternal separation from God. But if we are saved, death has lost its sting, for it ushers us into the presence of our Saviour for ever.

2. THE SWAN—the Symbol of Purity. How very attractive is the swan as the spotless beauty of her white feathers contrasts so strongly to all around. That is just a picture of the purity that comes to us through “the Blood of Christ which cleanses us from ALL sin” (1 John 1. 7). The first bird reminds us of our sins; but the second takes us to the Cross and shows the fountain where every stain can be removed if we believe in the Lord Jesus Christ (Zech. 13. 17).

3. THE DOVE—the Symbol of Peace. See it as it flies with the olive leaf (read Gen. 8. 7-12), telling Noah the sweet message that the judgment is all past, and that

Four Wonderful Birds

no further danger remains. All the rains of judgment had fallen *on the ark*, not on them who were inside; so all who trust the Saviour know that "there is therefore now no condemnation to them which are *in Christ Jesus*" (Rom. 8. 1). He was our ark, and He bore all the judgment for our sins on the Cross. So we too can, like the dove, become messengers of peace, telling others of peace with God through our Lord Jesus Christ (Rom. 5. 1; Eph. 2. 14, 1).

4. THE OWL—the Symbol of Wisdom. This is the bird which has been described as "the farmer's best friend," for it is a great protector. Often we see a picture of the owl, with these words: "Be as wise as the owl." God's desire is that we should be made "wise unto salvation" through His Word, and faith in His beloved Son. Wisdom is not only knowing about things, but *acting* upon the knowledge. True wisdom is not only to believe about the Lord Jesus Christ, but to act on that belief by receiving Him as Saviour (John 1. 12).

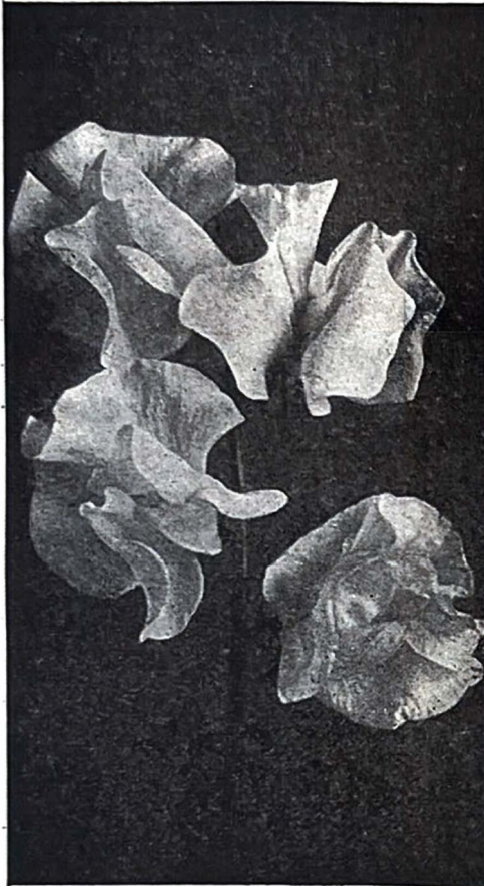
Boys and girls, you know your **danger** as the first bird taught us; and you know how you can be **cleansed** as bird two declared; and you have heard the third bird's message of **peace** in the Gospel. The owl says: "What are you going to *do* about it?" You must be **wise** and act before the danger overtakes you.

The ants are called wise (Prov. 30. 25), because they *prepare* for the winter by laying in their store of food in the summer. The wise builder made sure his house was built on the *rock*; and the wise *virgins* were wise because they prepared for the Coming of the Bridegroom. Trust the Saviour "to-day" (Heb. 3. 13). and you will be on the rock, Christ Jesus, and ready for His soon return.

G. A. N.



THREE SWEET PEAS



LET us gather some fragrant flowers from God's Holy Word to-day, shall we? Let us gather **sweet peas**. Now what is the first one?

PARDON. You have all heard of **Pardon** (Neh. 9 17), haven't you? It is like a prisoner in a prison cell awaiting his execution, and one day the jailer comes in, and he says: "You may go free, you have the *King's Pardon*." How excited the prisoner would be, he would hardly be able to believe it, but it would be true.

We are all like that prisoner, we are condemned to death, for we have all sinned, and "the wages of sin is death"; but Jesus has said, "Let them live, I will bear the punish-

ment instead. I will *die for them* so that their sins may be forgiven," and so we have God's pardon.

I wonder if we have accepted it yet? "There is therefore no condemnation to them that are in Christ Jesus" (Rom. 8. 1). We may live for ever if we accept the Sacrifice of Jesus Christ on Calvary, and believe that *He died as our Substitute*.

Perhaps the younger readers will not understand these longer words, but it is like a little boy or girl who has been very naughty in school, and the teacher says they must stay for half an hour after the others have gone, and then just before the close of school the teacher calls the child and says: "*I will pardon you* and you can go home with the others." The child would say, "Thank you," I am sure, but I wonder how many have said, "Thank you to the Lord Jesus for dying in their place? Let us say it to-day, shall we? Then there is another sweet pea—

PRESENCE. We may always have the Lord Jesus with us if we ask Him to come into our hearts. He has said:

Three Sweet Peas—Pardon, Presence, Praise

"My presence shall go with you, and I will give you rest" (Exod. 33. 14). I wonder how many readers are frightened when the darkness comes at night? But if you have the Lord Jesus with you, you need never fear, for darkness and light are both alike to Him. He never slumbers and He never sleeps.

I wonder if we make the people with whom we come in contact every day say we have something that they have not, we seem to be at rest? That is what Jesus promises to give us—REST (Matt. 11. 28). What a lovely word, isn't it? Rest from worry, rest from care, and rest from all that would distress us, just because we have the Presence of Jesus with us all the time. Then there is another sweet pea—

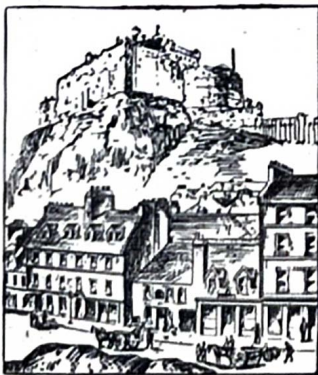
PRAISE. When Jesus has pardoned all our sins, and given us rest from care and worry, surely we must feel like praising him. Just think of it: All your sins pardoned, taken away, and the presence of Jesus with us all the time, to keep us from yielding to temptation and to give us rest, our very souls must sing *praises* (Psa. 147. 1) to Him.

"I feel like singing all the time,
My sins are washed away,
For Jesus is a Friend of mine,
I'll *Praise* Him every day."

Then let us make these three sweet peas our own—PARDON, PRESENCE, PRAISE—and our lives will be the sweeter for them.

G. M. ROBERTS.

BECAUSE IT WAS ON A ROCK



I NEVER look at that grim and stately Castle towering above the City of Edinburgh—so strong, so stable, so long-standing—without remembering the words of the Saviour: "It fell not, *because it was founded on a Rock*" (Matt. 7. 25). Whatever you do, make sure that you are building for eternity on the Rock of Ages. That Rock is Christ. Rest

on Him, and on Him alone. Let those who will rest on the *sand*. It is a poor foundation and is sure to fail. The *Rock* stands fast.

HYP.

THE THREE GARDENS



IN the beginning of the world, God made a lovely garden, which He called the

GARDEN OF EDEN, and in this garden everything was perfect and beautiful. There were flowers of every hue and colour, and the animals were all friendly to each other. Then God put a man whom He called ADAM into this lovely garden to tend it, and He told him to give the animals names by which they would be called. There were beautiful trees in this garden, which bore all kinds of fruits, but there was one tree, "*the tree of the knowledge of good and evil*," that God told Adam he must not touch, or eat of its fruit. Then God gave Adam a wife, and Adam called her EVE. One day, into that peaceful, lovely garden, came a SERPENT, and he started to talk to Eve, and he said she would be very wise if she ate of the tree that God had forbidden her to touch, and Eve listened to the voice of the tempter; so taking some of the fruit of that tree, she ate of it, and then took some for Adam to eat. The Tempter was Satan, and through him, and Eve listening to him, sin came into that garden, and spoilt everything, so much so that God sent Adam and Eve out of that lovely garden for ever. That is how sin and death are in the world to-day.

Because sin entered into the Garden of Eden, it was necessary for the second garden, and that garden is the

The Three Gardens

GARDEN OF GETHSEMANE. God saw that man, His creation, was not what He had intended him to be, he loved sin instead of God; so God sent Jesus Christ into the world as a little baby, and He grew up in a humble home in Palestine, and when He was old enough He started His ministry on earth, He healed the sick, and cured the diseased, and made the blind to see, the deaf to hear, the dumb to speak, and the maimed to walk, and then He was taken by cruel enemies, and tried in the Judgment Hall before an unjust Roman judge. Then Jesus went away with three of His disciples, Peter, James, and John, into the Garden of Gethsemane to pray. He prayed there to His Heavenly Father that He might do His will. He knew He had *come to die for the sins of the whole world*, and He prayed that God's will might be done. He prayed so earnestly that great drops of blood stood out on His forehead like beads. He was praying there for *you*, and for *me*, yet when He returned to His disciples, they were asleep! How very like we are to-day! We so often fail the Lord Jesus, we so often deny Him, and yet He still loves us! God so loved the world (John 3. 16), and He still does to-day!

Then there is the third garden, and that is the garden of our hearts. I wonder who is the gardener there, and what grows in our

HEART'S GARDEN? You can best answer that question. If Jesus Christ is the Gardener, then the fruits of the Spirit will grow there: love, joy, peace, long-suffering, and all those fruits of which we read in Gal. 5. 20. It will be a very beautiful garden if Jesus is the Gardener, even more beautiful than the Garden of Eden. But what if the Serpent is the Gardener? Oh! it will be a garden full of weeds, such as malice, hatred, bitterness, evil-thinking, lying, and weeds which I am sure we all wish to shun. But, you say, how can I have Jesus Christ as the Gardener? If you just ask Him He will come into your heart. "Come into my heart, Lord Jesus. Come in *to-day*, come in to *stay*." But He will not force an entry into your heart. The latch is on the inside, and you must ask Him to come in, and there will be joy in the presence of the angels of God over a sinner returning to God.

G.M.R.

THREE GREAT CENTRES IN THE BIBLE



THERE are three prominent places in the Bible, one in the Old Testament and two in the New Testament.

I. **EGYPT.** What is the prominent thing in the land of Egypt? Is it not that incident in Exodus 12, where the Angel of Death was to pass through the land to destroy the first born? And how were the Israelites to be saved? By a **lamb slain**, its blood shed and sprinkled on the door

posts. *The Lamb Slain was the centre in the Land of Egypt.*

II. **CALVARY.** The centre of the New Testament is the Cross of Calvary—so much so that the Chief Apostle said: "God forbid that I should glory . . . *save in the Cross*" (Gal. 6. 14). John gives us a sight of the chief victim there when he, pointing to Jesus, said: "Behold **the Lamb of God**, who taketh away the sin of the world" (John 1. 29). There were three Crosses on Calvary, on either side hung a malefactor, "in the midst" hung the spotless Son of God, our Saviour the Lord Jesus Christ. *That "Lamb" was truly the centre of Calvary.*

III. **HEAVEN.** The Home of the Redeemed. See a great host, gathered out of every kingdom, and tribe, and nation. John the Seer looks and asks, "Who are these?" The answer he gets is: "These are they who have washed their robes, and made them white in **the Blood of the Lamb**" (Rev. 7. 14).

