

SEEING THE WAY TO

HEAVEN

BY THE USE OF



EYE

EAR

AND

HEART

EDITED BY

HyP

"THIS IS THE WAY, WALK YE IN IT" (Isaiah 30. 21)

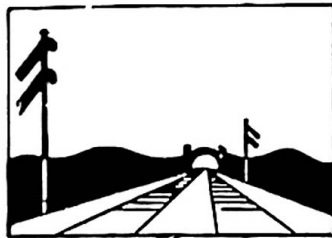
SEEING THE WAY TO HEAVEN

BY USING
THE EYE, THE EAR, AND THE HEART
AT THE SAME TIME

114 ORIGINAL OBJECT LESSONS

EDITED BY
HY. PICKERING

Author of "How to Make and Show 100 Eyegate Lessons,"
"1000 Tales Worth Telling," 1000 Subjects for Speakers and
Students," "Through Eyegate to Heartgate," "Bright Beams from
Blackboard," "How to Instruct and Win the Young," etc.



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Preface

REDEMPTION has to do with the whole human frame, for did not St. Paul declare the climax of Salvation to be the "preservation of your whole *spirit*, and *soul*, and *body* unto the Coming of the Lord" (1 Thess. 5. 23). Yet three members of the body seem singled out for special attention in the Scriptures.

EYES. In the very beginning of the Book is it not said concerning the Pair who *saw*, then *took* of the forbidden fruit, that "their *eyes* were opened" (Gen. 3. 7); and a little further on that God "opened the *eyes*" of Hagar in distress (Gen. 21. 19). The wise man says, "a wise man's *eyes* are in his head" (Eccles. 2. 14) to concentrate and behold the beauties all around, "but the *eyes* of a fool are in the end of the earth" (Prov. 17. 24), wandering everywhere and gleaning nothing. The real object in these Lessons is that concerning "the *eyes* of the understanding" (Eph. 1. 18), it may be said, "Before whose eyes JESUS CHRIST hath been evidently set forth" (Gal. 3. 1).

EARS. Of old the command of the Lord was, "My son, attend to My Words, incline thine *ear* unto My sayings" (Prov. 4. 20). In a time of crisis the King "read in the *ears* of small and great all the words of the book" (2 Kings 23. 2).

The Lord Jesus again and again made the appeal to this member. "He that hath *ears* to hear let him hear" (Matt. 11. 15, etc), for hearing and heeding lead to bliss eternal. When the great truths of Man's Ruin and God's Remedy, as set forth in this volume, are made known, may the Saviour's words be heard in the innermost being of each—"Let these sayings sink down into your *ears*" (Luke 9. 44). Then they may sink deep enough into—

HEARTS. The vital part of young or old, the part that ever makes us right or wrong. For "man looketh on the outward appearance," the figure, the face, the form, the position, and other externals, "but the Lord looketh on the *heart*" (1 Sam. 16. 7). "He knoweth the secrets of the *heart*" (Prov. 44. 21). His cry is, "My son, give me thine *heart*" (Prov. 23. 26). Its importance lies in the fact that "with the *heart* man believeth unto righteousness; and with the mouth confession is made unto Salvation" (Rom. 10. 10).

If this Volume assists some earnest worker in making the Way of Life so plain to youthful hearts, that, seeing with their eyes, they hear with their ears, and understand with their hearts, then will the Compiler and his host of willing helpers in many parts of the world be amply rewarded. "So BE IT."



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Many friends using these Lessons would like to know who the originator was. Names will readily be recognised in list below:

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Js. Forbes.	Wm. Luff.	W. E. Willie
J. Gray.	T. M'Vicar.	

THE NARROW PATHWAY TO THE GOLDEN CITY.

OBTAIN a white sheet of paper, fix it on easel, wall, or part of hall readily seen, in position so that a live girl coming up will appear like this  Point out that clean *white sheet* is like children entering the world who have sin in their nature, but have no sinful acts. Begin thus:



HERE is a girl, a picture of all boys and girls, she is going *somewhere* in this life and in the life to come. She is a creature born for Eternity. She hopes at last to be in

THE GOLDEN CITY (here draw city. Yellow crayon or paint outlined in black is best). Listen to her reading about that City. (She reads Rev. 21. 10 to 16.) After telling something of the glories of Heaven, draw streaks in gold or yellow colour indicating

THE LIGHT OF THE CITY. For a change her brother will read Revelation 21. 23 to 26. But how is she to get there? Shall I make a road, and shall it be *wide* or *narrow*? All cry, narrow. (Draw road, then ask the girl to read about

THE WAY TO THE CITY in Matthew 7. 13, 14). Then get her brother to read what Jesus says in John 14. 6, "I am the Way." Dwell on the *personal* note, a personal sinner needs a personal Saviour. Such is JESUS. Will all get there? Listen whilst I read about

THOSE OUTSIDE THE CITY. Silence and solemnity. Revelation 21. 27 and 22. 15. Clearly distinguish between "saved" and "lost" now, those "inside" and those outside the City at last. Faith in Christ is the only way to be sure of an abundant entrance into the Holy City by and by. Shall I be *inside* or *outside*? hyp.

SOME OF GOD'S GREAT HOOKS.



HOW many boys and girls when the shadows of evening are falling have sat by the fire, and in its light watched the kettle hanging over the fire, waiting for the welcome and kindly sound of the water boiling? In the older-fashioned houses it hangs from an iron rod fastened into the wall, and is suspended over the fire by a chain with a hook, which old-fashioned people call a crook.

This is fashioned like an S, and the miner under the earth, the carter with his horse, the railway man with the train, and the soldier at his gun find a use for the same S hook. In fact it is the only means whereby links small or great can be joined together. Now let us turn to the best known text in the New Testament. A smart boy here has it already. Let us read it together: "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). Notice the great number of links we have here. Try to count the O's in these words. Now note the most important. Let us try to join them up (*drawing top O*).

1. This great circle, standing alone, reminds us of **THE GREAT GOD** who inhabits eternity, who sees us, knows us, and holds our life in His hand, who is without beginning and without end; who is holy, while we are sinners. To whom we must come, and who we must be like if we would be saved.

2. Now look at this link (*drawing a globe*). **THE WORLD**, a girl says. That means you and me. It is a

Some of God's Great Hooks.

world full of sin, sorrow, and death; and because of its sin it is separated from God. Let us try to join these two links. We bring them together, but they will not join. There can never be union between life and death, between darkness and light, between sin and holiness. "Break one," says a smart youngster, but if we do so it is useless. So we cannot bind God to our sin, and if God breaks the world that would mean judgment and death for us.

3. We get our **S** hook (*drawing S*), however; it can bring them both together. "God **SO LOVED** the world." This is what brings God to boys and girls, and makes it possible for us to be saved. We are told that God is love, and this great big circle is love. The greatest love, and the source of all other loves. He so loved.

4. Now love shows itself in giving (*drawing SON*). What did God give? "**HIS SON**," a girl has just said. Think of it! Every one has been so loved that an only Son has been given for us. Not because we were good or holy, but because God loved us. Try now to join these. You notice the hook can lay hold on both. So the Son of God, by His death on the Cross, can bring the sinner near to God.

5. Let us now look at the next link, "**whO**soever believeth in Him." This tells us how the blessing that comes from the love and life and death of Christ is to be obtained. It just means you *believe* that what Christ has done was done for you, and that you believe God when He says, "Whosoever believeth hath everlasting life." God for Christ's sake will forgive and save you. Trust Him as you would your parent.

6. The promise is in the last link. "Should **nO**t perish." God will receive you and make you His own, and will never give you up. He will keep you through life's day, be it long or short, and in the end will receive you to share His home with Him for ever.

This simple text contains all you require for peace and rest. His great love, and His only Son, are all-sufficient for the weakest and feeblest of us. The precious blood and the Word of God will never change and never fail. Will you, a poor little O, trust yourself to God's great **SON**, and enter now into blessings He is waiting to give you? "He that believeth on the Son hath everlasting life" (John 3. 36). *Who will believe and live now?* J. II.

A DECISION LESSON IN A CLASS.

GET all the children to say, one after the other, "The Son of God, who loved ME, and gave Himself for ME" (Gal. 2. 20). Now children, Sunday after Sunday, we have been talking about "All have sinned" (Romans 3. 23); "Behold the Lamb of God" (John 1. 29); and "Come unto Me" (Matt. 11. 28); but, plain what the Lord I have sketched a write the Christian member I write think how we were Christ died (Rom. 5. 8).

Mary
John
William

in order to make it Jesus has done for us, Cross, and mean to name of each class therein. As the name, that "while yet sinners, for US"

Mabel
Charles
Gertrude

ME

Muriel
Thomas
Edward

Peter

Grace
James
Sarah
Mildred
Richard
Alice
Henry
Ruth
George

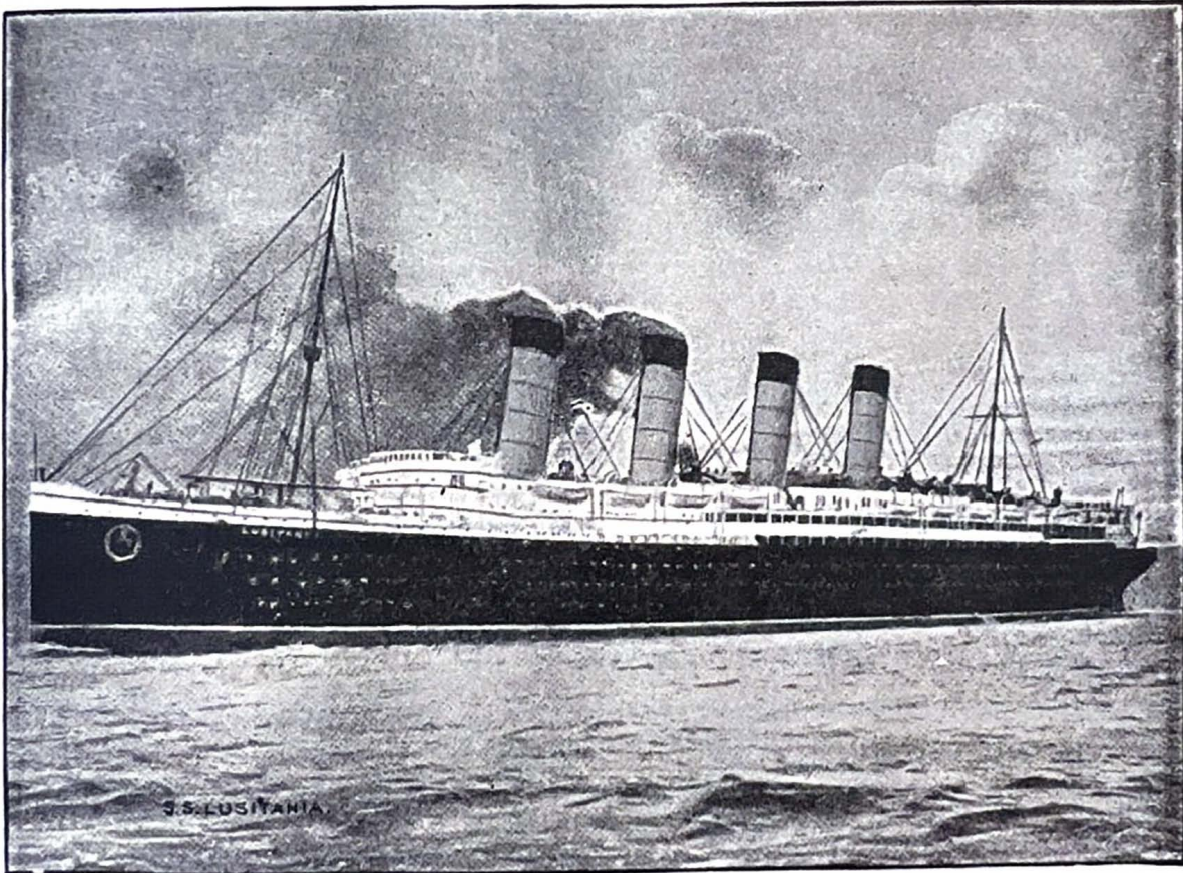
After I the US into ME, and only person to see with the Apostle Paul, "chief of sinners," loved ME, and gave We begin this side Your name, Mary. think. Yours, John, say text; and so on it is for ME, not "Me

"Me and African children," or "Me, if I am good," but "for ME," just as I am, and where I am. NOW. A little word can be said on some of the names. MARY, the ever blessed Virgin, even said: "God, my Saviour" (Luke 1. 47). JOHN found satisfaction on "Jesus' breast" (John 13. 25). PETER sinned deeply but repented and was restored. THOMAS doubted, but afterwards said, "My Lord and my God" (John 20. 28). GRACE, what a store in this name. JAMES was "killed" for Christ, yet does not regret it now (Acts 12. 2). RUTH ever affords a beautiful illustration of *decision*, which is what we are aiming at to-day. She said, "I will go" (Ruth 2. 16). A local incident, a solemn word, and a closing prayer usually means that one or more precious souls have trusted Christ *to-day*. Try this lesson, but pray much beforehand. HYP.

A LESSON ON THE "LUSITANIA."

WE have the Lord's own warrant for using tragic events, such as the falling of the Tower of Siloam (Luke 13. 4), as subjects of spiritual counsel to our fellows. Hence I suggest a post card lesson from the tragedy of the *Lusitania*, adaptable to other tragedies. Procure a coloured

1. Post Card of the "Lusitania." Show and intimate as your subject at the *opening* of the meeting, to induce expectancy, or, if outside, to obtain an audience. Com-



mence by making suitable comments. Then draw lessons as follows, taking the voyage of the *Lusitania* as a picture of the voyage of life. Along with the photo of the ship have 5 *ordinary post cards* on which you have printed or typed the following heads. Produce P.C.

2. All Began the Voyage. The sailing was advertised, the day came, the passengers went on board, and commenced what was to be an eventful voyage to all. Every one is sailing on life's ocean, with influences for good or evil, "For none of us liveth to himself, and no man dieth to himself" (Rom. 14. 7). Next show P.C.

3. On a Wonderful Ship. Look at the vessel (show

A Lesson on the "Lusitania."

P.P.C.). It was a floating palace, built at a cost of £1,250,000. On some of her 9 decks were roof gardens, Turkish baths, gymnasium, and other wonders. Her funnels rose 150 feet above the water, her average speed was 23 knots. Yet she went to the bottom of the ocean in less than 20 minutes. The World is wonderful, its oceans, mountains, lakes, rivers; its peoples, kindreds, tongues, nations. Yet the day is coming when, in less than 20 minutes, "the Heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" (2 Peter 3. 12). Now comes P.C.

4. With only Two Classes on Board. On her first voyage the *Lusitania* carried over 3000 passengers; during 12 months she carried 41,000 passengers, an average of 2500 each trip. Several millionaires, ladies of title and other distinguished persons were on board. *Yet there were only 2 classes.* Were there not 1st, 2nd, and 3rd passengers? Yes, on the ship's register, but on the Register of Heaven there were only 2 classes—believers and unbelievers, "children of God" (Gal. 3. 26) and "children of wrath" (Eph. 2. 3). Next P.C.

5. All were Warned. Rightly or wrongly, through the public press all were warned that the vessel was "liable to destruction," many received personal messages, yet they do not seem to have believed that such a calamity could overtake them. Had the mighty vessel not crossed the Atlantic 33 times and covered 100,000 miles? Was she not faster than any submarine? Yet the warning came true. God solemnly warns all of judgment ahead, and it will assuredly come true. "He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed" (Prov. 29. 1). Our last P.C. tells us that

6. Many were Lost, Few were Saved. Out of 1906 on board on that fateful Friday afternoon 1134 were lost, 772 were saved. Ask your class or the meeting if most are on the *narrow* path leading up, or on the *broad* road leading down. They will reply that most are going up. Point out what the Saviour said: "Wide is the gate, and broad is the way, and *many* there be which go in thereat. Strait is the gate and narrow is the way, and *few* there be that find it" (Matt. 7. 14, 15). Personally inquire: Which are you on? Urge to immediate decision. *hyp.*

HOW WE BUILT OUR LIGHTHOUSE.



A SPECIAL Object Lesson likely to suit *Seaside Workers* is given herewith in order that they may get ready for July and August. Can be made in solid wood, cardboard facing, painted on paper, drawn on blackboard, or used with small model, readily purchased. Cards with words shown can be hung on to model as lesson proceeds.

DOUBTLESS many of our boys and girls during their holidays at the seaside have seen with interest and wonder the lighthouse standing on the cliff, or maybe built upon a rock surrounded by the merry waves.

The Lighthouse I want to tell you about, however, is very different from these. It was made by a Christian sailor, and built by bright boys and girls at their Sunday school treat. Our lighthouse also was surrounded by the sea, upon which ships appeared to be sailing to and fro. We are thus reminded that boys and girls are sailing upon the sea of life; sailing from

the harbour of sin, where every one of us began, for we were born in sin (Psa. 51. 5); sailing to the great destiny Eternity, either to enter the Heavenly Harbour, or be stranded on the Rocks of Ruin. Thus we ask each one "WHITHER BOUND?"

"Is it to the many Mansions,
Where eternal rest is found?"

In the midst of the sea now nicely fixed up was placed a

How We Built Our Lighthouse.

ROCK (*placing platform*), so that our lighthouse should have a good foundation. The boys who spoke of the rock reminded us of the Rock of Ages, the Lord Jesus Christ, who died upon the Cross that boys and girls might be saved. As our building went up the stone of

FAITH (*two rows, then "faith"*) was added, and we were reminded that "by grace are ye saved through *faith*; and that not of yourselves; it is the gift of God" (Eph. 2. 8). So if we are to shine like a lighthouse we must first be saved through faith in Christ, and have our feet planted on the solid Rock. Then follows

LOVE (*one row of stones, then "love"*). "We love Him because He first loved us" (1 John 4. 19), and "If ye love Me," the Lord says, "keep My commandments" (John 14. 15). Thus we must ever be ready at His bidding to go and tell others of His boundless love. "Go ye into all the world and preach the Gospel" (Mark 16. 15). Now the stone of

PEACE (*two rows again, then word*) is brought in, and as it is added to our building we are told from God's Word that there can be no "peace" (Rom. 5. 1) until we know our sins forgiven through the precious blood of our Lord Jesus Christ. "Having made *peace* through the Blood of His Cross" (Col. 1. 20). This brings

JOY (*see how the lighthouse grows*). Do you know the joy that comes in the hearts of boys and girls when they know their sins are all "forgiven" (Eph. 4. 32), and they sing:

"Happy day, happy day,
When Jesus washed my sins away!"

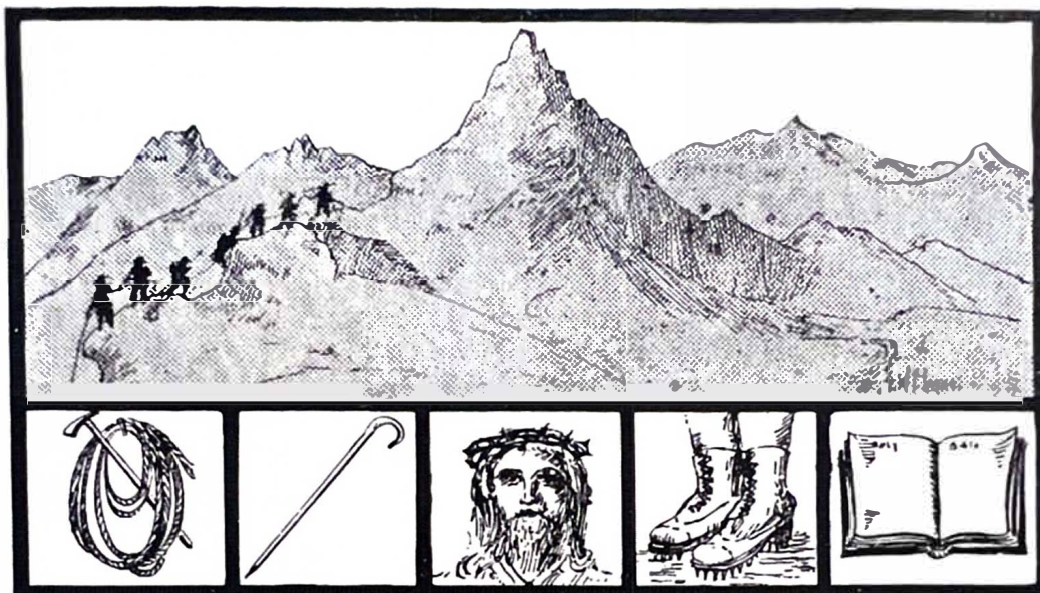
Remember you must first come to Christ as a *sinner*, before you can become a *singer* in the Happy band here, or in the Heavenly Choir hereafter.

When the **beacon** was fixed the room was darkened, but at a signal electric lights were switched on, and from the summit fourteen feet high there shone forth brilliant lights which lit up all around. So young Christians should let their lights shine before men and become a bright

TESTIMONY (*top word*) for the Lord who saved them (Matt. 5. 16). Such was the case of many of those who helped to build our lighthouse. May it be so with you. Rest on the Rock, Christ Jesus, and shine for Him. Delay not! The last beam may soon flash out, then darkness and despair for ever. Come NOW!

H. G. H.

MOUNTAIN CLIMBING.



THE Bible uses many metaphors for the Christian life, but I want you to think to-day of our life as an **Alpine Climb** (Phil. 3. 13, 14). We are apt to think of life as a long holiday in which we must get our fill of pleasure. Often when speaking to young folks, and urging them to take the Lord Jesus as their Saviour, they say, "Oh, we want to enjoy ourselves first." But life, like mountain climbing, is not an easy thing. To get the fullest enjoyment out of it, accomplish something real, and arrive at a definite end we must be fully equipped and prepared. So we are going, in imagination, to climb Matterhorn to-day. There are certain things we require for this difficult ascent, and the first I would suggest is

A GUIDE (*centre picture*). He would be a foolish man who went off to climb this difficult mountain without some one who knew the way, who was experienced and reliable. In this climb from earth to Heaven we must have a *guide*. Who shall we get? The Lord Jesus, of course. He knows the way, He is the Way, He came down from Heaven to *guide* us back to His Father's House on high, but you ask: "How does He guide when we cannot see Him?" He says, "I will guide thee with Mine eye" (Psa. 22. 8). Even though He is in Heaven He sees us. He sees the dangerous place, and knows how to *guide* away from it. Then again the Psalmist, speaking, says: "Thou shalt guide me with Thy counsel" (Psa. 73. 24). What is His counsel? Advice, instruction. When we are in

Mountain Climbing.

difficulties we generally go to some friend for his counsel, so I think this brings out the friendship of the Lord Jesus. What is a friend? The question was asked at a certain children's orphanage, and nobody seemed to know. After a long silence one little fellow, who had lost all his relations, was found in very bad surroundings, and was brought to this home, to be cared for, stood up, and replied, "*A friend is one who knew all about you, but loves you all the same.*" Take Jesus as your Saviour, as your Guide, as your Friend ere starting on this upward climb. Then this company of mountaineers are all bound together with

A ROPE (*first picture*). Here it is. We need a rope to bind us to our Guide and to one another. Unless the climbers were all bound to one another, one, slipping on the icy slopes or stumbling into an unseen hole in the snow, would have very little hope of being saved. So it is necessary that you and I get bound to our Guide. But what is the rope? No, not faith, nor prayer. Ah! yes, that is right—"LOVE." We are bound by the cords of His love. He loved us with a love strong as death. It is said that every rope used in the British Navy has a red cord running through it, this being a guarantee of its strength and quality. So this rope of God's love has proved its strength, because it went all the way to Calvary. As a proof of His love He bled and died for us. Again, it is an everlasting love. He never ceases to love us. Often we try His patience and grieve His heart, but "having loved His own which were in the world, He loved them unto the end" (John 13. 1). Then we must have

A STAFF (*second picture*), or an Alpenstock. It is steel shod and very long. You dig it into the ice, and it is a support to you when you are mounting up. Without it the mountaineer would get tired out and give up in a very short time. Now, what is the staff that our Guide provides us with along with the rope? I don't think you could guess. Well, I think it is the *Promises of God*. They are all one in Christ Jesus for us to rest on, to lean on for support, and to help us onward and upward in our journey. Next, we require

SHOES (*fourth picture*), or mountain boots. You see they are not ordinary walking shoes, but are full of iron spikes, so that when you put your feet down in the frozen

Mountain Climbing.

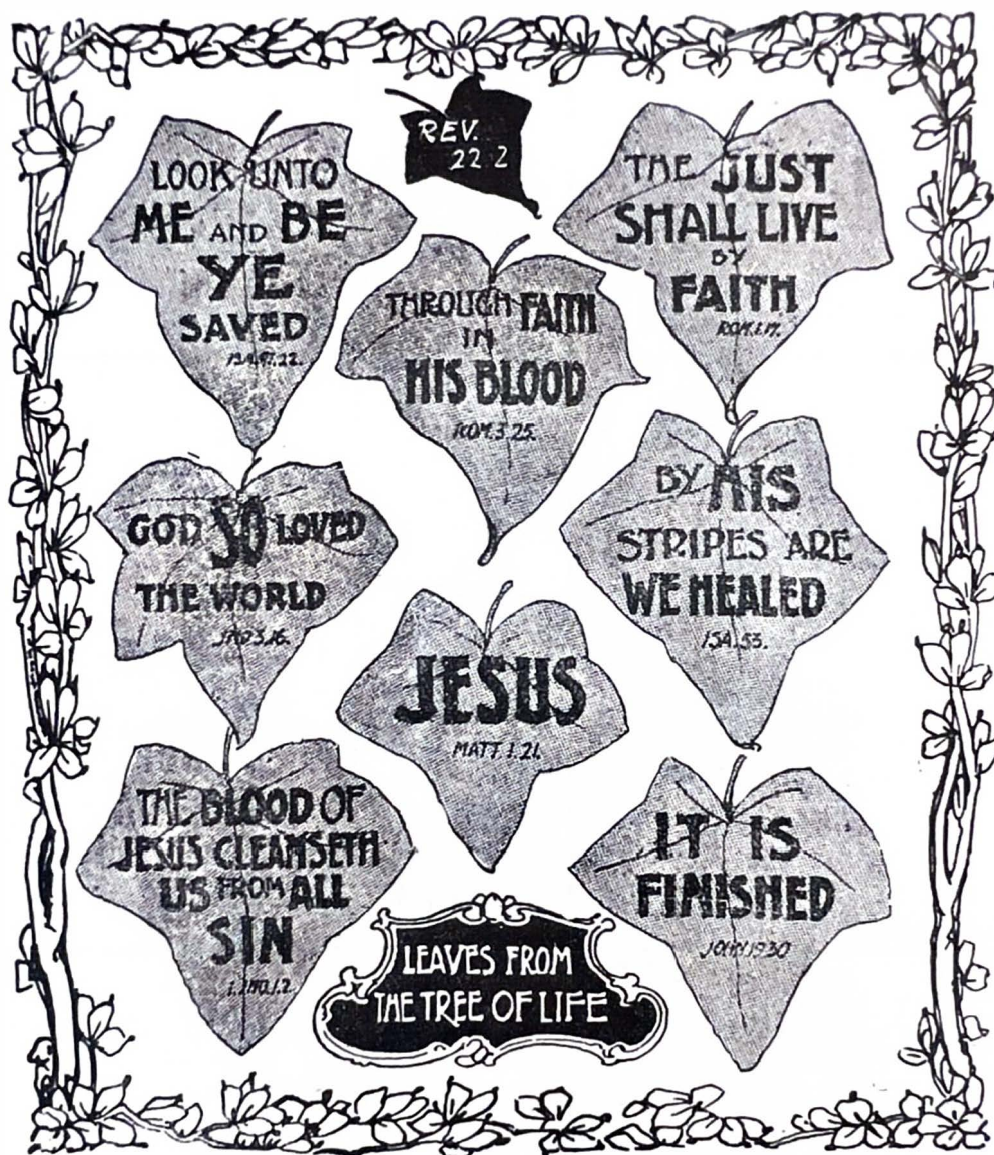
snow you get a firm grip and do not slip back. You know how difficult it is to walk on frozen snow without slipping and falling. These boots are necessary to the climber if he is to make progress, and the shoes that we have to put on are the shoes of surrender and trust—surrender to our Guide's will and trust in His knowledge and strength. Without them we would never get out of difficulty, or if we used our own knowledge and relied on our own ability we should be sure to meet with failure and disaster. You will notice the steel spikes. What shall we liken them to? There are three things we must have to surmount all difficulties and arrive at complete victory and success—*Purpose, Determination, and Perseverance*. Purpose of heart not to be drawn away or enticed, but keeping the Person and the Prize as our chief aim. There is something else the climber must have. What have these men got on their backs?

A HAVERSACK. Yes, and they carry provisions for the way. So you and I in our upward climb need provisions by the way. Mountaineers have to keep up their strength all the way by taking their food regularly. There are little huts well stocked at regular intervals for this purpose, and what they have in their haversack is a reserve store when there are no huts near. So we must continually feed on the living bread and drink at the fountain head. The Word of God (*fifth picture*) as our daily Manna, and is able to make us strong for the journey and wise unto salvation. If we read, mark, learn, and inwardly digest that precious Word it will make us strong to endure hardness, to overcome and surmount all difficulties and dangers, and to arrive safe and sound at the top, where we shall be welcomed with exceeding joy into the presence of Him who has gone all the way for us and has made it possible for us to follow in His steps.

May our deepest desire be to reach that place where He is on high. Remember we can only do so by taking Him as our Guide, knowing that He holds us fast by the cords of His love, taking the staff of His promises in our hand, having the shoes of peace through surrendering our wills and trusting in His power, and feeding on the Word of God, which liveth and abideth for ever, we have constant provision by the way.

W.F.L.

LEAVES FROM THE TREE OF LIFE.



A LESSON which is good for *special* and *ordinary* use is of value to workers. Such is above. It can be used indoors, outdoors, or anywhere to any size or class of audience. We will take it as one of the most difficult of lessons—a **seaside** lesson. Advise children day before to bring a big leaf or small branch and a pin. Fix up white paper on cabin or over blackboard. Get children to pin up a leaf border. Get some one to read Revelation 22. 2, and produce a big ivy or green paper leaf with text thereon, or chalk or paint text underneath. Give a concise racy description thus.

1. **THE LOOK LEAF.** Sitting down under the gallery in a little Methodist Chapel in Colchester in 1841 is a young man with one question only before his mind: "What must I do to be saved?" The morning was stormy, the congregation was sparse. The preacher opened his Bible and read the words, "Look unto Me, and be ye saved"

Leaves from the Tree of Life.

(Isa. 45. 22). By and by he warmed to his subject, and cried, "Look unto Me, I am sweating great drops of blood! Look unto Me, I am hanging on a Cross!" and so on. Then pointing straight to the young man he shouted, "Young man, look to Jesus Christ!" There and then CHARLES HADDON SPURGEON looked and found a healing leaf, and through his preaching thousands more have looked to the Lord Jesus Christ and been saved.

2. **THE FAITH LEAF.** Climbing up Pilate's staircase in Rome about the year 1510 is a poor monk, bowed down with a sense of sin. Now he crawls upon his knees up the twenty-eight steps, hoping by this means to obtain salvation. Suddenly a leaf from the divine tree flashes clear before his mind, "**The just shall live by faith**" (Gal. 3. 11), and MARTIN LUTHER there and then was born again. Faith in Christ saved him, as faith in Christ will save you.

3. **THE BLOOD LEAF.** "Leaving Westminster school with no more religion than the satchel on his back," broken down in fortune, depressed in mind, a young man opened a Bible in search of a healing leaf, and the first verse he saw was Romans 3. 25, "Whom God hath sent forth to be a propitiation **through faith in His Blood.**" "Immediately," he says, "I saw the sufficiency of the atonement Christ had made—my pardon sealed in His Blood. In a moment I believed and received the Gospel." Thus WILLIAM COWPER, the author of "There is a Fountain," was healed, and thus may you "through faith in His Blood.

4. **THE LOVE LEAF.** Down in a sand pit in 1852 kneels a miner, well known in all the countryside as "Undaunted Dick." He was to have fought with a man to-day, but he met with a more terrible adversary. In desperate fear of Judgment, that balmy leaf John 3. 16 crossed his mind. "Well, I said, 'God so loved the world, that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life;' and I thought that *whosoever* meant me, so I took God at His Word and trusted in the finished work of my Saviour." There and then RICHARD WEAVER passed from death unto life. That "whosoever" also embraces you.

5. **THE VIRTUE LEAF.** Gathered round a stake in Paris in the year 1526 is a crowd of priests, soldiers,

Leaves from the Tree of Life.

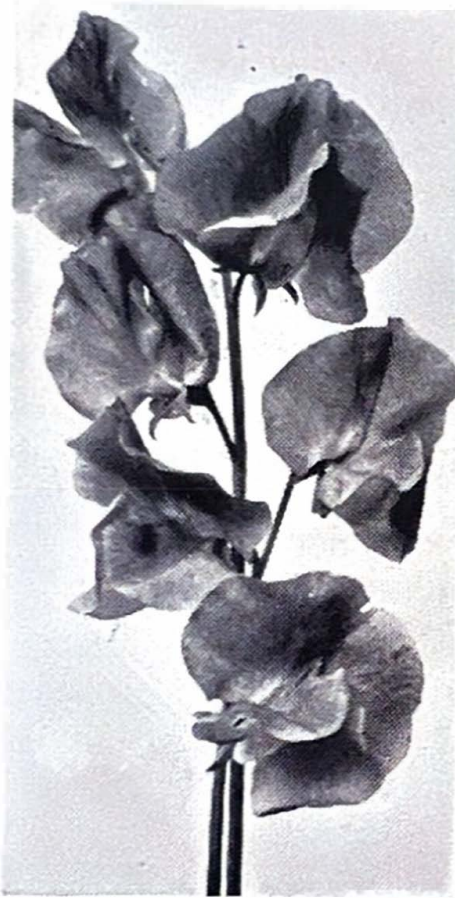
citizens, and a young scholar. "These men have a peace which I do not possess," reasons the scholar, and it is derived from the Bible. He began to search, and that leaf from Isaiah 53. 5, "**With His stripes we are healed,**" proved its healing virtues to the wounded heart of JOHN CALVIN as he exclaimed, "His cross has borne my curse; His death has atoned for me. With His stripes I am healed."

6. **THE PEACE LEAF.** Waiting for the return of a brother officer to his own room in 1851, and hardly knowing how to spend the time, a British officer turns over the leaves of a Bible which lay on the table. The words caught his eye, "**The Blood of Jesus Christ His Son cleanseth us from all sin**" (1 John 1. 7), and they enabled him to obtain what he had long sought—"Peace with God." Henceforth Captain HEDLEY VICARS would live as a man should live who has been washed in the Blood of Christ, till his name became fragrant mid scenes of war or peace the world o'er. Remember, "no Blood" means "no glory!"

7. **THE PERFECT LEAF.** Walking along the Menai Straits, close to the tubular bridge, in 1855, is a young Liverpool merchant. He longs to obtain forgiveness. How can it be obtained? "**It is finished!**" (John 19. 30) was flashed into his mind "with as much force and distinctness as though he heard them spoken from Heaven." Then and there he saw what the work of Christ had accomplished, and by faith in Him W. P. LOCKHART was perfectly healed.

8. **THE NAME LEAF.** Hearing a noise in the Alhambra Circus, Manchester, in 1860, and thinking a fight was going on, an ex-soldier buttoned his coat and entered for the fray, only to find that the fighting was of a spiritual kind, for Richard Weaver was preaching. As he entered he was arrested by one word, the Name above every name—"Jesus" (Matt. 1. 21)—shot from the preacher's lips, went like a bullet to the heart of the wayward youth. He saw and felt his sin, he looked to Jesus and was saved. The Name which brought conviction also brought healing balm to the heart of HENRY MOORHOUSE, who preached seven times in succession from that wonderful verse (John 3. 16). No wonder he loved to speak the worth of that peerless Name—*Jesus!* HYP.

A BUNCH OF SWEET PEAS.



A LITTLE boy and girl were letting their imagination run on, and having heard of the birth of the Lord Jesus, wondered if He kept His birthday as they did, and began guessing what presents the angels would give Him. Then they thought of their young brother who had gone to Heaven, and one asked, "I wonder what Geoffrey gave Him?" "I know," said the other, "a nice bunch of sweet peas." Sweet peas were the child's favourite flower.

It was a childish idea, but it made me think of some sweet peas we may all *give the Lord*.

PRAISE. Children's songs are always sweet, and when sung to the Lord Jesus are sweetest of all.

PENCE. Pennies spent on sweets are not so sweet as pennies given to Him.

PERSONS. Without we give the Lord Jesus our persons, our praises, prayers, and pennies are as nothing.

PARDON. "I will pardon all their iniquities" (Jer. 33. 8). This is a *red* sweet pea, for we are only pardoned because of Christ's shed blood.

PURITY. This is a *white* sweet pea, for those He makes pure are "whiter than the snow" (Psa. 51. 7).

PEACE. After war peace is very beautiful; but no peace is so beautiful as His. A *blue*, heavenly colour (1 John 14. 27).

POWER. "Ye shall receive power" (Acts 1. 8). Power to resist evil, power to serve God, "all power" (Matt. 28. 18).

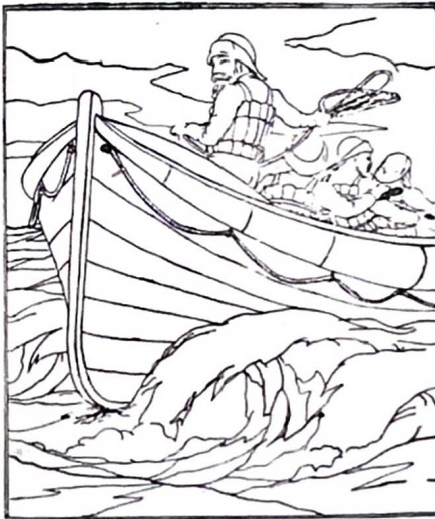
PROTECTION. The Lord protects by day and by night from dangers seen and unseen.

PARADISE. Did He not say to the repenting thief: "To-day shalt thou be with Me in Paradise?" (Luke 23. 43).

What a lovely bunch of sweet P's the once crucified hand offers to us; and the hand that gives will also receive our tiny offering of sweet P's.

W. LUFF.

SAILING ON THE SEA OF LIFE.



THIS Lesson can be roughly sketched on **blackboard**, used as a set of four **cards**, or illustrated by **objects** purchased in any toy store. A piece of **green baize** or canvas will do for sea in each picture. A small **lighthouse** for picture I., a small steamer or other **boat** for II., the same boat on its side, with the base crumpled, would make III., and a model **lifeboat** IV. Thus equipped, you have a delightful lesson for any children, near the sea or far from it.

BEGIN by comparing life to a voyage. Each one is like a ship sailing on the **Sea of Life**. There are *storms* of temptation to combat, *rocks of sin* to avoid, and *currents* for good and evil to meet. Look first at

SKETCH I. THE LIGHTHOUSE. Specially built to *guide* sailors to steer aright and to *warn* them of danger. Notice God's lighthouse for Adam in Genesis 2. 17, "In the day thou eatest thereof thou shalt surely die." Many passages of Scripture are **lighthouses** to us, such as "The

Sailing on the Sea of Life.

soul that sinneth it shall die" (Ezek. 18. 20); "The wages of sin is death" (Rom. 6. 23). *Illustrations* are found in Lot's wife, Judas, etc. Urge the need of heeding God's warnings. Speak plainly of sin and judgment. Now comes

SKETCH II. **THE TRIAL TRIP.** Each ship when ready for sea has a trial trip to test its powers, speed, etc. Describe Adam in the Garden of Eden in a state of innocency. He had everything in his favour yet failed. Emphasise *man's ruin*. The verdict is "found wanting." Various types of ships might now be introduced to illustrate different states of sin, *i.e.*, (1) **merchant ship** brings goods like those who try by good works to merit God's favour; (2) **racing yacht** represents those who try to win fame or material gain; (3) **pleasure boat** indicates those who go in for worldly pleasure and sin; (4) **warship**, those living in open sin, fighting against God and the right. (5) Introduce a **little boat** to indicate little children. The powerful warship may represent the *big* sinner, but this pictures the *little* sinner, for "all have sinned" (Rom. 3. 23). Then we have

SKETCH III. **THE WRECK.** This represents mankind, wrecked and ruined by sin in need of salvation. Enlarge on *need* of being saved. If no help comes nothing but death awaits. Compare trying to work for salvation or to hide behind self-righteousness to pumping vainly or painting the wreck, neither of which can help. Explain that we do not need to sin to be lost, as we are born lost, "born in sin" (Psalm 51. 5). We sin because we are sinners. Unless we get saved we will be *lost for ever*. Last, we have

SKETCH IV. **THE LIFEBOAT.** The lifeboat is a picture of Christ who came to seek and save. The lifeboatmen *risk* their lives in order to save, but Christ willingly *gave* His life to save poor wretched humanity. Describe as vividly as possible the work of rescue of a shipwrecked crew. Point out that sailors in order to be saved must *step into* the lifeboat. Show how foolish it would be for a man to remain on the wreck refusing to step into the lifeboat. Urge all to trust themselves to Christ. Never a soul trusts this Lifeboat and is lost. "They shall never perish" (John 10. 28). Notice the lifeline round lifeboat is for drowning man to lay hold. Urge to grip the promises, John 3. 16; John 5. 21; Romans 10. 9, etc. Lay hold on Eternal Life. Tell of *joy* of being saved. T. M'VICAR.

LESSONS FROM BIBLE ANIMALS.

LEOPARDJer. 13. 23	SERPENTRev. 12. 9
LION1 Peter 5. 8	SOW2 Peter 2. 22
LAMBJohn 1. 29	SHEEP1 Peter 2. 25

FROM the above six Bible animals a solid foundation can be laid for a very useful lesson. Outline the lesson by putting down the first letters of each word, with clear reference opposite. Select six readers. Other scholars are listening for the missing word.

LEOPARD. There is an impossibility found in the text, namely, the changing of the leopard's spots. The reason being that they are **birth** marks. We also are born with a nature which loves sin, therefore we need to be "born again"(John 3.3). Only one way for this (John 3.15).

LION. Here the lesson is of the **powerful** enemy. Satan is presented as a destroyer. Our only protection is in fleeing to Jesus. (Illustrate by 1 Samuel 17. 34.) Only One could defeat Satan (Heb. 2. 14).

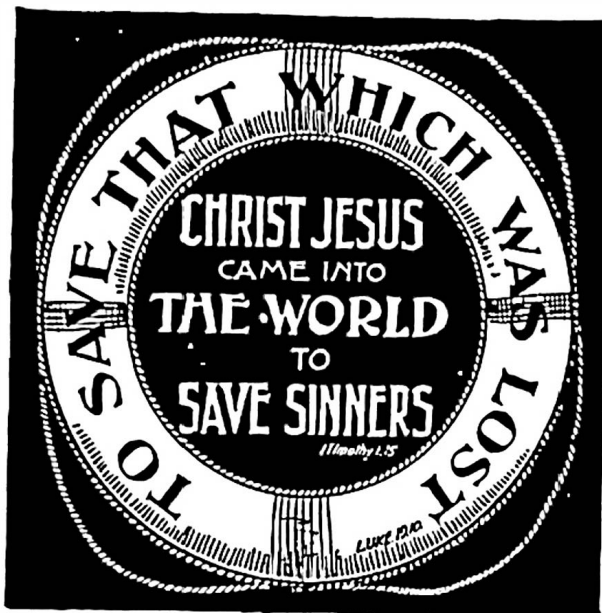
LAMB. The above two truths of our *natural* evil, and of Satan's *power*, form a background for the presentation of **Christ as the Lamb**. All the sacrifices formerly offered would not take away sin. But here we are called to look at Jesus as the Sin-bearer. On the Cross His blood was shed, which cleanseth from all sin (1 John 1.7; Heb.9.22).

SERPENT. Here our great enemy is presented, not in his destructive, but his **seductive** character (Eph. 6. 11). He led our first parents to distrust God through a false story, thus accomplishing the downfall of the race. God now presents life and salvation to those who trust in Christ. Wrath must be the doubter's portion. Satan, as the serpent, is once again at work, corrupting the Gospel.

SOW. If a sow is washed it doubtless will be an advantage to its appearance; but the nature that loves the mire will be **unchanged**. Those who only profess and are not "born again" are compared to this animal.

SHEEP. No boy or girl but can distinguish between the two. Those who have come to Jesus are spoken of as **sheep**. Jesus is their Shepherd, who gave His life to set them free from everlasting death. It is those who have returned from their own way to Him that cause joy in Heaven (Luke 15). Urge a return NOW. JS. FS.

THE HEAVENLY LIFEBOUY.



YOU are at the sea-side; you want an effective lesson at short notice. What more striking and simple than a **LIFEBUOY**, which can readily be drawn on a blackboard obtainable from almost any day-school, or black sheet of paper supplied by any bookbinder, or better still a real buoy can be borrowed from most captains, piermasters, coastguard, or lighthouse

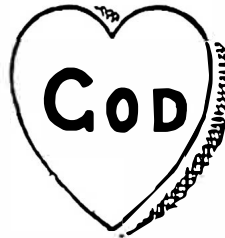
keepers. Fix up on pier wall or railing, or get big lad to hold on table. Fix the minds of the young on central words. I. *Who is it for?* **LOST**. Draw on sketch or get some lady or gentleman to read Luke 19. 10 "To save that which was LOST." No use on land, little use to captain on the bridge, invaluable to anyone drowning, lost at sea, or in danger. Thrust home *ruin* point, then apply remedy. II. *What is it for?* **SAVE**. Not ornamental, not for pleasure, but practical, to **SAVE** from a watery grave. So Jesus saves from "the wrath to come" (Matt. 3. 7), "from the power of Satan" (Acts 26. 18), "unto the end" (John 13. 1). A drowning man does not do half and someone else half. He trusts entirely to the buoy. Jesus saves *entirely* all who trust Him (Heb. 7. 25). III. *How is it done?* **CHRIST JESUS**. The man on shore must throw the lifebuoy. It is help from without. So the Saviour of sinners leaves the glory, is lifted up on Calvary, and thus comes "**NIGH**" (Rom. 10. 8) to any lost one who desires to be saved. Here point out folly of delay. Apply any local story. IV. *Who can have it?* **THE WORLD**. Not the good, not the select, not the rich *only*, but "**THE WHOLE WORLD**." Helper might read 1 John 2. 2 to clinch this point. Tell own conversion; point out different nationalities in crowd—English, Scotch, Irish, French, American, &c. Ask the saved to testify unitedly by holding up their Bibles, that "whosoever will may come" (Rev. 22. 17). V. *How is the audience divided?* All are either **U.S.** or **S.S.**, no middle class. Each one who has "believed on the Lord Jesus" is a **SAVED SINNER**. Each one who has "believed *not*" is an **UNSAVED SINNER**. HYP.

THE TWO HEARTS.

THIS lesson is designed to bring before the mind of the young in a striking manner the great difference between the *saved* and the *unsaved*. It is well to read 1 Samuel 16, dwelling especially on verse 7, where in the marginal reading we have God looking on "the *eye*." Explain that we all live in a house (the body), that the eyes are like the windows the soul looks out, and the eye is the only place where we can read the inward man by the outward appearance. God, however, looks deeper on the *heart* itself, and He alone knows all about our hearts.



HARD
EVIL
ANGRY
REBEL
TREACHEROUS



HAPPY
EARNEST
ATTENTIVE
REJOICING
TRUSTING

Now show the unsaved and natural heart with SIN in it. Go on to prove what a wicked heart it is by working it out on the acrostic thus—**H**ard, because it hates God, turns from Jesus, and does not receive the Gospel. **E**vil, because it is "Deceitful above all things, and desperately wicked." **A**ngry. Show how easily, even as a child, the angry feelings are stirred up. **R**ebel. Show what a rebel is; one who will not obey rule. What done with Rebels? **T**reacherous. Cannot be trusted.

Now, turn to the other heart with GOD in it, taking up David as an object lesson, thus—**H**appy. Why? Because God had put something into it—gladness (Psalm 4. 7). David also had hidden something in his heart. What was it? "Thy Word" (Psalm 119. 11), the true secret of a happy heart. **E**arnest. Describe scenes in David's life, showing how thoroughly in earnest he was. **A**ttentive, listening to God's voice. **R**ejoicing (Psa. 28. 7) shows this. **T**rusting (Psa. 28. 7).

Then put the question, What does God see in *my* heart? Close with Gospel declaration in Romans 10. 9. We would add that it is well to draw acrostic letters, and fill in the words as the lesson proceeds, thus making it "progressive." Use anecdotes as occasion may demand, and local and personal notes. W. E. W.

LESSONS FROM AN OMNIBUS.



MORE commonly called a 'bus, because it is easier to say. How often we clip our words; thus we say "mack" for mackintosh, "phone" for telephone, and so on. For the lesson have a picture of a 'bus. A model of a London or other motor bus would be attractive, especially if it can be made to move at intervals during the address. See to look out good Gospel texts for each point named.

1. MEANING. Omnibus means "including all." It is for the use of the public, and all may travel in one as long as there is room and the fare is paid. No one has the right to stop your using a 'bus under these conditions. *Lesson:* God's salvation is for all. No one will be denied. There is no fare to be paid, "Jesus paid it all." There is room for every boy and girl as well as for grown-up people. "Whosoever will" may enter (Rev. 22. 17).

2. ENTRANCE. To travel in a 'bus it must be entered willingly. It is easy enough to enter as a step and rail is provided. There is only ONE STEP into salvation—FAITH. It is a step out of SELF and into JESUS.

"Only a step to Jesus, | Then why not take it now?"
Have you taken the step? It is the most important step.

Lessons from an Omnibus.

3. **WRONG WAY.** Some boys, and even girls I fear, jump on the step whilst the conductor is on top, so as to get a free ride. They are not doing what is right, and run the risk of an accident. Ah, lots of people think they are saved, and go with true Christians to Gospel services, Chapel, and Church, but unless they have taken the step of FAITH right into JESUS CHRIST they are not saved. They may appear to be Christians, but appearances are often deceptive. There is danger and death in delay!

4. **DESTINATION.** This is clearly shown on the 'bus; there can be no mistake, and it is lit up at night. So you have a destination; there are only two! Do you show your destination by your life, words, and actions? No boy or girl should be ashamed to show their destination if they are trusting in JESUS. Are you bound for HEAVEN?

5. **ROUTE.** This is all fixed, the driver knows each road and turning. It is all mapped out for him beforehand. If you are God's children all your life is mapped out for you—up hill and down dale. There is no need to worry about the way. First make very sure you are Christ's own by faith in Him (John 5. 24), then rejoice that "God will take care of you."

6. **POWER.** 'Busses used to be drawn by horses—that was power *without*. Now they are driven with power *within*, motor spirit. Have you not often felt the power of the engine whilst in the 'bus? God gives power within the heart. It is His Holy Spirit. Have you that Power? You cannot do right of your own accord; however much you may try, you will be sure to fail. But you can be "kept by the power of God" (1 Peter 1. 5).

7. **ADVICE.** All sorts of good advice inside and outside a 'bus. Read the advertisements! They tell you what is best for all sorts of purposes. I have seen the following on the back of 'busses:

"**Safety first.**" "Sow risks, reap accidents." "Be wise, use your eyes." "A moment's patience saves days of pain." "Some die for want of thought." All good enough advice, but the other day I saw the following words inside a 'bus: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11. 28). That is the best advice? Will you come to Jesus? Urge to "safety at once" by accepting the Lord Jesus. H.T.

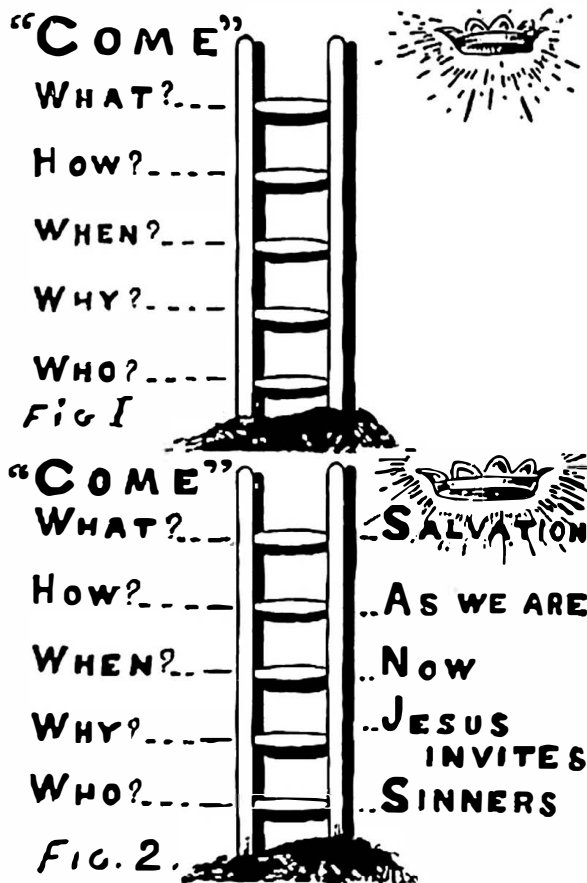
FAITH AND ITS FRUITS.



FAITH has ever been a favourite *subject* for lessons to young folks, as the blackboard has long been a favourite *means* for conveying the lesson. Draw as here, or get child to stretch hand

on board, line round, and put letter on each finger. Whilst specially adapted as a chalk talk, this can be reversed and given on white sheet, using a penny bottle of black ink and red ink with plain brush. It could be used as object by having wooden cross (pieces of Venetian blinds make simple cross), putting each line on card or paper and affixing to the bar. Begin by pointing out that you are going to speak of "one thing needful." Get boy to read Hebrews 11. 6: "Without *faith* it is impossible to please God." Girl to read Romans 4. 2, to show that "works" could never get anyone to heaven. Next introduce CROSS. Make clear that it is not the cross that saves, nor even faith that saves, but Christ. In proof let boy read Acts 4. 12. Now take letter by letter, keeping boy and girl reading alternately. **FAITH** should be **Fruitful**. "Herein is My Father glorified, that ye bear much fruit" (John 15. 8). Life first, through faith in Christ; fruit next, through abiding in Christ. **Active**. "Even so faith, if it hath not works, is dead, being alone" (Jas. 2. 17). Faith in God must be manifest by works before men. **Invincible**. "Whosoever believeth in Him shall not be *ashamed*" (Rom. 9. 33). Faith in Christ makes the Christian in the long run invincible against all his foes. "Who is he that *overcometh* . . . but he that believeth?" (1 John 5. 5). Illustrate by Samuel and David's sons—passing by the sturdy and selecting the stripling (1 Sam. 10. 7). **Trustful**. "Have faith in God" (Mark 11. 22). With such a God to trust in, surely we should trust more and more. **Heavenly**. "According as God hath dealt to every man the measure of faith" (Rom. 12. 3). Unbelief is an earthly plant, faith a heavenly one. Each point can be enlarged or illustrated according to time at command, age of scholars, and stage of lessons. HYP.

A WONDERFUL LADDER.



WHAT is more attractive to young folks than a picture? What retains the interest more than a *progressive* picture? Here is a subject which can be made most interesting.

Obtain a large sheet of white paper, and commence by drawing upon it the subject shown at Fig. 1. Read or allude to the story of Jacob's Ladder (Gen. 28.), and draw attention to the fact that *Jacob* did not go up that ladder, while all may ascend the Gospel ladder, and, once arrived at the top, will never come down.

Note that our ladder rests on a firm foundation—a *Rock*—the Gospel is based on *Christ* Himself.

Show the *five steps*, holding up the hand as a reminder. Draw attention to the five questions needing five answers. Then speak on the word "COME," remarking what an easy word it is to read or spell, and how difficult it appears when we are asked to come to Jesus; yet to be saved we *must* come.

Now commence mounting the ladder. "*Who* are to come to Jesus?" Then write the answer, "sinners," opposite the question. Make the children repeat, "*Why* are sinners to come?" Put "Jesus invites." Matthew 11. 28 may here be repeated. "*When* are we to come?" The answer is "now." Isaiah 1. 18 is a suitable text here. "*How* are we to come?" As we are. Note how the prodigal came home in Luke 15. The last question takes us to the top of our ladder: "*What* shall we get if we do come?" "Eternal life" is the answer, and John 3. 16 the best text to leave with the children.

Perhaps the crown will suggest to them that if they come to Christ they will get a crown. This will make a good point to impress the fact that before there can be *reward* there must be *life*. Illustrate the subject freely by homely stories or incidents in one's own experience. Make all brief and bright. w. e. w.

SOME CANDLE-LIGHT LESSONS.



THE SAVIOUR used everyday things seen around—lilies, sheep, birds, beds, candles, etc. Follow His example by using familiar things, known to little folks. The Great Teacher, the Lord Jesus, took His illustrations from the simple things of everyday life; and in teaching the children we cannot be too simple. For this lesson you require: 1, a *plain* candle, apply as indicated; 2, a fancy *coloured* candle; 3, a *small* candle alongside; 4, a *larger* one, light as required; 5, *coin* to hide light; 6, *flash light* or lamp; and 7, a *bottle* with a fairly wide neck.

BEFORE explaining the lessons taught by candle-light, allow me to tell you that there are three kinds of light. The first is *material*, the second is *mental*, and the third, being *spiritual*, is very much neglected.

1. **A Plain Candle**, when not lit, is of no value for light giving, and would speak of every person who is not a Christian. When lit, it is an illustration of those who are saved, for the Scripture states, "YE are the light of the world" (Matt. 5. 14).

2. **A Coloured Candle**, so frequently seen on Christmas trees, may have a greater show than a plain candle, but is unable to give a better light. It is the light that shines, and not the show, therefore humility should find a place in our lives. "Whoso shall *humble* himself" (Matt. 18. 4).

3. **A Small Candle** is apt to be placed aside in favour of a new and large one, but a small candle oft-times gives as great a light as a large one, indicating the possibility of Christian children shining for the Lord in their small corner at home or school or play. "One of these *little* ones."

4. **A Large Candle**, when not lit, is of no good whatever, for even a thin taper when lit is of greater value. First of all it gives a light, and then with it the candle can be lit. Thus many small children who have trusted the Saviour are able to bring a light into the home and into the lives of great people. Let us remember that it was a little captive maid, probably little more than a child, who brought news of healing light to a great man named Naaman (see 2 Kings 5. 1, 2).

5. **Light is Obscured** sometimes. Try it. Light a candle, and then take a half-crown and hold it in front of the candle light, and some portion of the light will be

Some Candle-Light Lessons.

obscure. So it is, money is a root of many kinds of evil when not properly used, and when it gathers round the Christian's life it hinders the light of Christian testimony shining in the world. A similar thought is expressed in Matthew 5. 15, 16. Shall we read it? Yes!

6. **A Flash Electric Light**, which people can carry about with them and use whenever necessary is useful, but it only gives a *flash*-light and is a type of those Christians who attend the meetings when there is something *special* on. We should always be abounding in the work of the Lord (1 Cor. 15. 58).

7. **A Light** can be extinguished by being *bottled*. Try this. Take a bottle and place it over a lighted candle, and the light will immediately go out. So it is if Christians cover their light up, which is their testimony in the world; they will become in their ways as though they were not Christians. All Christians possess eternal life (John 3. 16), but the light of their testimony may not shine. Therefore let your *light shine* (Matt. 5. 16).

A boy became a Christian, and soon his "mates" learned the news, and one of them said, "he had a slate off." The Christian boy replied by stating it was so, but it was to let the light in. The unconverted boy had no slate off, and therefore no light *in*.

Make sure you are *lit*, a candle lighted by the Lord, then let your *light* shine brightly all around. Remember in Heaven there are no candles, for the "Lamb is the light thereof" (Rev. 21. 23), therefore *shine*, SHINE, SHINE NOW. Do not be afraid by lip and life to show Whose you are and Whom you serve.

 W. H. CLARE.

GOD'S GREAT SALVATION.

1. **The PERSON** who first published it: The Son of God (Heb. 2. 3).

2. **The PRICE** paid to procure it: The precious blood of Christ (1 Peter 1. 19).

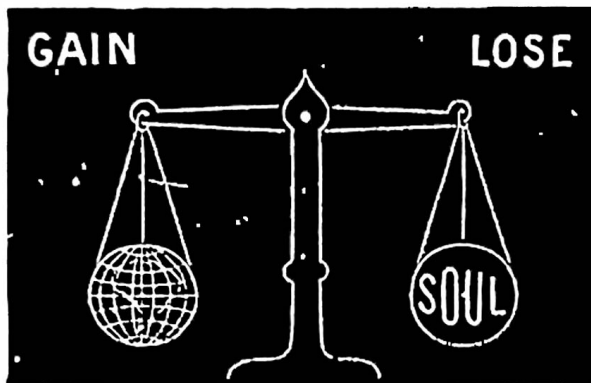
3. **The PEOPLE** saved by it: The chief of sinners, etc. (1 Tim. 1. 15; Luke 18; and Luke 7).

4. **The PLACE** it saves us for: The Paradise of God (Luke 23. 43; Rev. 2. 7).

5. **The PIT** we are saved from: The bottomless pit (Rev. 20. 1; Job 33. 24).

Choose ye to-day! Paradise or perdition: which shall it be?

THE GREAT "PROFIT AND LOSS" SUM.



AN ordinary blackboard, a black sheet of bookbinder's paper, or a couple of yards of black calico tacked to the wall being provided, we begin with an entirely blank black sheet; sometimes writing the number of hymn at top as a means to fix attention. Do not draw all at once—here a little and there a little is the true idea of these lessons.

WELL, boys and girls, perhaps some of you think you have had enough blackboard lessons during the daytime without having one to-night; but this is something more important than strokes or sums. (*Drawing centre pole.*) How many divisions does that make on the board?—2. Quite right. *This side* and *that side*. Will a boy read Matthew 16. 26. First we look at

GAIN—"If he shall *gain*." If Johnny has one bag of marbles on Monday, and three bags on Wednesday, he is a **GAINER**; but if he has three bags on Monday, and none on Wednesday, what is he?—A **LOSER**. Remember it is **GAIN** or

LOSE. You cannot have both. (Draw one *side* of scales only). So every boy or girl will be either a gainer or a loser for Eternity.

Point out that there are men, women, boys, and girls *weighing themselves* with one-sided scales, thinking only about Time and forgetting Eternity. (Complete scales and produce a map or better still a globe.)

THE WORLD. The man about whom we read might have gained a city like Glasgow, a country like England, a continent like America; but "if he should gain **THE WHOLE WORLD**," what a gain! Jesus had it all offered, and refused it (Matt. 4. 9); Adam had it all and was not content; Noah got it all after the flood, yet he forgot the Giver; Solomon had a lump of it, yet he said, "all is vanity" (Eccles. 1. 2). I remember in my school-book seeing the picture of a man named Mr. Atlas with "all the world" on his shoulders, and it seemed an awful load; he wasn't happy when he'd got it.

No, no; pile the gold, the fame, the wealth, the glory, the lands, the seas of **THE WHOLE WORLD** into the gain side, and I'll put something more than all in *this* scale. Here it is—

The Great "Profit and Loss" Sum.

THE SOUL. "His own soul." (*A circle or round piece of paper* will illustrate that which is *endless*.) Not the King's soul, or the President's soul, but "HIS OWN SOUL." This little boy has something of more value than the British Isles—"His own soul!" The Lord Jesus thought so much of my soul that "He poured out His soul unto death" on the Cross for it; and shall I lose it carelessly? Remember, God did not make the heart *round*, or the world might have filled it; He made it with three special corners, so that all the world in it leaves three great voids which can only be filled by His love. "None but Christ can satisfy." The world passes away, but the soul endures for ever, therefore, make sure that your soul is in the safe keeping of the Lord Jesus—commit it by faith to Him at once. Do it NOW! Do it NOW!! hyp.

A TALK ON TRUST.

"WHAT does it mean to trust?" That was a question that few could answer satisfactorily. Some said, "Believe;" others, "To be saved;" and so on. Some seemed to arrive at a good answer, so we just stopped and learned a text: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31). Now what have I to do for salvation? "Believe;" and "If I believe, what do I expect?" "To be saved." "Exactly. How do I know I am saved?" "Because I trust what God says." So by trusting I mean

Taking God at His Word. We will take that for our first letter. God has said that if I believe then I am saved. So we just take His word as it stands, and so trust in Him. Now, if Satan comes along and says, "How do you *know* you are saved?" I can say, "God says, if I believe on his Son, I am saved, and I do believe" (John 5. 24). Why is it so many of you will not take God at His word in this way? I am sure all want to be saved. Why not believe *now* and be assured of God's salvation? Now, if I have believed and taken God at His word, then there is no longer any room for doubt; is there? Then I am

Resting on what Christ has done for me, according to the Word of God, am I not? Christ has done all "the work" for me at the Cross, so I can rest on that. "I will

A Talk on Trust.

TAKING GOD AT HIS WORD.
RESTING ON WHAT CHRIST HAS DONE.
UNITED TO CHRIST BY FAITH.
SATISFIED WITH GOD'S SALVATION.
THANKING GOD FOR HIS GIFT.

THIS lesson can be used as (1) a **blackboard lesson**, with word TRUST in various coloured chalks; (2) a **card lesson**, with the same word on one or on separate cards, and details on back; (3) a **finger lesson**, adapted as the speaker judges best.

give you rest" (Matt. 11. 28). No need for anxiety about the future, but now—REST.

Hilda was a bright scholar in the class, but one Sunday I noticed an anxious look and a care-worn expression. She was troubled about her sins. We spoke about salvation, and I prayed with her. But she was still troubled. During the week, however, I received a letter from her father to say that Hilda had trusted the Saviour, and when she appeared next Sunday at the class she had a bright, cheerful look—no need to be anxious, she was *resting on what Christ had done*. How did she do this? By putting her faith in Christ and His work, and thus becoming

United to Christ by faith. Stretching out the empty hand of faith she accepted God's gift, "Being justified by faith" (Rom. 5. 1). Now we are resting on what Christ has done. What does this bring to us? Satisfaction! Yea, we are now

Satisfied with God's salvation. Why? Because we are trusting in Christ. *Satisfied!* "Christian boy, why are you so happy?" "I am *satisfied* with Christ!" "Christian girl, why so bright and cheerful?" "I am *satisfied* with God's gift!" Boys and girls, are you SATISFIED? Then if God has given us salvation, what should we do?

Thank God for His Gift. Ah! how many have thanked God for the Lord Jesus Christ? One little boy, after he had heard of the love of the Lord in giving Himself to die, exclaimed, "And I've never thanked Him for it yet." Have you thanked Him for it? Oh! take His gracious gift and thank Him for it. Trust in the Lord. He will save you; He will keep you, and then when He takes us to His Throne we will never leave off thanking Him. w.w.

A MESSAGE FROM GLORYLAND.

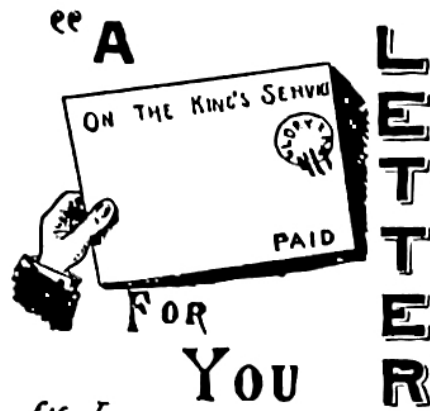


FIG. I.



FIG. II.

OBTAIN a large sheet of paper and draw upon it "a hand holding an envelope" (Figure 1). Speak of the postman and his duties, and how glad we all are to get letters. When we get them there are four things we wish to know about them, as follows:—

First—WHO IS IT FOR? The postman knows who it is for by the name and address on the envelope, but our letter in the picture has neither. Then tell the children that you have the name and address of every one who is not saved. Then proceed to write "A Sinner" on

the envelope. That is the *name*. Now put down the *address*, "Broad Road, near Destruction." We are all born on this road, but God has sent a message from heaven to each of us.

Second—WHERE IS IT FROM? Show postmark, "Gloryland." Note also that it is PAID.

Third—The next thing we wish to know is WHAT IS IT ABOUT? Draw attention to acrostic at side (Figure 2), and write the word LOVE. Then show that there is no one in the world whose love is as great as that of the Lord Jesus, who loved us so much that He died for us. His Love is, like Himself, ETERNAL, "the same yesterday, to-day, and for ever."

The fourth point is—WHAT SHALL WE DO WITH IT? Continue acrostic. TAKE it. "Whosoever will, let him *take* the water of life freely" (Rev. 22. 17). TRUST it. "I will *trust* and not be afraid." ENJOY it. The jailor "*rejoiced*" (Acts 16. 34). REMEMBER it. Oh, "*forget not* all His benefits."

Finish, by drawing attention to the fact that this message is "On the King's Service" and is "URGENT," that it should be attended to *at once*.

A large envelope could be used instead of picture. Address, &c., on outside, and slips of paper with letters of acrostic. W. E. W.

FROM FILTH TO FITNESS.



OBTAIN seven pieces of old rags, some real soiled, and paint one letter on each piece to spell D-E-F-I-L-E-D. Next cut out eight pieces of clean white cloth and paint letters to spell C-L-E-A-N-S-E-D. Then stretch a stout piece of twine across the platform and have a few miniature clothes pins, and you are provided for an interesting and profitable object lesson.

WHAT have we got on the platform to-day? A rope, you say? Yes, and what do you think it is for? Well, maybe you could answer better if it was wash-day. Here's a little girl says "a clothes line;" correct. Now, we are going to do our little washing and hang up the clothes to dry, but we are going to begin by hanging the soiled clothes up first. A very strange way, you think, but that's just the way God begins. He always shows us the wickedness of our hearts before He cleanses us. Here is our first piece; isn't it a dirty red looking thing; and what letter is on it?

D. Some boy read Revelation 12. 9. Here we read of the one—what's his name, "DEVIL"—who gets at the hearts of boys and girls and makes them so ugly and dirty before God, because God takes no notice of the pretty clean hair-ribbons and tidy dresses, but looks right into our *hearts*, and, oh! such awful looking hearts boys and girls have when Satan gets after them. Now we will hang our next piece up. What letter is this?

E. Yes, and we have a word almost like our first one, only leave off the D and we have EVIL. Genesis 8. 21 tells us the condition of every boy and girl's heart before God, "evil continually," just like these antediluvian people whom God had to punish by the great Flood, and only those who were safe in the Ark were saved from judgment. So only those who are safe in the Lord Jesus will be saved from the judgment which God will bring upon this world.

F on our next piece tells us how FILTHY a heart is that

From Filth to Fitness.

has never been washed in Jesus' blood. So we see in Isaiah 64. 6 that whatever we may do to try to gain Heaven will only be in vain, and all your good works and righteousnesses are just like this dirty, "filthy rag" I have here. You may sing hymns every day and say prayers at night, and yet God finds no joy in them.

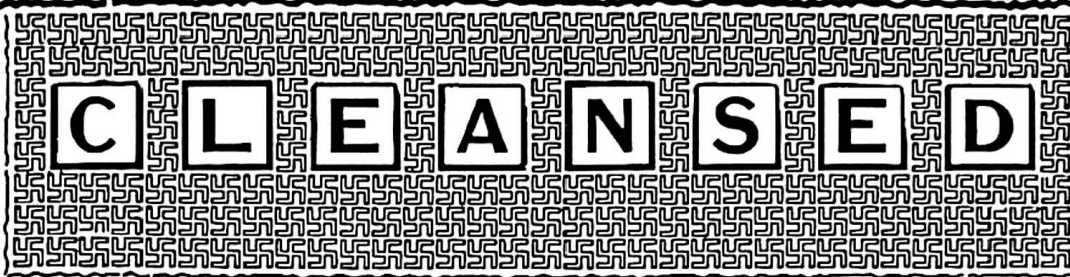
I tells us of **INIQUITY**, and God says in Jeremiah 2. 22 that all our washing and scrubbing with soap and nitre will not remove these awful stains of sin which Satan has put upon us. I know of a little girl who lived in the country and her skin was tanned with the sun, and one day she was found scrubbing her hands with a brush and soap trying to make them white like the other little girls in the city, but she was very disappointed when it would not come off. That is like boys and girls trying to get to Heaven by good works.

L reminds us that our iniquities makes us **LOATH-SOME**. Some one read Proverbs 13. 5. You see here what the wicked are before God. What an awful condition to be in; but still you will never be saved until you realise your guilt and sinful condition before God. While I am hanging our next garment up on the line, will a girl please read Romans 8. 7, "Because the carnal mind is enmity against God." Thank you. What letter is this?

E. Again telling us of **ENMITY** in every unconverted boy or girl's heart towards God. You may not think it, but did you ever realise that you hated God? And yet He loves you so much that He sent His only begotten Son to die for you in order that you might be *saved*.

D and Mark 7. 20-23 and we have our first word complete—**DEFILED**. In this Scripture we read of what proceeds out of every unregenerate heart. What a dirty, ugly looking list! Just look at our line. What an array of dirty clothes. So, let us hurry and take them down!.. Now we will have to do our washing. Boy, read Hebrews 9. 22. Here we find the only remedy for sin, "the Blood of Jesus." Isn't this a pure, *white, clean piece* now; and what is the letter?

C. Yes, and it stands for **CHRIST** (1 John 1. 7). Just the opposite of our first letter on our last line. The Devil defiles boys and girls' hearts, and the Lord Jesus is the only One who can cleanse and make us fit for Heaven.



L, our next letter, is for **LOVED** and **CLEANSED** (Rev. 1. 5). That is the song we are going to sing in Heaven, but it is only those who were cleansed by believing in Christ down here that will sing that song up there.

E is next, for **ENLIGHTENED** eye (Eph. 1. 18). Once we were blind going about with those dirty, 'filthy rags on, but God, by His Spirit, opened our eyes to see our condition and saved us. Would to God that you boys and girls may soon have your eyes opened, that soon when Jesus comes you will be

A, which stands for **ARRAYED** (Rev. 7. 13), in pure white garments that Satan can never defile. 2 Corinthians 5. 17 brings us to our next letter,

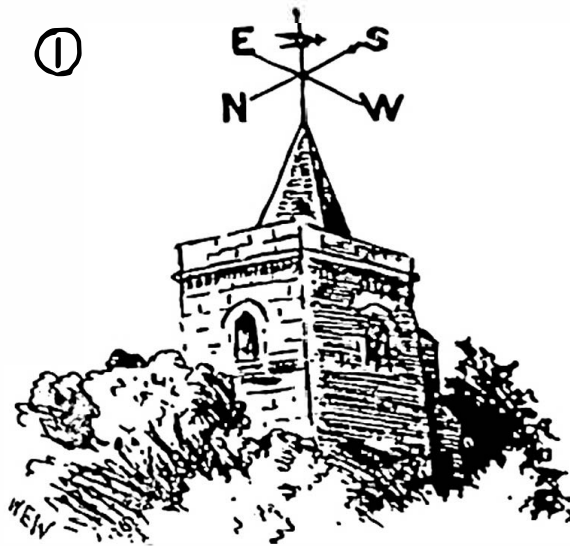
N, telling us that those who have had their garments washed are **NEW CREATURES**. The things of the world that we once enjoyed are passed away, and instead of hating God and His Word we now enjoy both.

S stands for **SANCTIFIED** (1 Cor. 6. 11). This means that those who were wicked and sinful and defiled by Satan have been washed and made pure and white in the Blood of Jesus, and soon, as our next letter,

E, tells us, we will **ENTER** in through the gates (Rev. 22. 14) to the City where no sin can ever enter. What a great and glorious gathering of the ransomed! Our last letter,

D, tells of a **DIVINE** nature (2 Peter 1. 4), which every boy and girl has who have been to Jesus and have had their hearts made white in His blood. Our other **D** told us our condition by nature, but here is a new nature God gives us when we come to Jesus; and it is only those who are going to share His glory in a coming Eternity. But remember, boys and girls, **D** also stands for Down and Depart, and that is what God will say to every one who refuses to come to Jesus for salvation now. Come to-day and have those defiled hearts of yours cleansed in His precious Blood which He shed for you on Calvary. D.R.S.

GOOD NEWS FOR EVERYBODY.



②
Now
Everyone
Whosoever
Salvation

COMMENCE this lesson by drawing on a blackboard or sheet of white paper a tower with weather-vane, making the letters prominent. Speak to the children about it, asking them what the letters stand for, and they will tell you that they mean **EAST, WEST, NORTH, and SOUTH.** Then tell them that they remind us of something else—that we can spell the word **“NEWS”** out of those letters. It is very easy to interest the children by speaking about news, how everyone likes to hear it, especially if it is **GOOD NEWS**, how we look for the post-man with his letter-bag, and how people read the papers to hear what is going on. Ask them if they can tell you the best news they ever heard. Various answers will be given, leading up to the proper answer, “The best news men ever heard is the Gospel” Tell them of the shepherds of Bethlehem and the wonderful news they heard that starlight night long ago, and illustrate the matter in any suitable way that may suggest itself at the time, or use the latest or local special news.

Now, turning to right side of board or sheet, marked 2 in our sketch, draw in acrostic form the word “**N—E—W—S,**” and ask four questions: (1) “*When* does God wish us to believe *His* good news from heaven?” The answer is of course “**Now.**” (2) “Who is this good news for?” Put in the word “**EVERYONE**” (Isa. 55. 1). (3) “How do I know that it means me?” Because God says “**WHOSOEVER**” (John 3. 16). (4) “What is the good news about?” “**SALVATION.**” This lesson may be made very interesting by thus giving it progressively, first the drawing, then the acrostic, and lastly the filling in of the words. w. e. w.

A WONDERFUL STORY OF A LAD.

I MMEDIATE OBEDIENCE.
S ON OF HIS LOVE.
A LL THE FATHER'S "JOY."
A BURNT OFFERING.
C ALLED MORIAH THEN JEHOVAH- JIREH.



DRAW a rough outline of picture, or get a good Bible cartoon, and proceed to make acrostic at side. The five letters could be used on **fingers, blackboard, or cards**, and make a most impressive lesson. The acrostic ever has the advantage of being a *progressive* lesson, young folks wondering: "What comes with next letter or word?" See to dwell in private on the Sacrifice of Calvary before you give this lesson. It should flow from a heart aglow with "the love which gave Jesus to die."

TURN up your Bibles to Genesis 22. Teacher read verses 1 to 14, then *all* read verse 2, base lesson thereon. Note first it was an

IMMEDIATE message. "Take *now* thy son." All God's commands are imperative, and demand immediate attention. He says to us, "Behold, *now* is the accepted time" (2 Cor. 6. 3). It is good at times to put the matter of *urgency* at the beginning rather than at the end of the lesson. God put "NOW" first in this case. Then it was the

SON OF HIS LOVE. "Thy son, thine only *son* Isaac, whom thou *lovest*." He had other children, but Isaac is here named his "**ONLY**" (*son* is in italic). What a forecast of John 3. 16 (*read or quote*) and of Romans 8. 32. Picture and paint the love of God to fix on all minds.

ALL HIS JOY. Isaac means joy, so it might read,

A Wonderful Story of a Lad.

"Take now thy son, thine only *joy*." Type of that moment when out of love to us sinners God emptied Heaven of its joy—the Lord Jesus—in order that miserable sinners might be made happy in His love. Dwell much on the matchless gift of God to sinful men. You cannot magnify the love and grace of Father and Son beyond measure. "Thanks be unto God for His unspeakable gift" (2 Cor. 9. 15). What was Isaac to be?

A BURNT OFFERING. That means wholly given up to death and to God. The New Testament language would be, "He gave *Himself* for me" (Gal. 2. 20). Christ gave His life, His blood, His all, to purchase Heaven for me. Have I given *myself* for Him. Lastly, the place was

CALLED "MORIAH," which means the Mount of Vision. On the same Mount was the threshing floor of Ornan (1 Sam. 21. 18); the Temple of Solomon (2 Chron. 3. 1); and near the same place Jesus died (John 19. 17). Afterwards it was called "JEHOVAH-JIREH" (v. 14), meaning the Lord will provide. All who trust Christ are saved, kept, and will be satisfied for ever and ever. HYP.

THE AWAKENING OF SAMUEL.

TELL the story of HANNAH (ask to spell it backwards); how she prayed for a child, got a little boy, named him SAMUEL (which means asked-of-God), took him to the Temple, made him a coat, etc., then take letter by letter.