So you see the Centre of the past in Egypt was "**the Lamb**"; and the Centre of Heaven is, and will be, "**the Lamb**." The question is, "Is He your Centre here, and will He be your centre for ever hereafter?" If not, receive Him now. "But as many as received Him, to them gave He power to become the Sons of God, even to them that believe on His name." (John 1. 12). HyP.

ANOTHER JESUS AND ANOTHER GOSPEL

READ 2 Corinthians 11. 1-15. Paul loved these Corinthian saints (v. 11), and love is ever jealous of its object (v. 12). He feared lest Satan (v. 3) and his ministers (v. 15) should corrupt their minds and turn them "from *the simplicity that is in Christ*" (v. 3). How much greater is this danger to-day than it was in Paul's time! There are more false teachers to-day than there have been since the beginning of Church History.

The spiritual believer is a man of very simple mind. He has *one object* before him—to please his Lord; he has *one manner of life*—he lives by faith in his lord; he has *one desire*—to be like his Lord, and one day to be for ever with Him. The old serpent who beguiled Eve seeks to corrupt his simplicity. He does it by *means of subtle misrepresentations*.

1. **"ANOTHER JESUS."** He presents a false "Jesus," different from the historical Christ of the Gospels, Who alone is the true Christ, the eternal Son of God. Perhaps it is a sentimental, weak and effeminate man, such as many pictures portray, or a vague and uncertain "great idea," such as mystic science (falsely so-called) presents. Let us beware. There is only One true Jesus. He it is Who was God manifested in flesh and Who is revealed to faith in the holy Scriptures.

2. **"ANOTHER SPIRIT."** The Spirit Whom the believer has received of God is a Holy Spirit, even the Spirit of Truth. Other spirits are abroad (1 John 4. 1); we must "try" them and reject them if they do not confess "that Jesus Christ is come in the flesh."

3. **"ANOTHER GOSPEL,"** of which Paul warned the Galatians: another Gospel: which is not another" (Gal. 1. 6, 7), that is, legal, ethical or social teaching of grandiose sound that appeals to the natural man, but has no good news of a blood-bought salvation for the vilest sinner.

These the arch-enemy presents through the agency of his ministers, who transforms themselves into angels of light and apostles of Christ. Many a heretical teacher is spoken of as "such a nice man!"

The faith is held in a good conscience. Let us keep true to the Lord, and He will not let us be deceived.

G.G.,

TWO MEN OUT TO SAVE THE LOST

A little lesson on two simple and well-known men. Will be easily understood.



THE POLICEMAN on the beat in all the great towns is there not only to watch for rogues and thieves and such like, and to save the public from these depredations, but to help and give real assistance to any person who slips and falls, to any individual who may be overcome by fainting, or any other trouble, as well as to help anyone who may have been caught and injured by a taxi, or by a bus, or by a wall or building falling. In fact **the policeman** is the real friend of all, and the enemy of none, so long as they behave in a normal fashion. Therein he is like One who said: "The Son of Man is come to *seek* and to *save* that which was lost" (Luke 19. 10). Trust yourself to HIM and you will be *safe* now and *safe* for evermore.

The **FIREMAN** is quite different (here produce a model). He is specially equipped for the work of *Saving*, whether it be a shop, a house, a shed, or even a



man. His business is to save, if he can, from destruction. He does not always manage it, but he ever tries. I am glad to tell you of ONE who never fails, but always succeeds in saving those who trust Him, from the most awful of all Fires (John 2. 21) His name is JESUS, which means "He shall *save* His people from their sins" (Matt. 1. 21). That is what *you* need to be saved from—SIN. It lays hold like a fire, and burns its way into the very bones of men. No other person or power can save us from sin, but The *Blood* of Jesus Christ, God's Son, "*cleanseth* us from all *sin*" (1 John 1. 7).

Let Him save you *now*. hyp.

THREE ONLY SONS RAISED

IT is remarkable that in the Bible we have the story of three only sons who died and were each called to life again. The first is in 1 Kings 17.

I. Elijah raises THE WIDOW'S SON. "It came to pass that the son of the . . . mistress of the house . . . *had no breath left in him*" (v. 17). The woman complained, and the prophet said, "Give me thy son." Then he took him into "a loft," cried unto the Lord, stretched himself upon the child, and "the child's soul came into him again" (v. 21). So joyful was Elijah that he took the boy, carried him to his mother and said, "*See thy son liveth*" (v. 22). Dead, alive, carried, living.

Turn now to 2 Kings 4. 32-37.

II. Elisha raises THE FARMER'S SON. "It fell on a day that he went out to the reapers," the sun smote him, and he said, "My head, my head." Taken home, "he lay on his mother's knee till noon *and then died*" (v. 20). She went and got Elisha, he sent Gehazi, his man, with his staff, but it did not raise the boy. Elisha went in therefore, and laid upon the child (personal contact), cried unto the Lord, the child sneezed seven times, showing that life was returning. He cried again and life returned. He called the mother and said, "Take up thy son."

A marvel of faith and prayer! A son dead, but *alive again!* A mother heart-broken, now happy! A seer rejoicing in the Lord!

Lastly turn to Luke 9.

III. The "Only Son" raised AN "ONLY SON." A man of the company cried, "Master, look upon my son, for *he is mine only child*" (v. 38). He had tried the disciples, but "they could not." Just then the Devil "threw down the boy and tare him." At once Jesus, moved with compassion "healed the child." No carrying him to a room, no stretching Himself, no fuss—simply "*Jesus healed the child.*"

The same Jesus is able and willing to heal any child, sick with sin, tormented by the Devil, "dead in trespasses and sins" (Eph. 2). How many here to-night will let Him heal them *now*? You may be an "only son" or "one of many," but "He is able to save to the *uttermost* all who come to Him" (Heb. 7.).

HyP.

A BICYCLE LESSON



THERE is nothing which a boy or girl wants more than a bicycle, especially when they are so scarce! Time and again we have watched groups of children gazing into the windows where bicycles were displayed, but alas, they did not have enough money to purchase one.

1. It must be **BOUGHT**. Someone must pay the bill before it can be enjoyed. Perhaps it is your daddy or some kind relative, but they must pay for it first. Our Salvation, too, had to be bought before we could have it. We could not pay for it with Good Works, etc., for our lives were sinful. But Jesus paid the price of our redemption (1 Pet. 1. 18) to possess us and, because He died for us, we can be His very own the moment we trust Him.

2. It must be **CLEAN**. Nobody would buy a dirty bicycle. We all like to see it shining, with every part neat and clean. We too need to be cleansed from our sins through Jesus' blood (1 John 1. 7). Then, as we read His Word daily, it cleanses our thoughts, desires, and ways (Psa. 119. 9).

If we want to be really happy believers we must read the Word regularly and seek to put away everything which would displease the Lord.

3. It must be **CONTROLLED**. It cannot guide itself, so it requires one to give it power to move and at the same time guide it aright, just as a captain steers his ship or an engine-driver controls his engine.

The Lord Jesus is the only One competent to take full control and, when He does so, there are no accidents. Ever so many children want to guide their own lives and don't want to surrender them to the Saviour. That is why so many land in trouble. May we all learn to say:

"Keep me day by day, Lord,
Underneath Thy sway, Lord;
Make my heart Thy Palace
And Thy royal throne."

A Bicycle Lesson

4. It must be **EQUIPPED**. Imagine a bicycle without brakes! That would never do. A bicycle requires a number of things, but good strong brakes come first, else there will be disaster. That teaches *obedience*. If we are under His control we'll seek to *obey instantly*. Whenever He speaks saying, "Do this," then we should obey without question. A little girl, whose back garden faced the railway, got away unseen, and when her mother did see her, she was on the railway line and a train rushing towards her. The mother had taught her child to obey, so she shouted: "Ruth, come to me!" Immediately the little tot ran to her mother and the train rushed past. She was saved because she obeyed at once.

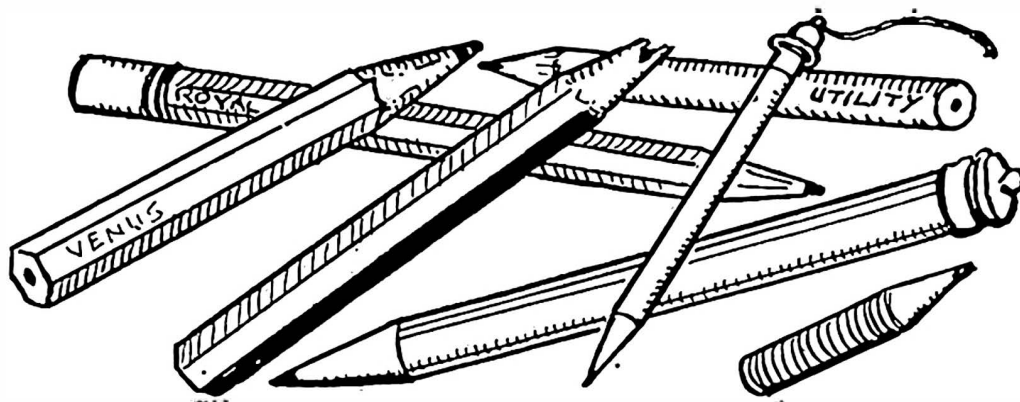
5. It must be **OILED**. What a noise a bicycle can make when it isn't oiled! And what an unpleasant noise there is in our lives if the Holy Spirit is not allowed to do His work in us. He indwells every believer (1 Cor. 6. 19), and keeps us right, just like an engineer in charge of some large machines, who oils them most carefully, and keeps them in good working order.

6. It must be **LIGHTED**. It matters not how expensive the lamp is, or how cheap, but there must be a lamp for safety, and also because the law demands it. A lampless bike in the dark is a menace, yet we have seen many children taking this risk. Jesus said: "I am the Light of the World" (John 8. 12), and when we trust Him as our personal Saviour we have Him as our Light abiding within. Then we become lights for Him to shine out by, telling others of His wonderful love.

Bicycles bring lots of joy, and we shall bring much joy to His heart and many others around us, if we but "trust and obey" by surrendering ourselves to Him and seeking to live for Him day by day. Then our lives, too, will be filled with His wonderful joy.

G.A.N.

PENCILS



PENCILS! How much could be written about them! Everywhere we go we find them, and nearly everybody uses them.

1. **They are Different.** Here are a handful of them, and there are not two the same—different in size, in shape, and in colour. And yet they are all pencils, and only pencils. Imagine one big pencil speaking to a small one, and boasting how much it can do, and how much better it is in size and appearance. That would be just as foolish as many people who boast that they are better than others, when they forget that, after all, they are all sinners (Rom. 3. 9).

2. **They are Bought.** We can't make them ourselves, so we must buy them. How like salvation. We can't work for it and secure it by our good works. We sometimes sing: "Jesus paid it all, all to Him I owe." That is what happened at Calvary. Salvation was fully paid for, because the Saviour laid down His life for us. He bore the punishment due to sin, and because of that, God can freely forgive all who trust in His Son.

3. **They are Pointed.** A pencil without a point is useless, so we too must be brought to a point, and that means a definite decision when we say: "Here I am, Lord, I'm prepared to trust Thee as my very own Saviour." When we come to a cross roads, and are not sure of our way, we study our map and then choose the right road to take. If we are ever to be saved from the awful consequences of sin, we must make a personal choice, and say, "Christ for me."