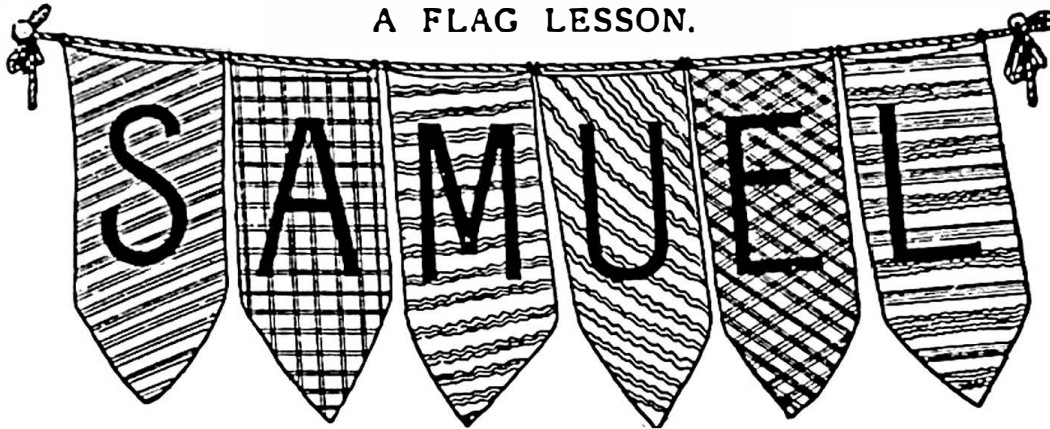
Sleeping. Just like boys and girls asleep in sin; and remember he was at this time a sinner, for 1 Samuel 2. 12 speaks of two men, sons of Satan, who "*knew not the Lord*," and chapter 3. 7 says Samuel "*knew not the Lord*." Good little Samuel and the bad sons of Eli were alike. Every one of you boys and girls who cannot say, God is *my* God, Jesus is *my* Saviour, are like Samuel *sleeping* (1 Sam. 3. 3).

Awakened. See Samuel running to the next room; he gently pulls the sleeve of the aged priest. Eli sits up, rubs his dim old eyes, wonders who this is disturbing him at dead of night; and poor Samuel finds he's come to the next letter, for he is

Mistaken. Never mind, he's in *earnest*. He lies down then; hears the voice "yet again;" makes mistake number two; lies down again. "And the Lord called Samuel *the*

The Awakening of Samuel.

A FLAG LESSON.



With a piece of thin cord stretched across the back of the platform, and six small flags of different colours with the six letters boldly marked thereon, and small hooks attached to hang on *one at a time*, we begin. Could also be used as a blackboard lesson.

third time.” Happy young lad, who could hear the voice of God so readily and respond so heartily. The “Lord came, and stood, and called” twice over, Samuel, Samuel. (v. 10.) Then Samuel

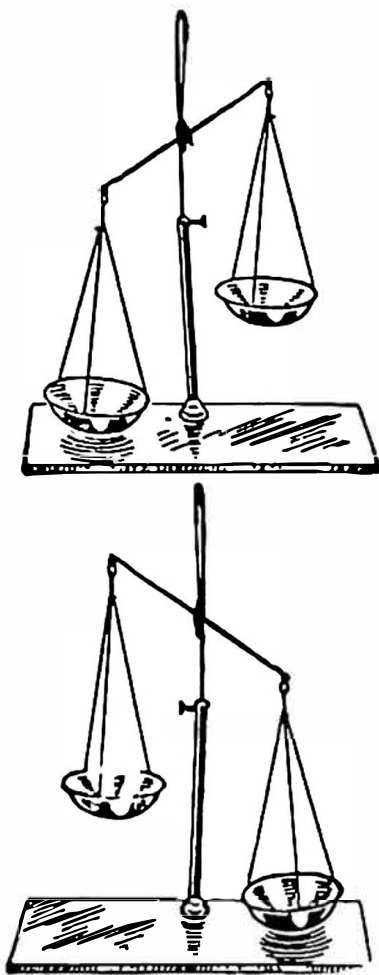
Understood who it was, and answered, “Speak, Lord, for Thy servant heareth.” *He understood God.* He understands God now, and it is all right till “the morning” (v. 15). Samuel *grew* (2. 21), *grew on* (2. 26), and *grew* still more (3. 19); and now, before all Israel, he is

Established a prophet of the Lord (v. 20). Rest assured that the boy who puts his trust in God, and leaves his affairs in God’s care, will finally be “*established*” before all men. Let us trust Him fully day by day. A few years pass. Samuel has lived and laboured amongst his people; and now he is lost to them, for “*all Israel gathered together and*

Lamented him” (1 Sam. 25. 1; 28. 3). A useful life ends in triumphant death. According to the dates at the head of the Bible, some 70 years had intervened between “E” and “L.” His life of trial had led to the goal of triumph. The three always go together—TRIAL, TRUST, TRIUMPH.

So if you have found out that you are a *sleeping* sinner, and have been *awakened* by the voice of God, though you have made many *mistakes*, hear again the sweet voice of Jesus saying to-night, “Come unto Me.” *Understand* He means you to come. Oh, come now, and God will *establish* you. You may be *lamented* when you die, but you will never regret coming to Him. Who will come now? HYP.

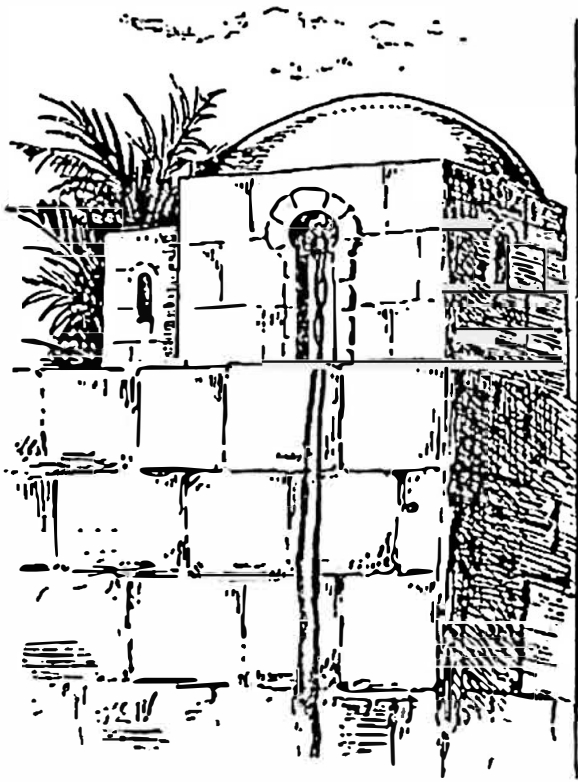
THE SCALES OF SALVATION



READ a few verses in connection with weighing (Isa. 40. 12; 1 Sam. 2. 3). Purchase a set of scales for a few coppers at a toyshop, or get some child to bring theirs. Remind them that God has scales so great that He can weigh mountains, and so small that He can weigh actions. **SCALE I.** Concentrate attention on **Conduct.** Scales no use without weights. Have weights ready. Select out of Exodus 20 small coins, which may be circles of white paper or real coins rolled in white paper. Label with words referring to various things—such as (1) truthfulness, Exodus 20. 16; ask them to repeat each verse; (2) honesty, Exodus 20. 15; (3) obedience, Exodus 20. 12; (4) swearing, Exodus 20. 7. These all must be weighed by everyone; never deviating. Now try and weigh down. Make round pieces of white cardboard and label them—(1) good looks; (2) Scripture knowledge; (3) ability to sing; (4) six weeks' sorrow for sin; (5) hundred prayers. Put these in one by one. Emphasise their advantages. But carefully note that they do not turn the scale. Here you must stand still. What will they do? Every mouth is shut. Make it plain that all our doings, strivings, prayings, tears, &c. are only featherweights in the balance. They have all been tried again and again in ages past, and can only be pronounced as "found wanting." **SCALE II.**—Now begin with Gospel. Jesus came, died, rose. Bring in the Gospel plan. How that **One** thing is required, which, if it is put in, will weigh down the scale itself. Take out one by one weights labelled "prayers," &c. Make a large weight sufficient, and label it **Faith in Christ.** Ask for answers as to what they think will turn the scale. Then put in the large weight, and let them see the scale go down instantly. Thus faith in Christ does what works cannot—justifies (Rom. 5. 1); saves (1 Cor. 15. 2). Remind them that "the Judge of all the earth will do right." Urge them to be ready. Be simple and earnest.

JS. FS.

THE HOUSE ON THE WALL.



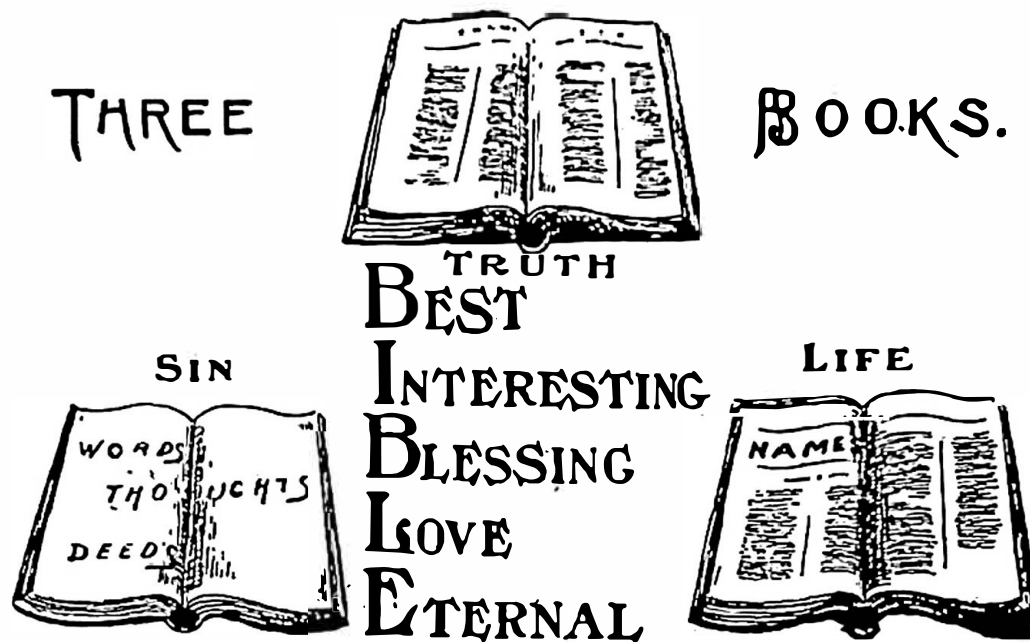
RUINED
ANXIOUS
HEARD
ATTEENDED
BLESSED

THIS is the story of Rahab and the scarlet line. To make this an effective object-lesson obtain a large sheet of white paper, divide in two, and on the left-hand side draw a copy of Fig. 1, taking care to *omit the line in the window*.

Fig. 2—She was **R**UINED. Show how that this is the natural condition of every one, ruined by sin, and endeavour to create by God's grace a sense of *sin* in the hearts of the hearers. Now, tell them that this woman was not only ruined, but that she *knew it*, for she was **A**NXIOUS (write the word). What made her anxious? She had **H**EARD. What had she heard? Two things—the first made her very unhappy, for she had heard that the city in which she dwelt was soon to be destroyed, but she also heard that there was a way of escape for her.

Show how she was instructed what to do. All she had to do was to obey God's Word. What did she do? Forgot all about it? No! She **A**TTEENDED, and put the scarlet line in the window. At this point, with a small brush and *bright red ink or paint*, draw the red line in the window, and proceed with the story. Describe the great shout, the falling of the walls; but particularly draw attention to the fact that one little piece of the wall remained unfallen, with Rahab's house upon it, and in the window a scarlet line. So while Jericho was fallen Rahab was **B**LESSED. So all who trust the *Precious Blood* will be saved, sheltered, and secured from Eternal Wrath. W. E. W.

THREE WONDERFUL BOOKS.



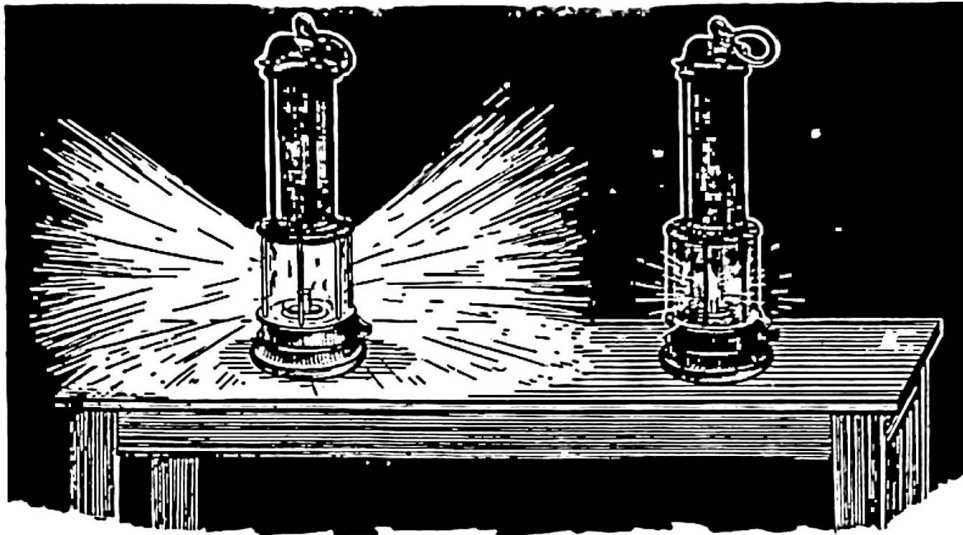
IT is possible to give this lesson either from a drawing or from models. If it is desired as a "progressive picture" subject, draw the THREE BOOKS without, however, naming them or writing any words on or beneath them. Commence by speaking of the blessings of books, and how much we may learn from good ones. Ask the question: "Which is the best book in the world?" Of course the answer given will be the Book of TRUTH—the Bible. Write the word BIBLE in acrostic form on the sheet, and take the words in the following order. It is the **BEST** Book because it is *God's* Book. Because it is *true*, which we cannot say of all the books we read. It is **INTERESTING**, full of beautiful stories, biographies, tales of travel, of peace and war, while the *best story* is the old, old story of the Saviour's love who died for us. It is full of **BLESSINGS**, the greatest being salvation. It is full of the Saviour's **LOVE**, and it is **ETERNAL**. God's Word stands for ever.

Now, turn to the second book—the Book of SIN, in which are written the *thoughts*, *words*, and *deeds* of the sinner. Write these words in order before the audience. Nothing can rub those sins away but *blood* (1 John 1. 7).

The third book is the Book of LIFE, and it has names in it. Is my *name* there? When the Books are opened (Rev. 20), shall my sins be found to have been blotted out, and my name written in the Book of Life?

The writer sometimes uses models, *i.e.*, a *Bible* for No. 1, a *scarlet* book for No. 2, and a *white* one for No. 3, and the pages are turned over one by one as the lesson proceeds. W.E.W.

THE LAMP LESSON.



PROCURE a couple of oil lamps—miners' lamps, as above, paraffin lamps, bicycle lamps, or any kind—fill one full of oil, the other only a small quantity of oil.

LIGHT BOTH lamps and commence to read Bible story in Matthew 25. 1-23. Picture the Eastern story. Say lamps are like virgins—no apparent difference! Just as two boys or two girls start out under same favoured circumstances. But lo, one lamp begins to get dim.

THE FADING LAMP tells us of those who have no real "life" in their souls (1 John 5. 12). The size, colour, appearance, and external are the same, but the internal, the vital, is different—*the oil is wanting*. Such is the boy or girl who has religion externally, but has not been regenerated in the power of the Holy Ghost. What about

THE SHINING LAMP. It burns on quietly and steadily. Why? because of the oil within. Like the boy who has received "the Light of the world" (John 8. 12) and been "born again" (John 3. 3); he has been made a "partaker of the divine nature" (2 Peter 1. 4), and will shine throughout eternity. Here illustrate by the "enduring" of the covenants, martyrs, missionaries, and others, tested yet true.

Alas! the fading light has gone out. All eyes are centred there. Now, thrust home the moral. **VITAL UNION** with Christ means life (John 5. 24) and liberty now, and glory hereafter. No contact with the Saviour means a burden now (Matt. 11. 28), and eternal gloom hereafter. Urge the point, "Now is the accepted time" (2 Cor. 6. 2) to get illuminated. A local accident or disaster will illustrate danger of delay. Such a lesson must have a lasting impression on the memory of children of any age. Try it, and you will find it so. **HYP.**

LIFE'S VOYAGE (Read Mark 4. 35-41).



THERE are one or two profitable lessons we may learn from the story of the voyage of the Lord and His disciples on the Sea of Galilee. The first thing the voyager thinks of is the

Course he has to take. We are all sailing on the sea of life, and are passing to the other side—from time to eternity. We are either steering our barque towards Heaven or in the direction of Hell. If we are setting out on a long voyage we are anxious to have a reliable

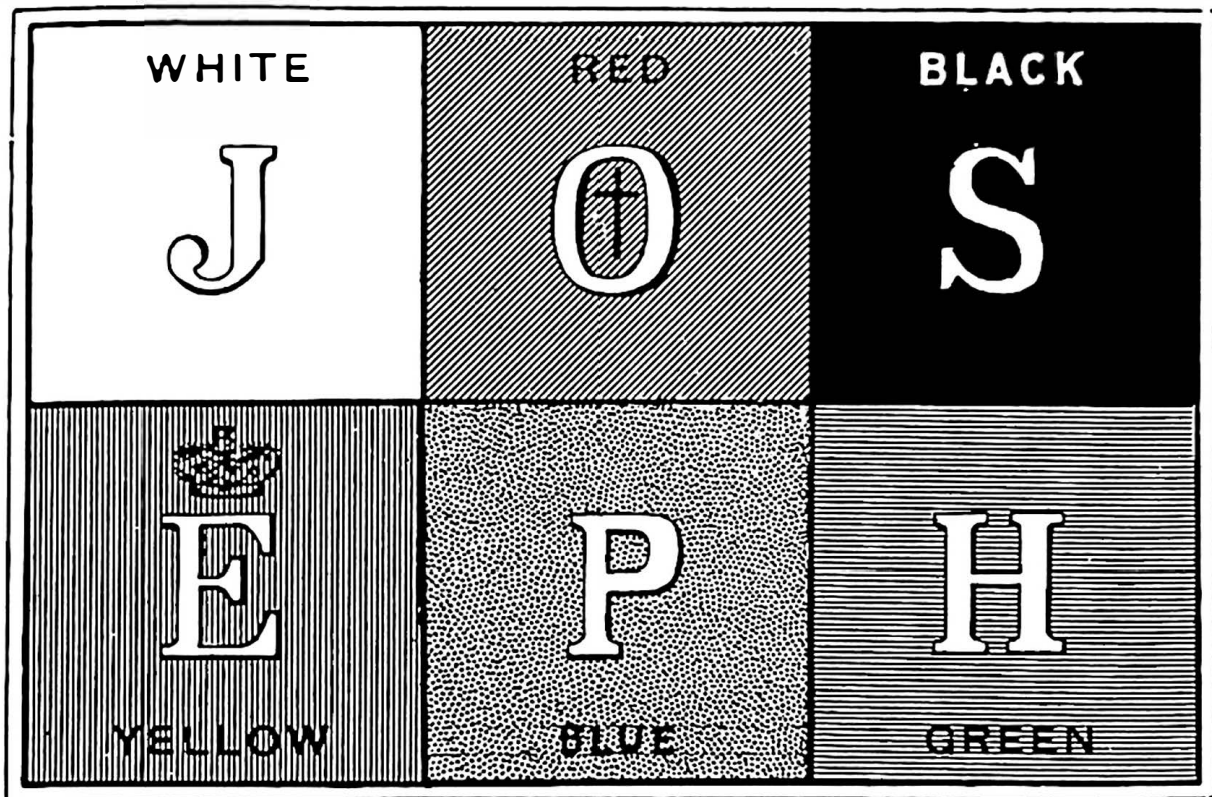
CAPTAIN. The captain takes complete control of the vessel, and makes himself responsible for its safe arrival at the desired haven. The disciples wisely took the Lord Jesus on board, which assured a safe passage. The Captain of our salvation offers Himself, and His services to "whosoever will," and no disaster can befall those who put their trust in Him (John 10. 28). Have you committed your soul to Him? The unbeliever has no such Friend in time, and possesses no hope for eternity.

As a rule, on every voyage there are difficulties and trials to be encountered, and even on this memorable voyage on the Sea of Galilee there was great

COMMOTION on board this little ship, for there arose a great storm. The presence of the Lord in the heart and life does not ensure immunity from trouble, but it affords comfort and consolation while passing through the trial. In the world ye shall have tribulation, but in Me peace (John 16. 33). Such was the severity of the storm that the disciples were afraid they were going to perish, but the Lord quietly arose from His sleep and, calmly rebuking the wind, there was a great

CALM. The Lord Jesus is the only One who can "give the guilty conscience peace and calm the troubled breast." He does so because of two reasons. (1) Because of who He is. He is the Son of God, and only He has a right to forgive sins and thereby give peace. (2) Because of what He has done; He made peace by the blood of His Cross (Col. 1. 20). To every sin-burdened soul who trusts Him and His atoning work for salvation, His Word is, "Thy faith hath saved thee, go in peace" (Luke 7. 50). J.W.

THE COAT OF MANY COLOURS.



HOW to tell the Gospel from some of the familiar stories is often a difficulty. Here is a lesson on JOSEPH (Gen. 37), using the idea of his *coat of many colours* to convey ideas through the eye and truth to the heart. It may be shown *spread out* on wall or blackboard, or as a *turn-over* lesson on rollers. Procure a piece of *white* cloth or paper with letter J, to indicate that he was the **J**OY OF HIS FATHER (verse 3). Give New Testament texts to show that the Father loves the Son. Then fix up a *red* portion with letter O, indicating that he was an **O**BEDIENT SON: "Here am I" (verse 13). Yet they sought to "kill him." So with God's obedient Son. Now, a *black* square, telling of sin and how he was **S**OLD INTO EGYPT (verse 28), like Him who was sold for thirty pieces of silver. Change now to *yellow*, to indicate that He was **E**XALTED BY THE KING (Gen. 41. 41). So with Jesus, who was highly exalted. Then, as a kingly one, he **P**ARDONS HIS BRETHREN, indicated by *blue*—a type of God's heavenly grace in pardoning sinners. Last, we use *green*, with H to end the story, as all good stories end, and as the saved shall end—**H**APPY EVERMORE.

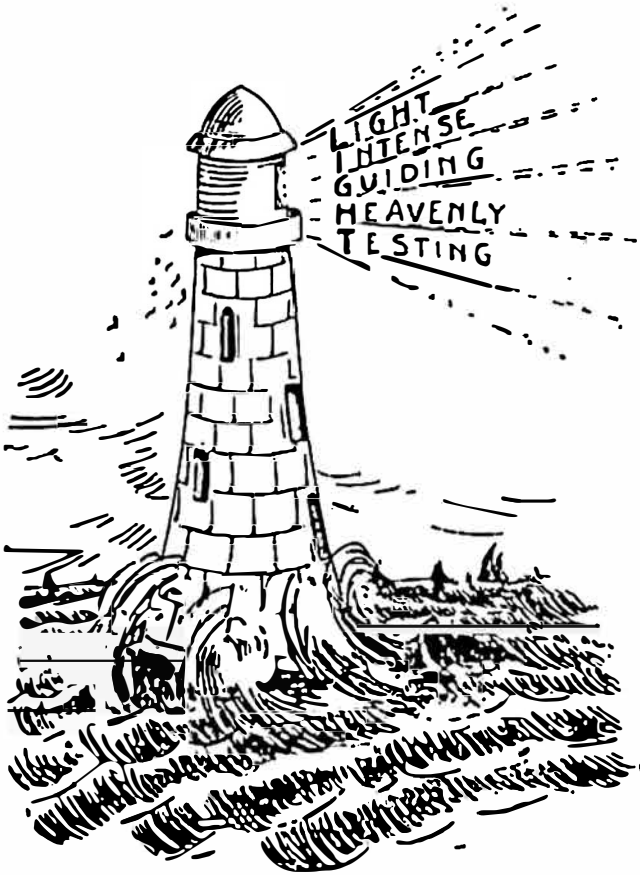
Point by point can be amplified by simple illustrations which will help to sustain interest all through, and convey the glad tidings of a Saviour's love by this simple subject. hyp.

LIGHT AND THE LIGHTHOUSE.

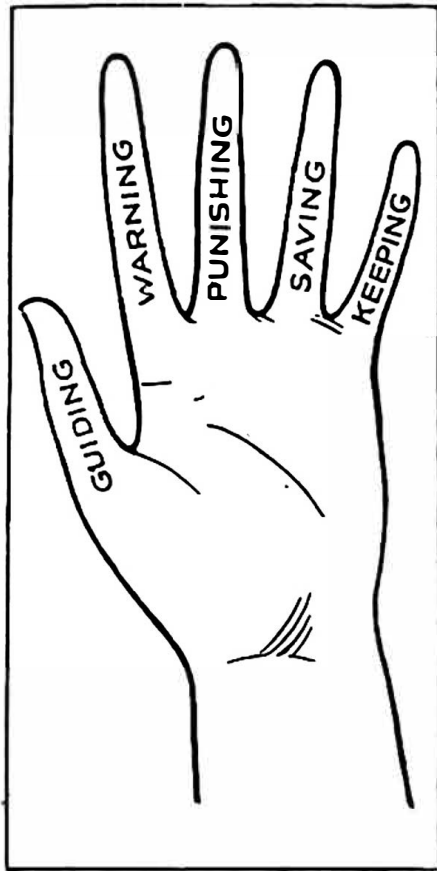
WHAT more likely to suggest itself as an object lesson for seaside services than the ever-present lighthouse, reminding us of Psalm 119. 105. It can be used as a *black-board* lesson by copying sketch ; as a *picture* lesson by getting a local painter to paint rough outline, adding lettering in water colours or crayon ; or better still, as an *object* lesson, a simple model being easily made with wood and paint.

The BIBLE being the true lighthouse for sailors on the ocean of life, add beam by beam, and point out that the Bible is a **LIVING** light. "The Word of God is quick [or living]" (Heb. 4. 12), thus above all other books. We are begotten or quickened by the Word (1 Pet. 1. 23). Next, it is an **INTENSE** light. "Thy Word is very pure, therefore Thy servant loveth it" (Psa. 119. 140). A pure light is an intense light. Contrast false or wreckers' lights, human dim lights, &c., with the true Heavenly Light. Next put up **GUIDING**, pointing out that the lighthouse is not put there to beautify the coast or to make pretty sea pictures, but to *guide* the mariners into their desired haven. Such is the Word of God. Next put

up **HEAVENLY**. Contrast with all the lights of earth. Point to Jesus, "the true light" (John 1. 9), and the only light from heaven, leading to heaven. Introduce own conversion and enquire about others. The closing ray is **TESTING**, reminding us of the great search-light day soon to dawn, of which Jesus said, "The Word that I have spoken, the same shall judge you in the last day" (John 12 48). Use any well-known portions to show how to "escape" the Judgment Day. Add incidents to make lesson attractive, yet keep to great salvation facts. W.A.



FIVE FINGER FACTS.



OUR lesson to-day is on something we all have. Here it is, a hand, of course! I want to tell you a story for each finger. We will call the first one

The Guiding Finger. An old general has climbed a mountain, leaving a great host in the valley below. For forty days and nights God talks to him. Then, we read, God gives to him "two tables of testimony, tables of stone, written with the finger of God" (Exod. 31. 18). You know that the general was Moses, and that the two tablets contained the commandments. These were God's finger-post, directing people how to please Him in their lives. But God's Word tells us that "all we like

sheep have gone astray" (Isa. 53. 6). Next we have

The Warning Finger. The scene is a king's palace. God's servant delivers a message to the king, and performs wonderful acts. The king's magicians repeat these acts, until at last they are beaten, and exclaim, "This is the finger of God" (Exod. 8. 19). Again the servant was Moses, and the king, Pharaoh, whom God was warning.

The king refused the warning, for his "heart was hardened" (Exod. 8. 19). So God warns us of "wrath to come," saying, "To-day, if ye will hear His voice, harden not your hearts" (Heb. 3. 15).

The Punishing Finger. Another king is feasting with the lords of his land. God is forgotten and His holy Name dishonoured. Suddenly "came forth fingers of a man's hand, and wrote...upon the plaster of the wall" (Dan. 5. 5). King Belshazzar has neglected the warning, and the punishment has come. Weighed and found wanting, he was to lose kingdom and life, for "in that night was Belshazzar the king of the Chaldeans slain"

Five Finger Facts.

(Dan. 5. 30). So people who refuse God's warning to-day are "condemned already" (John 3. 18).

The Saving Finger. Think of another King, but one with neither palace nor throne. He is the Lord Jesus Christ, Heaven's anointed King. They bring to Him a poor sinner to be condemned. Instead, He stooped down, and "with His finger, wrote on the ground" (John 8. 6). Then turning to the woman He said, "Neither do I condemn thee: go, and sin no more" (John 8. 11), and so spoke peace to her heart. What He wrote is not told us, but it might have been words like these, "This sinner should die, but the Son of Man is come to give His life a ransom, and so she shall live." So "he that believeth on Him is not condemned" (John 3. 18).

The Keeping Finger. One day the Lord Jesus met a man indwelt by a demon, which prevented his speech. The Saviour cast out the demon, and His enemies said He did so by the power of the prince of demons. Then the Lord used these words, "I, with the finger of God, cast out demons" (Luke 11. 20). The Blessed One who saves, empowers against sin, and causes believers to say, "Képt by the power of God" (1 Peter 1. 5). R. D. J.

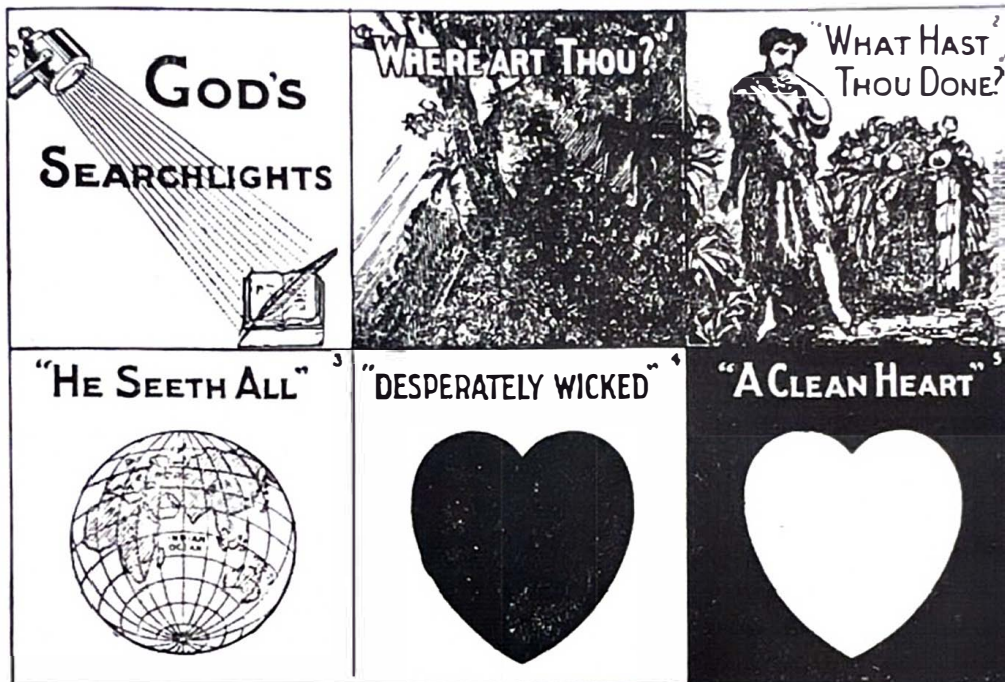
SOME OF GOD'S SEARCHLIGHTS.

THE (I.) searchlight tells us that it is a light for the purpose of searching. Those using the searchlight can see us, although we cannot see them. God is Light, and sometimes He uses His great searchlight on us. We will now look at some of these Divine flashes.

II.—This second square shows us a Divine flash on **Adam and Eve**, nearly 6000 years ago, after they disobeyed God. We cannot see Adam and Eve in our picture. Why? Because they are hiding. But they were found out. They confessed their guilt, and God, on the ground of sacrifice, not only pardoned their sin, but clothed them with coats of skin from the animals sacrificed. The Lord Jesus pardons and clothes all who trust their souls to Him.

III.—You ask who this is on our third picture. It is **Cain**, who hated his brother and slew him. His sin would not hide, and God's searchlight found him out. Sad to state, however, he would not confess his sin, and there

Some of God's Searchlights.



was no pardon for him. There is forgiveness only for those who know and own their sin (Psa. 32. 5).

IV.—In this picture God's searchlight is not shining merely on one or two persons, but on a **whole world**, and the verdict from God is that the thoughts of man's heart are not only evil, but that continually (Gen. 6. 5). God's judgment by water followed, and only eight persons who believed God's Word and acted on that Word were saved by entering the Ark. The question should be pressed: "Have you believed God's Word, and have you by faith entered God's Ark, who is Jesus Christ in His atoning sacrifice?" (Acts 4. 12).

V.—When God's searchlight is applied to our hearts we learn that they are "**desperately wicked**" (Jer. 17. 9), and that out of them proceed a fearfully black catalogue of sins (Mark 7. 21, 22). Of this we may be sure, we cannot meet God in our sin (Rev. 21. 27).

VI.—In the next picture we have a representation of a **clean heart**, and the Psalmist tells us how this can be brought about. "Purge me with hyssop and I shall be clean: wash me and I shall be whiter than snow" (Psa. 51. 7). Only by faith in the blood of the Lord Jesus Christ who loved us and died for our sins on the Cross can we be cleansed from our sins and made meet for Heaven. I.A.E.

FROM SLAVERY TO LIBERTY

AS PRESENTED IN ISAIAH 52.

In verse 2 of this chapter we are told of

SLAVERY. "Loose thyself...O captive!" This is true of the whole human family. Men may and do sing "Britons never shall be slaves," but the truth is we are all slaves. We are either serving Sin as a master, or we are the servants of the Lord Jesus Christ. When we learn and acknowledge that we are in the bondage of sin there is no sweeter word can fall on our ears than that of

SALVATION (v. 7). Salvation is spoken of here as "good tidings," and surely it is worthy of that title. It is good tidings to all who feel the deadly bitterness of sin and Satan. What are the tidings? you ask. The tidings are that God so loved the world that He gave His only Son to the Cross of Calvary, and all who believe on Him are saved. Surely this is good news (John 3. 16). Have you believed the good news? If so, you will be ready for the next **S** which is

SONG. The prophet Isaiah in verse 9 says "Break forth into joy; sing." It was when the Children of Israel were delivered from their enemies that they sang on the Canaan side of the Red Sea their triumphant song. Only those who are saved from the penalty and power of sin are able to sing the song of the redeemed. The worldlings have their songs, but there is no music so sweet in the ear of God than the praise of a soul set free from the thralldom of sin. The fourth **S** is

SEPARATION. "Go out," "be clean" (v. 11). This is the command of the Lord to every sinner saved by grace. Having been delivered from the penalty of sin, we must not allow Sin to have dominion over us.

When Sin makes his claim on us we should turn a deaf ear to his temptation, and treat him as dead (Rom. 6. 11). Our constant endeavour should ever be to serve and follow Him who loved us and loosed us from our sins in His own blood (Rev. 1. 5).

J.G.

THE GOSPEL NEST.



NESTS are known in every part of the world, and the Christian worker is quite on Biblical lines in taking objects from the God of Creation to illustrate themes concerning the God of Grace. Did the Great Master Worker not draw the comparison between Himself, the King of Glory, who had not where to lay His head, and the fowls which His hand had created having their nests (Matt. 8 20)?

Procure a disused nest; use seven eggs obtained in almost any pottery shop; keep in bag or box, and put in one by one. (1), **Suffer**. Explain meaning—permit, encourage the little ones to “*come unto Me*” (Matt. 11. 28). A boy or girl could be asked to read the references as each egg is laid into nest. (2), **Little**. How little?—4, 5, 6, 7. “They brought unto Jesus *infants*” (Luke 18. 15) What is your age? Have you come? (3), **Children**. Not only grandfathers, mothers, friends, but you. “They that seek Me *early*” (Prov. 8. 17). Two eggs now (4 and 5), **To Come**. Don’t stay away, don’t delay. “Come *thou*” (Gen. 7. 1). “come *now*” (2 Cor. 6. 2), “come *boldly*” (Heb. 4. 16). Two more eggs (6 and 7), **Unto ME**. Not a church, creed, company, but a Person—“Jesus, the Son of God.” Read and emphasise 1 John 5. 12.

Point out that all who are in the Gospel Nest are safe (John 5. 24), and covered with “His feathers” (Psalm 91. 4). How to get within, “Believe on the Lord Jesus Christ, and *thou* shalt be saved.” Illustrate by own conversion. hyp.

A CITY OF REFUGE.



OUR outline lesson this time is on the subject—the well known teaching of THE CITIES OF REFUGE provided by God in the land of Israel for the manslayer's safety (Num. 35, Joshua 20).

The first thing to do is to draw a rough outline on paper or blackboard of Fig. 1, taking up the story of an accidental slaying of a man by his companion. Point out that there would be need of haste on his part, and emphasise the danger of delay. Make the story as graphic as you can. Now speak of the Gospel, how God has provided a

city of refuge from judgment in Christ, who is the true and only refuge for sinners, and a sure refuge for all who trust Him.

Next commence the acrostic as given at Fig. 2. God's refuge is **ROYAL**, because it is provided by the King of kings. It can be shown at what a wonderful cost this place of safety has been provided, and the love which has placed it within reach of all, while the cities of refuge in the land were in some cases long distances apart. Take next letter, contrasting the earthly city of refuge with God's, which is **ETERNAL**. The sinner ever passing in, never going out. Then make much of the fact that the Gospel Refuge is **FREE**. It is also **UNDESERVED**. We cannot earn it or lay claim to it on any other ground than that of grace. All must enter it on the same terms. It is also **GREAT**, great enough to take in **EVERYONE**, however bad.

Note that in the old cities of refuge there was no room for the murderer; but when Christ came out of the grave and sent His disciples forth with the Gospel, He told them to begin at Jerusalem, at the very place where He had been cruelly crucified. This subject will prove more interesting if illustrated by suitable anecdotes as they may occur to the speaker, but always let such illustration point direct to the subject, and deal with man's ruin and God's remedy. W. F. W

A PROGRESSIVE PICTURE LESSON.

THERE is not another text in the Bible better known or better liked than John 3. 16, yet I am sure you will listen to me illustrating it by a "**Progressive Picture,**" with four special points.

1. **THE LAKE.** Can you tell me the name of the *only* lake in Scotland? Loch Lomond! No! you do not say Lake Lomond. Yes; Lake Menteith. Here is a lake nestling at the foot of some very high mountains, and in



these towering mountains we have the source of the rivers which fill the lake. The source in our text is God Himself, and the lake is His love. "**God so loved.**" It is a very great lake, so *wide* in its expanse that we cannot see one shore from the other. So *deep* that the longest lead line could never plumb its depth. In fact this Lake of Love is so *vast* that, as the apostle Paul says, it passeth knowledge.

2. **THE RIVER.** From the lake flows a river—"that He gave." It was God's love that appointed Christ's death. Some say that it was Christ's death that turned God from being angry and hating us for our sins, but that is not so. It was because "*God so loved*" that He spared not His own Son but delivered Him up for us all. All true love delights in giving. God's gift is the river

A Progressive Picture Lesson on John 3. 16.

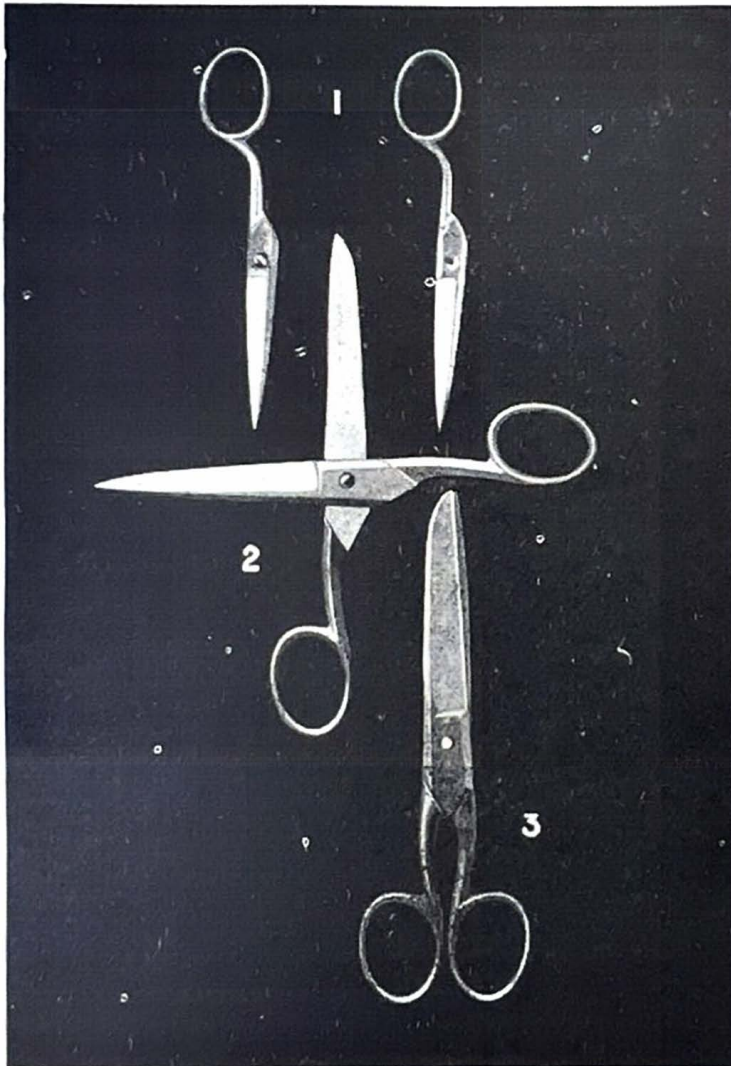
which conducts the water of the lake of His love down to every soul in the world. There are some waters such as the Dead Sea, which have some rivers flowing *in*, but have no river flowing *out*. Hence it is called the Dead Sea, because it is stagnant. But the lake in our text flows out to all through the gift of His only begotten Son.

3. **THE PITCHER.** A common everyday thing that we use—"that whosoever believeth." It is not sufficient to say that you believe *about* Christ, you have to believe *on* Him. The river may flow out of the lake as wide as the Amazon, and as deep as the ocean, but unless you dip in your pitcher and carry the water to your lips you will perish with thirst. We have to "believe on the Lord Jesus Christ" (Acts 16. 31). When we talk of faith some children think we are speaking of something far above them, something that they could never attain to, but faith is something that we use every day. It is that which we place in our fathers and mothers. We have to put the same trust in the Lord Jesus Christ, to lay hold on Him because He loves us. He that believeth, or lays hold on the Hand stretched out to save will never perish. The pitcher is simply accepting a gift and taking God at His Word.

4. **THE DRAUGHT** of living water. Did you ever think why the Lord Jesus puts the "**should not perish**" before the "**Everlasting Life?**" Was it to indicate that unless we put our trust in Him we shall certainly perish? The certainty of perishing must be averted in some way before we can have everlasting life. Condemnation and ruin is the portion of those who do not drink of this water of life. We do not need to die in order to perish. Death only makes known in another condition what is actually the fact to-day. But we can have everlasting life (this living draught) before we die. By reaching out our pitcher and drinking to our heart's content, by laying hold of Christ, who is the life, we have life everlasting here and now, and death will only make manifest the eternal life which we are already in possession of, and will perfect that life in a manner that we do not yet know anything about. Oh, may every boy and girl here think of the love of God in giving the great gift of His Son, that whosoever believeth. This is a "blank cheque" for any one to fill in and receive in return everlasting life. Who will do so *now*? W. L.

THE STORY FROM THE SCISSORS.

WE divide this lesson from a homely object into three parts.
1. Broken Scissors. What use are they? Try and cut with them. Reminding of a broken relationship through sin, between creature and Creator (Gen. 3. 10). Again, two parts illustrative of two truths taught in the Word of God from cover to cover; namely, God's character and man's character. Range each under five letters of the Alphabet. Holding up



both hands,
 take a letter for
 each finger.

GOD'S SIDE.

Almighty,
 Gen. 17. 1.

Blessed,
 Mark 14. 61.

Compassionate,
 Psa. 78. 38.

Deliver,
 Psa. 44. 4.

Everlasting,
 Rom. 16. 26.

MAN'S SIDE

Astray,
 Isa. 53. 6.

Blind,
 John 9. 2.

Cursed,
 Gal. 3. 10.

Debtor,
 Luke 7. 41.

Earthly,
 1 Cor. 15. 47.

For 6000 years
 these two sides
 have been dis-
 played.

**2. Crossed
 Scissors.** How
 are these two

sides to be reconciled. What is the shape? Not a circle, nor square, but a **+** God's righteousness is seen punishing sin. God's love providing the Saviour. Enlarge on this.

3. United Scissors. The outcome of the work of the cross. Reconciliation or friendship. Close the scissors until they appear as one. Note what it is that joins the two sides. Faith. Illustrate personal direct faith in Christ, by the *the rivet*. After faith comes usefulness and service. Start and cut now to show same.

JS. FS.

THE GOSPEL MESSAGE IN FLOWERS.



HOLDING a flower in your hand, quote Cant. 2. 11, 12, "For, lo, the winter is past, the rain is over and gone; the *flowers* appear on the earth."

IN an acrostic on the word let these welcome evidences of God's goodness and cheer speak to us His message of grace and truth to all to-day.

FRESH—or new. The message of the Gospel is ever thus. Told in the power of the Holy Spirit it often comes to those who know it thoroughly in theory, as well as to most hardened hearts, in all its freshness and newness; in its regenerating, saving power.

LOVELY.—Again, this message, so *fresh* and *new*, is a most **LOVELY** message to some hearts—hearts and lives from which, through sin, all hope and joy and love have long since been strangers. The message of the Saviour's dying love

comes as the most gracious note ever heard, and it brings into their lives all the beauty and fragrance which these lovely summer flowers bring to us after the blighting, deadening frosts of winter.

OLD.—Though so *fresh* and so *lovely*, this wonderful message is *old*. It has stood the test of time, and, like Him of whom it tells, is the same to-day as yesterday, and will be to-morrow—if He tarry—"The Gospel, the power of God unto salvation to every one that believeth" (Rom. 1. 16). Twenty centuries have not lessened its freshness, beauty, or power. Instead of dying young, as the enemy says of all who believe the "good news," they realise that the Gospel promise is "for this life and the life to come" (1 Tim. 4. 8). Point out how many believers in the *old* Gospel live to *old* age.

WITHERED. } Put two words to the letter "W," for to
WAX. } some, though this sweet "good news" message is ever so fresh, so new, so lovely, and so old as to be worthy of veneration, reverence, and honour, it is to others like its gracious Author as described in Isaiah 53. 2. "*Withered*," "as a root out of a dry ground, with no form or beauty or comeliness to be desired." To others the message is as an artificial *wax* flower, which is often made

The Gospel Message in Flowers.

to appear by men's arts and devices even more beautiful and attractive than the natural, fragrant flower; but the sun, with his light and heat, so necessary to the living specimen, will mar the wax imitation, melt and spoil all its gorgeous hues, and leave nothing to look upon but the ugly skeleton wires upon which it was moulded. Remember unsaved one, unrenewed by the Holy Spirit, "It is a fearful thing to fall into the hands of the living God" (Heb. 10. 31).

EVERLASTING.—According to John 3. 16 the acceptance of the Gospel message gives the knowledge of *everlasting life*. The Divine Author gives those who trust Him the assurance of His love and everlasting consolation (2 Thess. 2. 16) as the days go by. And for the struggles of life, and its temptations, as well as for service for Him, "everlasting strength" (Isa. 26. 4).

RECEIVED. } Again we use two words for the sixth
REFUSED. } letter of our lesson. The two words tell their own tale. Look well at them, and let your hearts give your answer as to what you have done, or are going to do, to-day with this fresh, lovely, old—yet ever new—message. As you look at this letter with its double message remember John 1. 12: "But to as many as *received* Him, to them gave He power to become the sons of God, even to them that believe on His Name." Also Hebrews 12. 25: "See that ye refuse not Him that speaketh. For if they escaped not who *refused* Him that spake on earth, much more shall not we, if we turn away from Him who speaketh from Heaven."

SOIL.—Of this what shall we say? You remember the different kinds of *soil* mentioned by the Lord Jesus in Matthew 13 into which the seed fell? Soil of the "way-side," where it was soon devoured by an enemy; in "stony places," with no depth for rooting; "among thorns," which soon choked and hindered its fruit-bearing; and the good soil—the thirty, sixty, hundredfold producing soil. Think what the great Apostle Paul wrote to Timothy (2 Tim. 3. 15). The heart soil likely for the seed of the Word of God to germinate into life is the one filled with the Holy Scriptures. "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Press home the reading of the Scriptures.

P.T.M.

THREE MOST WONDERFUL HOURS.



A clock face with moveable hands or three separate faces required.

WITHOUT doubt the three most wonderful hours in all the history of this world, 9 o'clock, 12 o'clock, 3 o'clock. *What hour is on my clock?* NINE. Who will turn to Mark 15. 25, and tell me what took place at

9 o'clock: "And it was the third hour (9 o'clock), and they crucified Him." On that lone hill called Calvary, on that Day of days the Son

of God was taken forth at the third hour, eastern time, or 9 o'clock, our time, to be put to death on the Cross. Little thought the rulers, robbers, and the rabble what an eventful hour that was. How Heaven must have gazed and wondered! How it should speak to *me*. (Turning pointers or changing face) *What hour is this?*

12 o'clock. Turn to verse 33 and read: "And when the sixth hour was come (12 o'clock) there was darkness over all the earth until the ninth hour." Suddenly, solemnly, darkness covered the figure of the dying Saviour. There was a "darkness in Egypt which could be felt" (Exod. 10. 21), but this was a more awful darkness still. The darkness of the wrath of God upon sin. That was "the hour and power of darkness" (Luke 22. 53). Next we turn our pointer to

3 o'clock. Who can read verse 34: "And at the ninth hour (3 o'clock), Jesus cried with a loud voice...My God, My God, why hast Thou forsaken Me?" Oh! moment of all moments, when the holy, harmless, undefiled, Son of God, "bare my sins in His own body on the tree" (1 Peter 2. 24). *Do I believe it?*

SIX LONG HOURS on Calvary's Cross the Saviour hung, then bowed His head and died (John 19. 30). Truly He loved *me*, He died for *me*. He was forsaken on the Cross in order that I might not be forsaken in the Lake of Fire (Rev. 20. 15). *Wondrous Love! Should I not trust Him now and adore Him for ever?* HYP.

JUST THE SAVIOUR YOU NEED.



SUITABLE for blackboard, canvas, or card lesson. First draw big word, then others as you come to them. Any teacher can adapt to fit any size of class or age of hearers.

LET us take a very simple lesson from that sweetest of Bible words—SAVIOUR. First we will think of **NO SAVIOUR**. A boy might read Hosea 13. 4: "There is *no Saviour* beside Me." A girl, Isaiah 43. 11: "Beside Me, there is *no Saviour*." Most of us have seen a dead man or boy on the seashore, who perished because there was *no saviour* at hand. So we will be lost for ever unless we come to the Saviour *now*. Next is

A SAVIOUR. The superintendent will read Luke 2. 11: "Unto you is born *a Saviour*." Jesus was born, lived, and, best of all, died for us. Hence He is the Saviour of all who come to Him. A Saviour—Immediate, Luke 8. 44; Able, Hebrews 7. 25; Unchanging, Hebrews 13. 8. Next we come a step farther and put

THE SAVIOUR. This boy will read John 4. 42: "This is indeed the Christ, *the Saviour* of the world." *The* is definite, it excludes all others. "Neither is there salvation in any other" (Acts 4. 12). If we are to be saved at all we can only be saved by the Lord Jesus. Not merit, or prayers, or Sunday school, or family connection, but faith in *the* Saviour. Believe on Him and you will be able to say, with David of old (2 Sam. 22. 3),

MY SAVIOUR. Not only A, or THE, or OUR, but MY. Rest not till you can say, I was a sinner, unable to save myself; I came to Jesus as I was, He received me, HE SAVED ME, and now, praise His Name, He is MY Saviour.

It is ever well to have a striking conversion like that of C. H. SPURGEON, through the text "Look unto Me, and be ye saved" (Isa. 45. 22), as a closing incident. Yet ever remember there is nothing more impressive to young folks than to tell your own conversion, and make an appeal for decision, as a finish to the lesson. HYP.

THE LIFEBUOY'S MESSAGE.

A **Be** ① **PROVIDED**

② **READY**

③ **THROWN OUT**



① **TAKE HOLD**

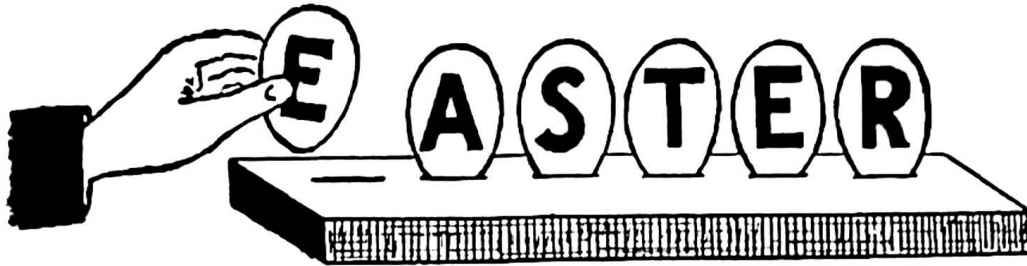
THIS subject makes an interesting lesson for a beach service for young or old. Having drawn the lifebuoy, show that there are four things about it, over which the word "MUST" might be written. The first is that it must be **PROVIDED**. Now ask, "What is a lifebuoy for?" There can only be one answer: "To save life." "What sort of people need the lifebuoy?" The reply will be: "Those who are drowning." "Who provides the lifebuoy for sinners?" This will bring out God's provision.

The second point is that it *must* be **READY**. A lifebuoy would be useless if it were not in a good working condition; so God's Gospel is always *ready*. He says: "Come, for all things are now *ready*." David said, "The Lord was ready to save me."

The third necessity of a lifebuoy is that if it is to be the means of saving life, it must be **THROWN OUT**. This well illustrates the proclamation of the Gospel throwing out the invitation to perishing sinners.

Now, turn to the subject of the drowning man. Describe his danger as illustrating the terrible peril of the sinner. He cannot swim; he is sinking fast. What has he to do? *Three* things? No, only **ONE**; and that the simplest, most natural thing in the world—just **TAKE HOLD**. So all the sinner has to do is to trust to the saving power of the blood, and as God has *provided* the Gospel, as it is *ready*, as it is *thrown out*, the perishing one need only *take hold* and all is well. W. E. W.

A LESSON FOR EASTER.



A SEASONABLE object lesson for Easter (Acts 12. 4) can be made with half a dozen of eggs. These can be either the real thing with letters painted on, or fancy toy eggs with cut-out letters attached. I use it as a card lesson with six pieces cardboard cut out oval or egg-shaped. They may be made any size, small for class or large for hall. Draw and cut out one piece, then lay on cardboard, mark round, and cut out other five pieces same size. Put bold letter on each with black ink to spell EASTER. It would improve to colour each egg differently—blue, yellow, red, &c. Get a long narrow draper's box, and cut in lid six slits in which cards can be placed to stand upright. If real eggs are used cut circular holes.

Begin by speaking about Easter eggs to gain interest, and say you have some to show. Then fix in position one by one, beginning at the *last* letter R, and working backwards without telling what word you are forming. This sustains curiosity till near the end. The lesson is on the Resurrection in acrostic form. Thus R stands for

RISEN. Describe incidents of the resurrection of Jesus, such as the earthquake, angel rolling away stone, fear of soldiers (Matt. 28. 2-4). Impress the fact, "The Lord is risen indeed" (Luke 24. 34). What it implies, God satisfied with the finished work of Christ (Rom. 4. 25). Next letter E indicates that

EARLY in the morning Mary Magdalene came to the sepulchre seeking Jesus (John 20. 1). Nor was she disappointed. Tell how the Lord revealed Himself to her (John 20. 11-16). "Those that seek Me *early* shall find Me." Urge the young to seek Him early, even *now*. Third letter : T has also to do with Mary, as she was sent to

TELL the news. "Tell My brethren," said Jesus (Matt. 28. 10). "Tell His disciples and Peter," said the angel (Mark 16. 7). Those who have found Jesus themselves should bear the good news to others. Tell the sinful, like erring, backsliding Peter, that Jesus lives and loves them

A Lesson for Easter.

still. Pass on to S. When Jesus appeared to His disciples He **SHOWED** them His hands and His feet (Luke 24. 36-40).

Relate incident of Thomas (John 20. 24-29). The nail-prints of Calvary are the marks of redeeming love. Expand and illustrate. A mother whose hands were scarred through rescuing her child from burning explained in later years the cause of the scars, whereupon the child exclaimed, "Beautiful scars. Oh, mother, I never knew till now how much you loved me!" Press home the wondrous love of Jesus. Now comes A for

ASCENDED. Describe the ascension (Acts 1. 9). Tell where

Christ is now, at God's right hand highly exalted. Joseph on Egypt's throne makes a good type here. Ask what letter comes next, and you will get a chorus of "E," the word "Easter" having been guessed. Suggest M, F, W, then take E.

EXPECTED back again (Acts 1. 11). Tell what will take place at the Second Coming of Christ. Dead saints raised from land and sea, living ones changed, all caught up together (1 Thess. 4. 16, 17). Ask: Will you be among the saved when Jesus comes? Oh, be ready! Believe now and be saved.

T. R. C.

A LITTLE WORD WITH A BIG MEANING.

JUST three letters: **S I N**, but oh! what a great deal they mean! In them we read the cause of every sorrow, every pain, every tear, and every death. For by one man sin entered into the world, and death by sin (Rom. 5. 12). What is sin? Well, the first letter is

S It sounds like "*hiss*," the hiss of the serpent, and it looks like one, too. Does not that teach us who is the cause of sin? Was it not Satan who first tempted Eve to sin against God, and did he not come in the form of a serpent? (Gen. 3. 1). Our next letter is

I so now we have "Satan and I." Did you ever notice that Satan did not take of the "Tree" himself, but enticed Eve to do it. And so he wants our company that he, working through us, may carry out his designs by getting us to commit sin. Our last letter is

N (*place letters so—S I N*). And now we can see that Satan is "**IN**"—in our hearts. What an awful fact, and yet how true (Eph. 2. 2).

A Little Word with a Big Meaning.



MAKE large *red* letters on cards in *black* as shown. Letter S made like a snake, with open mouth and sting. Colour red, because it denotes danger, seen a long way off, and deepest dyed.

Now what does sin do? (*Place card with TINGS after letter S.*) Sin stings worse than any snake, and its sting is fatal, "For the soul that sinneth it shall die." It stings in life. Many are bearing the marks of sin now.

Then sin is strong. (*Place card with TRONG after S.*) The writer once took a big boy at a meeting and tied his arms with red tacking cotton. He easily broke it at first, but when it was wound round him many times he could not. How like sin! The older we grow the stronger sin grows. It may be the silken thread of pride, or the coarser threads of big ugly sins. They are equally strong.

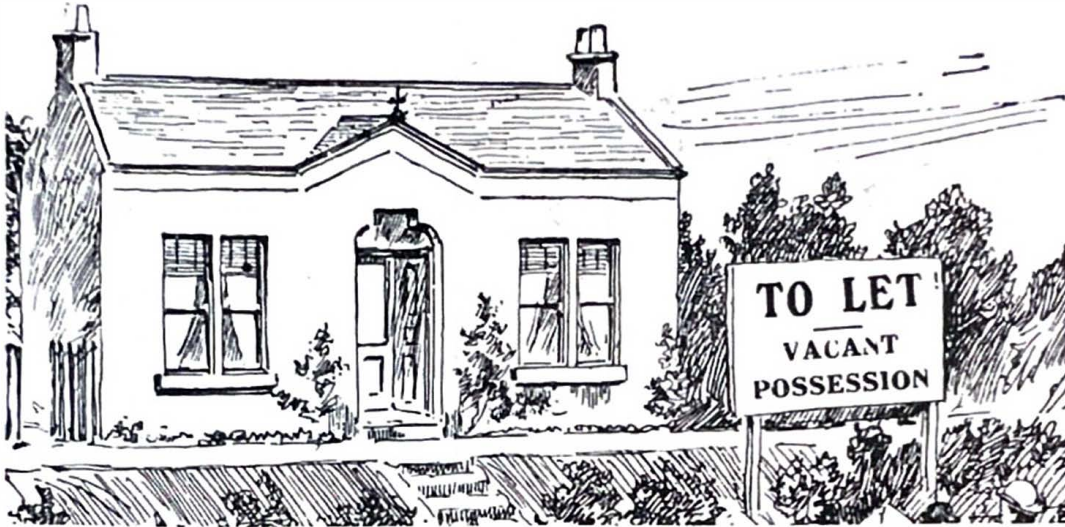
(*Now place I N and card with BRED on.*) Sin is inbred. We are born in sin, and we grow in sin. Yes! the sweetest baby that ever was born was born a sinner.

(*Now place card with FECTS on after I N.*) Sin infects. It is highly contagious. Like leprosy it is unclean, and makes everything it touches unclean. There is no plague we ought to shun more than sin. It not only affects us, but those with whom we come in contact.

(*Add card with CURS on to I N.*) Sin incurs, that is, it renders us liable to the judgment of God. God hates sin, but loves the sinner, and He has said "Though hand join hand sin shall not go unpunished." That was why He punished His Son, because He was made to be sin for us, that we might be made the opposite of sin—righteousness. How nice to know that the blood of Jesus Christ, His Son, cleanseth from all sin! He is able and willing to save from the power of sin, cleanse from its defilement, and deliver from its penalty.

W.A.

"THIS HOUSE TO LET."



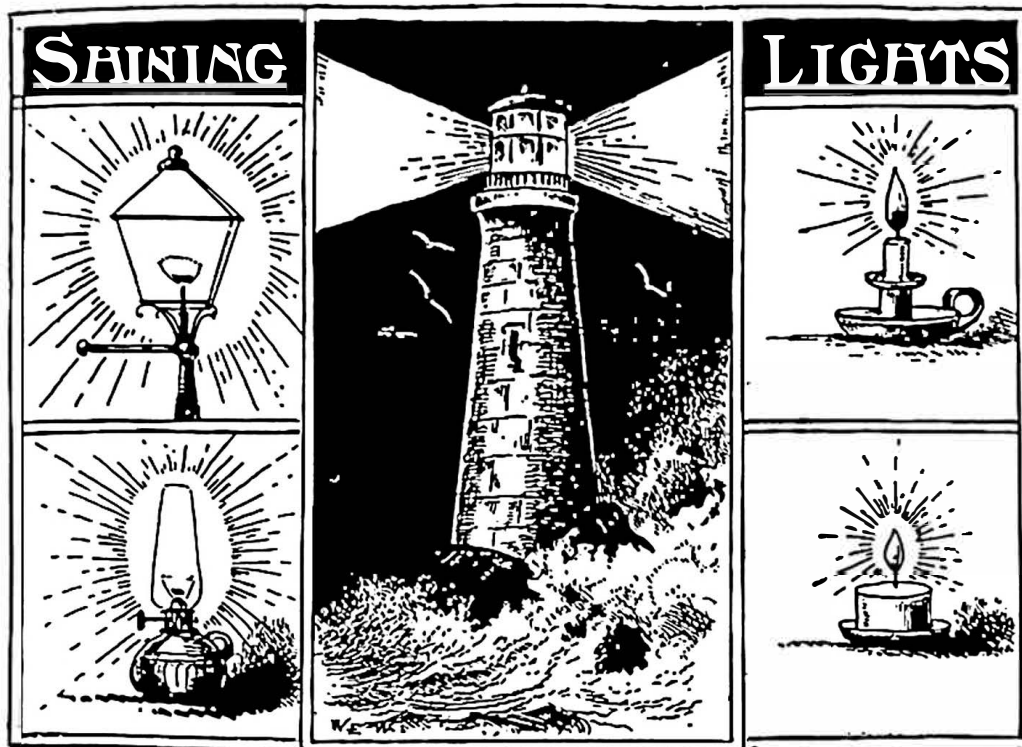
A COMMON enough sign! A house to let is no advantage to the owner. The Bible says our bodies are little houses. Built for occupation, they have several rooms. Is yours occupied, or is it "TO LET?"

1. **The Owner Sometimes gets a Bad Tenant.** Have you let your heart? Some have let theirs to Satan; he's a bad tenant. He will come in easily enough; he will be bound to damage the house and won't pay the rent. He will lead you to bad ways, bad company, and bad thoughts and desires, and if you don't get rid of him soon, to a bad end. We read of evil spirits actually speaking through the mouths of people who had let them in. Satan gets complete control if we are not careful.

2. **"Caretaker Within."** Usually a trusted servant, put there to take care of the house: (1) to keep it clean and tidy; (2) to let the sunshine and air in; (3) to keep the fog and damp out; (4) to keep the burglars out. Have you a caretaker in your heart? "That Christ may dwell (make His home) in your hearts by faith" (Eph. 3. 17).

3. **He Must have Access to Every Room.** Lots of rooms in a house, and also in the heart. Room of thoughts, affection, conscience, will, prayer-room, school room, play-room. Even the attic; Christ wants all.

4. **But the Caretaker of a House goes After a While.** The Lord Jesus will never go; He abides for ever. He said in John 14. 16: "He shall give you another CARETAKER that He may abide with you for ever." Boys and girls, open your heart's door to Jesus to-day, He wants to come in and take possession. Your lives will be changed. H.T.



THE best way to give this lesson is to ask the children to name the various objects, then describe them, and put them in order. They will answer thus: (1) The LIGHTHOUSE, with its great light; (2) the STREET LAMP; (3) the HOUSE LAMP; (4) the CANDLE; (5) the NIGHT LIGHT. Notice that they all are *shining*. Who do they represent? The *first* may be a great missionary taking the Gospel to the dark places of the earth. A few interesting remarks might be made on the work of Livingstone, Moffat, Arnot, &c. These, however, are a special class, and all cannot be great missionaries. Now turn to *second*, and show that the street lamp shines outside. This gives us the young believer strong for Christ in the school or the business. The *third* is shining at home, where our friends can see us, as the house lamp shines in the home. The *fourth* reminds us that, like the candle, giving its humble light where few notice it, we are called upon to shine for Christ in little things; while the *fifth* teaches us that if we cannot be LIGHTHOUSES we can at least be NIGHT LIGHTS, cheering some lonely one as we pass on.

The writer has found it well in a mixed audience to use, in addition to the picture, two small lamps, *one* containing oil, the *other* without. Both are lighted, but one only smoulders and goes out; the other burns brightly. We cannot shine *at all* unless by God's Spirit, and empty profession will leave us in the darkness at last (Matt. 22. 13).

W. E. W.

THE SHEPHERD AND THE SHEEP

(Luke 15. 1-7).

LOST.
SOUGHT.
FOUND.

Lost! What was lost?
The sheep How many
were lost? One. Why
was it lost? Because
it turned from the shep-
herd, and, heeding not



his voice, went its own way. This is why sinners—men and women, boys and girls—are lost to-day.

When God in the beginning planted the Garden of Eden and placed Adam and Eve in it, He gave them everything to make them happy, but He forbade them to eat of the tree of the knowledge of good and evil. Satan came and asked, "Did God say they were not to eat of it?" And Eve replied they were not to eat of it lest they died. Then Satan said they would not die. She turned from what God had said, looked at the fruit, wanted it, took it, and ate of it, and gave some to Adam, who also ate. The Bible says, "All we like sheep have gone astray: we have turned every one to his own way" (Isa. 53. 6). Because our first parents, Adam and Eve, turned from God, we by nature and also by practice are away from Him and are lost. The little sheep was lost, and the Psalmist says: "I have gone astray like a lost sheep" (Psa. 119. 176). **LOST! LOST!** What a dreadful thing to be lost and not to know the way back to the fold!

Sought. He came to **SEEK**, for there was no desire on our part to go after Him; indeed the tendency was all the other way. Like the silly sheep the sinner uses his strength in straying from the fold and from the Shepherd; and so the Lord Jesus, the Good Shepherd, came all the way from Heaven's glory to the Cross of shame to find us. Have you been found of Him? He came not only to seek but to **SAVE**. Before He could save others He had to die, for "without the shedding of Blood there is no remission."

Found. The Shepherd by means of the Holy Spirit in His servants, is calling, and many are responding to the call and trusting the Saviour (Acts 16. 31). Whom He takes up the Good Shepherd never gives up, and He becomes responsible to carry His sheep on His shoulders of strength right to the Heavenly Home. Have you answered the call? Are you one of His sheep?

C. J. E.

A SERMON FROM A SEA-SHELL.



GET a large sea-shell for object lesson. Many are used as home ornaments. Borrow one, buy at fancy goods shop, or get at seaside. Prepare *five cards* with a word lettered boldly on each; (1) God, (2) Sinners, (3) Jesus, (4) Sins, (5) Glory. Different coloured cards would make more attractive. Or words could be chalked on blackboard, set in shells on sand, or rolled up on ribbons and drawn out of shell. Points:

(1) THE SEA REMINDS US OF **GOD**. "He made it" (Psa. 95. 5). Speak of "His wonders in the deep," to show greatness, wisdom, and care of Creator. "Remember now thy Creator" (Eccles. 12. 1). Contrast the puny creature with mighty Creator.

(2) THE SEA REMINDS US OF **SINNERS**. "The wicked are like the troubled sea" (Isa. 57. 20). Restless, having no peace. "Christ made peace" (Col. 1. 20), only He can give it. Illustrate Christ stilling the tempest (Mark 4. 39).

(3) THE SEA REMINDS US OF **JESUS**. Speak of storms and sinking. Jesus sank beneath storm of God's wrath for our sins. "All thy waves . . . are gone over Me" (Psa. 42. 7) refers to Calvary. Enlarge on substitution.

(4) THE SEA REMINDS US OF **SINS**. Ocean at some places six miles deep, fathomless. The believers' sins are cast "into the depths of the sea" (Micah 7. 19). Teach salvation by faith, and believers' assurance of sins forgiven (Acts 13. 39, &c.).

(5) THE SEA REMINDS US OF **GLORY**. "No more sea" (Rev. 21. 1). The sea speaks of separation, sadness of loved ones parted. Illustrate families broken up by "the rush to Canada." In glory no more sea, no separation, for ever with the Lord. Ask each scholar the question, Will *you* be there? T.R.C

THREE GREAT DAYS IN MY LIFE



Any block Calendar with tear-off leaves will do. Cut sides open so that a few dates, given by children, can be turned up. Have spare leaves in, or ready, to fix in with BIRTH—SCHOOL DAY—NEW BIRTH—DEATH, displayed at the proper time in the lesson.

DATES are things some people like, and some dislike. Little folks like to think they will soon be 7, 10,

or 12. Young men and maidens look to the day when they will attain their majority—21. After that maidens forget dates for a time. Old people say, "You know I will soon be 70," or "I am nearly 90," and so on, and so on. As I lift each leaf you will notice 4 important dates concerning every one of us whether 7, 17, 37, or 70.

DATE OF BIRTH. "A time to be born" (Eccles. 3. 2; Ezek. 16. 4). Every one of us had a definite day when we were born into this world. A birth day. Some in January, others in April, others in December. Some 1st, others 15th, others 31st, a few 29th February. Yet all a date of Birth. *Think of yours.*

DATE OF ENTERING SCHOOL. Do you know that school is mentioned in the Bible. Turn to 2 Chronicles 34. 22, and read, "And Huldah...dwelt in Jerusalem in the college," or, as the margin has it, "school," for after all a college is only a "school" for bigger children. As to our first school day, who does not remember that *day*, even if they cannot fix the *date*. The sober looking master or mistress, the crowds of strange

Three Great Days in My Life.

children not met before, the big letters A, B, C, D, etc., the pictures and maps on the walls, and everything was so different to *home*. What a glad moment when we got our first release, then our first holiday! Yet when you *leave* school, you will wish you were back. Oh, don't smile! Very, very few but long for happy school days again. Now if we can remember so well that day, I wonder if we can remember the most important day of all. The

DATE OF NEW BIRTH. "Ye must be BORN AGAIN" (John 3. 3, 7; 1 John 5. 1). Yes, some of us here have *two* birthdays in 19—. I was born in January, and born again in November. Remember it is "Born once, die twice—Born twice, die only once, and perhaps never die at all" (say 2 or 3 times). Sit up straight, think a moment!—HAVE I BEEN BORN THE SECOND TIME? If not, I am in my sins, and if I die I will be lost eternally.

DATE OF DEATH. "It is appointed unto men once TO DIE" (Heb. 9. 27). "The day of death is better than the day of birth" said the wise man (Eccles. 7. 1). And certainly this is true of *saved* boys and girls, for that day ushers them into the Home where "night shall never come" (Rev. 21. 25). But to the unsaved it means to be ushered into "the blackness of darkness" (Jude 13). Let me not terrify anyone by death, but let us all remember God's appointment, and by faith in the Lord Jesus be ready, whether the day of death comes early or comes late. A good hymn to finish with, "Time is earnest, passing by."
HYP.

LITTLE WORDS WITH BIG MEANINGS.

Four large letters, O N W K, will do for this lesson. Ready printed, 12 × 10½ inches, 4 for 1/2 post free.

S MALL words at times have very large meanings. A, the, I, yes, no: what teachings and turnings do they involve? Let us look at four little words very much alike, yet what great words they are.

O Here is a big "O." What does David say about the goodness of the Lord? "O taste and see that the Lord is good!" (Psa. 34. 8). And again, "The earth is full of the goodness of the Lord." Show how God proved this in many ways, especially in sending Jesus to "*taste* death for every one," in order that we, trusting in the merits of His precious blood, might "never taste of death."

Little Words with Big Meanings.

Tell of the "O" of the Lord Jesus who cried, "O Jerusalem . . . how often would I have gathered thee, as a hen gathereth her chickens, and ye would not!" (Matt. 23. 37) He, ever willing to save, and we, so unwilling to be saved.

NO Now add a letter in front of the O. One letter makes it "NO." What does God say in a verse containing the word "NO"? "I have NO pleasure in the death of the wicked" (Ezek. 33. 11). Show where God *does* find His pleasure: "My beloved Son, in Whom I am well *pleased*" (Matt. 3. 17). And again, "it *pleased* the Father that in Him should all fullness dwell" (Col. 1. 19). Yet, on account of our sins, "it *pleased* the Lord to bruise Him; He hath put Him to grief." Tell of Paul using this word "No." "There is therefore now NO condemnation to them that are in Christ Jesus" (Rom. 5. 1). "Death and judgment are behind us; grace and glory on before."

NOW Add now another letter to the two, making it NOW. What does Paul say about this important word: "Behold, NOW is the day of salvation" (2 Cor. 6. 2). Show how necessary it is to "seek the Lord while He may be found," and to "call upon Him while He is near" (Isa. 55. 6). For the time is fast approaching when "they shall seek Me, but they will not find Me; they shall call, but I will *not* answer" (John 7. 34). Tell of Joshua and his exhortation, "Chose ye **this day** whom ye will serve." Plead with the scholars to "remember NOW thy Creator in the days of thy youth." (Eccles. 12. 1). To-day is ours; to-morrow may never be.

KNOW Then add a fourth letter to the three, making it KNOW. What does John say about knowing: "Ye may KNOW that ye *have* eternal life" (1 John 5. 13). Show that the gift of God—eternal life—is a case of actual present possession, and "once ours, always ours." "He that heareth . . . and believeth . . . *hath* everlasting life" (John 6. 37). "My sheep shall *never* perish." But if we refuse to believe God's wondrous truths, then we are commanded to "KNOW that for all these things God will bring thee into judgment" (Eccles. 11. 9). Tell of Job being confident of his salvation, "I KNOW that my Redeemer liveth" (Job 19. 25). He died, He lives, and is coming again for His blood-bought ones. Be ready when He comes.

W. T. R.

THE BRIDEGROOM'S CRY



SCHEME I.
**Blackboard or
Picture
Lesson.**

SCHEME II.
1. Before the
wedding.
2. At the
wedding.
3. After the
wedding.

SCHEME III.
1. Prepara-
tion.

2. Prompt
action.

3. Personal
friendship.

4. Pleasures
for evermore

5. Perpetual
division.

SCHEME IV.
Model Lamp
with cards, as III.

A SEASONABLE Lesson at close of year, or in any special time of change, calamity, or unwonted circumstance is **The Bridegroom's Cry**. It can be used as (1) Blackboard Lesson with modified sketch of above; (2) Picture Lesson, from cartoon or book; (3) Card or Wallpaper Lesson, with side heads; or (4) Combination Lesson, by uniting any of above. Get boy or girl, or children, to read all together, MATTHEW 25. 1-13. Begin by explaining that the story is given by the Lord Jesus Christ, and pictures a great event to come. Take a simple outline division.

1. **Before the Marriage.** They were alike in (1) *numbers*—five wise, five foolish; (2) *name and character*—"virgins," pure, moral, respectable; (3) *ways*—went forth, presumably to welcome Bridegroom; (4) *actions*—arose. Saved and unsaved alike to-day. Which are you? Wise or foolish?

2. **At the Marriage.** "They that were ready went in." The moment of testing came. The *sham* was revealed, the *real* was proved. Soon "the Lord Himself shall descend from

The Bridegroom's Cry.

heaven with a *shout* " (1 Thess. 4. 16), the saved shall be caught up " to " the marriage supper of the Lamb " (Rev. 19. 9), the unsaved left behind to cry and lament. Impress the class with the necessity of being "ready" (Matt. 24. 44).

3. After the Marriage. "The door was shut." Contrast with "before." Ready now *in*, secure, rejoicing. Unready *out*, unknown, bewailing, with (1) an unopened door, (2) an unanswered prayer, and (3) an unknown Saviour. Urge immediate acceptance of Christ (2 Cor. 6. 2).

Lesson may be taken from central text :

"**They that were ready went in, and the door was shut,**" as a card or finger lesson, with the following points :

1. Preparation. "They that were *ready*," oil in lamp, and in vessels, a reserve of grace. Old Uncle Ned said many had bright and shining oil cans, but neither oil nor lamps.

2. Prompt Action. "*Went in.*" No long delay. "As lightning flash" (Matt. 24. 27), "in a moment" (1 Cor. 15. 51). Point out some who were "immediately" made whole. Saved at once, so welcomed into glory.

3. Personal Friendship. "*With Him.*" The only right of entrance then and now. "God for Christ's sake hath forgiven you" (Eph. 4. 32). A personal sinner accepts a personal Saviour.

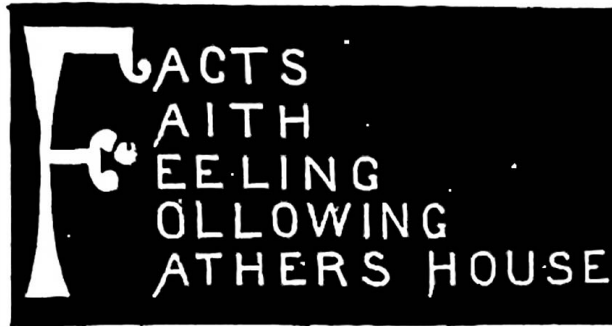
4. Pleasures for Evermore. "*To the marriage.*" The prodigal "began to be merry" (Luke 15. 24), but he never ended. So will all who land "at Thy right hand" (Psa. 16. 11).

5. Perpetual Division. "*And the door was shut.*" Leaving some inside for ever, and some outside for ever. Two young men went to her George Whitfield. He preached on "the shut door." "Bother him and his door," said they; "when one door shuts another opens." Just then Whitfield said, "The Door of Heaven will close and the Door of the Bottomless Pit will open." Awakened, they made haste, entered in, and were saved. See that you do the same ere the Saviour's voice says, "**I know you NOT.**"

Reverently remind the class how the Saviour divides the wise and foolish in the last verse of this chapter, "These shall go away into *everlasting punishment*; but the righteous into *life eternal*."

Work in local incidents or general events which have stirred hearts. Be plain, simple, and urge to immediate decision for Christ, lest they be left **outside**. HYP.

A BLACKBOARD ADDRESS.



PRINTED in large, bold, block letters, across the plate-glass window of a London grocer's shop, were to be seen the words: "It is *a fact*, we sell the best tea in

London." Whether that statement was a fact or not, is not for me to say; but I would seek to bring before you some things of which there can be no doubt—which we may believe without hesitation; which are in truth and reality—

FACTS. They are statements made by One who cannot lie. It is a **Fact** that each one of my readers is a *sinner*—for we read: "There is *no difference*: for all have sinned, and come short of the glory of God." (Rom. 3. 23). Mark the little word of but three letters—not *many* have sinned, nor *most* have sinned, but—"ALL have sinned." That word takes in every one.