4. **They are Stamped.** The name of the manufacturer is printed on them, so that customers will know what is the quality of their goods. In the same way the Lord puts His Name upon us when we trust Him, and we become Christ—ians. He wants us to be like Him in our ways so that other young people likewise will be drawn to the Saviour. If we belong to Him now, then we'll soon begin to show that His Name is stamped upon us (1 Cor. 6. 19, 20).

5. **They are Used.** After all, pencils are not for show, but for work—and how much even one can do! It would be an interesting essay to write the autobiography of a pencil. The main thing they do, of course, is to write messages of all kinds. God is sending out His blessed message of love and grace to sinful men, but He needs human pencils with which to write that message. Through our lives and lips He can save others, and so we should say, with the Apostle Paul, "Lord, what wilt Thou have me to do?"

G. A. NEILSON

HOW TO KNOW THE ANCHOR HOLDS

Procure a small anchor from any good toy shop or model boat building yard, hold it up and ask attention to 3 parts thereon.



Who can tell me what this is? An Anchor, from a number. Well, listen, and I will make clear to you 3 things about this anchor and about all anchors.

1. AN ANCHOR JUST HAS ONE USE. It is not for planting in a garden (don't smile), it is not for trailing behind a cart, it is for *anchoring a ship*, for going down in the deep, laying hold of the bottom of the sea. That is why it has these two prongs. Then, with the strong chain, holding the ship fast—*anchored*. Sailors could not reach the bottom, so down goes the Anchor, catches hold of a rock, or the sand, and steadies the ship, and the stronger the wind blows or the current pulls the tighter it holds.

2. IF IT GRIPS, IT HOLDS. When the Anchor is is cast to the bottom it does not always hold, but if it gets suitable ground and grips it is quite firm and strong, and generally quite safe. The Bible tells us of our Anchor, which all who trust the Lord Jesus Christ have. "An Anchor both *sure* and *steadfast* (its two prongs) which is entered with the veil." (Heb. 6. 19). Let me ask "*Will your Anchor hold?*" "Have you put your soul's trust in the Lord Jesus Christ? Have you taken Him into your heart as your own personal Saviour?"

Now for point three.

3. CHRIST IS THE REAL ANCHOR OF HOPE. No soul who puts his trust in the Lord Jesus Christ can possibly perish. His promise is "Him that cometh to Me I will in no wise cast out" (John 6. 37). "And what will He do?" asked a speaker. "Sure He'll take *us in*," replied a girl. Let none delay in casting their souls on Him, in coming to Him as you are. No one ever yet came to this loving, gracious Saviour but was welcomed, saved and blest. None perish that Him trust. Trust Him now and happy be. He is able, He is willing, trust Him now. HyP.

THREE WONDERFUL MIRACLES



IN Matthew 9 we have a group of remarkable miracles performed by the Lord Jesus on different individuals representing different classes; while at the end of the chapter we see a marvellous description of His healing powers in all the cities and villages in Galilee. His love and His power were sufficient for each and for all. There was no case too hard for Him.

1. **The Help-LESS** (Matt. 9. 1-8; Luke 5. 18-26). Look (a) at the *Patient*. One glance at him would show how helpless he was. Perhaps his whole body was shaking. He had no power to rise, no power to move or to work; all he could do was lie on his mat and wait until death put an end to his misery. He needed a power outside of himself entirely, for he could not move a muscle to help himself. What a picture of the awful paralysing power of sin! The unbelieving boy or girl "CANNOT please God" or save themselves by self effort (Rom. 8. 8).

Now look (b) at the *Physician*. See these four friends lowering the poor man through the roof into the crowded room. What a sensation! Think of

His Competence. People came to Christ from Galilee, Judea, and Jerusalem, for His fame soon spread. They would be able to go back perfectly cured, proving to all that He could be trusted to heal the worst and most hopeless (cf. Heb. 7. 25).

His Kindness charmed the people, for He sacrificed His sleep (Luke 5. 15, 16) to be at their service, and without charging a penny He dispensed blessing to all the needy.

His Cure. True it was palsy, but the Saviour went deeper and showed the root trouble to be his sins, and being the Great Forgiver, He comforted with these thrilling words: "Son, be of good cheer, thy sins be forgiven thee" (v. 2).

Miracles on the Helpless, Lifeless, and Sightless

2. **The Life-LESS** or the story of Jairus' daughter (Matt. 9. 18-26; Luke 8. 41-56). If the first case was hard, certainly this one was harder, for the girl had closed her eyes in death and her spirit had departed.

(a) The first great lesson here is that **little children can die**. Death, the great enemy, knocks at every door, no matter what age he may be. This should make little ones ask if they are ready, and if they know the Saviour, lest they should be taken.

(b) The second lesson is that **we all need life** (Eph. 2. 1). Sin has put us in the place of death, just as truly as this little girl (Heb. 9. 27).

(c) The third lesson is that **Jesus is the great Life-giver** (John 10. 10, 11). As the Good Shepherd He died for the sheep that sin's penalty might be borne for us, and life eternal offered. See *how* He brought her unto the joy of life—**by His Word**. "Maid, arise," he said, or perhaps more correctly: "My little lamb, it's time to rise!" How tenderly He acted while she rubbed her eyes, and, looking around her, the first One she saw was Jesus. Then she felt the warm grip of His hand. So when we believe His Word, we pass from death to life (John 5. 24).

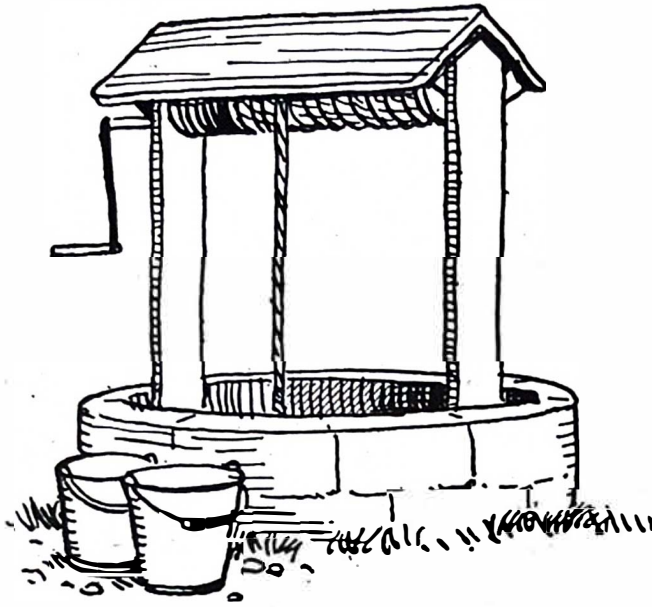
3. **The Sight-LESS**, or the story of the two blind men. These poor souls followed Jesus about until at last they found themselves in the same house with Him.

(a) **They were in dead earnest** for the plight of their blindness appalled them. Here was One whom they knew could give them the joy of sight, and bring them out of the world of darkness into a world of light (2 Peter 2. 9). If they had not been conscious of their need they would possibly have gone unblessed.

(b) **They confessed their sinnership** and cried to the Lord for mercy (v. 27; cf. Luke 18. 13; Rom. 10. 13).

(c) **They declared their faith publicly**, and replied, "Yea, Lord." Faith was that which put all its dependence in Christ alone. It was a definite act of will, publicly declared by a glad "yes" to Christ. Then followed that touch of the Saviour which revealed His deep and tender love for them, and **contact with Him brought the light**. How beautiful to see the proof of the change in v. 32; when they, rejoicing together, used their new eyes in finding another sin-captive whom they brought to Jesus. G.A.N.

A WONDERFUL WELL



"WHOSOEVER DRINKETH OF THIS WATER SHALL THIRST AGAIN." (JOHN 4. 13).

OF all the famous wells, this one in John 4 must rank as the greatest of all. This well seems to speak to us, so we'll listen to its message.

I. IT TELLS OF A GREAT THIRST.

"WHOSOEVER DRINKETH OF THIS WATER SHALL THIRST AGAIN," was said of it by the Saviour to the woman, as they talked together under the blazing sun at noon.

Her frequent comings

to and fro told her so. So there is a mighty thirst in the world to-day because of *sin*. The world is called "a dry place" (Isa. 32. 2), and we are as travellers on a vast desert with no water. As she sat listening to Jesus she began to realise this more than ever, and cried out, "Sir, give me this water that I thirst not" (v. 15).

II. IT TELLS OF A GREAT LOVE. While He sat there, Jesus contrasted this well to another well of His providing, and as we watch the Saviour pouring in the living water into the heart of this outcast sinner, we are amazed at His wonderful love.

1. *It was a seeking love*, for He had travelled many a weary mile to find the lost one just here.

2. *It was a saving love*, for it would not leave her until she was in the enjoyment of eternal life.

3. *It was a satisfying love*, for she forgot all about her waterpot in her fervour to tell of her newly-found Saviour.

III. IT TELLS OF A GREAT SUPPLY.

1. *It was enduring*. For long centuries, since the days of Jacob (v. 12), that well had never ceased to provide its cooling water to the thirsty people around. It had stood the test of time.

2. *It was free to all*. The only condition was coming and taking the water; but it cost nothing to procure. The rich or poor could alike come. "For whosoever" could have

A Wonderful Well and Its Lesson

been written across it. How like that beautiful word in Rev. 21. 17, "Let him that is athirst come, and whosoever will, let him take the water of life freely."

But let us never forget that though free to all, the cost had to be paid by the Saviour at the Cross by the giving of His life for us (1 Peter 2. 24).

3. *It was deep.* That tells of its great resource, a mighty supply, so making adequate provision for all who came. Nobody came with any doubts, wondering if they would find it had failed. It seems to say aloud, "There is enough for you for all your days."

Does not that make us think of the greatness of God's provision for us? There was not only plenty in the Prodigal's house, but "*enough and to spare.*" When Joseph entertained his brethren, he made a great provision, and when Jesus died and rose again, He opened a mighty fountain that the Water of Life might flow out freely to all. Then let us *come*, let us *take*, and let us *drink* of this wonderful life-giving water from His wonderful well. G.A.N.



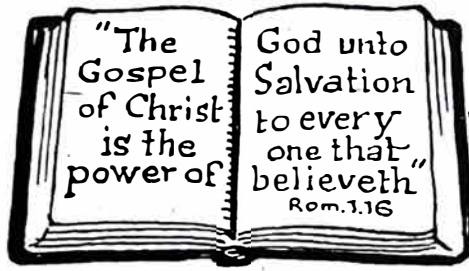
THE NAME OF JESUS.

THERE is a fragrance about the Name of Jesus which never fails, and a freshness which never fades. What a blessed unfailing and unfading Name is His. How very comforting, then, to remember that He is my Faithful Friend, even One that sticketh closer than any earthly friend. In view of this well might we sing with joy and delight:

"This Name shall shed its fragrance still,
Along life's thorny road;
Shall sweetly smooth the rugged hill,
That leads me up to God."

S.L.

GOING BY THE BOOK



I WANT to give you a new lesson on "*Going by the Book*." A young girl was transcribing from her school reader, the following day's lessons, when her father observed that a mistake was made, and called attention to it. The little girl asked:

"What is the best way to do the lesson?" The father replied: "The best way to do the lesson is to **go by the book**, observing the capital letters, full stops, commas, etc." This advice was followed, resulting in a good mark being given by the teacher.