I pass on to another **Fact**. "God commendeth His love toward us, in that, while we were yet *sinners*, Christ died for us" (Rom. 5. 8). How wondrous is this love which our gracious God desires we should know and believe. Sent by His Father, the blessed Son of God visited this world on a mission of love: He came to save *sinners*. Blessed **Fact**! No mere theory this, but *a truth—a verity*. Yes; the sufferings of Christ were real, because the judgment of God is real against sin. But Christ's work is finished. Yes; this is a **Fact**. Upon that Cross of shame He cried, ere He bowed His head, "IT IS FINISHED" (John 19. 30).

Christ is risen—blessed **Fact**. The heavens are opened now; Christ sits at God's right hand, and salvation is proclaimed through Him.

It is a **Fact** that there is a Heaven of brightness and glory. It is a **Fact** there is a Hell of darkness and gloom. In one of these *eternity* must be spent. Which shall it be? Salvation from judgment is by

FAITH, not by **WORKS**. Salvation through **FAITH** which is in Christ Jesus.

A Blackboard Address.

A child was once offered a gift by his father. He held out the left hand to take the gift. "No, no, put out the other hand, then you shall have it," the parent said. How many anxious seekers after salvation stretch forth the wrong hand, on which is written, W-O-R-K-S, instead of the right hand, on which we may read, F-A-I-T-H (Eph. 2. 9). Remember, too,

FEELING follows **FAITH**, and does not, as so many think, go before it. Directly **FAITH** rests on the work of the Lord Jesus, and trusts in His precious Blood, cleansing and forgiveness, peace and joy are known.

The jailer at Philippi, who cried, "What must I do to be saved?" was told to "believe on the Lord Jesus Christ" (Acts 16. 31). Then the Word of the Lord was spoken to him. That Word proclaims the **Facts** of which I have written. He believed the message. **Faith** laid hold of them, and then he rejoiced: thus **Feeling** followed.

Those who have heard and believed the Gospel message, who *are* justified and *have* eternal life, I would ask to notice well the next word on my blackboard—

FOLLOWING. Many of my readers have, I doubt not, often played that well-known country game, "Follow the leader," and will understand my meaning when I say that for us, who know the Lord, He is not only a Saviour, but a Leader. He has gone before, leaving us an example, that we should *follow* His steps.

Yes, we are to imitate, to copy Him, who trod that perfect pathway here. Let us, in everything in home or school life, among friends or strangers, amid sorrows or joys, seek His honour and glory, to do all in His Name. Let us always keep before us the

FATHER'S HOUSE, which is at the end of our journey, with its mansions prepared for us. The rest of God our rest throughout eternity.

Remember the five F's:

The **Facts** of God's Word.

Faith in God's Word.

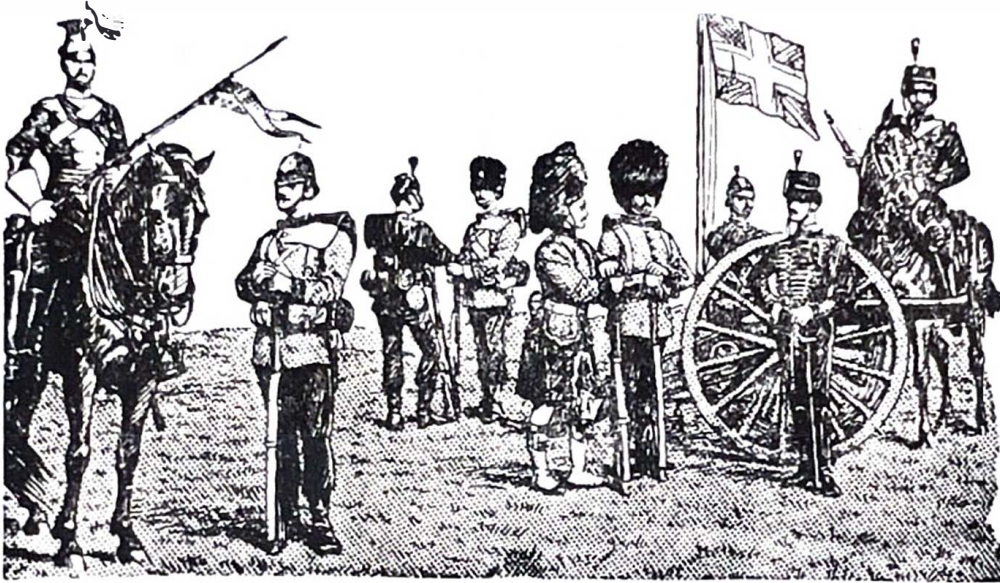
Feeling by believing God's Word.

Following according to God's Word.

Father's House the home of those who rest in
God's Word.

I. F.

HOW TO BECOME A GOOD SOLDIER.



THE interest of the world is becoming more and more centred on soldiers, war, and warfare, and will continue so till the last great battle of "Armageddon" (Rev. 16. 16). As the young mind is ever more responsive to the trend of the times than the mind of the aged, little bands of boys in Britain, America, India, Japan, and everywhere are "playing soldiers." The wise worker will ever seek to utilise the uppermost theme on the young mind, and lead on to higher ground. Hence our lesson for to-day is "**A Good Soldier**" (2 Tim. 2. 3). Purchase one or more toy soldiers, the larger and more numerous the better for centring interest. Print on cards the words shown in bold type. Turn up the Bible references before you leave home. Begin by speaking about soldiers in general, and get the children to mention any local company or regiment known to them, or in which they have relations.

Produce card 1 bearing the word **SOLDIERS**, indicating subject. Ask are men born soldiers? No. The first thing they have to do is—"Enlist," will be shouted by all. No, something before. To know who is King, realise the *need*, and *decide* to join the Army. The will or mind acts first, the body after. Show how all are sinners (Rom. 3. 23), serving Satan, and need to hear of the King of Kings, who wants both boys and girls, then definitely decide to join His Army and become "good soldiers of Jesus Christ."

Hold up card 2 with the word **ENLISTING**. The General, Colonel, Major, Captain, Lieutenant, Private, all need to enlist to become soldiers. In olden times the taking of

How to Become a Good Soldier.

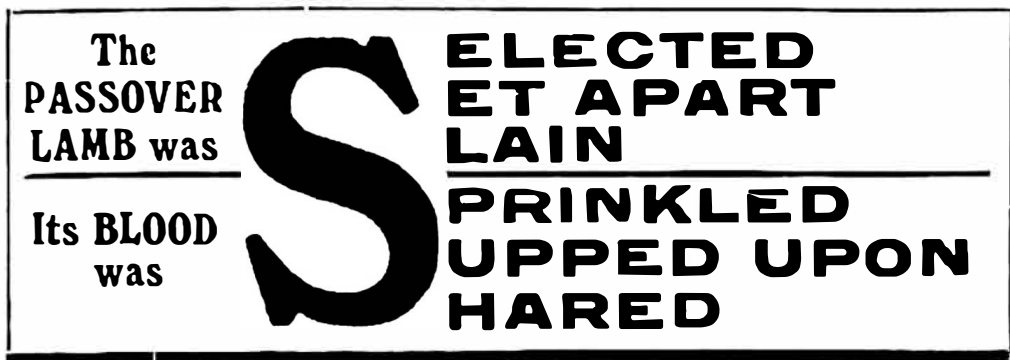
a shilling from a recruiting officer made the receiver a soldier. Just like the taking of God's gift now (Rom. 6. 23). To-day a definite transaction takes place in the recruiting office. Here you have ample scope to emphasise the *vital* point, the necessity of conversion (Matt. 18. 3), or the new birth (John 3. 3), to entering the King's Royal Army. Play the part of recruiting officer for the King of Kings, and get some to enlist at the close of the lesson.

Now comes card 3, **TRAINING**. Soldiers don't enlist to play, but to train for active service. The moment you are saved you should begin the training by joining the Bible Class, getting into the Tract Band, helping in the Open Air, Model Lodging House, Sunday School, or other work. A good start often means a good finish. Exhort to be like Paul, begin in "Straight Street" (Acts 9. 11), steer a "straight course" (Acts 16. 11), and they will "finish" well (2 Tim. 4. 7). Quote other examples.

Have card 4 ready, **FIGHTING**. An earthly soldier is meant for fighting; his is not a soft job. In full marching order the British soldier has a load of 60 lbs., including rifle, ammunition, water-bottle, haversack for rations, knapsack with clothing, &c. The aged warrior Paul exhorted the young recruit Timothy to "*endure hardness* as a good soldier of Jesus Christ" (2 Tim. 2. 3), and to "fight the *good fight* of faith" (1 Tim. 6. 2). Point out the 3 great enemies: (1) *internal*, "the flesh," (2) *external*, "the world," (3) *infernal*, "the Devil." At Balaclava a young soldier was fighting so furiously that his officer asked him why he was so engaged. "Well, sir," he replied, "if we don't beat the Russians they will beat us." So with our 3 great foes. We must conquer them or they will conquer us (James 4. 7). Are we "overcomers?"

Last comes card 5, **VICTORY**. No earthly soldier can be absolutely assured of Victory. Every Heavenly soldier has the assurance from the first that he is fighting on the winning side. "What is a conqueror?" (Rev. 6. 6) was asked. "One who wins by fighting," was the reply. "Then what is more than conqueror?" (Rom. 8. 37) was queried. "One who wins without fighting," was the clever reply. We do the trusting, Jesus did the dying and the fighting (1 John 5. 4). Every saved sinner shall at last join in the shout of "VICTORY" (1 Cor. 15. 57). *hyp.*

CHRIST PICTURED IN THE LAMB.



THERE are many wonderful "Nights" in Scripture, but one of the most wonderful we read of in EXODUS 12. Will you open your Bibles and read it once again? I need not tell you where to find the Lord Jesus in the story of the Passover Night. You will say at once, "Why, the Lord Jesus is pictured by the *Lamb*!"

Now let us notice six things that were said of the Lamb, that are also true of the Lord Jesus Christ.

1. The lamb had to be **SELECTED**; and how carefully the head of each Israelitish household would select the lamb! He did not take the first one he saw, saying, "This one will do." He knew that unless the lamb selected was absolutely perfect and "without blemish" its blood could never shelter his firstborn child. And so, very, very carefully would he look over the lambs of his flock, knowing how much depended on a right choice.

Have you ever thanked God that the Lord Jesus is the "Lamb without blemish and without spot?" (1 Peter 1. 19). That is why He, as the One who died, is able to save all who put their trust in Him. *We* do not have to look around to select a lamb through whose blood we may be sheltered from the wrath to come. *God* chose the Lamb before the foundation of the world, and the Lamb of His choice is His own dear Son.

2. The lamb was **SET APART**. For four days that chosen lamb was kept under the eye of the head of the house. How closely he would watch it to see if it really was the perfect animal God demanded. And the Lord Jesus, the Lamb of God's choice, was set apart throughout His earthly life to be tested in every possible way. *Satan* tested Him; *man* tested Him; cruel, clever men watched Him and tried to "entangle Him in His talk." *God*

Christ Pictured in the Lamb.

tested Him, and from Heaven declared, "This is My beloved Son, in whom I am well pleased" (Matt. 3. 17). Yes; He stood every test; "no spot" in Him.

3. The lamb was **SLAIN**. It *had* to be. There was no other way by which the firstborn child could be delivered. The lamb must die! The Lamb of God, holy, and pure, and spotless, *had* to die. There was *no other way* by which we might be saved. Be sure you make *much* of the death of the Lord Jesus. God makes much of it. Ask Him to teach you to make much of it, too.

4. The blood of the lamb was **SPRINKLED**. And until the blood was sprinkled there was no safety for the firstborn child. Even though the lamb had been slain and its blood was in the basin, yet until that blood was sprinkled outside the house there was no shelter from the judgment of God. Children, mark this well: The Lord Jesus *has* died; His blood *has* been shed; but if you have not "sprinkled the blood" you are not safe. What does it mean to sprinkle the blood? It is to definitely take the place of being *the* sinner for whom Christ died, and to take shelter behind His precious blood. "The Son of God, who loved ME, and gave Himself for ME" (Gal. 2. 20).

5. The lamb was **SUPPED UPON**. Having sprinkled the blood, the obedient Israelites went inside their houses and shut the doors and waited for the moment when God would lead them out of Egypt for ever. And as they waited they supped upon the lamb whose blood sheltered them. If you have taken shelter behind the precious blood of Christ, you, too, are waiting for God to call you away from this world altogether. And as you wait God would have you feed upon the Lamb.

6. One more "S." Some of the Israelitish families **SHARED** the lamb. Some of them found that the lamb more than met their need, and so they shared with the neighbour next door.

If you really "feed upon" the Lord Jesus you will soon find out that there is far more in Him than meets your greatest need. He will *more* than satisfy you, and you will just long to share with someone else. May you be

SHELTERED by the Blood;
SATISFIED with Himself;
SHARING with others.

D.W.

A LOOK AT FIVE BIBLE QUEENS.



Five Queens

1. **HERODIAS.**
A Murderous Queen.
2. **CANDACE.**
A Seeking Queen.
3. **SHEBA.**
A Saved Queen.
4. **DRUSILLA.**
A Delaying Queen.
5. **BERNICE.**
A Doomed Queen.

WONDERING what I should take up in a mixed class of young ladies on a Sunday afternoon, so as to be new, interesting, and fix some truth in the memory, I hit upon this lesson, and it answered, so pass it on. Taking with me a picture of probably the most famous Queen who ever reigned—**QUEEN VICTORIA**—I said, here is the position which every maiden covets, so I ask you to turn up your Bibles and look at five maidens who attained to this pinnacle and see how they acted.

1. **A MURDEROUS QUEEN—Herodias.** And she said, "I will that thou give me...in a charger, the head of John the Baptist" (Mark 6. 25). The depravity of the human heart, whether in male or female, is nowhere more manifest than in this dancing damsel. To picture a maiden handling such a ghastly object is to shudder. Yet, as has been truly said, she got the head of John the Baptist where his feet were never found—in the dancing hall. *Enlarge on the scene, and on the power of sin.*

2. **A SEEKING QUEEN—Candace.** "An eunuch of great authority under Candace queen of the Ethiopians, who had come to Jerusalem to worship" (Acts 8. 27). As Psalm 68. 31 says, "Ethiopia shall soon stretch out her hands to God," doubtless the time had come, and in full sympathy with the Queen, her Prime Minister had come

A Look at Five Bible Queens.

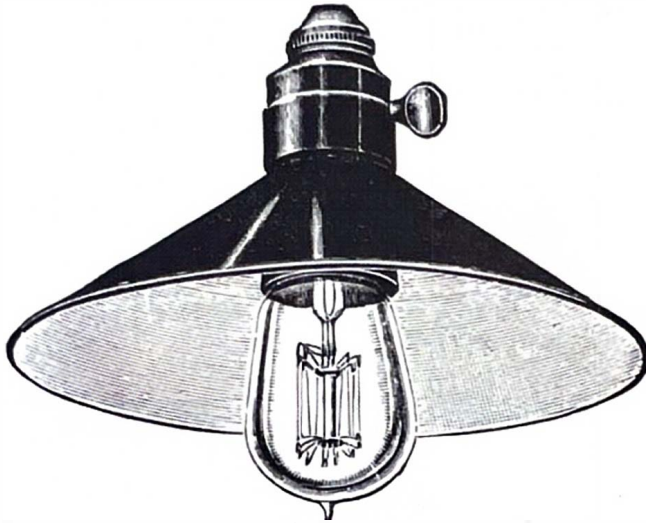
to Jerusalem "seeking God." What he could not find in Jerusalem the city, or in Judaism the religion, he found in JESUS, and confessed, "I believe that Jesus Christ is the Son of God" (v. 37). May his queen have followed.

3. **A SAVED QUEEN—Sheba.** "The Queen of the South shall rise up in the Judgment...for she came...to hear the wisdom of Solomon" (Luke 11. 31), and went away saying, "The half hath not been told" (1 Kings 10. 7). Coming to great Solomon meant temporal salvation and satisfaction to this dusky queen. Coming to "a greater than Solomon," who is *here*, means salvation in time, and satisfaction for ever in Eternity. All she did was to "come." All that any queen or maiden does now is, "Come unto ME and I will give you rest" (Matt. 11. 28). *Ask all around, HAVE YOU COME?*

4. **A PROCRASTINATING QUEEN—Drusilla.** Doubtless, with Felix, she joined in the taunt, "Go thy way for this time, when I have a convenient season I will send for thee" (Acts 24. 24). Bad as she was, she might have been saved on the spot, by the grace of God. She let the "saving season" pass, she halted, deferred, procrastinated, till a "convenient season," which, so far as the holy record or reliable history goes, *never, never came*. The lesson is, "Accept now and be saved, put it off till to-morrow and you may be lost for ever."

5. **A DOOMED QUEEN—Bernice.** "And on the morrow, when Agrippa was come, and Bernice with great pomp"...And the King rose up, and Bernice, and they that sat with them" (Acts 25. 23; 26. 30). The words that come in between, "ALMOST THOU PERSUADEST ME TO BE A CHRISTIAN" (v. 28), doubtless give the true feelings of king and queen. So near the entrance to the Kingdom, so far at the end of life. History tells us that Agrippa died in 100 A.D., at the age of 70, as inveterate a sinner at the end as at the beginning. It is possible that it could be said of both—"Almost, but Lost." Certainly it will be said of every sovereign or subject who halts at the "*almost*" of Agrippa, and does not reach the "*altogether*" (v. 29) of the Apostle Paul. Press the point whether the hearers are "almost" or "altogether" on the Lord's side, and so will be "almost" or "altogether" in Heaven at last. WHICH IS IT TO BE? HVP.

A LESSON ON REFLECTORS.



ON entering my city office one morning not long ago I found two workmen there, and on asking them what they were doing I was informed they were about to remove the **reflectors** outside the windows for repainting and cleaning.

I remarked that it did not much matter whether they were done or not as I was under the impression they were not much good, but I soon found that I was wrong—the difference was most noticeable, and I had to resort to the electric light. Let me give you some points on reflectors as used for windows, lamps, etc.

1. **God is Looking for Reflectors**—small ones as well as large ones. Why, because there is so much darkness in the world. Missionaries tell us of the darkness in China, India, Africa, and other countries, but there is darkness in our own country, too, in the town in which we live, sometimes in our very homes.

2. **A Reflector Must have Light**, for a reflector is no good where there is no light obtainable. Take a looking-glass or a reflector into a dark cellar and you will find it quite useless. You must be where the light is if you want to reflect a light to others. JESUS is the Light, and if you want to shine for Him you must have Him shining in your own heart *first of all*. Will you not trust Him to cleanse you from all sin in His precious blood. He will do so if you are really in earnest. We read in 2 Corinthians 3. 18: "Reflecting as in a mirror the glory of the Lord." You must be sure and get into the Glory Light *yourself* if you want to throw its beams into the darkness around you.

3. **A Reflector Must be in the Right Position**. When the men came to replace the reflectors to my office windows they asked me to turn out the electric light so that they might fasten them at the exact angle to throw the light across my desk. Yes, there is a right and a wrong attitude

A Lesson on Reflectors.

for the Christian; some appear to have their backs to the light so that they give a wrong impression, their faces are long and dreary, and they seem to have their eyes closed instead of open. A watchman was asked what he did when he felt sleepy, he replied, "I clean the lamps." So we must learn to fix our gaze on the Heavenly Light if we want to shine out to others. Someone once said of a good Christian man: "It does one good to see him walk across the common." Do people speak of you like that—surely they would if you had the right attitude! It will mean that you must be on your knees sometimes, the attitude of prayer, it is communion with God that will bring the vision. The Lord Jesus could not do without communion with His Father. "He wakeneth me morning by morning to hear as the learner," was the language of His heart. And if He need prayer, how much more do we need to pray.

4. A Reflector has No Power of its Own. Its duty is to pick up light and flash it out elsewhere. If I look at the reflectors outside my windows I do not think of them; no, I think of the blue sky above and rejoice in the light. Are you willing to be nobody? Are you willing to be one who just "*looks up*" and "*lives out*?" If so, that is what God is looking for in this world, made dark with sin, and others will see "Christ in you the hope of glory," and be also attracted to Him.

5. A Reflector is No Respector of Persons or Places. The reflectors at my office windows would go on throwing the light into the room if I was doing something that was not right in my business, or if a burglar was there breaking open the safe. Their duty is to throw in the light of the sky above, and so your duty and mine is to shine out the glory light of Heaven broadcast, whether we are in kings' palaces or in the common places of the everyday life. The light is needed in both, will you be the channel? Yes, God is looking for reflectors who are willing to go just where He wants them, just in the very place where He has put them.

"Shine, shine, just where you are,
Shine, shine, just where you are;
Send forth the light into the night,
Shine for the Lord where you are." 11. TESSIER

THE LESSON OF THE LIFE-BELT.



THE three greatest wrecks of modern times—the sinking of the “Titanic” through striking an iceberg; the “Empress of Ireland” through collision with another vessel; and the “Lusitania” through a German submarine—have each enforced the value and importance of the **life-belt**. Hence its attractiveness for a coast lesson, or at any other time. Borrow a real life-belt from any of the ships in harbour, or from coastguard or lighthouse. Keep it by you till time of meeting, fix it upon yourself, or, better still, upon a boy.

The *Acrostic* form of lesson is always simple and easily remembered. You could draw words on cards or have them printed ready in bold letters (at 2d. each, or 1/3 the set of 8, post free). A life-belt is for the

LOST, or for those in danger. We do not wear life-belts on the esplanade, in motor cars, or even row-boats, but on ships when danger is at hand, and anyone may be classed among the lost. Here point out how all in the great world-ship are “lost” (Luke 19. 10) at present, and in danger of being eternally lost hereafter. Hence the urgent necessity of giving attention to the lesson. Produce card 2, or write I, indicating that the life-belt is an

INDIVIDUAL matter. Not put on in families, in dozens, or in boatloads. Each person must put on one for himself. So with the Gospel life-belt. It is an individual coming to an individual. “Come unto Me, all ye that labour” (Matt. 11. 28). A “Lusitania” survivor pathetically tells how he had great difficulty in getting a life-belt. Salvation is ready and free to all. It must be

FASTENED, not left on the deck, swung over shoulder, held in the hand, or dragged behind, but put round the body and definitely fastened on, or appropriated as the bearer-up of the wearer. No half measures are of use here. Neither are they in the spiritual sphere. “Ye cannot serve God *and* mammon” (Matt. 6. 24). Either fasten on the Gospel belt, make it your own, and be not

The Lesson of the Life-Belt.

ashamed of it, or leave it to others wiser than yourself. "Choose ye this day whom ye will serve" (Joshua 24. 15).

EMPLOYED or used. They may look clumsy things when piled in the cabin, they may look peculiar when worn on deck, but once drop into the water with the life-belt properly fastened round you, and I would almost say *enjoyed* instead of *employed* in describing its actual use. Something of that feeling passed through the heart of the Chief Apostle when he wrote 2 Timothy 1. 12, "I know Whom I have believed, and am persuaded that He is *able* to keep that which I have committed unto Him against that day." Ah, I have already given you the next letter.

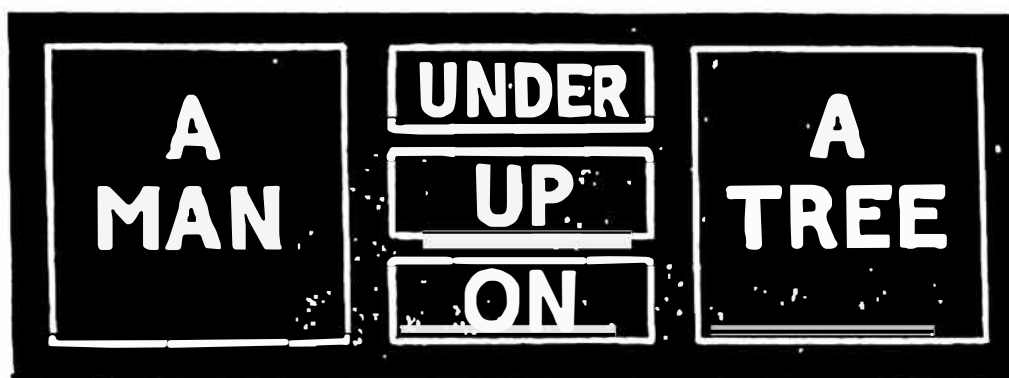
BELIEVED. Who would seek, put on, or wear a life-belt if they did not believe in its life-saving qualities? Many a "Lusitania" passenger leaped from the big boat and trusted to the life-belt to save life, and many found it good. Would that there had been more! Better still, millions have tested this life-belt, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31), and not one who has done so but has been rescued from the great deeps of everlasting woe. The next tells of the **EASY ACCESS** to the life-belt. They are not placed at the masthead or amongst the cargo, but right at hand. As a rule none need be without one. Can you tell me of anything else ever nigh? "The Word is nigh thee, even in thy mouth, and in thy heart: that is, the Word of faith which we preach" (Rom. 10. 8). Not to prolong the service let me point out that possession or lack of a life-belt often means

LIFE OR DEATH. Life with it! Death without it!

The minutes or hours before being rescued make the life-belt an invaluable friend. In this respect, what a lesson to all! In Christ, *life*. Out of Christ, *death*. "He that hath the Son hath life; and he that hath not the Son of God, hath not life" (1 John 5. 12). Pointedly ask: Is Christ your personal Saviour? Last of all, the T tells us that a life-belt which has saved life is sure to be

TREASURED as long as life shall last. One of the "Lusitania" survivors took his home with him, saying he would preserve it as a memento of the tragedy. One remembrance shall endure "unto all generations" (Psa. 102. 12) the treasured memory of His dying love. **HYP.**

A MAN AND A TREE.



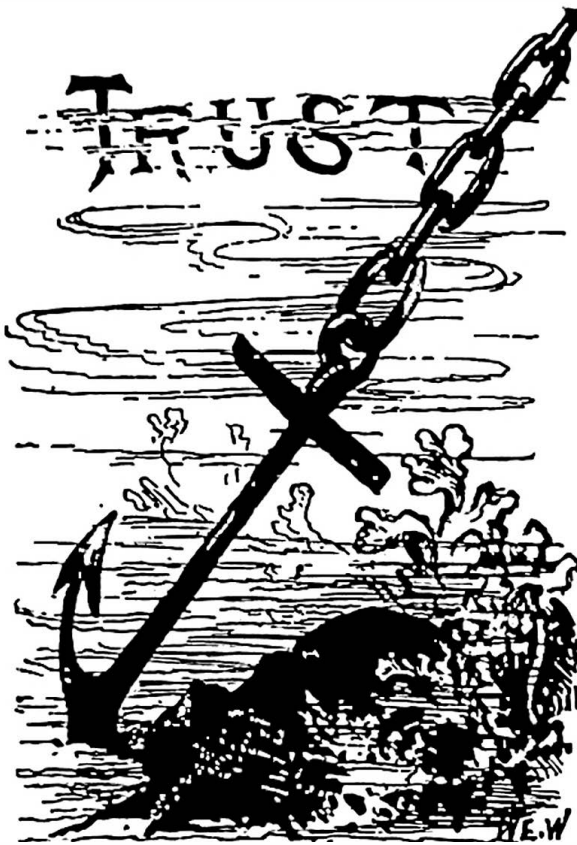
TEACHERS of junior classes often find it difficult to secure attention. Why not try eye-teaching? To encourage beginners, I pass on this easy lesson. Cut out or cardboard, or box lid, five pieces, as shown above. Put on words first with pencil, ruler, and rubber, then with brush and ink. Never mind though letters seem rough. Cut out letters required, and paste on. During lesson, cards could be pinned on wall or held in hands. Some may prefer to chalk words on blackboard. Picture or model of tree could be used.

1. **A Man Under a Tree.** A sinner. Tell in simple words the story of Eden's garden, how *Adam* ate of forbidden fruit, became afraid, and hid under a tree (Gen. 3. 8). Yet God found out, and punished. Make clear that all, like Adam, have sinned. Try to reach the conscience by speaking of particular sins—stealing from cupboard, cheating at school, disobedience, &c. May hide from mother, but cannot hide from God (Gen. 16. 13). God sees, and will punish sin.

2. **A Man Up a Tree.** A seeker. Relate the incident of *Zacchæus* (Luke 19), the little man who climbed up a tree seeking Jesus. Tell how the seeking Saviour (verse 10) met the seeking sinner. Note a few points out of many. *Zacchæus* was rich, yet wanted Jesus. Nothing less can satisfy. He overcame hindrances. Let nothing keep you from Jesus. He "received him joyfully" (verse 6). Will you? Wrong habits were given up (verse 8). If saved, your life will show it.

3. **A Man On a Tree.** A Saviour. Tell the story of *Jesus* crucified. Gather details from four gospels, set in order, and get your heart full of it. No story like it. Make plain He had no sin, yet "bare our sins in His own body on the tree" (1 Peter 2. 23). Put "my" for "our" to make personal. "It is finished" (John 19. 30) means nothing left to do for salvation. "Doing is a deadly thing." Believe, and be saved. Use John 3. 16, or other soul-winning text. T. R. C

THE ANCHOR OF TRUST.



COMMENCE by drawing the figure of an anchor gripping a rock, and explain the use of it. Three points may be well dwelt upon: I. The anchor must be cast OUTSIDE the ship; so the sinner must trust only Christ. A question might be asked, "What shall I trust?" and the words "*Works?*" "*Prayers?*" "*Tears?*" "*Religion?*" might be written under the word "Trust" on the sheet. Then show that all these are useless to trust to. II. An anchor MUST GRIP SOMETHING FIRM. Illustrate, laying hold of the Rock Christ. III. It

must have A STRONG AND TESTED CHAIN. All anchor chains are very carefully tested before being sent out, because of the great things depending on their strength. God's anchor chain is made of promises *all* tested, every link tried and proved. The sailor casts his anchor *down*, we cast ours *up* on to the Throne of God.

Workers living near a coast town or fishing village could easily get the loan of A SMALL ANCHOR, and either speak from it, or have cards with words as above written thereon and hang these cards on to the anchor. Acrostics could also be made on the word A-N-C-H-O R, or on the word T-R-U-S-T. This lesson lends itself to a variety of styles.

There are some interesting anchors at Portsmouth. In one yard there are hundreds of them—old, rusty, and useless. Contrast the Gospel—never grows old. Then there is the anchor of "The Victory," Nelson's ship, which stands on a pedestal on the sea front. Under it is written, "Ready, aye ready." Christ is ready, salvation is ready, &c. Fix home the lesson by asking the children if they are ready to come to Christ at once and TRUST. "Trust ye in the Lord for ever, for in the Lord JEHOVAH is everlasting strength." w. k. w.

THE WONDERFUL ROAD OF LIFE.



Simplicity of idea, and *strength* of effect by colour or design, are the two main points in an address to be effective. Amateurs load the picture to display their power. The best artists use the fewest strokes. The setting of this lesson is a lesson in itself. Procure 2 bands of cloth, a narrow band about 18 ins. wide of brightest *yellow*, or even old gold, about 3 yards long, and a *black* band 1 yard wide and 3 yards long. Make a wooden pole with foot, have 2 cards with

words as shown. "WITH GOD" might be pale blue, and "WITHOUT GOD" blood red, as a warning. The other objects will walk there.

BEGIN by saying you are going to speak about something we are all "ON." Some one will guess "A ROAD." Depict **The Road of Life**, like all other roads in that

1. **IT HAS A BEGINNING.** Every road, street, or lane has what may be termed No. 1, or a beginning. Every one of us here, old Mr. ———, and this little chick ——— have begun to travel on the Road of Life.

2. **IT HAS A DIVISION.** You do not go far on any path or road till you come to 1 turning, 2 turnings, or even 4 or 5 cross roads. So our road divides. (*Put "Yellow" strip on stool or chair and fix other end to back of hall or top of easel to get slope and distance. A weight or drawing pin will secure.*) That is like a road, and a nice one it looks. But here is another. (*Fix "Black" strip so as to be apart at top.*) How many roads? 2. Colour? Black and gold.

3. **IT HAS TWO WIDTHS.** What are they? Wide and narrow. Where do we read of roads wide and narrow? Matthew 7, says a big girl. Please read about the *wide* road first, verse 13, "**Broad** is the way that leadeth to destruction." That is the *black* way. Now read about

The Wonderful Road of Life.

the *narrow*. "Narrow is the way that leadeth to Life Eternal." That is the *bright* or golden way. One *wide* to death, one *narrow* to life. Think of the colours, think of the widths, think of the terminus—death or life, and make your decision now.

4. **IT HAS TWO PARTIES** or kinds of travellers. (*Having planted the pole affix Card 1.*) This describes Class 1: "Without God" (Eph. 2. 12). A fitting description of all who are "not saved" (Jer. 8. 20), not "born again" (John 3. 3), not made "sons of God" (1 John 3. 1). "Without God," and therefore "without hope." (*Now affix Card 2.*) This tells us the other class, "With God." Having accepted the Lord Jesus as their Saviour, they have God for their Father, Christ for their Saviour, and Heaven for their Eternal Home. They "joy in God" (Rom. 5. 11) here, and will "joy at God's right hand for evermore."

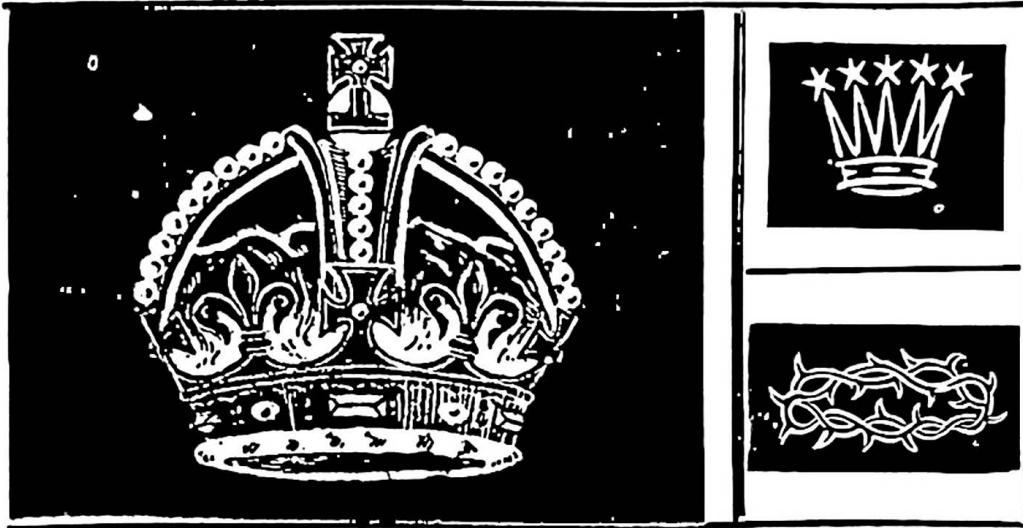
5. **IT HAS ONLY CHOICE.** (Select the smallest *girl and boy likely to suit*, ask them to come forward, place as shown so as to appear ready to step on.) All eyes are now centred on the lesson. Could either of these little ones walk on both sides at once? A smile still further centres attention. Did you ever try to walk on both sides of the street at the same time? No, from a dozen voices, likely to try it when outside and so still further fix the lesson. NO! NO! The post is the dividing line, and the Cross of Calvary is the great dividing line. (*Here turn pole showing red back, and straighten arms also with red backs, forming a cross.*) Let the two children sit down, then apply.

As certain as this boy or girl must *decide* which way they mean to go, and either take one or the other, seeing they cannot have both, so each of us must decide—BROAD or NARROW—BLACK or GOLD—LIFE or DEATH—CHRIST or SATAN, and remember,

Your DECISION in Time DECIDES your DESTINY in the Great Eternity.

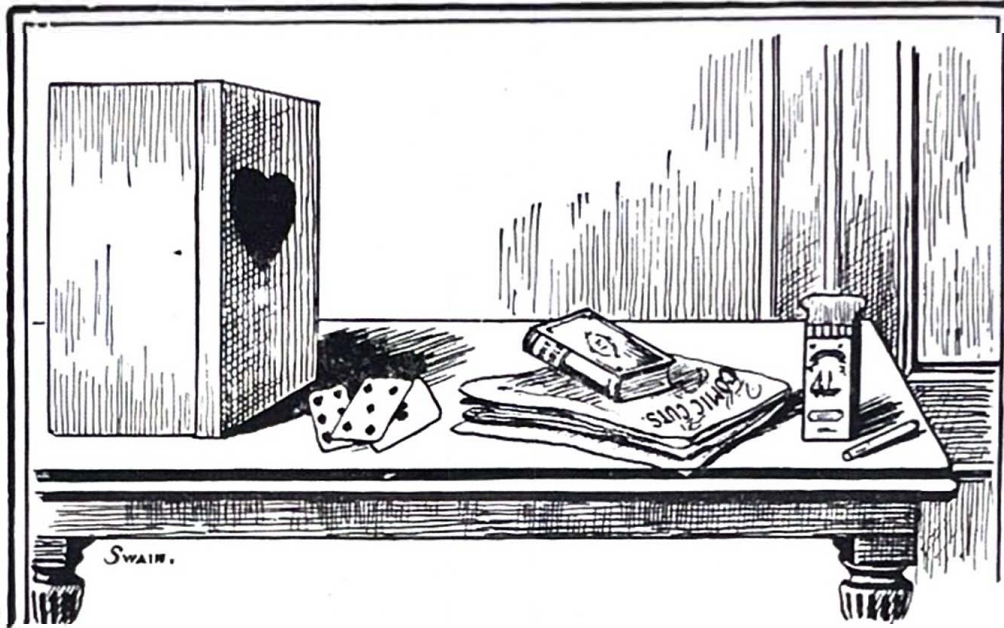
RECEIVE Christ now, pass on to the *narrow* but upward way and land in Glory. REJECT Christ now, pass on to the *broad* but downward way and land in Gloom. With the way made clear and plain, let us each quietly bow in the presence of God and definitely decide—"Christ for me"—"CHRIST FOR ME." Reverently quote Deut. 30. 19. *HYP.*

FREE CROWNS FOR ALL.



CROWNS are of interest to everyone, whether they live under King, Kaiser, Emperor, President, Shah, or other ruler. Procure a large print of Royal Crown at any large drapery or stationery store where decorations are sold. Cut one out of a sheet of gold paper; draw on blackboard or wall. You could at least trace the five-star crown above. Take word as acrostic, or finger lesson. C indicates that the crowns of the saved **C**ost the Saviour His precious blood (1 Peter 1. 19). None shall be worn because of wealth, blood, or merit. Thrust home Hebrews 9. 22. **R**eady for red-handed rebels. Three weeks after they had "killed the Prince of Life" crowns of endless bliss were held out to the murderers (Acts 3. 15, 26). "Enemies" (Rom. 5. 10), "aliens" (Eph. 2. 12), "ungodly" (Rom. 5. 6), now have grace bestowed upon the guilty. **O**ffered free to all (1 Tim 2. 4), not only to a select few, a special family, a certain lineage, but to "whosoever will" (Rev. 22. 17). You can surely expand this point. **W**ill you accept one? (John 1. 12). A definite acceptance is necessary. Good intentions, pious hopes, probable happenings go for nothing. A receiver or a rejecter, which? (Mark 9. 37). **N**ow is the time for taking (2 Cor. 6. 2). Although the eldest son of King Edward, the Duke of Clarence could not take the crown, because he was dead. Five minutes after death your destiny will be eternally fixed. Solemn thought. Take Christ and the crown "now." If you do so, have this assurance, that it will **S**hine for ever and ever (Dan. 12. 3). The finest gold of earth becomes dim. The "pure gold" (Rev. 14. 14; 21. 18) of the heavenly land needs no polish to retain its eternal lustre. Add facts, stories, and homely bits as windows of light to these walls of eternal truth. HYP.

BOYS AND THEIR JOYS.



HERE is a capital lesson for a class of boys, which can easily be made and utilised by any teacher of average ability.

MATERIALS REQUIRED. Get a large pasteboard box. On the lid, on the inside, draw a *heart* sufficiently large to admit small *Bible*. Cut out with a sharp knife. Paste over hole piece of black paper. Let me suggest a few articles to put in the box. (1) "*Queer Cuts*," or copy of any of the silly papers so popular with boys; (2) three *playing cards*; you can make them yourself; fasten at corner; (3) a packet of *cigarettes*; and (4) any other boy's idol. Place all in box unknown to class. Have a hole cut at back of box.

HOW TO USE. Begin by explaining the *black heart* as revealed by the Bible, taking your *Bible* in your hand. Explain conversion from texts, such as Romans 10. 8, 9, 1 Peter 1. 23, John 5. 24. Explain power of the Word from Hebrews 4. 12. You could cut paper with knife, explaining Revelation 3. 20 by passing in your Bible, and thus show how His Word is "hid in the heart," and giving light, it chases out what is in. Pull out "*Queer Cuts*," and show how new desires are begotten at conversion. "As newborn babes, desire the sincere milk of the Word" (1 Peter 2. 2). Pull out *cards*; dwell on bad games and gambling, for all of which "God will bring thee into judgment" (Eccles. 11. 9). Next hunt for *cigarettes*, remarking that this enemy sometimes keeps in a corner for a long while. Introduce other objects as desired.

WHAT TO AIM AT. You must indicate the heart wrong by sin, and show how it can only be put right by "God and the Word of His Grace" (Acts 20. 32).

W. M. SN.

XX

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JOY

THERE are four things about this sick woman that we may think of as great things. The first one is her

She had had the sickness for twelve long years. Think for a moment of that long time! The writer once met a boy in a hospital who had been in bed just for that number of years. Taken sick at four years of age, he was still sick when sixteen. This woman's need was great for another reason: she had been to many doctors and still was no better, but rather worse; and then her need was great for still another reason: she had spent all her money. Many years sick, many doctors visited, and much, yes, all her money spent. Oh, how great her need!

Some people try to be good, and by that way to get better; and while boys and girls should seek to be obedient they cannot by that way get better in God's sight. How helpless this woman would feel when all her money was gone. This is just what the sinner's condition is. He has nothing and can do nothing to better himself. This woman heard of Jesus, and likely heard how other people who had been sick had been made well by coming to Him. Whatever she had or had not heard about Jesus, she felt sure if she could but touch only His clothes she would be healed, and she didn't give up even when there was a great crowd around Him. What

“A Certain Sick Woman.”

GREAT FAITH

she had; but while Jesus says her faith had saved her, we know it was just that she believed and came to Him. He came that way that she might be healed, and He has come to the Cross that He might reach and save the sinner. It is putting out the empty hand of faith that receives the blessing from Him. God will save the boy or girl, man or woman who trusts the Lord Jesus Christ (Acts 16. 31). Faith honours God, and enables Him for Christ's sake to forgive the sinner and make him “a new creature.” Then we see this poor woman's

GREAT FEAR

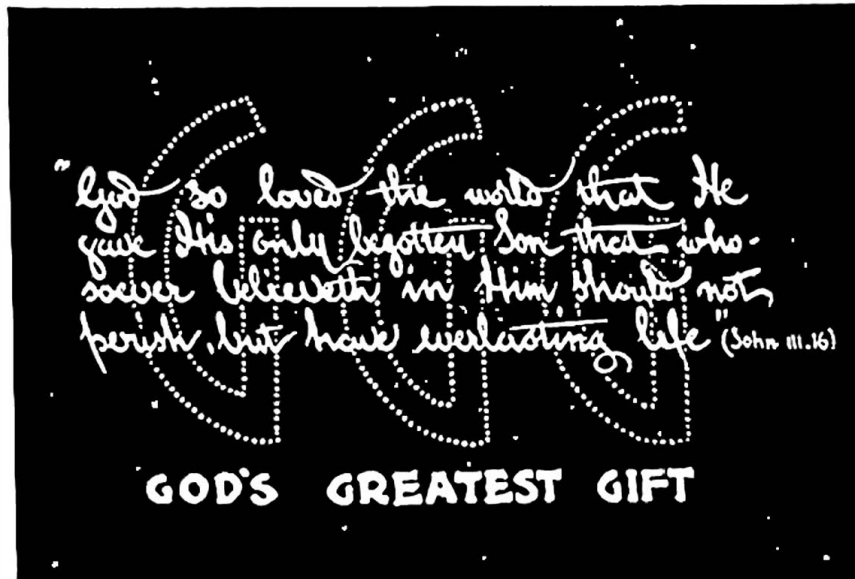
as Jesus asks, “Who touched Me?” We read, “The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe” (Prov. 29. 25). And it may be she was more afraid of the crowd than of Him, so gracious is He. In Romans 10. 9, 10, we read: “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” In great fear, and with much trembling, she tells the Lord Jesus all about it; and perhaps some of the people were looking on and very angry. But what

GREAT JOY

fills her soul as Jesus says to her, “Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.” What great joy fills the soul of that boy or girl who, knowing their great need as a sinner, just believes in the Lord Jesus Christ, who once died and now lives to save. The Ethiopian Eunuch, after he accepted the Saviour and manifested the reality of his faith by being baptized, went on his way rejoicing (Acts 8). Zaccheus, the rich publican, came down the tree and received our Lord joyfully (Luke 19). The only person who possesses real joy of heart to-day is the Christian, because he has in his heart the Lord Jesus Christ, who is the fountain of life, peace and joy. C. J. E.

Hymns of Joy and Gladness should be selected to fit the theme. Keep speech and song in unison.

A SIMPLE LESSON ON JOHN 3. 16.



WHILST giving many original outlines on this well-known text, it is fitting that we should give a simple lesson for little folks. Begin by drawing G.G.G. on the blackboard. Ask if anyone can guess what the subject is to be. Likely you will get an answer for first G—God. Accept as correct. Ask for last G, something relating to God. Quick little ones will soon reply Gift. Then get them to put a word in the middle. Some will say Grand, others Good, perhaps Glorious. Explain that each is correct, but inquire for another, **Greatest**. Now you have it.

Get boys and girls who can (1) *find* and read John 3. 16 to hold up their Bibles or Testaments. Select one here, another there, some at front, some at back, both big and little. Do not take it for granted that it is known. Ask all who can (2) *repeat* John 3. 16 to hold up right hand. Test about a dozen. Another sermon has thus been preached which will never be forgotten. Still further, fix the words by (3) *writing* the text as shown. Next write:

GOD'S. Man gives according to his ability. A working man can only give a small thing compared with a millionaire. A working man may buy his little girl a nice doll and she may be quite happy with it. I once read of a wealthy man in America who paid £2000 for a doll's house complete with furniture, electric lights, &c. What a contrast! Who is the Giver we speak of to-day? GOD. The great God who made Heaven and earth, the sea and all that is therein. What a wonder that He condescends to

A Simple Lesson on John 3. 16.

give anything to the sinful sons of men! Yet He gives the **GREATEST** of all gifts to us. He gave us *life*, that is a big gift. He gives us *five senses*—seeing, hearing, feeling, smelling, tasting. These are great gifts. He gives us *food, clothing, health, strength, friends, home*, and many, many more gifts, for “every good and perfect gift” cometh from Him (James 1. 17). But greatest and best of all, He so loved a sinful world that He gave “His only begotten Son.” **THE BEST OF HEAVEN WAS GIVEN FOR THE WORST OF EARTH.** Many a mother has given 1 son out of 3, 1 out of 4, 1 out of 5 or 7, others have given their *only son* to die on the battlefield for King and Country. But God gave “His only begotten Son” from Heaven’s glory to Calvary’s shame and sorrow and woe. (Illustrate by Abram giving up Isaac, David weeping for Absalom, the widow of Nain following her only boy, or other scriptural battle or general story.) Next point out that it was a love

GIFT. Little ones will understand this better. A birthday gift, a teacher’s gift, a Christmas gift, and such-like can be mentioned. To simplify, use an acrostic. **G,**

Given. That is, it is provided, purchased, offered. The pleasure of one party is to *give*. God has given His only begotten Son. “It *pleased* Jehovah to bruise Him” (Isa. 53. 10). Wonderful words, yet perfectly true. **I** for

Individual. One person gives, another person accepts. Seldom does anyone come in between. As a personal sinner I accept the Lord Jesus as my personal Saviour. (Inquire who has done so, or who will do so *now*.) **F** for

Free. You would never dream of paying for a gift. I knew a man who got a 10s. 6d. knife for 1d., lest it should cut love, but he still claimed he paid for it. Bring in “nothing to pay” (Luke 7. 42). Last a gift must be **T,**

Taken. If you have a gift, show how it was offered or held out, and how you had to accept or take to close the contract. *Emphasise this point of clear and definite acceptance of God’s gift.* The last invitation says: “Let him *take* the Water of Life freely” (Rev. 22. 17). Ah, but a gift can also be *refused*. To please God you cannot do better than receive, to displease God you need only reject His gift to be rejected by Him in the Judgment Day.

This lesson is so simple and so full that it is difficult not to begin or go on, but to STOP.

HYP.

FOUR LITTLE THINGS.

(Read Prov. 30. 24-28).



WE can gather some lessons from the four things which are said to be little upon the earth. First in order comes the—

Ant. There are two things we learn from the Scriptures about this little insect. (1) It is weak—"not strong." God withholds certain things from the worldly wise and prudent, but reveals them unto babes or weak ones. To be weak and to know our weakness is the first essential to our receiving divine strength and God's salvation. Like the poor half-dead Jew on the Jericho road, we are not only bruised by sin, but we can do nothing to help ourselves; and if salvation is to reach us it must come from a Source outside of self altogether. There is hope only in the Gospel, for "when we were without strength, in due time Christ died for the ungodly" (Rom. 5. 6). (2) It is wise. The wisdom of the ant is seen in that it prepares its meat in the summer. It makes provision in the kindly warmth of the summer against the severe rigours of the winter. Youth is the springtime of life, and the present is the summertime of God's boundless grace. The winter of God's judgment is fast coming on. To-day when the heart is young and the day of grace lingers is the time to decide for Christ. It is said of good king Josiah that while he was yet young he began to seek after the God of David his father (2 Chron. 34. 3). Josiah's early and wise decision was the secret of his good success as a king. The little animal seen in picture 2 is the—

Coney. What is said of this little animal is that it builds in the rocks. According to the law of God the coney is spoken of as being unclean (Lev. 11. 5; Deut. 14. 7), and yet for this unclean animal God tells us that He has made the rocks in order that they may find a shelter in which to build their houses. Like the coney,

Four Little Things.

we are unclean (Rom. 3. 19), and like it we need a refuge from the storm of judgment that will come upon the unrepentant sinner. God in grace has provided such a Refuge in Jesus Christ and His Atoning Sacrifice, and there is no safe refuge outside of Him. The Scriptures plainly declare that "there is none other Name under heaven given among men, whereby we must be saved" (Acts 4. 12). There is no refuge in prayers or penance, good deeds or bad deeds; the only hope for the soul is found in Jesus Christ and His atoning work.

"Other Refuge have I none,
Hangs my helpless soul on Thee."

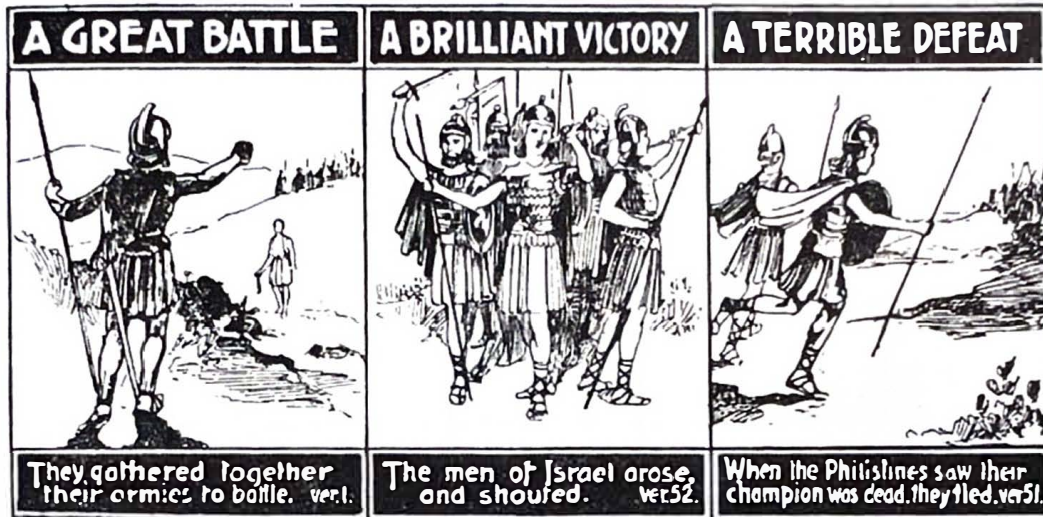
Have you sheltered in Him?

The next little thing that is spoken of is the—

Locust. Although the locusts have no king, they go forth in bands. The locusts act on the principle that unity is strength, and such is their power of destruction that where they are abundant they can render agriculture almost impossible. Their power consists in their unity. When the sinner trusts the Saviour he is united by the Holy Spirit into a Unity which is so close that God likens it to the human body. Although many members, we have become one body in the Lord. We should ever seek to manifest this divine unity by seeking out and keeping company with the Lord's people. In this way we shall be helpers one of another in the things of God, and be strengthened to resist the forces of evil that are arrayed against us. The last little thing mentioned is the—

Spider. The spider is so insignificant that people pay little attention to it, and yet it is to be found not only in the hovel but in the palace. God has given it limbs which it uses to the best advantage for taking the prey on which it lives. The Scripture says of the spider that it "lays hold" with its hands. It has not much strength or ability, but it is wise enough to "lay hold." We are exhorted in the Word of God to "Lay hold of eternal life" (1 Tim. 6. 12), and if by the hand of faith we take the gift of eternal life offered to us in the Gospel we shall, like the wise little spider, one day reach the Heavenly Palace and see the King in His beauty. Have you taken the gift of eternal life? (Rom. 6. 23). Believe on the Lord Jesus Christ and thou shalt be saved (Acts 16. 31). J.G.

THE STRIPLING AND THE STRONG MAN.



WARS and rumours of wars will fill the air until the return of the Prince of Peace. Hence the story of **DAVID AND GOLIATH** (1 Sam. 17. 1-58) is old yet ever new. Any painter or ticket writer would enlarge the three pictures on cardboard at a moderate rate. Then show one by one.

CARD I. illustrates **A GREAT BATTLE** which took place, more than twenty miles from Jerusalem, about three thousand years ago. Put out the two sides (verse 3), then and now; the two champions then (David and Goliath) and now (Jesus and Satan); the two companies then (Israelites and Philistines) and now (saved and unsaved). Apply pointedly.

CARD II. tells of a bright scene, **A BRILLIANT VICTORY**. Preceded by weakness (verse 24) of man, when God comes in it ends in triumph (verse 52). To day we own our sin and accept the Saviour as mighty to save. The sooner a sinner says, "I abhor myself," the sooner will he be led to say, "I will trust, and not be afraid" (Isa. 12. 2), and the sooner he will rejoice in "victory through our Lord Jesus Christ."

CARD III. gives a dark scene, **A TERRIBLE DEFEAT**. It began with a big, boasting champion, clad in armour, a picture of the might of man. It ends with two significant words, "dead" and "fled." The champion "dead," the boasters "fled" (verse 51). So a day is coming when all on the Lord's side shall share in His eternal triumph, and all on Satan's side shall share in his eternal doom. Illustrate by some of the decisive battles of the world, Hastings, Armada, Blenheim, Saratoga, Waterloo, &c., pointing to that which should decide for eternity. Exhort to the choice of "Christ for me" now in "the accepted time" (2 Cor. 6. 2, 3). HYP.

A HARVEST THANKSGIVING MESSAGE.



HALLOWED

ABUNDANT

REAPED

VALUABLE.....

EARNEST

SUCCESION

THANKWORTHY

SURE

HAVE you ever heard of 26 little pegs on which people hang up thoughts? The first peg is "A" and the last is "Z." At this time of year all country boys and girls, and some town ones, are thinking about harvests. Let us take the eight little pegs in HARVEST and hang a thought on each; and may these pegs be as nails fastened by the Master of assemblies. The harvests are:

Hallowed. Do you know why? Because every part of them comes from God's own hand. The cleverest men could not make one grain of corn to grow; but God opens His bountiful hand and satisfies the desire of every living thing. Then harvests are:

Abundant. Think of the millions of people and more millions of animals living on the earth at this moment! God feeds them all. What large meals the elephant requires, and what tiny pieces of food the creatures need that you can see through a microscope in a drop of water! What different foods men eat! In England the chief food is wheat, in India and China most people eat rice, in Central Africa, bananas; in Eskimo Land, fish. All are provided by God, and there is enough and to spare. Just as He has supplied food for all, so His salvation is free to all who trust the Saviour (John 3. 16). Then the harvest is:

Reaped. Most of you have seen a reaper and binder at work, and some may have seen a man cutting corn with a

A Harvest Thanksgiving Message.

scythe or sickle. There is a far greater harvest than this year's to be reaped. You can read about it in Matthew 13, verses 24 to 30, and verses 36 to 43, and there is some more about it in Revelation 14, verses 14 to 19. All harvests are:

Valuable. They cost much money. But they are much more valuable than money. There is a story of an Arab lost in a desert, and dying of hunger, who found, as he thought, a bag of dates. But it turned out to be a bag of gold. It was worth nothing to him, and he died of starvation, when a bag of dates or other food would have saved his life. Each harvest is an:

Earnest, that is, a pledge of something more to come. The "something more to come" in this case is lovely. It is the success of God's Word. Read Isaiah 55, verses 10 and 11, which explains what is meant. The prosperity is found in obeying God's Word. So the harvests are:

Successive, that means that they come after one another. God never goes on strike; His seasons ever recur and bring with them His bounty. Then surely they are:

Thankworthy. Whom shall we thank? The Giver, of course! Who is the Giver? Our Heavenly Father, Who gives us all things richly to enjoy. Are you ever afraid there will be no harvest next year? I do not suppose so. Certainly there is no need to fear, for the harvest is:

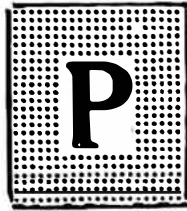
Sure, since God promised Noah that while the earth remains, seed-time and harvest shall not cease. Every Word of God is sure, and will be carried out to the letter. He has promised eternal life to those who trust the Saviour, but those who refuse to accept will perish eternally (John 3. 36).
E. E.

A LESSON FROM HEAVEN'S SONG.

I HAVE three cards of different colours, and I want you to think of the **People in Heaven**. Sit up straight, and forget all about being in L—— (*name place*). Think of Abraham, Isaac, Jacob, Moses, Paul, John, Spurgeon, Wesley, the teacher or scholar who left this school, our saved loved ones, and *all* who are in Heaven. Listen to what they sing (*teacher reads Rev. 5. 9-14*): "Thou art worthy, for Thou wast slain, and hast redeemed us to God BY Thy Blood, OUT of every kindred and tongue

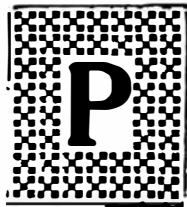
A Lesson from Heaven's Song.

and people and nation." Here they make plain first of all that Redemption is



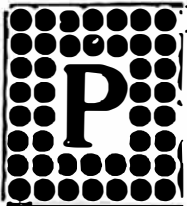
GOLD OR
YELLOW.

PLENTEOUS, for it is OUT of all countries, all kinds of peoples, all varying tongues. There seems no limit to this salvation. It is for black and white, "bad and good" (Matt. 22. 10), yea, for "whosoever will" (Rev. 22. 17). In *Across the Seas* and other magazines we see pictures and read of thousands of black boys in Africa, yellow boys in China, tawny skinned little ones in India and other lands, and white faced children almost everywhere, accepting the Saviour's invitation, "COME UNTO ME" (Matt. 19. 14) and being saved. Next they make plain that Redemption is



RED CARD.

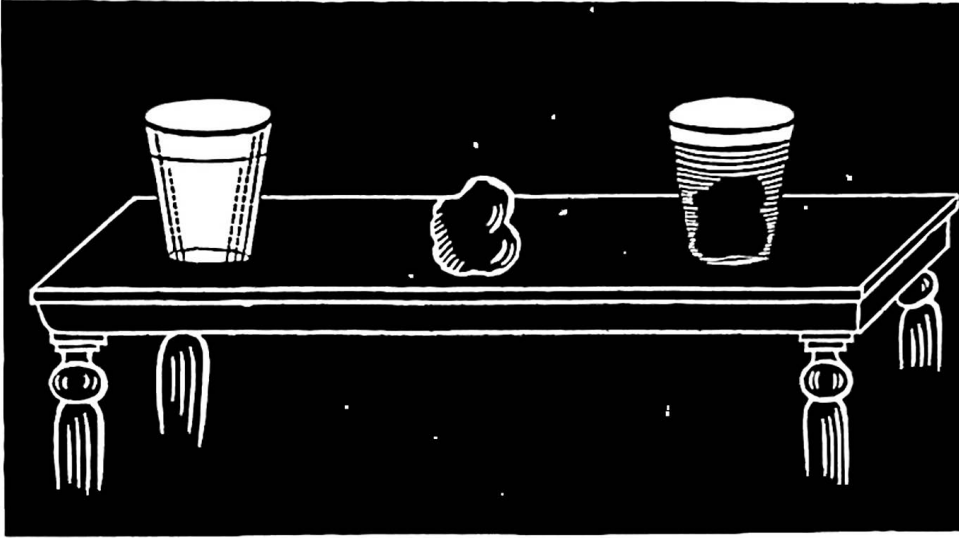
PRECIOUS, for it is BY Blood. Not with corruptive things as silver, gold, or metals of any kind. Not with human things, such as works, prayers, penances, tears, or movements of the body of any kind. Only by that which God Himself has been pleased to call "PRECIOUS"—the Blood of His Son. Remember, *the only perfect blood that ever stained this earth* flowed from the veins of the Son of God, because He loved *you* and gave Himself for *you* (Gal. 2. 20). Say after me: "No BLOOD—No REMISSION" Third thing, Redemption is



BLUE CARD.

PERPETUAL, for it is "TO God." Not to a man, or a church, or a time, or on conditions, but on the ground of sovereign grace—"TO GOD." As with Israel God brought them *out*, that He might bring them *in* (Deut. 6. 23); so with each one who believes, they are "delivered *from* the power of Satan, *to* God" (Acts 26. 18). He gives to every one who becomes His sheep, "Eternal Life, and they shall never perish" (John 10. 28). Say after me: "Whom the Lord takes up"—(*again*), then, "He never gives up" (*again and right through at once*). Quietly and reverently let me ask: Are you redeemed *to* God, *by* Jesus' Blood, *out* of all the evil world around? If not, or if not sure, "Believe on the Lord Jesus Christ, and *thou* shalt be saved" (Acts 16. 31). (*Pull out watch.*) The time to be saved is *Now*, Now, NOW hyp.

THE STONE AND THE GLASS.



A SIMPLE lesson suitable for open-air, sea-shore, or in-door service with little folks. Objects easily procured. A *common stone* picked up by the roadside ; a small table, a seat by the shore, a hillock of sand or large boulder, and a tumbler or two glasses from home or hall, or child's tinnie, or other water-holding vessel.

I. THE STONE was (1) *hard*, like our hearts by nature ; (2) *hurtful* (if thrown), like lives of unsaved ; (3) *dead* Talk to it ; no answer. (4) *Dirty*, like defiled heart and life. Cannot be cleansed by breaking, burning, wrapping in white paper, &c. Only one way to purify it from its awful defilement ; it must be washed and made clean and pure.

II. A GLASS OF WATER. It is clean. Drop stone in. Water becomes dirty, stone becomes clean. Christ, who knew no sin, made sin for us, we made clean or righteous in Him (2 Cor. 5. 21). Boys and girls who give up all hope of cleansing themselves, and "believe on the Lord Jesus Christ" (Acts 16. 31), find that "the Blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John 1. 7).

III. A NEW GLASS OF WATER (or same glass refilled). The *black* typifies Christ bearing our sins, dying for us (Rom. 5. 6) ; the *clear*, Christ raised (Rom. 4. 24). The glasses also typify each hearer either "in his sins" or "cleansed from sin" (John 3. 36). Easily applied. Illustrated with a few incidents from own or everyday life, this plain, practical lesson on sin and salvation appeals to all. Each child can be asked to write out David's prayer : "Wash me, and I shall be whiter than snow" (Psa. 51. 7). No unwashed one will ever walk the golden street of glory (Rev. 7). HYP.

THREE LINKS IN SALVATION'S CHAIN.



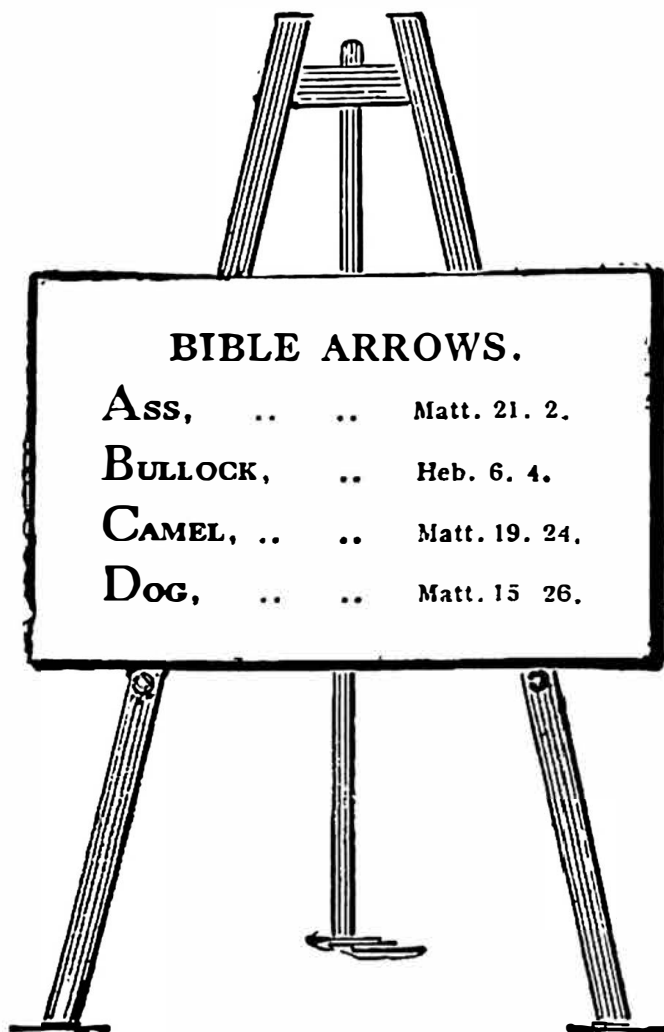
HERE is a "short and sweet" text for little ones to remember, "By—grace—are—ye—saved—through—faith" (Eph. 2. 8). It contains the perfect number of words – seven ; all have but one syllable each, and the longest word consists of but seven letters. The SAVIOUR is at one end of the chain holding out SALVATION to the SINNER at the other end.

I. **SAVIOUR.** Take up the first link and write within it or under it, "BY GRACE." Illustrate what grace is—undeserved favour. Tommy at day school, always misbehaving, often late, occasionally "playing truant," consequently slow at learning, and otherwise causing much trouble and anxiety. To the great astonishment of scholars, one day schoolmaster calls Tommy to middle of room, and, after reminding him and them of all his faults, makes him a present of a beautifully bound book. Expected a good thrashing, but got instead something he never deserved. Can he help loving the master after this? Thus God deals with us in *grace* (Psa. 103. 10).

II. **SALVATION.** Now comes second link in chain, "ARE YE SAVED?" Notice it is not *will be saved* "at the judgment day," but *are now*. God's salvation is a present possession. Scripture is clear on this point, "He that heareth . . and believeth . . *hath* everlasting life ; . . *is* passed from death unto life" (John 5. 24) Ask girl to read 1 Corinthians 6. 11, "Ye *are* washed, ye *are* sanctified, ye *are* justified." And God wants us to know it, for "these things are written that ye may *know* that ye *have* eternal life" (1 John 5. 13).

III. **SINNER.** Third link tells how salvation comes to the sinner, "THROUGH FAITH." A boy might read John 3. 16, and also Acts 3. 16, to show the "whosoever" faith and the "individual" faith. Tell also of the woman who "touched the hem of His garment," to whom Jesus said, "Thy faith hath saved thee;" also blind Bartimeus; the woman who washed His feet with her tears, and others. "Without faith impossible to please God" (Heb. 11. 6). Show **F.A.I.T.H** in form of acrostic—FORSAKING ALL, I TAKE HIM. W T. R.

BIBLE ARROWS.



CURIOSITY is very easily awakened in children. Encourage it by putting down the first letter of each word, with reference clearly opposite. Before the address is given select four good readers. Get the school's attention focused on what is read. Arrows of Grace may be shot from this quiver.

A S S. Condemned and unclean, it was unfit for sacrifice (Ex. 13. 13.). But on this occasion the good tidings was, "The Lord hath need of it." This is a message still for each boy and girl. No matter how sin may have

put them at a distance from God and tied them there (*press this point*), this is the opportunity for being set free and brought into the service of the Lord Jesus Christ. The fact of the ass being tied brings us to consider how it was set free.

BULLOCK was the chief animal of sacrifice. Perfection was required ere it could be accepted (Lev. 22. 20, 21). The reason was because it was a shadow of Christ and His work. Jesus was carried into Jerusalem on the ass, thus fulfilling Zechariah 9. 9, but Isaiah 53 must be fulfilled. It was only thus we could be set free; atonement for sin was only by blood (Lev. 17. 11). Carrying this message to sin-bound sinners is God's way of setting those free who believe (1 Cor. 15. 3).

CAMEL. Going through the eye of a needle is a human impossibility. The reference is to the

Bible Arrows.

hindrance of riches. This world's wealth can save no one; the love of it has kept many out (1 Tim. 6. 9). The precious blood of Christ (1 Peter 1. 19) alone can avail. The rich and poor are on one level. No respect of persons. Surrendering to the Redeemer is God's way of salvation.

DO^G getting the children's bread is the simile used here. A humbling comparison, emphasising what was the Jew's advantage. Jesus visited them in grace first (Matt. 15. 26). But now, since the Cross, the Bread which was so freely given only to Jews is offered now to *all* (John 6. 51). To get life eternal we must eat of this Bread (John 6. 58). As sinners confessed, believing in Him as crucified for our sins, is to eat of Him (John 6. 47). By eating what was *forbidden* death came into the soul. By eating what is *provided* life is imparted. Contrast being set free and feeding on Christ with the portion of the lost (Rev. 21. 8). Take the arrows and shoot (see 2 Kings 13. 17, 18).

JS.FS.

THE MAGNET AND THE NEEDLES.

HA^VE you ever sprinkled some pins and needles on the table, and held a strong magnet over them? What has happened?

Needles Up. The needles quiver and tremble, and gradually they fly up to the magnet, which securely holds them. What do the pins do? *They never stir.*

When I hold a magnet over pins and needles, or see others do it, I always think of the wonderful day which is coming, when the Lord Jesus comes again. "We shall be caught up" (1 Thess. 4. 17). You may ask how do we know that He is coming again. Well, for quite a simple reason. He has promised to come, and He never breaks His word. Just before He went away He said, "I will come again." And the purpose of His return is so wonderful. He wants to have us with Him for ever. He says, "I will come again, and receive you unto Myself, that where I am, there ye may be also" (John 14. 3).

When the Lord Jesus comes, the first thing which will happen will be that "the dead in Christ shall rise." "Their corruptible bodies will put on incorruption" (1 Cor. 15. 54). Then those who are alive upon the earth shall

The Magnet and the Needles.



change their mortal bodies for immortal ones.

"In a moment, in the twinkling of an eye,...we shall be changed; we shall be like Him" (1 John 3. 2; Phil. 3. 21). That is not all. "Then we which are alive and remain shall be caught up together with them...to meet the Lord in the air, and so shall we ever be with the Lord" (1 Thess. 4. 17).

Pins Down. No matter how long you held the magnet over the pins they would never stir. The material that pins are made of is not attracted by a magnet. In order that we may be quite sure of being taken away by the

Lord Jesus, when He comes, we must have a new nature, we must be "born again" (John 3. 7).

How can we be Changed? It is quite certain that we cannot change ourselves. I daresay you have often tried to be different. You have been overcome by some fault, and you have quite determined never to do so again, and yet it has conquered you more than once. You *cannot* change your nature, or give yourself a new heart. *But the Lord Jesus Christ can do it for you.* By His death upon the Cross, and by the shedding of His precious Blood, He has the right and the power to save your spirit, soul, and body.

And if you will come to Him, and commit yourself wholly to him, He will receive you and impart to you the new nature. We only need to come to the Lord Jesus quite simply. *He* will know that you have come.

Remember no matter how beautiful those pins were of which I was telling you, or how useful, they would never rise to the magnet unless the material they were made of was changed. And it is sadly possible to lead even what others may call a beautiful or useful life, and yet to have the heart unchanged towards the Lord Jesus. It is how we act about Him that decides everything. Are you trusting Him or neglecting Him? *He wants you!* S. E. S.

THREE SCRIPTURAL CUPS.



WE wish to-day to speak of something that we are all familiar with, namely, CUPS.

Cup of Wrath. The Psalmist says: "In the hand of the Lord there is a cup, and the wine is red; . . . but the dregs thereof, all the wicked of the earth shall wring them out, and drink them" (Psa. 75. 8). Who are "the wicked" spoken of who are to drink the dregs of the cup? The prophet Jeremiah informs us that "the heart of man is deceitful above all things and desperately wicked" (Jer. 17. 9). This is a sweeping statement which includes us all from the eldest to the youngest (Rom. 3. 19). Three times over the Lord prayed solemnly, "Abba, Father, all things are possible unto Thee; take away this CUP from Me: nevertheless not what I will, but what Thou wilt" (Mark 14. 36). The Lord Jesus went to the Cross, and so drunk of the cup of wrath to its dregs that He was able to utter the words, "It is finished."

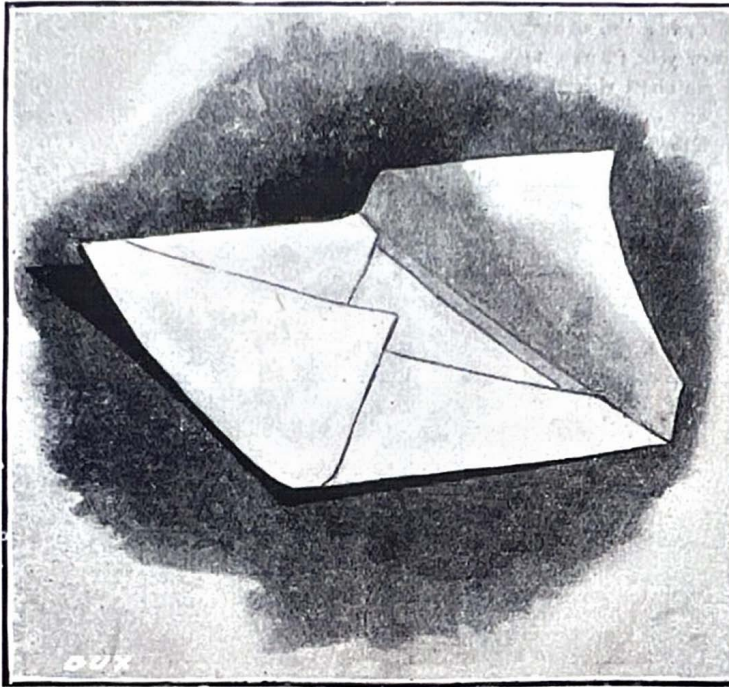
David the Psalmist asks the question, "What shall I render unto the Lord for all His benefits towards me? I will take the

Cup of Salvation, and call upon the Name of the Lord" (Psa. 116. 12, 13). Because the Lord Jesus has drunk the cup of wrath, the cup of salvation is offered to whosoever will, by faith, receive it. In other words, the Lord Jesus Christ is offered as Saviour to all, and they who trust Him pass out of death into life (John 5. 24).

The Psalmist so proved the goodness of the Lord day by day that he praises God for the

Cup Overflowing. God's gracious favour saves our souls to begin with, and His untiring faithfulness keeps us day by day until we dwell in the house of the Lord for ever. Whom the Lord takes up, He never gives up. (John 10. 28). Such a Saviour is surely worthy of our trust (Acts 16. 31). Why not accept him now? C. J. E.

WRITING THE LETTER OF OUR LIVES.



An Envelope like this with 3 sheets of paper in colours folded within as noted in Lesson.

HAVE you
e v e r
thought that
every one of us
is writing a
letter to-day?
(*Produce en-
velope.*) Will
any boy read
in the Bible
about a man
who wrote:
“Pilate an-
swered, What I
have written I
have written.”
Let us think of
3 things about
our letter.

1. Each of us is writing a permanent record of our Lives. Like this to begin with (*produce white sheet from envelope*). Yet we put words, lines, pages into the record day by day. It cannot be seen by human eyes, but it is there. What *you* have written *you* have written. God retains the record, and will produce it in the day of Judgment.

2. The letter written here will be read there, for, like Pilate, “I have written,” and “every one of us shall give account of himself to God” (John 17. 22; Rom. 14. 12). Secrets will be proclaimed on the “housetops” (Luke 12. 3). All will be naked and bare then: there will be nothing hid from the all-seeing eye of God.

3. The letter may be cleansed now. Although our records are like this (*produce sheet of black paper*) there is a wonderful cleanser. A girl might read 1 John 1. 7: “And the blood of Jesus cleanseth us from all sin.” This is the colour we need (*produce red sheet of paper from envelope*). See how it covers all the *black* record and makes it *white* (*bring to front*) as if it had never been written. “Their sins will I remember no more” (Jer. 31. 34). Once more the **envelope is closed** (*gum up*). Soon our records will be closed. What will be your “record on high?” Have your sins been washed away by the precious Blood? **hyp.**

A FEW B'S WITH AND WITHOUT STINGS.



A TOY beehive might be readily purchased or easily made with a few imitation bees for illustration, to fix lessons on the young mind. Begin by pointing out that you are going to show some bees with stings and others without stings. The following are some of the B's:

"BE sure your sin will find you out" (Num. 32. 23). Life is full of uncertainties, and there are many things in life we cannot be sure about, but as sure as night follows day, so sure will our sin find us out. There is a law in nature that whatever we sow we shall reap. If we smile into a looking glass we will receive a smile in return. The blood of Jesus Christ can effectively put away sin.

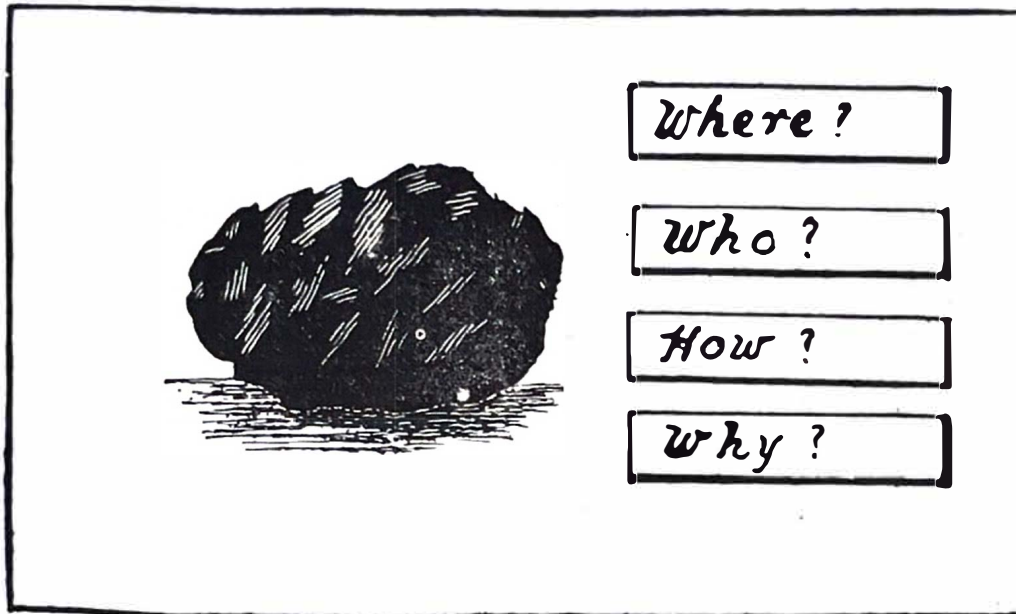
"BE ye reconciled to God" (2 Cor. 5. 20). It is not God who requires to be reconciled to man, it is man who needs to be reconciled to God. There never were any hard thoughts in the heart of God towards man; all the hard thoughts were in the heart of man against God. By the sending of His only begotten Son to the Cross of Calvary, God has accomplished our reconciliation and at the same time proved to man that He loved him with an everlasting love. Now the message of the Gospel is, "Be ye reconciled to God" (2 Cor. 5. 20).

"BE ye saved" (Isa. 45. 22). If we need to be saved, it implies that we by nature are lost, and so we are. Like lost sheep on the mountains we have gone astray; we have used our strength to take us away from God. Before the Good Shepherd could find us He had to travel all the way from the glory to the Cross and by His ignominious death and glorious resurrection He has made it possible for the lost sheep to return to the Bishop of our souls. "How is this done?" you ask. Simply by a look. "Look (or trust) unto Me and be ye saved," says the Lord (Isa. 45. 22).