Have you not all heard of another Book called the Bible, from which many lessons are to be learned? If heed is given to them, more than a good mark is obtained—even Jesus the Saviour.

Let us now go by "the Book" to see what we can learn from it.

LESSON I.

ALL HAVE SINNED. We read in Rom. 3. 23: "For all have sinned and come short of the glory of God." It was so in

Noah's Day. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6. 5). See also Gen. 8. 21.

David's Day. "They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one" (Psa. 14. 3). See also Psa. 119. 176.

Isaiah's Day. "All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isa. 53. 6).

Jeremiah's Day. "The heart is deceitful above all things" (Jer. 17. 9).

Our Lord's Day. Mark 7. 20-23.

Paul's Day. Romans 3. 10-20.

Thus "the Book" bears witness to our ruin and also to God's judgment upon sinners. (See Rev. 20. 15).

Going by the Book

LESSON II.

GOD'S LOVE TO SINNERS. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have Everlasting Life" (John 3. 16).

Oh! wondrous thought! That the God of Heaven should so love the sinner as to give His only Son to die on Calvary's cruel Cross to provide Salvation!

His love is universal and all can say "God loves me, and gave His Son for me, and if I believe in Him my sins are forgiven." Eternal life is mine."

Have you accepted God's love Gift and thanked the Giver?

LESSON III.

THE NECESSITY OF THE "NEW BIRTH." "Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3. 3, 6).

These words of the Lord Jesus Christ were spoken to Nicodemus, who was both educated and religious; yet he must be "born again" to see and enter the Kingdom of God. Every one must still experience this change.

LESSON IV.

CHRIST INVITES AND RECEIVES SINNERS. "Come unto Me, all ye that labour and are heavy laden and I will give you rest" (Matt. 11. 28). Again, "the Book" tells us that "Him that cometh to Me (Christ) I will in no wise cast out" (John 6. 37).

You may ask, "Who are to come?" We answer, "SINNERS," because "Christ . . . came . . . to save sinners" (1 Tim. 1. 15). He died for "sinners" (Rom. 5. 8). He calls "sinners" (Matt. 9. 13), and He receives "sinners" (Luke 15. 2). Why not come as a sinner, and acknowledge your sin, and accept the sinner's Saviour, who is not only willing, but also able to save.

Remember—your decision in time fixes your destiny for Eternity! and in believing these lessons you will be following the way as shown in God's Word. S.L.

BOOKS—AN OBJECT LESSON



A WORLD without books! Wouldn't it be strange! Every year finds thousands of new books of all kinds, size and price. We'll just select a few.

1. THE HISTORY BOOK. Do *you* like history? Most children love to hear of the great happenings of nations and individual heroes. All the details are stored up, so, as we read them, we can live these days over again. God has His history book, too, for He has a faithful record of all the nations—and how black it must be. Then He has the individual histories all down in black and white. He has *your* history, everything you have done. If I were to procure that book now, and suppose I met you and began to read it to you I think you would either run for your life or try to get it destroyed. That history book will be opened and read if you should refuse the Saviour (Rev. 20. 12), but if you receive Him, your entire history will be changed.

2. THE AUTOGRAPH BOOK. Do you ever hunt for autographs? It is rather interesting to have a collection of famous people's signatures. Possibly you have heard of those who can read one's character (not your fortune!) from a signature. They might tell you of some certain good traits of character which your writing suggests. Did you ever know that your name reveals your true character? Your name is **Adam-son**, isn't it?—yes, though we don't like to mention it, we have come from a bad stock. We have lots of other names besides the surname. Such as "Grace-less," "Guilty," "Lost," "Sinners," and they are all in the autograph book!

3. THE BIRTHDAY BOOK. What a handy thing to have so that you can remember your friends' birthdays throughout the year! Next to Christmas it is about the

Books—An Object Lesson

happiest day of the years. But you should have *two* birthdays every twelve months, or have you only one yet? Before you can have a second birthday, you must have a second birth, you must be born again (John 3. 3.) or, in other words, you must have a new life, eternal life which God gives you immediately you believe on His Son as your Saviour (John 1. 12).

4. THE SONG BOOK. Are you fond of music? Then read and study this book. David said, after he had been brought up out of a horrible pit: "He hath put a new song in my mouth, even praise unto our God." He started to sing for very joy because he could not help himself. It must have been a constant, joyous song, for he says later: "Many shall see it and trust in the Lord."

5. THE PRIZE BOOK. Perhaps you have a few of these and you just love to look at them with a sense of admiration. You remember how you had to work ever so hard to win them. You stayed indoors and studied hard. You kept at it day and night for weeks and months and you gained the coveted prize. God wants us to put the same ambition into our lives, if we belong to Him. There is a great day of rewards coming for all His servants; but we must study His Word diligently to know His will, and seek to obey in loving service. I hope God will say to you at that day, "He shall receive a reward" (1 Cor. 3. 14).

6. THE BANK BOOK. Some children never save a penny, simply because they are never taught the value of saving. Perhaps you are looking forward to holidays or having a bicycle or some other thing you fondly wish for. The natural thing is to start a little savings account, and you look forward to the day when you'll be able to enjoy what you have saved; while your chums look on and wish they had done the same. Our whole lives are like that. We can spend our time and money on ourselves and never save at all, or we may invest our lives in the Master's service as if we were banking for the future. 2 Cor. 5. 15.

7. THE BEST BOOK. The Bible. This is the only Book which has God as its author, the only Book which is alive, the only Book which has been burned, banished, and buried, and yet refuses to die. Read it, believe it, love it, and live it.

G.A.N.

A TALK ABOUT "HIDE AND SEEK "

HIDE not Thy face from
me.

I FLEE unto Thee to hide
me.

DARKNESS hideth not
from Thee.

EVERY bondman hid
himself.

SEK the Lord while He
may be found.

EVERY one that seeketh
findeth.

EARLY will I seek Thee.

K Seek the Kingdom of God
and His righteousness.



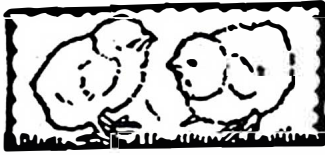
"COMING!"

CAN you name a favourite game for both indoor and out of doors, for summer and winter? Several guesses and then the right answer, "Hide and Seek." What boy or girl does not love "Hide and Seek," whether played in the home or amongst the trees in the orchard? Hence I take this as a lesson, and will probably introduce one or two texts little known to you all. We take the word **HIDE** first as an acrostic, with a text for each letter.

HIDE NOT THY FACE FROM ME (Psa. 143. 7), because "**Your sins have HID God's face from you**" (Isa. 59. 2). Nothing hides God from us like *SIN*. He loves the *sinner* but He hates the *sin*. Just as when little Mary had fever, mother loved her little one all the more, but mother hated the fever. Each one of us is a sinner, and our sins hide God's face from us. Where should we hide?

I FLEE UNTO THEE TO HIDE ME (Psa. 143. 5). A safe hiding place is ever what the hiding party seeks. The safest of all hiding places is when the sinner turns in contrition to God and says: "I a weary sin-sick soul flee unto the sheltering arms of the Saviour to hide me." "God is our refuge" (Psa. 46. 1). Ever flee unto Him to hide *you*. Now who can hide from God? None, for notice this text:

A Talk About "Hide and Seek "



DARKNESS HIDETH NOT FROM THEE (Psa. 139. 12).

You may hide in the cupboard or the cellar and the seekers may not find you, but darkness or light are alike to God; He can see in all places and at all times. In this same Psalm, at verse 8, David said: "If I ascend up into Heaven, *Thou art there*; if I make my bed in Hell, behold *Thou art there*." So you see you cannot hide from God. Do not try, but rather "Seek the Lord and live" (Amos. 5. 6). The next letter tells us of a time when kings and great men of earth will want to hide from the face of the Man who hung on Calvary's Tree. Here is a remarkable text: "And the kings of the earth, and the great men, and the rich men, and

EVERY BONDMAN AND EVERY FREEMAN HIDE THEMSELVES IN THE DENS AND IN THE ROCKS OF THE MOUNTAINS, and said, Hide us from the face of Him that sitteth on the Throne, and from the Wrath of the Lamb (Rev. 6. 15, 16). From that terrible Day may each one in the meeting to-night be delivered. This can only be by accepting *now* the Saviour's invitation: "Come unto Me all ye that labour and are heavy laden, and I will give you rest" (Matt. 11. 28). Come now and be safe from the "Great Day of His Wrath."

Before we take the next word, S-E-E-K, the Super. will tell us which hymn you sing best. Right, let us have it.

Now we start our second word: S.E.E.K. First letter S stands for (I am sure some girl knows it). Quote:

SEEK THE LORD WHILE HE MAY BE FOUND (Isa. 55. 6). You will never seek him younger, your best time is *to-night*. He is not far from any of us (Acts 17. 27). When He says, "look," "accept," "come," it implies that it is *easy*, for He is "nigh unto all who call upon Him" (Psa. 145. 18). You may have to "seek" long for those who are hiding, and you may not even "find" them, but you cannot honestly "Seek the Lord" without finding Him. (Let me ask the bigger boys and girls: How many of you have "sought" and have "found" the Lord? Quite a number of hands go up. Thank you.) What your brothers, sisters, and schoolmates have done,

A Talk About "Hide and Seek "

"*Do you likewise*" (Luke 10. 37). Then when is the best time to seek Him? The Psalmist tells us:

EARLY WILL I SEEK THEE (Psa

63. 1). Perhaps some of these little folks in front feel that they are too small to "seek."

I know some of the bigger girls and boys, who look so wise, say, "There's plenty of time yet." But your

Super., your teachers, those who held up their hands, and myself, all join in urging both big and little to join the good Psalmist and say right now: "O Lord, early will I seek Thee." The promise is not, they that wait to old age, but "They that seek Me *early* shall find Me" (Prov. 8. 17). Next letter is cheering:

EVERY ONE THAT SEEKETH FINDETH (Luke 11. 10). What a comfort to know, however weak, needy, sinful, and far from God we may be, His promise is, if we seek in honesty of heart, *we shall find Him*. Did not the Prodigal from the far country find a loving father's welcome the moment he said: "I will arise," and "He arose?" Ever remember this: There is a welcome from the Saviour the moment you come, wherever in the wide world you may be. Better still, there is a welcome now. As to the last letter, K. tells us what we are to seek. "Seek first the

KINGDOM OF GOD AND HIS RIGHTEOUSNESS

and all these things shall be added unto you" (Matt. 6. 33). We may rightly seek many things on earth, and poor is the man or woman, boy or girl, who has no ambition; but foolish is the person who seeks the "things of this world, and *neglects* to seek the "things which are Eternal" (2 Cor. 4. 18), the things of "the World to come" (Mark 10. 30). Oh, whatever you do, seek Christ, seek Salvation through the Blood of the Lamb, seek Heaven. Seek the Kingdom *now*. "Behold *now* is the accepted time; behold now is the Day of Salvation" (2 Cor. 3. 2). May God bless you all. AMEN. HyP.



"PLAYING HIDE AND SEEK."

FIVE BARLEY LOAVES AND TWO FISHES

HERE is a lesson concerning the "Five Barley Loaves" which the "Saviour" took, and fed the 5000 in John 6.

LOAF 1. "He lifted up His eyes and SAW" (v. 5).



That was Jesus **Seeing** the multitude, realising their need, then making provision to meet their need, as *He does with every one who has a need.*

LOAF 2. "THERE IS A LAD HERE which hath five barley loaves" (v. 9).



An **acknowledgment** that that was all they had. 5 small loaves among 5000. "What are they among so many?" (v. 9). *Admit your lack of supply and trust Him.*

LOAF 3. "HE HIMSELF KNEW what He would do" (v. 6). In calling



upon them for supplies, He was **vocative** for He knew their small supplies and His unlimited resources. *He could easily make 5 do for 5000. He can satisfy you.*

LOAF 4. "MAKE THE MEN SIT DOWN" (v. 10) It was **inviting**, for they were not to sit down for *nothing*. A good meal was to be handed to each one, out of the Saviour's bounty. *He wants us to sit down and listen to Him.*



LOAF 5. "JESUS TOOK THE LOAVES . . . to them that sat down" (v. 11). He had a happy way of **officiating**. He blessed, He gave to the disciples, they had the joy of giving to the hungry people, and "they were all filled" (v. 12). *He will fill every soul that trusts Him.*



FISH 6. "GATHER UP THE FRAGMENTS" (v. 11). Plenty for all, yet no waste. **Urgent** in giving, *urgent* in conserving.



FISH 7. "WHICH REMAINED OVER and above" (v. 13). Ample, abundant, and a number **Remaining**. *No fear of scarcity when the Saviour is near. TRUST HIM NOW. N.N. (aged 13).*

SIX WONDERFUL JARS.

John 2. 1-12. 2 Tim. 2. 21.



LET us imagine we are visiting a pottery. Watch the potter as he takes the lump of red clay on his wheel and begins to form the base of a large jar. See how deftly he fingers it, shapes it perfectly, and then narrows it at the top. Then he adds the handle and finishes it off, ready for the oven. One after another is completed until a number are ready to be fired. We return a few days later and see the same vessels all ready for sale. We watch six of them being bought by a gentleman who places them in the hall of his house. After being scarcely used at all, they are all brought into service one day, for there are many guests arriving.

Later they are inspected by one and another, but every one is empty: not a drop of water is found. Then a number of servants arrive and carry them all to the well, where each is filled to the brim. But look at the jars a little closer while we put a label on each.

1. EMPTY. How like so many folks to-day, and boys and girls too. We speak of some one at times and say, "There's nothing in him." Of course we mean he is ignorant. He doesn't know. Sometimes we ask grown-up people: "Do you know the Saviour?" or, "Do you know the joy of sins forgiven?" and they cannot answer with a glad "Yes." Don't be like the empty jar!

2. DIRTY. Usually an empty thing soon becomes dirty. The same applies to people, too.

There are unclean thoughts. The mind is where all sins are planned. Let us guard against polluted minds. Stop your ears to anything that would instil evil into your thoughts.

There are unclean lips. Isaiah confessed his lips to

Six Wonderful Jars

be unclean, and through the applied remedy, his mouth was cleansed, and his sins forgiven. Do *you* sin with your lips? This is the most common form of sinning, therefore put a soldier on guard at your mouth.

There are unclean lives. God looks at the entire life as well as each act. If we are not believers, our whole life's record is unclean; and if we are ever to enter Heaven sin must be put away.

3. **USELESS.** Each of these vessels was made for a purpose. Little did the potter know that he was making them to be used by the King of kings. You and I are made for a purpose, and, if we have come to the Saviour, we have been saved for a great purpose. But that can't be carried out until we belong to the Lord Jesus and have been cleansed from our sins. Then He is prepared to use us, no matter how young or weak we are. Remember the hymn: "Oh, what can little hands do?"

4. **CLAIMED.** The Master claimed them that day just as if He had bought them for Himself. He as much as said: "There is a great need, and I want each of you for My use to-day, so that that need may be met and My glory displayed." They might have said (if jars could speak): "We are only clay vessels of no great value, but we are willing to yield ourselves to Thee."

That is what the Lord Jesus has been saying to you for a long time. Will you not respond to Him and allow Him to claim you? He has the *first* claim surely.

5. **CLEANSED.** That is the first thing that happens whenever you trust the Lord Jesus. He cleanses from all sin. The mind, the lips, the life—all cleansed eternally by His precious Blood (Isa. 1. 18; 1 John 1. 7).

6. **FILLED.** Water was brought from the village well, poured into these large vessels, and filled to the very brim. There was real enthusiasm on the part of the servants, not a half-hearted service. And the same thing can be true in our life and service. Before we can be of much use to Him, we, too, must be filled. Water is frequently used in Scripture as a picture of the Word of God, and we can never be used until we get to know something of our Bibles (Col. 3. 16).

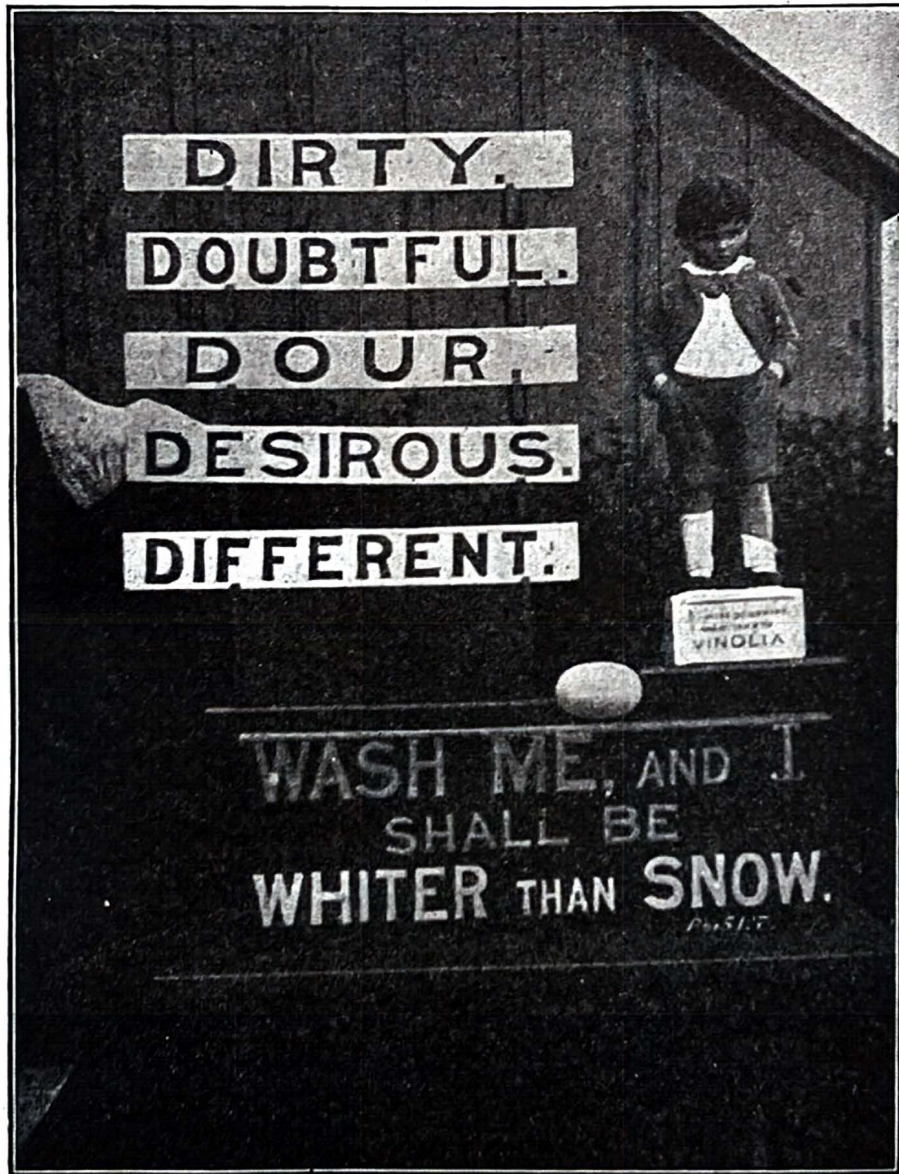
To the Teacher.—Use different coloured labels with each jar, and paste on as you proceed. G. A. NEILSON.

THE DIRTY BOY

A LESSON FROM A VINOLIA SOAP ADVERTISEMENT.

Probably a statuette of "The Dirty Boy" would be loaned by some chemist if the purpose were explained, or a show card might be got. Failing this a boy with a dirty face might be willing to act as model. A good lesson from a worker amongst the young. ED.

1. **A DIRTY BOY.** Although this boy is well dressed, and seems to have been well brought up, there is one thing about him which we can all see. What is that? *He is*



Photo—W. S. Climie.

"YOU DIRTY BOY!"

dirty. Sin defiles; by nature and practice all boys and girls are sinners; they are unclean in *deed*, *word*, and *thought*. Sin is like leprosy, it is small in its beginning, loathsome in its nature, incurable by human agency, and

The Dirty Boy

fatal in its consequences. In God's sight we are unclean or dirty (Rom. 3. 23).

2. A DOUBTFUL BOY. This little boy is speaking. He is saying, "If I must be washed, wash me with Vinolia. That little word "if" tells me he is doubtful of his dirt. He thinks he is clean enough. Like the Pharisees of old, he thinks he is not as black as he is painted. Boys and girls have become so accustomed to do wrong that they think little or nothing of it, and when told of their uncleanness they say, like this wee boy, "I don't need to be washed. I am clean enough." They are *doubtful*.

3. A DOUR BOY. "If I MUST be washed." He is unwilling to be washed, he is stubborn. Jesus once said: "*Ye will not come to Me that ye might have life*" (John 5. 40). This can be said of a great many boys and girls. They will not come! Why? Some think their life would be spoiled; some say they are too young. Oh, boys and girls, come to Jesus and be made clean. Don't be dour.

4. A DESIROUS BOY. He says, "Wash me." He seems to have lost his doubts, and he is stubborn no longer. *He feels his need*. Why did the leper come to Jesus? He felt his need. Why did blind Bartimeus come? He felt his need. As we feel our need, so we desire. If you desire to be clean to-day, then let me tell you of ONE who can meet your need. Jesus' precious Blood can cleanse from every stain (1 John 1. 7). "Wash me," says the Psalmist, "and I shall be whiter than snow" (Psa. 51. 7). After you are washed you will be

5. A DIFFERENT BOY. Once *he was dirty*, now he has been washed. Result, he is a different boy altogether. The outcome of being washed is a clean, upright, Christ-like life. Oh, come to the gracious Lord Jesus now and be cleansed, clothed, and finally crowned. w.s.c.

MY GRACE IS SUFFICIENT FOR THEE.

General Gordon's Favourite Motto.

OH, ask not thou, "How shall I bear
The burden of to-morrow?"

Sufficient for the day the care,
Its evil and its sorrow;
God imparteth by the way,
Strength sufficient for the day.

A LESSON ON GARMENTS



OUR clothes betray to a great extent what we are, and the country we belong to. Nearly every nation has its national garb. But we can often tell a person's character by the way the clothes are kept. The Bible says a great deal about this subject, so we will look at some different garments.

1. **FILTHY GARMENTS** (Zech. 3. 3, 4; Luke 15. 15). In both of these passages you will find men whose garments were not only stained, but altogether **filthy**. We do not like that word, but that is the very word God uses to describe our sinful condition in His sight (Psa. 14. 3). We are all prodigals until we come to the Saviour, and the garments are just a picture of what we are and what we do—all polluted with sin. How the prodigal must have longed to exchange these evil-smelling rags for a new suit! See Isa. 64. 6.