"BE ye also ready" (Matt. 24. 44). "Ready for what?" you ask. Ready to meet God. Why? Because we know not what a day may bring forth. The Lord may come at any moment. The young die as well as the old. God's time is NOW. To-morrow is a day that never comes. Trust Him now, and you also will be ready for the great change.

J. G.

A LUMP OF COAL.



A SIMPLE but effective object lesson can be made with a lump of coal (thoroughly washed to remove dust) and four pieces of cardboard, with a word written boldly on each—WHERE? WHO? HOW? WHY? Now, show the cards, one at a time, asking the questions—

1. **WHERE is Coal found?** Down in the bowels of the earth, in pits, far from light. A picture of fallen man in the "horrible pit" of sin (Isa. 40. 2), in "darkness" (John 3. 19).

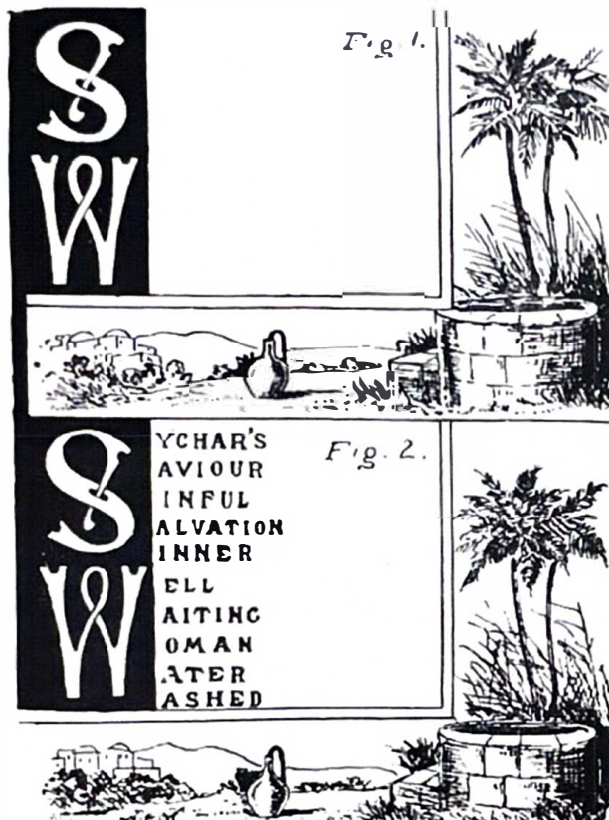
2. **WHO finds Coal?** The miner, leaving the bright earth's surface, descends the dark pit to seek and find coal. Surely he reminds us of the Lord Jesus, who left heaven's glory and came down to this dark world to "seek and save the lost" (Luke 19. 10). The miner with lamp is the light of the pit. Jesus is "the Light of the world" (John 8. 12).

3. **HOW is Coal found?** By toil, suffering, and death. Describe work of miner and accidents of the pit—falling roof, fire, flood, bad gas, &c. Give incident of some fatal mishap, plentifully found in newspapers. From this, thoughts are easily led to Calvary, where "Christ also *suffered* to bring us to God" (1 Peter 3. 18). The miner does all the work—the coal simply yields. So Christ does all the saving—we do the trusting (Acts 16. 31).

4. **WHY is Coal found?** To be useful. By a process of self-sacrifice it produces heat for domestic comforts, gas for lighting, power for working steam engine, &c. The Christian is saved to serve by showing love to others (John 13. 34), by letting his "light shine" (Phil. 2. 15), by being "zealous of good works" (Titus 2. 14).

T. R. C.

SAVED AT THE WELL.



THIS lesson is designed to illustrate in an attractive form the well-known story of the Lord's dealings with the **WOMAN OF SAMARIA**, as described in the 4th of John's Gospel.

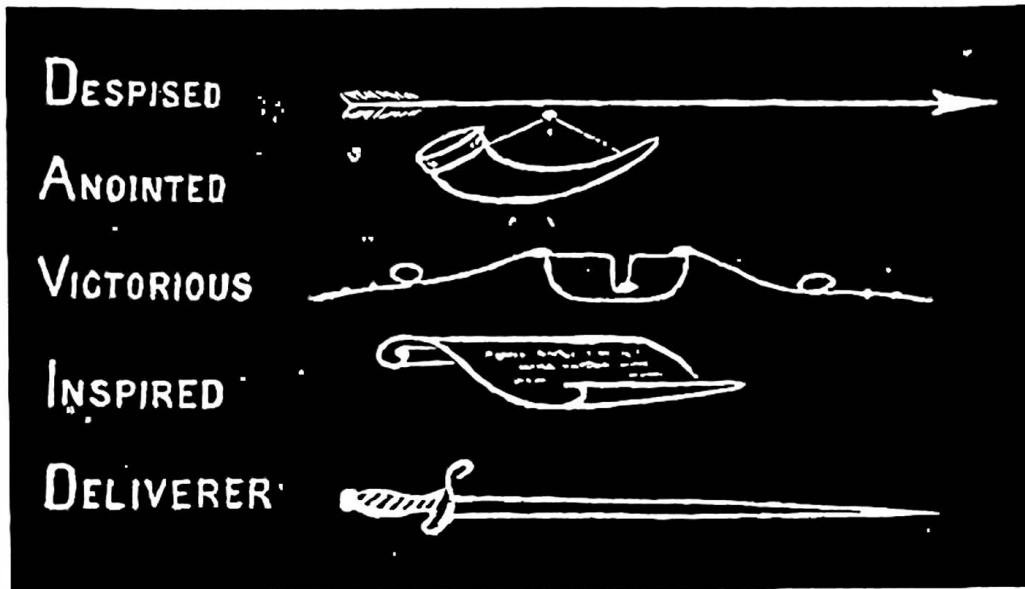
Obtain a large sheet of white paper, and draw upon it as nearly as possible what is seen on the sketch marked Fig. 1. It will be seen that we have a well, one or two palm trees, a winding path, a distant village, hills &c., while in the foreground is a pitcher. Now read a few verses from John 4,

after which tell the children that you wish to ask them five questions about the old story. Answers must be in *two* words, each word commencing with the letters **S** and **W**.

Fig. 2, question 1, "What was the name of the place?" Make them guess, and then write, **SYCHAR'S WELL**. Proceed to tell of Jacob's well. Now ask second question. "Who was there, and what was He doing?" It was the **SAVIOUR**, and He was **WAITING**. This is a good opportunity of pressing the fact of Jesus *now* waiting for sinners. The third question is, "Who was He waiting for?" A **SINFUL WOMAN**. Show how she found her pitcher empty, and went down to the well to fill it. Speak of the request, "Give me to drink," and the following conversation where Christ reveals her sinful life to the woman. Speak of the way the Lord leads her on to accept Him. The fourth question is now asked, "What did Christ give this woman?" **SALVATION'S WATER**. Now show that although *before* she came to Christ she was a *sinful woman*, when she left she became something else. This brings us to the last question, "What was she after she had trusted Jesus?" The answer is: a **SINNER WASHED**. Write the answers one by one, thus making the lesson progressive.

W. E. W.

FROM SHEEPFOLD TO THRONE.



GET blackboard well cleaned, then print the letters **D A V I D** down left side. If your printing is shaky, have the rest of the words printed in ink with small brush on strips of paper, either gummed or pinned on end next initials, rolled up so as to be easily opened out and fixed with pin. Then proceed letter by letter, the **D** indicating that he was **Despised** (read 1 Sam. 16. 11; 19. 10). Draw **ARROW** to fix the memory on one of the chief events during his time of despisal. *Like Christ* (John 1. 11; Luke 4. 29; Isa. 53. 3), David's trial ends in triumph; he is **Anointed** by Samuel with the "horn of oil" (1 Sam. 16. 13). Draw **HORN**, and show how he is *like Christ* (Luke 4. 18; Heb. 1. 9). Sufferings and glory are linked together. Next David is **Victorious** against the mighty giant of the Philistines. Draw a **SLING**, describe event, and read of victory (1 Sam. 17. 49). *Like* the glorious Victor of Calvary (Luke 11. 22; John 7. 40; John 8. 26). What next? **Inspired**. The king is also "a prophet" (2 Sam. 23. 2; Acts 2. 30). Draw **SCROLL**, and speak of his Psalms, then point to "great David's greater Son" (John 6. 69; John 7. 40; John 8. 26). Last, but not least, the despised one becomes a **Deliverer** (1 Sam. 30. 19). So the "Lowly One" becomes the Deliverer of countless thousands (2 Cor. 1. 10; Heb. 2. 15). In many ways David forms a lovely type of the Lord Jesus Christ, to whom direct the heart. The *objects* could be attached to the board if you are not able to draw them fairly well. Lesson is interesting. Fill in kindly. Apply personally.

WM SN.

LESSON FROM SIX BIBLE ALARMS.



BABEL	Gen. 11. 8....	Against
SODOM	Gen. 19. 24....	Loss
EGYPT	Ex. 12. 29....	Attend
JERUS	Ezek. 9. 5....	Rebels
CAPEN	Matt. 11. 23....	Must
WORLD	Rev. 20. 11....	Suffer

GETTING your blackboard in good order before the school begins outline the above. Put down the first letters of Bible places, with clear and full references, also put down the word **Alarms** without acrostic. Get some readers selected personally and privately, then when the school is ready to listen have the texts read distinctly.

[T will also test their Bible knowledge to inquire about the following places:

BABEL. The place where human pride was confounded. They sought to exalt themselves. Scattering was the sequel.

SODOM. The place where fire from Heaven fell. Lot was given the alarm and fled. We hear God's alarm for us ringing in 1 Thessalonians 1. 10 and John 3. 36.

EGYPT. Inquire as to what is known of this. Pharaoh's obstinacy brought down judgment. Moses sounded the alarm. Only the Blood of the Lamb could save. Emphasise it must be put on lintel.

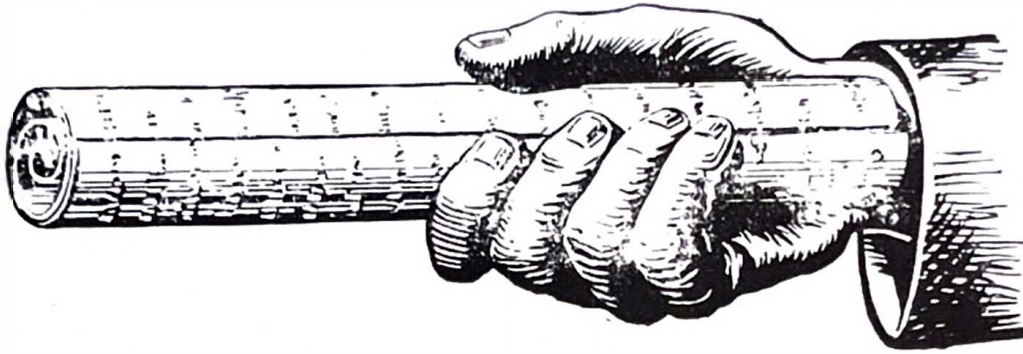
JERUSALEM. The privileged immortal city. Yet to be the metropolis of Christ's Kingdom. The men with the swords had to destroy all who loved sin more than God. Emphasise the need of confession of sin to God.

CAPERNAUM. The place that was most exalted in privileges because of the presence of Immanuel. Rejecting His grace the alarm is sounded. They are exposed to deepest doom. To whom much is given much is required.

THE WORLD. Those places above-named are examples (2 Peter 2. 6). The "Great Day" is in front (Jude 6). As the red light signals danger on the railway, so God has set these alarms in mercy to the world. Christ's death at Calvary the present refuge for all. Only those who accept it are saved. Now fill in the "Alarm acrostic." Illustrate from passing events.

JS. FS.

“ READ AND RUN.”



BEGIN by calling attention to the Roll of the Book sent to Ezekiel (Ezek. 2. 9). But the Book God has sent to us contains many rolls. Name the parts of a book. (1) Chapters, (2) verses, (3) sentences, (4) words, (5) letters. Remind the scholars of two sentences of Scripture in particular: (1) “Blessed is he that **readeth**” (Rev. 1. 3); (2) “Write the vision that he may *run* that **readeth**” (Hab. 2. 2). Illustrate thus. Just as the coals and minerals are stored in the earth, and must remain there unless men are willing to go down and dig them out, so the treasures of Scripture must remain hid from us unless we are willing to “Search the Scriptures.” This we do by **reading**. Call attention to a unique event in the life of Christ. “He stood up to **read**” (Luke 4. 16). What an inspiration that is. How reverent and particular He would be in naming every word. Let us all copy. From the word **reading** a few thoughts are suggested in acrostic form.

READ. In Nehemiah 8. 8 we have an example of good reading, namely, “They read distinctly, and gave the sense.” This entails study. Each letter, and word, and sentence should be carefully analysed. Get some of the scholars to tell you what they think certain words mean. Such as “justice,” “holiness,” “grace,” and “mercy.” Don’t skim.

EARNESTLY. This is necessary for success in any subject. Remind them here of preparing for an examination, how they give attention. So in order to read the Scriptures profitably we must be in earnest (Acts 8. 28).

ALL. This third word gives opportunity to qualify reading. Warn against bad reading. Some books are like poison. Illustrate the effect of a drop of poison in a glass of water. All Scripture is pure and profitable (2 Tim. 2. 16). Commend some good books you have read.

“Read and Run.”

DIVINE. This informs us of the future. The Scriptures compared to a lamp shining in a dark place (2 Peter 1. 19). You cannot see without it. But shine the lamp, and you can see where to go. Those who are reconciled to God can see a bright and glorious Eternity before them (John 14. 2). But those who choose sin will be cast out (Matt. 25. 30).

INFORMATION. Remind them how all seek the latest war news. Special reporters with the Army. So the Scriptures supply us with true reports (Isa. 53. 1).

NOW. Procrastination, sometimes called Satan's recruiting officer. "Some more convenient time" (Acts 24. 25). Urge use of present opportunity.

GLADLY. Many have no pleasure in reading the Scriptures, because they neglect them, and the more this is done the greater will be the tendency. Remind of Timothy who rose to eminence by reading these very Scriptures of the Old Testament. "He became wise unto salvation through faith in Christ Jesus" (2 Tim. 3. 15). Therefore we still echo Paul's message: "Give attendance to **reading**" (1 Tim. 4. 13).

JS. FS.

NOAH'S ARK.

EVERY child has seen the toy ark, supposed to represent Noah's Ark of Genesis 6 and 7. Probably you have had one of your own. One of the oldest and commonest of toys. This toy is founded on the Bible story.

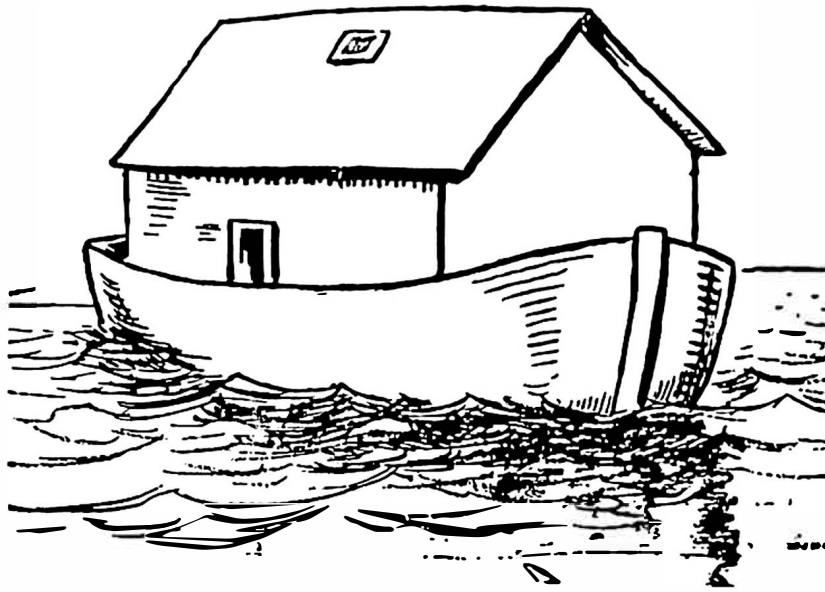
Noah was not a builder by trade, but he became one in obedience to God. There are lots of builders—most build houses, but not so Noah. Builders have architects for their plans—God was Noah's Architect or Master-BUILDER. The people were willing to help to build with Noah, but not to trust themselves to the Ark for safety.

Notice some interesting points of *application*:

1. **Noah Walked with God** (Gen. 6. 9). That is why God told him to be a builder. Boys and girls can **WALK** with God, too. But (1) you must *know* Him first; (2) you must *talk* with Him; (3) you must *hear* His voice.

2. **Noah did according to ALL that God commanded him** (Gen. 6. 22). This was obedience pure and simple. He may not have understood the reason why.

Noah's Ark



but he did ALL. God expects you to obey your parents, teachers, but, above all, HIMSELF. Have you obeyed Him?

3. **"Come thou, into the Ark"** (Gen. 7. 1). God's great invitation. Do you like invitations? The Lord Jesus was always saying "Come." We get "Come" over 3000 times in the Bible. "Suffer the little children to come unto Me" (Mark 10. 14). The Ark was a picture of Christ. Have you not heard Him say "*Come*" to you?

4. **Noah went in** (Gen. 7. 7). What a wise man! Have you stepped in to Jesus, the Saviour? How simple it is.

"Only a step to Jesus,
Then why not take it now."

5. **The Lord shut him in** (Gen. 7. 16). Sometimes we think we have shut a door, but it comes open again. If the door was not properly shut the water might have come in. Some people will be shut out. You are safe if God shuts you in. "My sheep hear My voice, and they shall never perish" (John 6).

6. **God remembered Noah** (Gen. 8. 1). Do you think God will forget you? He never forgets His children. He remembers the youngest to the oldest. He remembers you all through life.

7. **God spake unto Noah** (Gen. 8. 16). What did He tell him? Well, He gave him a great promise ("While the earth remaineth," etc.); He gave him a great sign (the rainbow, ... "I will look upon it," etc.). H.T.

A LESSON ON PARDON.

IN the Scriptures God has revealed Himself in the character of *Judge* (Gen. 18. 25). Man has been *convicted* of breaking the *Law* (Rom. 3. 19). Sentence of *Death* has been passed on all men (Rom. 5. 12). But God is ready to *Pardon* (Neh. 9. 17) those who are willing to accept it as a free gift. There are six things about this pardon that I want you to notice. It is—

PROCURED BY CHRIST (Heb. 9. 12). A price was demanded (Heb. 9. 22). Christ paid it (Rom. 5. 8). Not with money, nor through influence, but by taking the place of the sinner and meeting all the claims of a Holy Law. (*Illustration*) The story of Effie Deans walking from Edinburgh to London to plead with the Queen for pardon for her sister Jeanie.

AVAILS FOR ALL (Acts 10. 43). None need suffer the full penalty of their sin which is Eternal Death (Rom. 6. 23). Rich and poor, High and Low, Black or White, the death of Christ is sufficient for all, but only efficient for those who believe (Rom. 3. 22).

RECEIVED BY FAITH (Rom. 10. 8-11). Just as the condemned man takes from the hand of the governor the king's pardon, so the sinner must reach out the hand of faith and appropriate the free Gift of God.

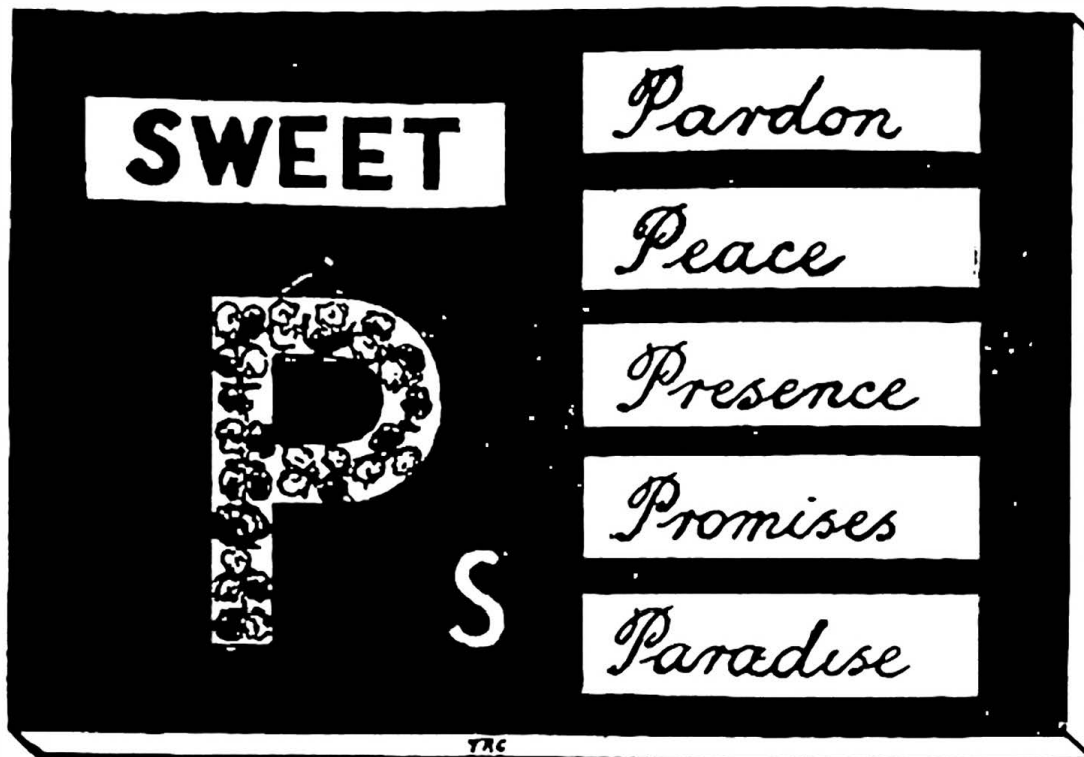
DELIVERS FROM WRATH (2 Thess. 1. 8-10). God cannot lie (Heb. 6. 18). And He tells in His Word of wrath ahead for the Christ-rejecter (Job 36. 18). So beware lest you tarry too long and fall into the hands of the Living God. "For our God is a consuming fire" (Heb. 12. 29).

OFFERED IN THE GOSPEL (John 3. 16); and nowhere else. Good works—church fellowship, Bible reading, saying prayers—while good in themselves, can never gain the pardon. The Gospel is God's appointed medium for proclaiming liberty to the captives, and the opening of the prison to them that are bound (Isa. 61. 1; Luke 4. 18, 19).

NOW IS THE OPPORTUNITY (2 Cor. 6. 2). No time like the present. Death is busy; you may be the next victim. And what about meeting God? Christ is waiting to give that which shall make you free. A Righteous Pardon, "Written in the king's name, and sealed with the king's ring" (Esther 8. 8). The power of which no man can revoke.

A. D

SWEET PEAS OF THE BIBLE.



THE chance similarity of sound between "peas" and "p's" is taken advantage of in this lesson to give just that touch of interest required to gain the eye. Cut out of card or draper's box a large letter P'. On other pieces of card, with brush and ink, write boldly some Bible words beginning with P. Those in above drawing are suggested, but you may select others instead, as **Power, Purity, Praise, Prayer, Protection, &c.** Better not exceed seven words for one address. Just before going to meeting (as the flowers quickly fade) decorate letter P with fresh sweet peas, as shown above. This can be done by pushing stalks through slits cut at different points and fastened behind with stitch of thread. A loop at top will enable it to hang on board. Letter S and **SWEET** in your sketch are not essential, and may be omitted if it is desired to simplify the lesson.

Begin by showing P, asking name of flowers. Liken the Bible to a garden out of which you will gather some "sweet peas." Proceed to show cards one at a time, speaking on each, quoting appropriate verses, as given below, or selected by yourself, and illustrating as best you can.

1. **Pardon.** Sweetest word to condemned criminal
As sinners all need it (Psa. 25. 11). God ready to pardon

Sweet Peas of the Bible.

(Neh. 9. 17 ; Isa. 55. 7). Example: Sinful woman forgiven (Luke 7. 37, 50).

2. **Peace.** Made through the Blood (Col. 1. 20). We have peace (Rom. 5. 1). Illustrate: Enemies at war till peace made.

3. **Presence.** My presence shall go with thee (Exod. 33. 14). In Thy presence joy (Psa. 16. 11). Illustrate: Presence of strong, loving friend gives protection and pleasure.

4. **Promises.** Precious (2 Peter 1. 4). Sure (2 Cor. 1. 20). Not one word failed (1 Kings 8. 56). Illustrate: Promise on banknote has to be claimed.

5. **Paradise.** The dying thief (Luke 23. 43). Place preparing (John 14. 2).

The idea could be adapted to an outline on **PSALM 23**. I shall not want: (1) **Peace**, beside still waters; (2) **Path**, paths of righteousness; (3) **Presence**, Thou art with me; (4) **Provision**, a table prepared; (5) **Prosperity**, goodness and mercy follow; (6) **Palace**, house of the Lord for ever.

Teachers of small classes could take bunch of sweet peas to distribute with tickets bearing appropriate texts of Scripture.

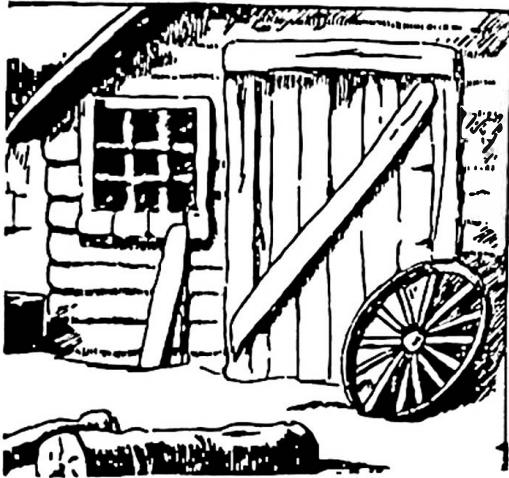
T. R. C.

“WHEELS WITHIN WHEELS.”

LET us take a familiar object for our lesson, one that is so common as to be seen in the country as much as the town—an ordinary cart wheel. Why, the whole world seems to be running on wheels. Even you may have heard somebody speak of “wheels within wheels.” We will look at four Bible wheels.

1. **CLAY WHEEL.** You will see the kind of tradesman who used this in Jeremiah 18. 3. He is called a “**Potter.**” While making a clay vessel on his wheel he spoiled it, “then he took the same clay and made another of it.” Like that potter’s vessel, each one has been *spoiled by sin*. King David learned this, and owned it to God (Psa. 51. 5). Many do not believe this, but of its truth there is no doubt, therefore Jesus said, “Ye must be born again” (John 3. 7). As the spoiled vessel needed the potter to remake it, so we need the Lord Jesus to save us.

2. **CHARIOT WHEEL.** In Exodus 14. 25 a proud king with a hard heart refused to do what God told him.



CLAY
CHARIOT
CHERUB
CART

WHEEL

He foolishly fought against God. In the midst of the deep waters of the Red Sea he and his army were drowned.

If we refuse to submit to God “we must likewise perish.” “God is not willing that any should perish” (2 Peter 3. 9).

3. **CHERUB WHEEL.** It was “full of eyes” (Ezek. 10. 12). Round and round wherever it turned you could see eyes looking at you. If you have learned that you are *spoiled by sin* (Luke 18. 19), and have as a sinner trusted in the Lord Jesus Christ, then the thought of God’s eyes always *watching over you in love* (Heb. 13. 5) will make you happy and take away all fear (Psa. 139. 3). But if, like King Pharaoh, you are refusing to obey His Word (Exod. 5. 2), then you are taking the place of an enemy (Luke 19. 27), and from His all-seeing eye (2 Chron 16. 9) you can never hide, nor can anything you do be hid from Him (Heb. 4. 13). Better far to yield and be friends now.

4. **CART WHEEL.** In Isaiah 28. 27 we see it is the harvest that is referred to. The farmer is separating the chaff from the wheat. God has told us He is going to separate His people (Matt. 13. 49), whom He speaks of as *wheat* (Matt. 13. 30), and those who are not He speaks of as *chaff* (Matt. 3. 12). A different place is appointed for each. Those who have owned their sins, like Abel (Heb. 11. 4), and believed the Gospel (1 Cor. 15. 1-4), they are the *wheat* (John 14. 3). But those who, like Cain, refuse and rebel (Gen. 4. 6) are the *chaff*. Perhaps before you lay down this paper you may be separated for ever from God, as the chaff is separated from the wheat, then “too late, too late will be your cry!” As God, through these words in mercy, is calling you, then “why not, why not come to Him now?”

JS. FS.

THE SERPENT OF BRASS.

(Read Numbers 21. 4-9.)



LOOK ! How simple it is to look, just to turn the eye in the direction of the serpent of brass and to be healed. The simplicity of this act is a figure of "Heaven's easy, artless plan of salvation. But who were they that were to look, and

WHY ? The Israelites had sinned, and punishment always follows sin. Like

the Israelites, we have all sinned against God, and the wages of sin is death (Rom. 6. 23). God, however, says "Look unto Me and be ye saved" (Isa. 45 22).

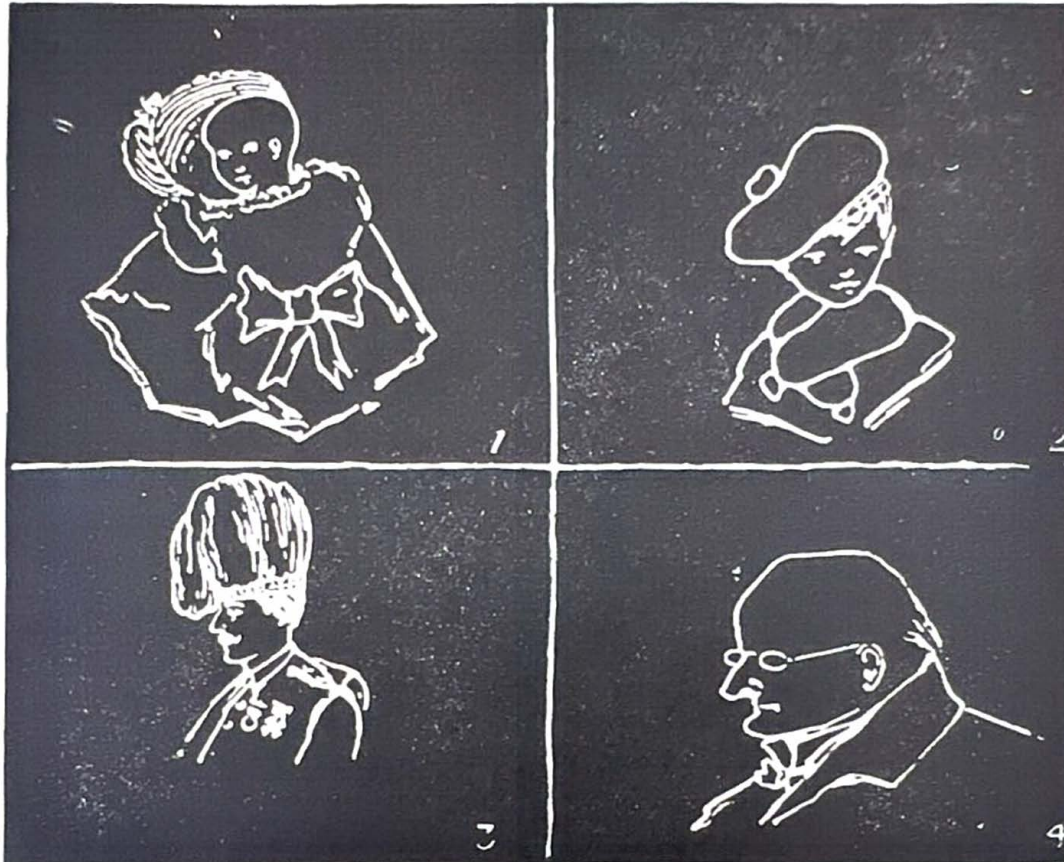
WHERE was the Israelite to look? To the serpent of brass, of course, and nowhere else. They must not *look* or *trust* to any cures of their own. The Lord Jesus in John 3. 14, 15, tells us that just as Moses lifted up the serpent on the pole, so He, the Saviour, must be lifted up on the Cross, that "whosoever believeth in Him should not perish, but have eternal life." Does some one say: "I cannot really see Jesus, and

HOW then can I look and be sure I am saved?" The Israelite took God at His Word, and turning his dying eye in the direction of the serpent of brass, he was healed. God, through His Word, says to every sin-stricken soul to-day: "Whosoever believeth (or *looketh*) in Him should not perish" (John 3. 16).

WHEN should we look? When would the Israelite look? Would he put it off, hoping to get better by some other means? Certainly not. As soon as he received the message of hope he would act upon it forthwith. God's time to be saved is NOW.

C. J. E.

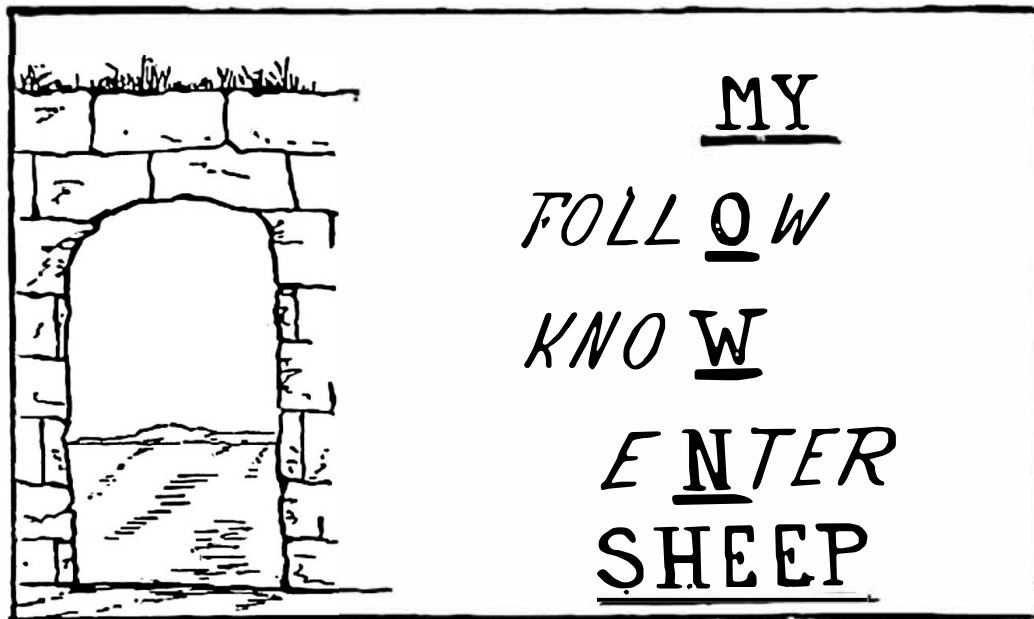
THE FOUR STAGES OF LIFE.



I INTEND making four sketches upon the blackboard to-night, representing four stages in life; not in every life, as by far the greatest proportion of deaths take place in early years. (1) I put a **Baby** in its nurse's arms. Great lessons are to be learnt from "master baby." One particularly I want you to learn is *trustfulness*. It just clings for dear life to one who is stronger than itself. The Lord Jesus Christ says, "Except ye become as *little children*, ye shall not enter into the kingdom of heaven" (Matt. 18. 3). (2) Now I draw a **Boy**. Read Ecclesiastes 12. 1: "Remember now thy Creator in the days of thy *youth*." Boyhood is the time of frolic and fun and forgetfulness. Hence God says, "remember *now*." (3) Next, we picture the **Young Man**. I have selected a soldier as the young man. Proverbs 20. 29 says, "The glory of *young men* is their strength." But every one is not a soldier. You must volunteer first. So in God's army. (4) Last, we draw an **Old Man**. Solomon says in Proverbs 16. 31, "The *hoary head* is a crown of glory if it be found in the way of righteousness." This can only be by accepting of Christ (John 1. 12), and "following on to know the Lord." Illustrate each point with simple incidents.

Wm. Sn.

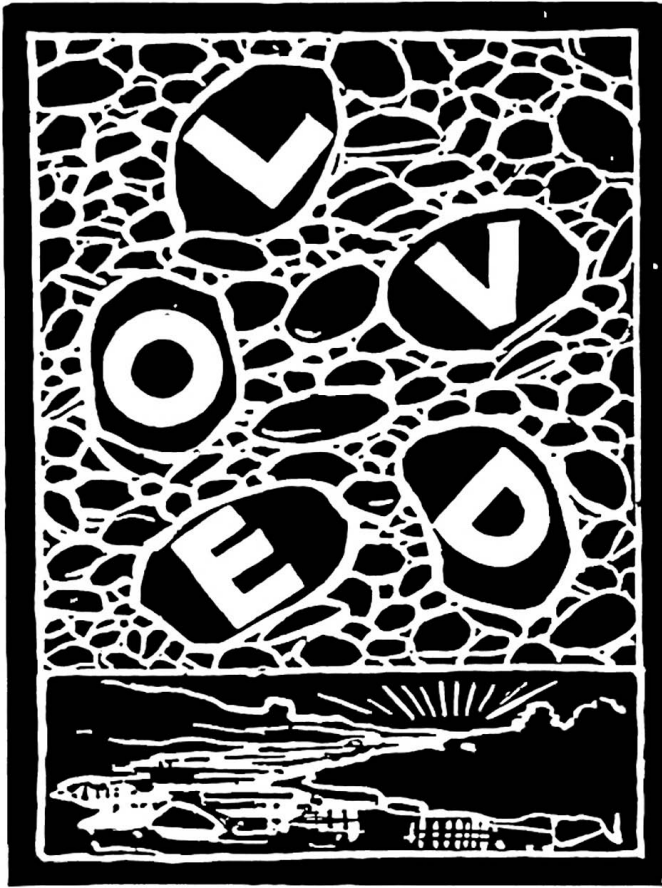
THE SHEPHERD AND THE SHEEP.



IN the tender care of the shepherd and the proneness of the sheep to stray we have an unfailing theme to illustrate the love of Christ. The drawing and wording are simple, and could be used either on blackboard or prepared on large sheet of paper and fixed up in room. **PERSONAL** is the prominent note in the lesson, and should be duly emphasised. Explain the security of the fold, its strength, high walls, and the safety of the sheep inside. Point out that it had only one entrance, and when the shepherd led his flock inside for the night he lay down before the solitary opening and was the door. Now read John 10. 9, "I am the Door"; John. 10. 14, "I am the GOOD SHEPHERD." Christ becomes to all who trust Him what the shepherd was to his sheep. He provides salvation; gave His life for the sheep; is the Door, the only way of life; the Shepherd; the all-sufficient Saviour (Heb. 7. 25).

Taking the wording **MY**. Here we have the personal. Do I belong to Christ? Am I His? All depends on this. Three simple tests are given—(1) His sheep **FOLLOW** (verse 4). A person's pursuits tell what he follows. You cannot have the world and Christ. (2) The sheep follow because they **KNOW** His voice. The message of the Gospel is unheeded by many, because they are strangers to the Person of whom it speaks. (3) They **ENTER** (verse 9). Here enforce decision and obedience. Everything is prepared, but you must believe. One letter from each word forms the acrostic **OWN**, giving the security of those who fulfil these tests. **SHEEP** telling us we are members of His flock, and of all the Shepherd's care and love in spite of failure and weakness (John 10 16). J. 11.

PEBBLES FROM THE BROOK.



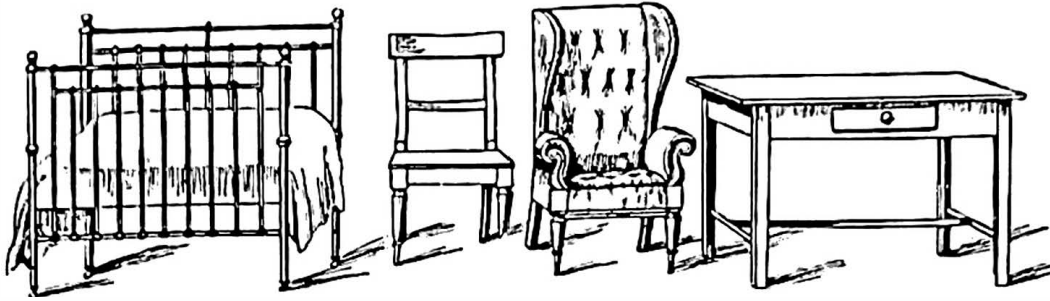
FOR a children's open-air service the story of David's smooth stones is an ideal lesson. Your objects can be gathered from the beach or brook, and with five pebbles, a boy's sling, and a slate or small black-board, you set to work. Five large stones or slabs can be chalked, or cards bearing the letters may be used.