2. **PATCHED GARMENTS** (Matt. 9. 16). The patch is new and the garment is old; and so in a short time it gives way, and the hole is bigger than ever. **Patched** garments always betray poverty, and that is true of us all in our unsaved state. Not only are we *poor* sinners, but we are hopelessly in debt, and have nothing to pay (Matt. 18. 25). Think of all we owe to God of love and obedience for all His goodness.

These *patches* tell another story too. Look at that poor beggar patching away at his rags, thinking he will make himself respectable again. What a hopeless task, and yet there are thousands doing the same. There is the *patch* of **morality**, living a decent life, honest and good; but all our good deeds can never change the nature or cleanse away our sins. The *patch* of **religion**. We can become ever so religious, but unless we come to the

Lesson on Garments

Saviour all our religion will only deceive us. The *patch* of **sincerity**. "Only be sincere" is not much good unless we are sincere about the right thing. We may be sincere and find ourselves on the wrong train. You can add as many *patches* as you like until it becomes like a quilt.

3. DISCARDED GARMENTS (Mark 10. 50). This garment of blind Bartimæus was a positive hindrance to him. It prevented him from getting to the Saviour, so he did the best thing possible—*threw it as far away as he could*; with the result that he got to the Lord Jesus, received full forgiveness, and his sight besides. It was well worth letting that old rag go, was it not?

Perhaps there is something keeping you back from Christ and His salvation. There are many hindrances. Here are a few. The *garment* of **fear**—fear of the cost of confessing Christ, fear of what others will say. The *garment* of **pleasure**.

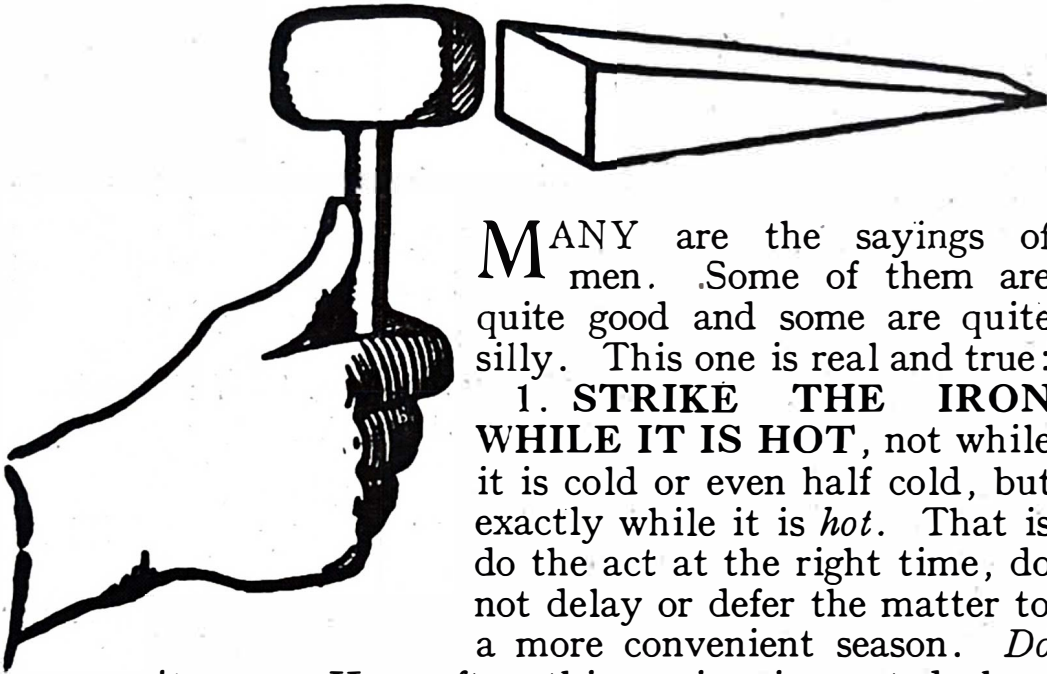
4. THE SON'S GARMENT (Luke 15. 22). The best robe instead of the rags! What a change! That robe told every one that he was a *son* of the father's heir. Read John 1. 12, and see how you too can have the same garment. The filthy garments are gone now, and the patched garments too; for he has been not only forgiven and cleansed, but fully reinstated as if he had never sinned at all. That is what the Love of God does for every believer (Rom. 5. 1; Isa. 61. 10).

5. THE WEDDING GARMENT (Matt. 22. 11, 12). The Bible speaks about the marriage supper of the Lamb (Rev. 19. 7), the great wedding feast which will take place in Heaven after the Lord Jesus Christ comes again. In the East, every one who is invited to a wedding is given a white wedding garment free.

Once a British officer in India was invited to a native wedding, and he was offered the wedding garment. Of course he came in all his regimentals and medals, and they would not allow him in! He had to go back and change into the wedding dress provided. If you are trusting Christ as your Saviour, you are dressed in a stainless wedding garment; but if not, you will be denied an entrance like the other man.

Heed the message of the garments, and one day you will walk with Him in shining robes of glory. G.A.N.

STRIKE THE IRON WHILE IT IS HOT



MANY are the sayings of men. Some of them are quite good and some are quite silly. This one is real and true:

1. STRIKE THE IRON WHILE IT IS HOT, not while it is cold or even half cold, but exactly while it is *hot*. That is do the act at the right time, do not delay or defer the matter to a more convenient season. *Do*

it now. How often this saying is quoted, how aptly it applies both to young and old.

2. MISS IT AND YOUR CHANCE IS LOST. Just delay a moment, just defer one second, and you defer too long. Many other things may come in and attract your attention, but you must not delay striking the iron whilst it is *hot*. "Behold *now* is the accepted time, behold *now* is the day of Salvation" (2 Cor. 6. 2) truly applies to this case, at this point.

3. THERE IS NO OTHER MOMENT SUITABLE. Just after the iron comes *red hot* out of the furnace, on to the anvil, is time for striking. You might strike it before when it was *cold*, but there would be nothing effected. You might strike it 10 or 20 minutes after but it would just be the same. The *hot* moment is the one and only moment to strike, so strike when *hot*.

4. THERE IS A LESSON IN THIS FOR ALL. Old and young, careless and sincere, must learn that there is a *golden moment of opportunity*, when you can "believe on the Lord Jesus Christ and be saved" (Acts 16. 31), when you can have all your sins forgiven, when you may be sure of Heaven. Let me urge one and all here and now, to *strike the iron while it is hot*, that is to close with Christ, to settle the question of your soul's Salvation. "None perish that Him trust." All are saved and safe in Him.

HYP.

WHAT TIME IS IT?

TIME is a short word, but a very important one. Are we *using* our time wisely and well? or are we *losing* the precious opportunities it brings to us all? Let the 4 letters suggest some thoughts as to how we can live each day "*Redeeming the Time*" (Eph. 5. 16). Begin by

TURNING from sin, and trusting in Jesus, the only Saviour, Every man, woman, and child needs to TURN, for they are "born in sin," on the downward way, and need to be "born again" (John 3. 3). Then first of all ask yourself: Have I been born *once* or born twice? If the former, you are still "in your sins." If the latter, you are "in Christ," safe from all harm. But which—*once* or *twice*?

IS there too much of this letter in your heart and life? or are you giving Jesus the first place? Will you not "crown Him Lord of all" this day? Then you will rejoice to say, "I *live*; YET NOT I, *but CHRIST liveth in me*" (Gal. 2. 20). "HE *must increase, but I must decrease*" (John 3. 30). All who "make Jesus King" seek to live the rest of their time "*not unto themselves, but unto Him which died for them, and rose again.*" A

MOMENT is the smallest measure of time, and a well-known chorus says:
"Moment by moment I'm kept in His love,
Moment by moment I've life from above;
Looking to Jesus till glory doth shine;
Moment by moment, O Lord, I am Thine."

This is the only way to go on *trusting* in our Saviour and *triumphing* over self and Satan. We must be constantly "*looking unto Jesus*" for fresh supplies of strength and grace, to run with joy the Heavenly race.

We read in Revelation 10 of an angel who said "that there should be *time no longer.*" For each of us, sooner or later, it will be "time no longer," but

ETERNITY. Christ Himself tells us, in the Parable of the Sheep and the Goats, what Eternity must mean for every one. Either ETERNAL LIFE or EVER-LASTING PUNISHMENT (Matt. 25. 46). Be sure you are safe in God's sheepfold *now*. Enter in by Jesus the Door (John 10. 7, 9) follow the Good Shepherd in "*the way everlasting,*" then by and by in His Glorious Presence you will enjoy "*pleasures for evermore.*" G.M.P.

A LESSON ON ARROWS.



ALMOST every boy and girl has played with bows and arrows, or fired darts at a target. The Bible says a great deal about arrows of varied kinds which should interest us all.

1. **THE ARROW OF SIN** (*Black*). Jeremiah 9. 3 and 8 speaks of those who use their tongues as an archer would bend his bow, only in this case, it is used for mischief and deceit. Think of some of the sins given here. *Ignorance*—"they know not Me, saith the Lord." Further we get *slander*, *lies*, *hypocrisy*, and *rebellion*. Prov. 25. 18 says: "A man that beareth false witness . . . is a sharp arrow." Just as an arrow is used to injure and to kill so, every time we sin, injury is the result, both to ourselves and others. Let us break this arrow to pieces!

2. **THE ARROW OF DEATH** (*Black*). In 2 Kings 9. 24 we get an account of how Jehu drew his bow with all his strength and killed wicked King Jehoram. Have you ever watched the flight of the arrow? How speedily it travels, carrying death with it. And, because we have sinned, we *must* die, and must all meet God. How necessary to know the Saviour in early life; then we won't have any fears.

3. **THE ARROW OF CONVICTION** (*Gold*). This is not like the poisoned arrows of men. It is the arrows of God, these precious verses from His Word carried home to our consciences and hearts. How they pain and annoy at first, but they bring eternal blessings too. Job said: "The arrows of the Almighty are within me"; while David speaks of "Thine arrows are sharp in the heart of the king's enemies" (Psalm 45. 5). We are all enemies by wicked works, and we need to be reconciled; so he shows us our lost condition that we might seek His salvation.

A Lesson on Arrows

4. **THE ARROW OF DELIVERANCE** (*Red*). When Elisha the prophet lay dying, Joash, the King of Israel, visited him and wept over him. At that time the people of Israel were in terrible fear from invasion from the Syrians, so God gave a message of hope and salvation. Elisha told the king to get his bow and arrows, and the dying prophet placed his hands over those of Joash's hands by the open window towards the east. Then he gave command to shoot, and with it came this word: "Thou shalt smite the Syrians" (2 Kings 13. 17). Victory spelt salvation for Israel, not because of their strength, but by the power of God intervening. You and I are in a similar position, beset by the mightiest enemy and in ourselves helpless. Look to the Cross, and see how God has intervened and brought salvation through the death and resurrection of His Son.

5. **THE ARROW OF DECISION** (*Blue*). How beautiful the story of David and Jonathan! Read it in 1 Sam. 20. Jonathan's desire was that his father, King Saul might acknowledge and love David as he did. Specially when David had delivered the nation through his victory over Goliath. So we find him making an agreement by which David was to know whether he was accepted or rejected. If the arrow falls on the near side, all was well; but if on the further side, all was lost. Little did Saul know that he was making such a momentous decision, and, because he rejected David, *his whole life was ruined*.

Boys and girls, the arrow of decision will be shot, and you must face the same issue. Are you to accept and crown the Saviour, as your Lord and King, or are you to do what Saul did to David, and reap the awful consequences?

6. **THE ARROW OF SERVICE** (*Green*). Arrows can be most useful, and *so can you* if you are on the Lord's side. Isa. 49. 2 says: "He hath made me a polished shaft, in His quiver hath He hid me and said, Thou art My servant . . . in whom I will be glorified." Are not these wonderful words? And yet in some measure they can be true of you, too. We are not only saved for Heaven, but for a present purpose too, namely, to do something for the Lord Jesus. He wants to prepare your heart and mind; fill you with His love and His good Word, that He can send you forth on royal service. G.A.N.

A TOPICAL TALK

A HAPPY NEW YEAR

THESE words have been spoken or sung by every one at some time. They have been printed, posted, telegraphed, cabled, and signalled until they have travelled round the world on innumerable occasions. As we pass them on again in this lesson, we do so with the fervent prayer that they may bring real joy to many. If this is to be experienced we must find the Source of abiding happiness, and in order to do so we must

HEAR. God is speaking to men and women, to boys and girls. He speaks in His Word by His dealings with us, in our sorrows and our joys. He says, "Hear and your soul shall live" (Isa. 55. 3). If we hearken to His voice and give heed to His warning and invitation we shall

ANSWER, and if we allow God to speak to us, our conscience will tell us that we have gone astray from Him. Then our answer shall be an acknowledgment of our need of His mercy, for we are weak and sinful (Psa. 6. 2). If we obey His voice, and repent of our sin, we will find that God is ready to

PARDON (Neh. 9. 17). When the prodigal came from the far country, and at his father's feet said: "Father, I have sinned," the father said: "Bring forth the best robe and put it on him" (Luke 15. 22). This is a picture of what God does. If we confess our sins, He is faithful and just to forgive. Pardon brings with it

PEACE. When the conscience is at rest, because the stain of sin has been cleansed, we have peace (Rom. 5. 1). It is a peace which passeth understanding. It is gifted by the Lord Jesus. The world cannot give it, and the world cannot take it away. He made peace by the blood of His Cross (Col. 1. 20). He is our peace (Eph. 2. 14) and He is our salvation.

YIELD yourselves unto God (Rom. 6. 13). This is the next necessary thing for continual and true happiness. The Saviour desires it. He deserves it. He died for you. His blood has cleansed your sin. Let Him there-

A TOPICAL TALK.

fore have your love and your whole hearted-obedience. It is your reasonable service (Rom. 12. 1).

NO CONDEMNATION. This should fill the believer with joy, and this is true of those who are in Christ Jesus (Rom. 8. 1). The Holy Spirit takes possession of the yielded life, and works out therein the fruit of the Spirit—love, joy, peace. This is fruit that remains. Goodness and righteousness and truth are fruit unto holiness and eternal life.

ETERNAL LIFE, which is the Gift of God, is given to all who in simple faith thus accept the Lord Jesus Christ. They have those blessings we have mentioned already, and their future is bright with eternal glory (Rom. 6. 23). Those who believe have power to

WALK in love (Eph. 5. 2), having the Lord Jesus as an example. He loved His enemies, and did good to them that spitefully used Him, but we know that through His life of rejection He had the joy of God in His heart.

YOUTH is the best time to enter the service of the Lord. "Remember thy Creator in the days of thy youth" (Eccles. 12. 1). When the cords of sin get strong it is difficult to break them, therefore hear the word of God: "My son, give Me thine heart" (Prov. 23. 26).

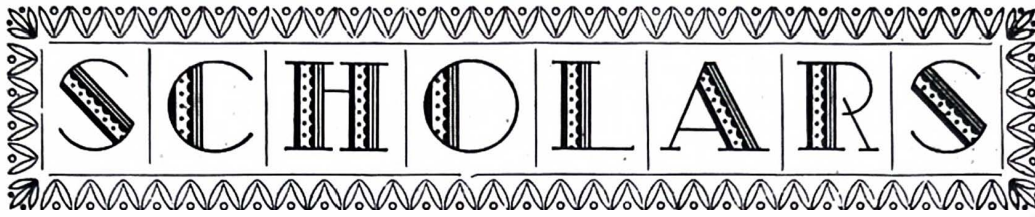
EARLY will I seek Thee (Psa. 63. 1). This is a noble resolve for any young heart to make. Youth is the time of high resolution and desire. Then seek those things which are pure and lovely (Phil. 4. 8). They will guide to Jesus, who is the source of all good.

ATTEND unto these things which are spoken by the Lord's servants in His Word. Do not allow the days and years to pass, but open your heart to the Gospel message, and be assured that "God will withhold no good thing from them that walk uprightly" (Psa. 84. 11).

REJOICE in the Lord alway (Phil. 4. 4). If your sins are pardoned, and you have peace with God, if you know that He is your Father and your Friend, if you have the Holy Spirit in your heart, if the Lord Jesus is your Saviour, you are assured of eternal bliss, then yours is a satisfying portion and a happy new year. J.H.

Cards with bold letters printed in blue or red can be supplied for the lesson by the publisher 3d. each.

THE DIFFERENT KINDS OF SCHOLARS.



SCHOLARS are the most interesting part of any school. We liked to notice the *outfit* in the shape of blackboard, pictures, bell, clock, and other needfuls, also the character of the *Super*, and the make-up of the *Teachers*, but when assembled the charm ever lay in the muster of bright faces of boys and girls. Looking around, we saw almost at a glance the following kinds of Scholars. The

SHY *little* boy or girl, not often *big*, sitting timidly wondering what next, not quite sure if home or school were nicest, until a kindly word from the observant teacher put all at rest, and she had a good scholar that day. *Teachers pay more attention to the shy, timid, quiet scholars, than to the forward and obtrusive ones*, or to the

CHEEKY bigger boy or girl, who is at home anywhere, and more than at home when there. Little correction or discipline in the home has induced to this hateful spirit, both when in and out of the house. They are not particular about keeping to their own class, often make rude remarks about the appearance of scholars or the remarks of a teacher in another class. *Suppress this spirit with as much firmness AND GRACE as you can command* but take care to encourage the

HAPPY Scholar. The boy or girl bubbling over with young life, glad to meet teacher again, and to be amongst a stirring lot of youths, happy in all circumstances. "A merry heart maketh a cheerful countenance" (Prov. 15. 13) says the Old Book, so encourage same, for there is ever an abundance of the doleful, the sad, and the unhappy in the World around. *Therefore make school the happiest spot on earth* to your little flock.

OBEDIENT. I like this word, I like this scholar, not stiff, not obtrusive, not rude, but docile, tractable, willing to do anything and fit in under circumstances if it pleases. They are not too abundant, yet they are to be found in most classes and schools. The *Super* spots them quickly and is glad. *Encourage all to follow the example of the Obedient boy*. Oh, here is another, the

The Different Kinds of Scholars.

LATE Scholar, jogging in as regularly as the week comes round, 5, 10, or 15 minutes late. Sometimes blames mother, sometimes the weather, never Master Self, the real culprit. Many methods have been tried to get all in punctual up to time, but I am afraid there is room for improvement here. *Do not give up but persevere and try and start the school on the tick of the clock, at advertised time.* Now we come to a more interesting case, the

ABNORMAL Scholar. I am not thinking of the size, although some are abnormal there; nor of the *dress*, another way of being out of the common, but of the *memory*, the knowledge of the Scriptures, and of *general* interest. There are scholars far beyond their years in these respects. They are readily discerned from the others, and are quite interesting. The abnormal scholar is quite a help in a difficult Scripture question, in a disturbance in school, in changing class, etc. *Use what you have wisely, and pray for more of this excellent stamp of scholar.* Once more comes the

REGULAR Scholar, the joy of the teacher's heart. The wind may blow, the storm may rage, the sun may temptingly shine, but Miss Regular or Master Regular are in their regular seat with the regular greeting, all ready for the Lesson. In most schools these are not few in number, and the number of *regular scholars* often depends upon the *regularity of the teachers*. Like Super, like teacher, like scholar in this respect. *No hint should be needed here.* No, we must not close without saying a word about the

SICK Scholar. One who needs much care, love, and sympathy. Two or three delicate or sick children are found in most schools. Other scholars, in jubilant youth, are apt to avoid them. *Teacher, take great care and encourage others to help in every way this scholar.* He may shine in days to come.

ONE THING SPECIAL. Whatever the kind of Scholar, you have a Message in the Gospel which will charm, change, and revolutionize the worst and remodel the best, "The chief of sinners He receives" is still true. Despair of none, count on God to save all, and look forward to the Day of Recompense.

HYP.

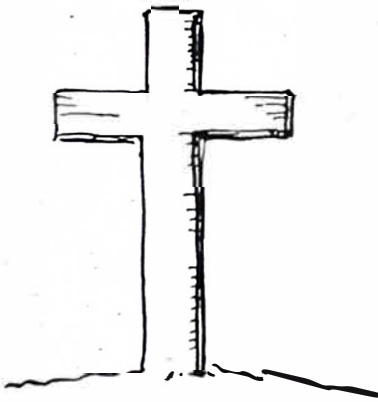
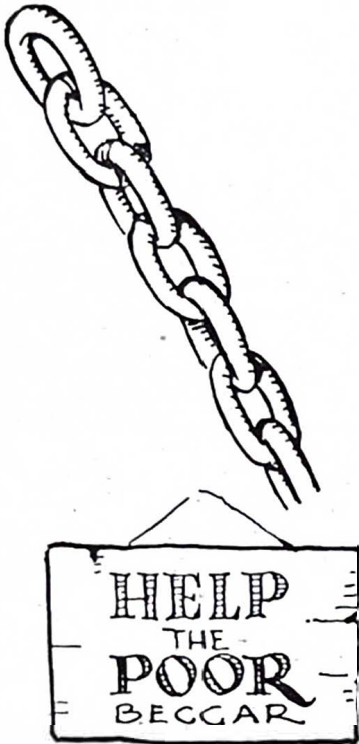
SOME STRANGE SHIPS.

HERE are a number of ships which never sail! They are very well known nevertheless, and carry a message for all.

1. SINNERSHIP. This is a *slave* ship. Every one aboard, apart from the captain and crew, is chained and guarded. They are men and women of all ages, with boys and girls besides. One look at their faces tells its own pathetic tale of suffering and misery. Bands of armed men captured them in their native villages, then sold them to the slave dealers. Hopelessness is stamped upon them. What a picture of *every* sinner to-day, for the slave business is still going on. For they are "taken captive by the Devil at his will" (2 Tim. 2. 26). The Saviour said, "Whoso committeth sin is the SLAVE of sin" (John 8. 34). Like Joseph, we have been captured and sold into bondage. Our one great need is for a Deliverer from sin's bondage.

2. HARDSHIP. We might compare this to the ship into which the slaves are transferred for the ocean crossing. See them, huddled together like animals, without standing room or shelter, exposed to heat by day and cold by night, constantly haunted by the uncertainties of the future. How very like the experience of the Prodigal in Luke 15!

3. SURETYSHIP. Follow these poor creatures to their journey's end. See them sold again on a foreign shore, with different



Some Strange Ships.

surroundings, but still captives. One day a kindly gentleman visits some of them at work and sees one in whom he is particularly interested. His compassion compels him to act, and he offers all his money for the slave's release, but in vain. "Then I am willing to offer *myself*," he exclaims, "so that the poor creature's life might be saved." Immediately the bargain is sealed and the transfer takes place. The captive is freed, the free man is bound. The liberated one leaps for joy, then falls at his redeemer's feet in an outburst of thanksgiving. Is not this the very heart of the Gospel? "In His love and in His pity He redeemed me," said Isaiah (63. 9). David said: "He redeemed them from the hand of the enemy."

4. **SONSHIP.** Follow the freed man further. Yonder he is, serving in a large home, enjoying the blessings of his liberty. One day his employer puts a proposal before him. "Would you be willing to take my name and become my adopted son?" he is asked. He is overcome with astonishment. There are the necessary legal papers awaiting signatures. Within a few moments his name is changed, all the miseries of the dark past forgotten in the joy of a glorious assured future, for he is now a *son*. He is educated, trained, and fitted for such a position, and he lives to adorn his new name with lasting honour. And is not that what God is willing to do for all who trust Him?

5. **HEIRSHIP.** Being a son makes him an heir of his father's wealth, a sharer of the fortune of such a position. Picture him on his twenty-first birthday! It would be like the scene in the house of the returned Prodigal where all was joyous. The ring told that he was a son, the robe that he was an *heir*; like Joseph's coat of many colours. When God makes a son, He makes an heir as well, as Rom. 8. 17 says, "Heirs of God, joint-heirs with Christ." We



are in the waiting time yet; but the inheritance is sure (1 Peter 1. 4), and when the Lord comes for us, we shall look back on our slavery and redemption through precious Blood and enter into the full blessings of an eternal inheritance. G. A. NEILSON.

A BUNCH OF KEYS.

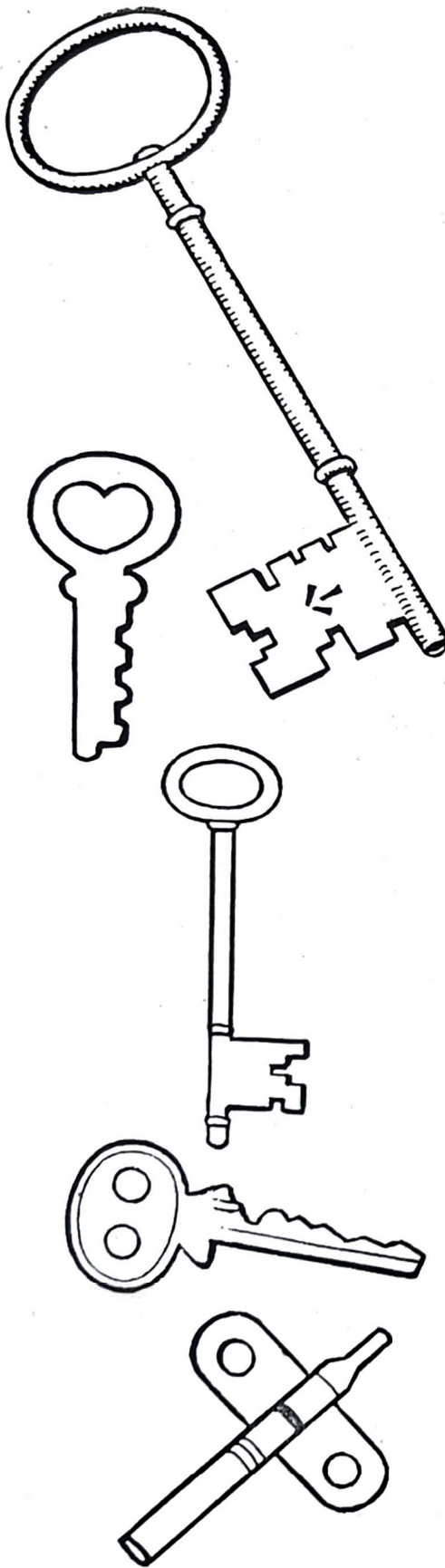
WE could scarcely do without keys in this sinful world! They are very necessary for every one's security and protection, and serve many and various uses. Here are a few to tell us their own individual lessons, and if we hear and believe, we shall land, one day, in God's glad Heaven, where no more keys will be required.

1. THE PRISON KEY.

"I'm the key which opens the great prison door. If it were not for me, all the prisoners would escape! My job is to see that every guilty person is allowed inside, and *kept* inside." This key tells us there is sin in the world, else prisons would never be known. It tells of *guilt* (Rom. 3. 19), and consequently of the bondage of sin and the awful sentence passed upon all who refuse to believe on the Saviour (John 3. 18, 36), for every unbeliever is "condemned already." The Bible speaks of "eternal chains" and "the judgment of the great day." Then see that we confess our sinnership and find forgiveness in time.

2. THE TRUNK KEY.

"I'm the key which secures my master's property as he travels from place to place. Where he goes I go, and we are always on the move." The message of this key is that man is a traveller always journeying on, either as a wanderer from God or as a pilgrim on the way to glory. Every man



Five Different Keys.

is making a journey. Look at the labels and see the many towns visited and oceans crossed. Which direction are we travelling? Is it away from God, like Jonah, or back to God, like the returning Prodigal? Hear the invitation: "Let him return unto the Lord and He shall have mercy upon him" (Isaiah 55. 7).

3. THE HOUSE KEY. "I'm the one who guards the way to the home, and without me the home would soon lose its peace of mind or safety of property. I stand as a sentinel. I open to whom I choose, and close against whom I choose." The lesson of this key is this. It is the key of WILL. It opens or shuts, allowing entrance or debarring. We are all using this key every day, allowing entrance into our lives of either sinful things and habits, or else the Lord Jesus. He stands knocking (Rev. 3. 20). Will you use the key and let the Saviour in?

4. THE SAFE KEY. "I'm the servant of my master in a special way. With one little turn I so arrange a complicated set of locks as to defy all the burglars. My short message is, "Be prepared," and see that your valuables are in a safe place. You may not think you have any valuables, but you *have*. Your soul is worth more than all the world (Mark 8. 36), and it may be lost unless entrusted into the safe keeping of the Lord Jesus. Then there is your life, your time, your talents, your opportunities. Trust Him personally, then as a person would entrust all his valuables into the hands of his banker to be placed in his safety deposit vaults, just do the same with these, and you'll find He will *keep* both you and yours safe through to the end.

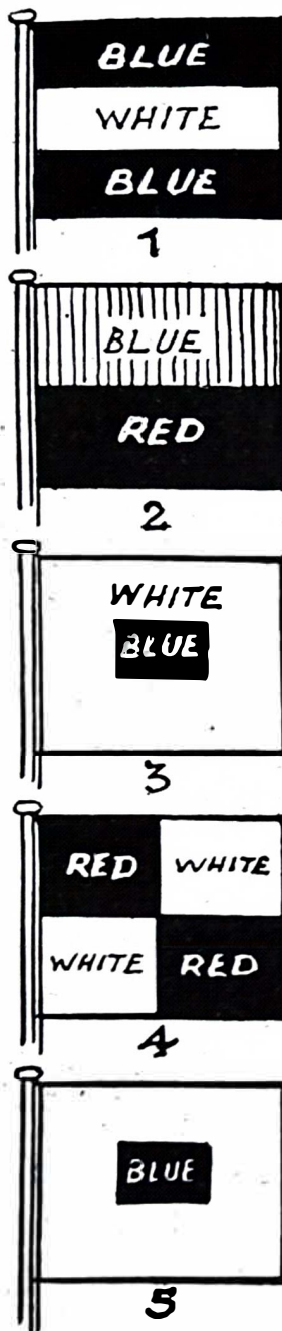
5. THE CLOCK KEY. "I'm the one upon whom the responsibility rests of keeping the household informed as to the proper time by day and night. My message is, 'Be in time.'" How it reminds us of the words of 2 Cor.



6. 2: "Behold *now* is the day of salvation." Romans 13. 11 says: "It is high time to awake out of sleep," "the time is short" (1 Cor. 7. 29), while Revelation 10. 6 says: "there shall be time no longer." Remember, the Lord is coming; so before it is too late, make sure of Christ and His salvation by accepting Him *now*.

G. A. NEILSON

ABOUT FLAGS



EVERY boy and girl loves to watch ships as they approach land, perhaps from a foreign country. You can see the signals flashed from ship to shore by lights, or, if they are near enough, by flags. There is a code of signals used by seafaring men the world over, so that no matter where you go the code flags are the same. We'll just suppose we see a stately vessel, loaded with good things, sailing towards the harbour. Then we see the flags being run up, and we spell them out one by one.

1. The first flag represents the letter J. We look at the blue and white stripes and wonder what message it has for us. It stands for **JESUS AND HIS WONDERFUL LOVE**. The blue always makes us think of Heaven, where Jesus dwelt with His Father in that glorious Home. But you will notice there is a band of white between. It suggests to us Jesus leaving the Heavenly Home and coming down here so that He could show His love to boys and girls—and take them up yonder with Himself. The first bar of blue would represent Jesus before He came down. The white tells us of His spotless life down here; while the second bar of blue reminds us that He has gone back again to the glory. Read about it in John 13. 1-3.

2. Flag number two is divided equally in two parts, blue above and red below. This is the letter E, and suggests to us **JESUS AND HIS WONDERFUL DEATH**. There is the blue for Heaven on top. There is the red for the Cross below. That makes the Gospel very simple. Do we know Him as our Saviour? If we do, then we are sure of Heaven above, but we must be resting on His finished work as our Substitute and Saviour (1 Peter 2. 24; Gal. 2. 20). Picture yourself in Egypt when the

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first-born was to be slain. Suppose *you* were the oldest child. You would gaze with great wonder as you saw the little lamb taken for your salvation, and dying, so that its blood could be sprinkled on the door posts. You would say: "It is *my* substitute; it is taking *my* place and dying for *me*." Then in the morning, you would rejoice because you had been spared. That is how we ought to look at the Cross of Jesus.

3. The next flag spells the letter S, and the message is, **JESUS AND HIS WONDERFUL VICTORY**. Suppose we just think of it first as a white flag. We used to read a great deal about white flags towards the end of the war. It was the symbol of surrender, because the enemy knew that they were defeated. When Jesus rose from the dead and broke the enemy's power for ever, he had to pull up the white flag and admit that he was utterly defeated. Jesus was the Mighty Victor over sin, over death, and over the devil. Notice now the little centre piece of blue. Because He rose from the dead, He is now back in Heaven (the blue) once more, preparing a place for all who trust Him (John 14. 1-3).

4. The fourth flag is U, and tells us of **JESUS AND HIS WONDERFUL POWER**. You will notice that a cross divides this flag into four parts, but with only two colours. Here is the message of this flag: **Jesus' Cross Divides the World**. We are either for Him or against. Just as there are only two colours, there are only two classes in the world, those who refuse the Saviour, and those who have received Him (see John 1. 11-12). In which class are you? The red tells of the guilty ones; the white teaches us of the power of His precious Blood to cleanse the guilty and make them white as snow (1 John 1. 7.).

5. The last letter is S again, and it brings before us **JESUS AND HIS WONDERFUL PROMISE** (John 14. 3). "I will come again." The blue reminds us of the glory above, and the white tells us of the perfect purity of the saved ones throughout all eternity. We read about it in Rev. 7. 13-17. The question is, Are we ready for His Coming? Just lately a little girl we know went home after hearing an address, and said to her aunt: "I don't want to be left behind when Jesus comes." That very evening, in her own home, she trusted the Saviour. G.A.N.