Producing the sling and stones read or relate the story of David and Goliath (1 Sam. 17); a picture of how Jesus, slain in

weakness, has overcome Satan and obtained deliverance and salvation. Point out that the giants of unbelief, pride, and self-will have to be overcome in the individual life before salvation is ours, and for this we must have the smooth stones from God's Word.

Isaiah 45. 22 provides the first **LOOK**, its smoothness, simplicity, and sweetness, telling of the affection, tenderness, and longing of God, and the glorious result of obeying—"Ye shall be saved." **ONLY BELIEVE** (Mark 5. 36), telling that ail is done, and that helpless, ruined, dying sinners have only to take in the good news, overcoming doubt and fear. **VAIN** (Psa. 60. 11), written above man's promises, his pleasures, and his performances, slaying his pride and self-reliance. **ETERNAL** (Deut. 33. 27). Speaking of God, the Saviour, refuge, and portion of all who believe. **DELIGHT** (Psa. 37. 4). God asks the believer to find in Him the source of all true joy and happiness. The whole making **LOVED**, from which an earnest and final appeal for each hearer to obey the invitation can be made. Abundant illustrations of the simplicity, security, and satisfaction of God's salvation will no doubt be suggested. J.H.

A LESSON FOR LITTLE GIRLS.

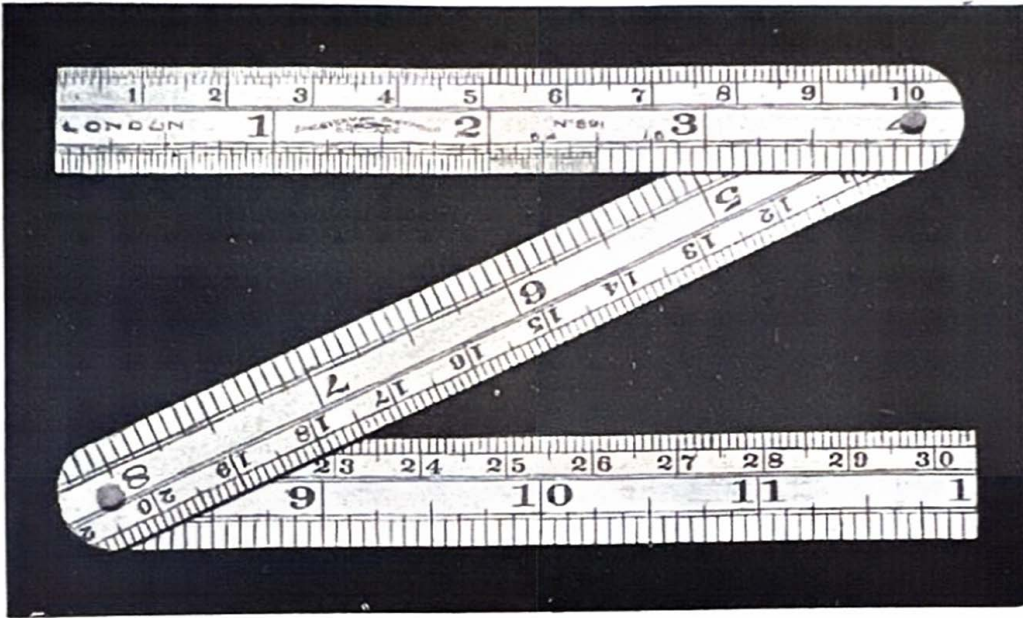


THE above articles are easily obtainable in a toy shop.

Have a table on which to place the articles one by one as your lesson proceeds. First introduce small **Bedstead**. Tell the story of Michal and David, when she put the bolster in the bed for David (1 Sam. 19. 12, 13). Have a neat little pillow, roll it up in your handkerchief and place it in the bed. Speak on appearances without the reality, profession without possession; or tell of the story of Shunammite's son (2 Kings 4). Speaking on the shortness of life; or take as text Isaiah 28. 20, "For the bed is shorter than a man can stretch himself on it; and the covering narrower than that he can wrap himself in it," bring out your doll which should be larger than the bed. Speak on the unsuitability of man-devised resting-places. Show the uncomfortable and striking lesson the Spirit uses by trying the doll in bed. Try on your covering, a patchwork one is best. Touch on man's hiding places as Adam, Jonah, and those who will cry for the rocks and mountains to hide them (Rev. 6. 15). Next introduce **Broken Chair** with faulty leg. Try doll to sit on it. It topples over, illustrating those who trust in false things for peace and happiness. They always fail. "Some trust in chariots, and some in horses" (Psa. 20. 7). Some trust in "uncertain riches" (1 Tim. 6. 17); all are sure to fail. How much better to "trust in the name of the Lord" (Psa. 20. 7), to be able to say, "God is my salvation; I will trust and not be afraid" (Isa. 12. 2). To illustrate this produce **Arm-chair**, try doll in it. Like those who have accepted Christ's invitation, "Come unto Me and I will give you rest" (Matt. 11. 28), take Timothy, John, and others as examples. Tell the story of how you found rest for your soul, or get some of the children to write out the story of their conversion, and read it. Last comes the **Table**. Tell story of Mephibosheth brought from Lodebar to the King's table (2 Sam. 9. 10). Also remind of Psalm 23. 5. Take care to use these ordinary objects to instruct and edify and not to amuse. Add and expand as time and opportunity permit.

Wm. Sm.

A THREE-FOLD RULE.



GET a wooden rule or a tape measure, or sketch rough outline on blackboard. Take up three simple points.

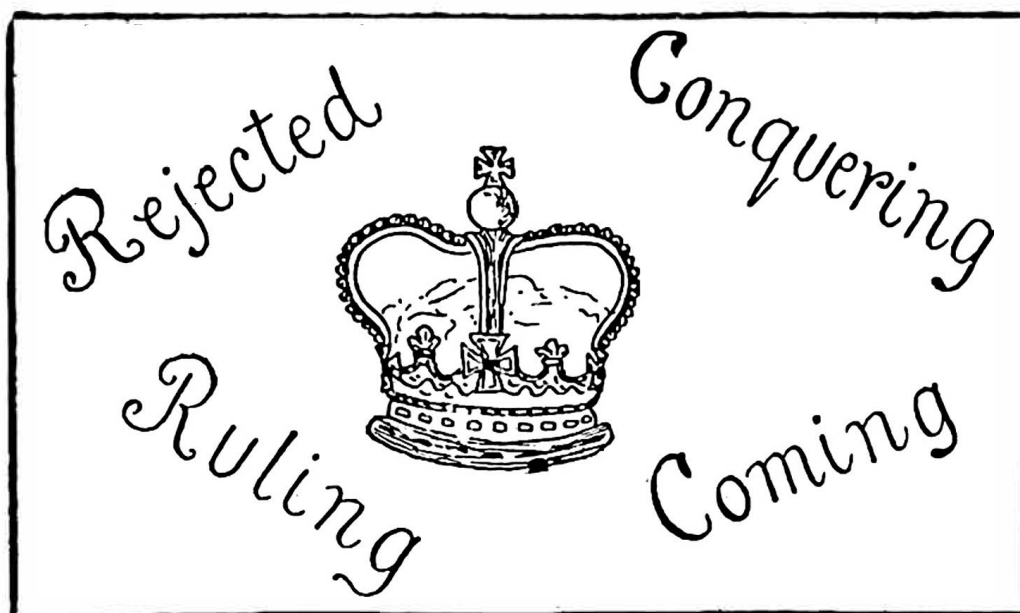
I.—The Rule Maker. The British Parliament ordained that this was to be the standard measure of length, and we determine the difference between two lengths by this means. God has a standard measure which He has ordained, His *WORD*. Hold up the *BIBLE*. Tell them of three things God measures.

1. "THOUGHTS" (Exod. 20. 17 ; Prov. 24. 9 ; Prov. 22. 15).
2. "WORDS." Read Exodus 20. 16 ; Genesis 3. 4, 5.
3. "DEEDS" (read Exod. 20. 15). Speak on the beauty of the hand. Get them to raise, turn, and shut with you. Observe its silent, painless motion. Refer to its usefulness and power in sculpture, painting, building, but capable of doing wrong things. Mention first wrong (Gen. 3. 6) ; what it led to, nailing Christ to the tree.

II. The Rule User. Endeavour to awaken conscience. Have they ever yet and always used this rule ? (read Jas. 2. 10) Only one ever could (Matt. 5. 17, 18). Give His name—Jesus.

III. The Rule Breaker (read Heb. 10. 28). Remind of the boy when fighting took God's name in vain (Lev. 24. 11, 14). He had to die for it. Contrast the present. There was no Saviour for him. Bring in God's rule for salvation. Rich and poor must all be saved in the same way, namely, by *faith only* (Acts 13. 39) ; Abraham (Gen. 15. 6) ; Paul (Acts 9. 6) ; yourself (tell them how you believed). Explain how God can save those who have broken His rules. He counts them to have died with Christ. Thus are they free (John 8. 36). Js. fs.

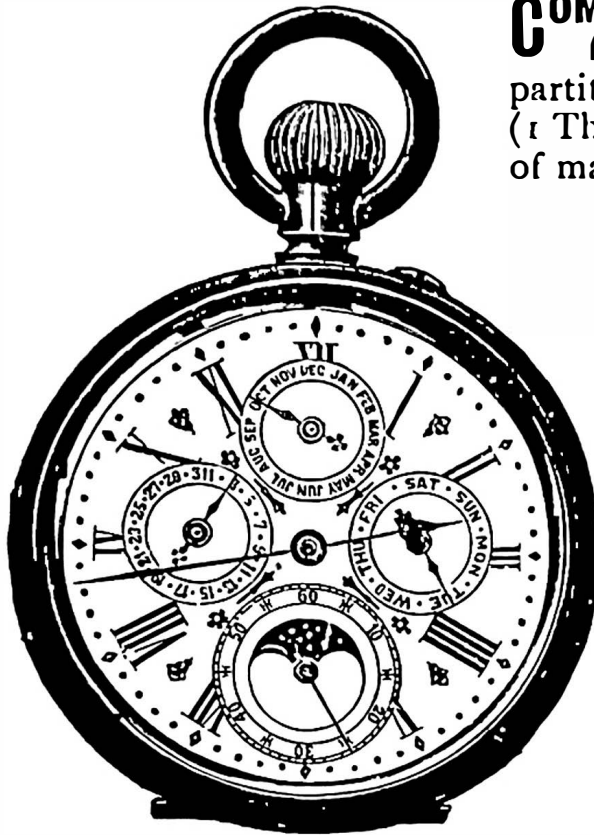
THE KING OF KINGS.



THE emblem of royalty is always of interest to children, and may fittingly be used as a means of conveying instruction of the King of kings. A progressive lesson may be prepared in three different ways—(1) **THE CROWN** may be purchased from a fancy goods dealer, and the lettering added on four cards to hang on as lesson proceeds. (2) You could draw, or get artist to draw, a crown, and lettering on five separate cards, or (3) sketch on blackboard. The crown may be used to illustrate the character and mission of the Lord. He was born "King of the Jews," the child of promise, the root out of the stem of Jesse (Matt. 2. 2), but He was more, He was the Saviour of the world. He came with His hands full of blessing for mankind, with deliverance for the captives and salvation for the lost. Ask the question, Was He received? Isaiah 53. 3 will supply the answer. Despised and **Rejected**. Show that by rejecting Christ the sin and hate of man was fully manifested. "They hated Me without a cause." While crowned with thorns upon the cross "He gave Himself a ransom for all." Men in hate rejected Christ. Christ in love died for men on the cross. He is now **Ruling**. Raised from the dead He is a Prince and a Saviour. His throne is a throne of grace, there pardon and not punishment is meted out (Rom. 5. 21). The girl in her dream saw Christ signing pardons as hard as ever He could. He is also **Coming**. To receive all who believe unto Himself (John 14. 3). He comes **Conquering**. Presently men reject and deride, but every knee shall bow (Phil. 2 10); every enemy shall be put beneath His feet. Appeal for personal and prompt decision in this His day of grace.

J. H.

WONDERFUL THINGS ABOUT A WATCH.



COMPOSED OF 3 PARTS—works, face, and case. Like man, tripartite being, “spirit, soul, body” (1 Thess. 5. 23). Watch illustration of man—made for a purpose. (1)

Works are the principal part; foundation; costs maker more skill to construct works. See to that first. Spirit—secret spring of our being. (2) Face is the tell-tale of inside—different coloured faces. Soul, mind—thinking and acting. (3) Case, chief object to take care of the inside (*not* itself). Body, merely covering in which the other finds its home.

DIFFERENT CASES—gold, silver, gun metal; does not affect the *real* value; its time-keeping powers, which depend on the works. Bodily appearance

varies, handsome, medium, plain; foolish to think more of them than the spirit and soul.

CHARACTERISTICS. Some do not go (unsaved); some go irregularly (up and down kind of Christians); some go reliably (steady, consistent Christians). People depend on watches; may be deceived if watch keeps bad time, miss trains, &c. Every man has an influence (Prov. 4. 23).

POINTERS. (1) Watches want daily winding; Christians need to seek daily grace. (2) Watches sometimes stop, then only maker can put them right; if Christians sin and get wrong, they must come back to God for fresh adjustment. (3) Watches need oiling; we need the anointing of the Holy Spirit. (4) Watches have hands; hour, minute, and second hands; all tell a story, importance of every moment, little acts as well as big acts. (5) Watches somebody's property, who expects to get what he hoped for when he purchased; God made us for Himself; is He receiving His own back again?

Some watches tick louder than others, and have bigger faces; each has a separate work, and cannot afford to despise the other. Every Christian has his place, whether position is prominent or private; each should do his part well. C HYDE.

THE BANNER OF THE CROSS.



FIG. 2.

C RIMSON
R OYAL
O LD
S ALVATION
S OLDIERS

THIS lesson can be given as a progressive picture on large sheet of white paper, or on blackboard. Draw dividing line up middle, and on left-hand side copy enlarged sketch of *Fig. 1*. Straight lines could be ruled. Leave out wording till later.

I. Begin lesson by explaining use of **BANNER**, as in street processions; displays motto or sign of union of any company. God has given to His people "a banner to display" (Psa 60 4). As the cross of Jesus is the bond of union of all true believers (1 Cor. 1. 18), we will call it "THE BANNER OF THE CROSS." Now fill in words, &c., on banner.

II. On the right-hand side proceed to write the word **CROSS** in acrostic form, as *Fig. 2*, explaining what is meant by the cross—the sin-atoning death of Christ in shame and sorrow. Now fill in the acrostic, speaking on each word as written. The banner is (1) **Crimson**, because blood-stained. We are "redeemed by the precious blood of Christ" (1 Peter 1. 19). No salvation apart from shed blood. Illustrate by Passover (Exod. 12). (2) **Royal**, indicating that Christ is King; now rejected, but coming to reign as rightful King. Urge to yield to Him *now*, then reign with Him hereafter (2 Tim. 2. 12). (3) **Old**. No new-fashioned religion, no new theology, but the old story of redeeming love. Stood the test of time. Proved to satisfy all along. Old, yet ever new (Gal. 6. 14). (4) **Salvation** banner, because the Gospel of Christ crucified is the power of God unto salvation to all who believe (Rom. 1. 16). The banner of those "rejoicing in salvation" (see Psa. 20. 5). Apply, are you among the saved? (5) **Soldiers'** banner. Christians called to fight the good fight of faith as good soldiers (2 Tim. 2. 3). For enemies and armour, see Eph. 6. 11-18.

Illustrate from "Pilgrim's Progress." Subject could be adapted for object lesson, making red cloth banner, words sewed on, acrostic on cards.

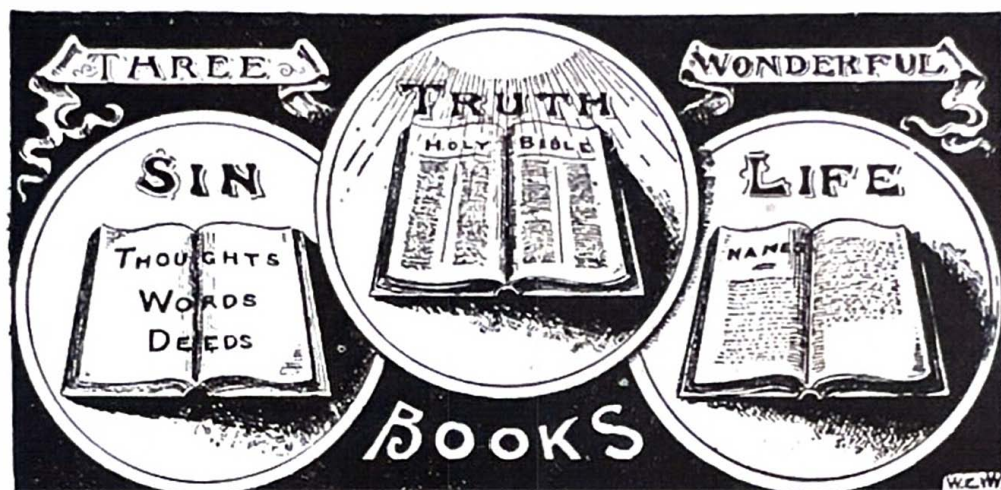
T. R. C.

THE EVER-GREEN STORY.



BLACKBOARD ready. Draw a bold **W**, then add word by word as lesson proceeds. The story of the Prodigal really begins with the man who never was a boy—ADAM. Let us link the prodigals of Genesis 3 and Luke 15. Adam was **WEALTHY**. He was truly “monarch of all he surveyed.” Plenty to eat, plenty of room, no hard toil, and unbroken communion with heaven. Yet he **WISHED** for more. The devil’s own sin—*pride*—took possession of him. Having all but one, he wanted all. The Prodigal had all he required, yet he wanted more. He got it, and **WANDERED**. Adam, like the Prodigal, turned his back on God. So has every boy and girl by nature. Then the wanderer **WASTED** “his substance in riotous living.” How many young folk are wasting the time and talents which God has given? **WANTED**. All the pleasures of prodigals only leave a great heart-want, which can only be supplied in Christ. “None but Christ can satisfy.” In his want he **WILLED**. “I will *arise*.” But this was not enough; he did more, he **WENT** “and he *arose*.” Now the story changes, as it changes with every *contrite* prodigal. His father had **WATCHED** for his return. He saw, he ran, he forgave. Instead of servitude the returning prodigal got a son’s **WELCOME**. To finish, sketch a little child, apply to youth, then old man, and emphasise to all that “All things are ready, come, come, come.” Add your testimony. WM. SN.

THREE WONDERFUL BOOKS.



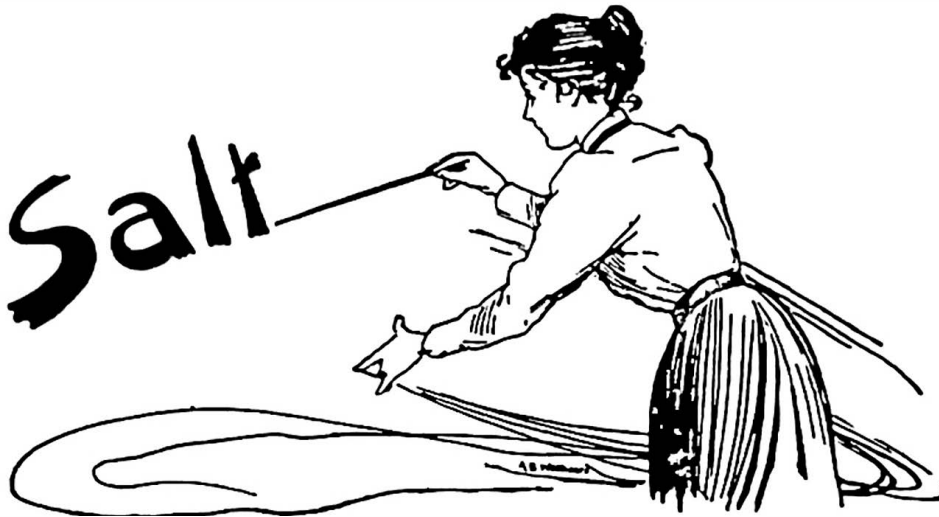
BOOKS have ever a charm for young or old, from the infant's *treasure* to the patriarch's *treatise*. Hence books make an acceptable lesson for infant class or open school.

Book I. is the **Book of Truth**, a good sized Bible. "Thy Word is truth" (John 17. 17). Tell how the Bible was given of God, how it has been preserved, how it proves itself the Word of God in converting (1 Peter 1. 23), sustaining (1 Peter 2. 2), cleansing (John 15. 3), building up and assuring of an inheritance (Acts 20. 32). See if it is read, loved, and valued by class. Intersperse with incidents of Bible work.

Book II. is the **Book of Sin**. "The Books were opened" (Rev. 20. 12). Get 6d. copy book, old or new, write in bold script—Thoughts (Heb. 4. 12), Words (Matt. 12. 36), Deeds (Rom. 2. 6). A register is being kept of every act of every man, woman, and child. The register will be opened in the light of the great white throne. Use Scripture illustrations of "sin found out." Apply this truth personally and pointedly.

Book III. is the **Book of Life**. "Another book was opened which is the Book of Life" (Rev. 20. 12). Another copy book with names—William, John, Mary, &c.—written therein would fix this on the memory. Only one qualification for entering heaven. "Names written in the Lamb's Book of Life." Scholars go to class in which names are enrolled. Voters go to poll if names are on roll. Saved sinners get to heaven if names on the Register of Glory. Is yours? A good Old Testament illustration can be drawn from the "Register" story of those "who came again to Jerusalem" in Nehemiah 7. 5. Close with the great contrast—LOST! "Not found written in the Book of Life were cast into the Lake of Fire" (Rev. 20. 15) SAVED! "They which are written in the Lamb's Book of Life" (Rev. 21. 27). W.

SALT—A Lesson for Young Children.



A LONDON lady worker sends this instructive lesson for young children, girls' classes, or even for older scholars. The author suggests "samples of rock and table salt, pure and impure salt, good and tasteless salt, also experiment if possible by adding salt to a liquid." But as these may not readily be available a common salt cellar or "Cerebos" sprinkler would do for object. Can also be given as white-paper or blackboard lesson. ED.

I. WHERE FOUND. It is largely found in salt mines at Droitwich, etc. This is its native place. By *nature* children are found in "pit" of sin (Psa. 28. 1), far from light of God, in sin's "darkness" (John 3. 19). Hence

1. Without Light. Describe and compare darkness of sin and darkness of "an horrible pit" (Psa. 40. 2). Note the still more "horrible pit" (Rev. 9. 2) into which the Word of God declares sin will plunge the impenitent.

2. Without Hope. Once in a pit one cannot escape by oneself (Gen. 37. 20). Every attempt useless. A policeman in a village of Ardleigh a few years ago, while on duty one snowy night, walked straight into a well. The next day, being missed, search was made, and it was found that his footsteps led straight into the well. So the footsteps of the wicked lead directly to that "bottomless pit" from which it is impossible to escape. No doubt the policeman made frantic efforts to get out, but each effort only sent him deeper down. So many boys and girls make desperate efforts to help themselves and make themselves fit for Heaven, but every effort is useless, they often get worse than before. Only One can save from the pit of sin, the Lord Jesus Christ. When the policeman called, "Help! help!" every one was asleep; but the LORD JESUS neither slumbers nor sleeps, and promises when we call to hear.

Salt—A Lesson for Young Children.

3. Without Use. While still in the mine salt is useless. It must be brought up to be useful (Acts 26. 18). God made people for His glory. While in pit of sin boys and girls are without use to God, not serving the Lord Jesus. Briefly refer to gardener with useless tree in garden. "Cut it down, why cumbereth it the ground?" (Luke 13. 7).

II. PURIFICATION. Salt is mined and put through many processes before pure and white and ready for table. If boy or girl confesses their guilt, and looks to the Lord Jesus, He will bring them up out of pit of sin. He will forgive past, and make clean and pure. He will make them fit for Heaven. Yet not taken to Heaven straight away (1 Thess. 1. 9). The Lord very often puts little and big Christians through trials to make them more like the Lord Jesus when down here on earth.

III. PROPERTIES of table salt. (*Children suggest.*)

1. White. Dirty salt unfit for table. Children with unwashed souls quite unfit for Heaven. But when we have been washed "whiter than snow" (Psa. 51. 7) in Jesus' Blood, must by His grace try to keep ourselves pure and white. Every sin soils the soul. Always seek pardon for each fault and failing immediately, rightly, and with true self-examination of heart and ways before God.

2. Glistening. As salt glistens, so little Christians must seek to sparkle brightly for Jesus (Phil. 2. 15) amidst unwashed souls, unsaved schoolfellows, etc.

3. Has Seasoning Properties. Children will tell uses of salt, etc. So young Christians may be a power for good in the world, at home, at school, and elsewhere.

IV. UNSAVOURED SALT, i.e., salt without flavour, no good, only salt in name (Matt. 5. 13). So boys and girls who only *call* themselves Christians not fit for the Kingdom of God. Outside profession only, like tasteless salt. Coming to Sunday school, meetings, etc., and unless really washed in Jesus' Blood, useless.

Salt can be tested by tasting; so Christ can test, and knows each real believer. Everybody can test himself (Psa. 34. 8). Am I trusting Jesus? Do I know my sins are washed away in Jesus' precious Blood? Have I ever cried, "Help! help!" and believed in the Lord Jesus Christ? (Acts 16. 31). If I die to-night am I sure I am fit for the Kingdom of Heaven? (*Close with appeal.*) M. B. J.

COMMENTS ON A CUP



GET an ordinary cup for object lesson, and prepare four cards, putting word on each with brush and ink as shown above. Or words may be done on strips of paper rolled up in cup, to draw out one by one. Some may prefer chalking words on blackboard, making large initial **S**. Begin by showing cup, and say your subject is **Bible Cups**.

SIN (Luke 11. 39). Jesus compared the Pharisees to a cup with outside clean but inside unclean. Hypocrites, outwardly religious, but hearts full of sin (Luke 16. 15). How many are like this cup? Whitewashed instead of washed white. "Ye must be born again" (John 3. 3).

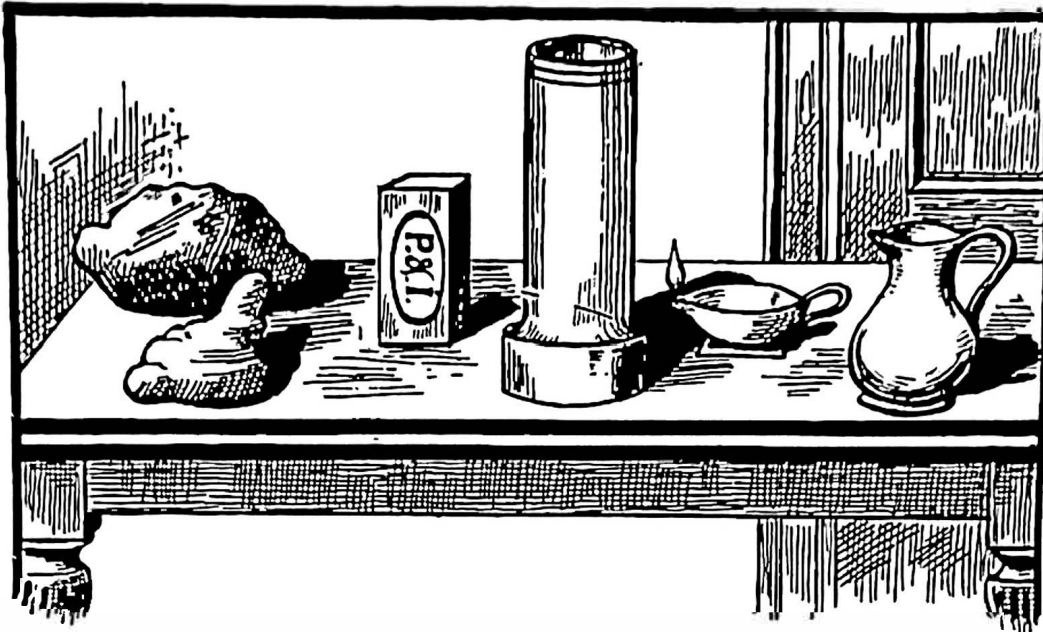
SUFFERING (Luke 22. 42). Speak of the Saviour's prayer in Gethsemane while He sweat great drops of blood. We deserve the bitter cup of suffering for our sins, but He drank it instead. Make much of the substitutionary work of Calvary. "He has drained the last dark drop, 'tis empty now for me."

SALVATION (Psa. 116. 13). This cup is offered to all. Whosoever will may take freely (Rev. 22. 17). Christ has to be definitely received by faith (John 1. 12). The Psalmist says: "I will *take* the cup of Salvation." Urge all to do likewise. Illustration: Ishmael (Gen. 21. 19).

SATISFACTION (Psa. 23. 5). "My cup runneth over." An old Christian added, "My saucer too!" Fulness of joy is the believer's portion (John 15. 11). Happy are God's people, and well they might be. Give some of the reasons.

Illustrate freely throughout. This lesson is easy. T.R.C.

A CONCISE CHAT ABOUT CLAY.



HERE is a good and interesting lesson. The objects easily obtained in a mining or fire-clay district. **MATERIALS**—(1) Piece of *rock clay* from a pit; (2) piece of *plastic clay*; (3) small *brick*, with maker's name; (4) small *drain pipe*; (5) model of ancient *lamp* made with clay; (6) *pitcher* of clay, and like the brick, pipe, and lamp, made out of the same sort of clay and burnt in kiln. How to handle them: **POINTS**—(1) *Clay*. Dead; useless as foundation; separated from the mass; taken from the pit; like sinners, "Dead in sins" (Eph. 2. 1). (2) *Plastic clay*. Same clay but broken down, and, under the water's (Spirit) influence, made pliable and useful; "Yield yourselves unto God" (Rom. 6. 13). (3) *Brick*. Fashioned like mould; through the fire; square, upright, bearing maker's name; ready for building; "That worthy Name wherewith ye are called" (James 2. 7). (4) *Pipe*. Seen through; channels of blessing; made to work with others; unseen by man; "Rivers of living water" (John 7. 38); "Striving together" (Phil. 1. 27). (5) *Lamp*. Another phase of Christian character; made to give light; to be seen of men; "Ye are the light of the world" (Matt. 5. 14); "Let your light shine" (verse 16). (6) *Pitcher*. Still another phase; made to receive and give; "We have this treasure in earthen vessels" (2 Cor. 4. 7). **PLAN**—Have your objects put up in small paper parcels, numbered 1, 2, 3, &c., and open as you proceed. Explain the *material*, take up the *point*, and put in Gospel *application* each time. Then place on table as shown and sum up the lesson with an appeal to "yield" now. Watch the clock, as time will quickly pass with this interesting lesson

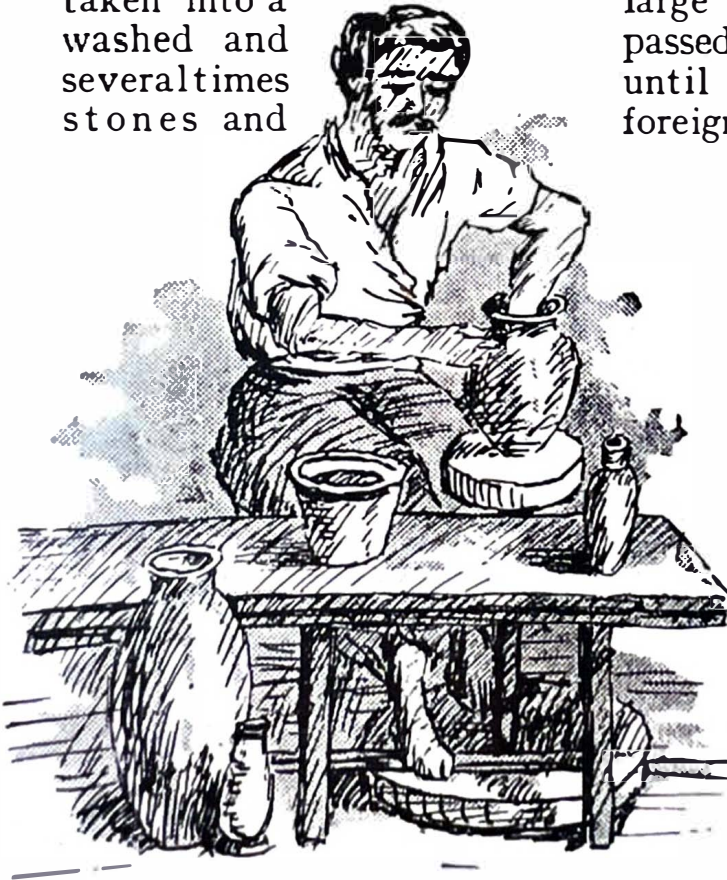
CLAY AND POTTERY.

Introduce lesson by arousing children's interest. Show them piece of pottery, and elicit from them that it was made from clay. Next produce a rough lump of clay, and tell children they are going to hear how a rough piece of clay like this is made into the vase, teapot, or whatever article the teacher has brought to illustrate the lesson

Illustrate the lesson by having a lump of rough garden clay, and some purified clay, which can easily be obtained from shops which supply kindergarten materials. The children use this clay in schools, and are therefore quite familiar with it and its properties. One or two varied pieces of pottery would be helpful to illustrate different sizes and uses.

1. WHERE FOUND. Pottery, made from clay. The common earth, big hole or pit seen where clay was taken from. Remind children that we are all made from dust of earth. While some clay taken from ground for potter's use, *much* left. Remind children that some have been rescued from pit of sin, others still there. Note there is still more horrible Pit, from which none can escape (Rev. 9. 2). (*Show rough lump of clay.*)

2. PURIFICATION. Having been dug from ground clay still rough and unfit for household purposes. Is taken into a large room, where it is washed and passed through a sieve until clean and pure. All foreign substances removed.



Now looks very different from rough lump of clay when first brought in. This cleansing picture of "Blood of Jesus" (1 John 1. 7), which cleanses from *all* sin, washes away all impurities. (*Show piece of purified clay, procured from the shop, and let children compare and contrast it with rough lump of clay from garden. Drive home the lesson as above.*) Can scarcely

Clay and Pottery.

believe that piece of refined clay was once like rough. Remind children how often we see good, holy people, and wish we were like them. Tried, perhaps, many times, but always fail. Nothing but Blood of Jesus can make us pure and holy. Clay could not lift itself from pit, could not cleanse itself, so we, who are only clay, cannot save ourselves, nor even cleanse ourselves.

3. POTTER'S WHEEL. After cleansing, clay broken into little (or big) lumps of varying sizes and taken to potter. Potter, skilled workman, with lathe. (*Teacher should show refined lump of clay and draw from children its characteristics, noting now especially its plastic nature.*) Potter knows just what he is going to make of it, and can shape it according to any shape he pleases. Most interesting to watch potter fashioning little lumps of clay into perfectly symmetrical and useful articles. He turns wheel with foot (*see sketch*) and holds clay in his hand. Draw lesson. Show how when cleansed our lives are in hand of Master Potter, who knows just what He can make of us. Will never let us fall. His a Master hand, and is able to make us beautiful and useful vessels. The potter does not only want large lumps of clay, some very small, and make beautiful, useful articles. (*Show little jugs, cups, etc.*) None too small, but must be in hands of Potter.

4. ORNAMENTATION. When vessel is right shape it is baked, so that shape may not alter, and sometimes painted white so that original colour may not show through. This speaks to us of the new character we acquire in Christ Jesus: "Old things, passed away" (2 Cor. 5. 17); old nature must not be allowed to show through. The vessel is now glazed and ornamented. Some have flowers, others scenes, painted on them. The artist is very skilful, and quickly ornaments the vase, making no mistakes. This is what Master Artist does for us. By keeping close to Him we get "ornament of a meek and quiet spirit" (1 Peter 3. 4), and others see that we "have been with Jesus" (Acts 4. 13). Nothing but the placing of ourselves in hand of Master Artist can do this.

5. BAKING. Even now pottery not finished. Must be baked in furnace. Packed into huge pans. Potter himself goes into oven to carefully place pottery in it, and goes himself into oven to take it out. Sometimes

Clay and Pottery.

oven so hot that potter faints. Sometimes Christians need to pass through furnace to strengthen faith, to make nobler and stronger, to make them more useful. Furnace may seem very hot, but Heavenly Potter Himself with us, and, like earthly potter, knows *exactly* right heat for His vessels, and He who puts us in will take us out.

6. **PACKING.** Now pots ready to be sent to destination must be packed, but packer must be experienced and know *exactly* how to pack each one. Reminds us of the Lord Jesus, who knows exactly how to deal with us, and to send us safely to our—

7. **DESTINATION,** which, in the case of Christians, is Heaven. From the moment potter took clay from ground was fitting it for final destination, and now a beautiful, clean, ornamented, and useful vessel. Such may we be in His service! So from moment we place ourselves in hands of Heavenly Potter He is fitting us for our home in Heaven. Conclude by asking children where is their destination—HEAVEN or HELL? Are they purified clay, or still grovelling in the pit of sin, uncleansed, unlovely, useless, unfit for Heaven? Remind children of lump of dirty clay, neither use nor ornament in household, but fit only to be thrown away; in like manner in Heaven there shall not enter aught that defileth.

M. B. J.

READY!

A finger lesson. Repeat poetry yourself, or get the children to repeat it. It could be used at the end of an acrostic lesson on the word **READY**.

“They that were ready went in with Him to the Marriage: and the door was shut” (Matt. 25. 10).

Redeemed by Christ, brought nigh to God,
By virtue of His precious Blood;
Eased and at peace, my sins all gone,
Through faith in God's beloved Son.
Accepted in that blessed One,
I now belong to Him alone;
Devoted to Him, may I be,
Who loved and gave Himself for me;
Yearning o'er those who cannot say,
“I'm *ready* should Christ come to-day.”

ARE YOU READY?

F.E.L.B.

"ONE THING."



*Lacking
Needful
I know
I do*

A LAMP, four cards with words as in picture, begin by saying I have brought with me to-day **A Lamp**. Not a parlour lamp, but a common kitchen one. It is so small, it is only useful for **one thing**, and keeping these two words in remembrance we will listen atten-

tively to its story: Bright and burnished my master got me from the shop, dusted me, and put me on a shelf. The light faded and the room became dark. I remembered I was a lamp, and should give light. I tried to do so, but could not, and I spent the night in darkness—(1) "One thing thou **lackest**" (Mark 10. 21).

I had no oil. My master came along (John 11. 28) with a flask, and poured the oil into this glass bowl. It wet the wick tongue, and prepared it for the flame. That oil reminds us of the Holy Spirit, which God has given to enlighten all. The Spirit waits to come into our hearts to tell us of the Saviour who died for sinners, whether old or young, large or small, and who is risen from the dead (1 Cor. 15. 1-4), and waiting to receive all who come to Him. This brings me to my next: (2) "One thing is **Needful**" (Luke 10. 42). I did not shine until my master touched me with a lighted match (here light lamp). Many of my young friends have never done the one thing needful. They have never, as poor sinners, confessed their sin, and in simple trust taken their place as sinners before God (1 Tim. 1. 15). (3) "One thing **I know**" (John 9. 25). The room that was dark soon became light when the match touched me. There was no mistake. The darkness was past, the true light was shining. The blind man knew. In fact you may safely put down that if you do not *know* it is because you are lost (Luke 19. 10), because you have never believed God. (4) "One thing **I do**" (Phil. 3. 13), I give light. Somebody put it in, I give it out. This should be true of all the saved. "Ye shine as lights in the world" (Phil. 2. 15). Are you shining in your small corner? J. H.

THE SAVIOUR'S OWN "AS" AND "SO."



AS Moses lifted up the Serpent in the Wilderness, even **SO** must the Son of Man be lifted up: that who **SO**ever believeth in Him should not perish, but have everlasting life (John 3. 14, 15).

A text as above bought at a shop, painted by a ticket-writer, or drawn on blackboard before the meeting (varied coloured chalks if possible). A picture of the Serpent, in most lists of cartoons, with the text from the Bible will do. A combination of model of Serpent and text drawn or printed is best of all. The **AS** and **SO** bars can be fixed with pins over the text as the lesson proceeds, or laid down on table after showing. A little holy ingenuity will devise *new* and interesting ways of enforcing this beautifully *simple* text.

LOOK at this glorious text. A picture selected by the Saviour Himself to tell us all the Way of Life. How many times can you count the letter S? 10, 15, 9? No! 13; that is right. How many times O—5, 6? No! 7; yes, seven times. So that with S 13 and O 7 times we could make at least 7 times **SO**. I will show you 5.

AS all sinned then **SO** all sin now

The story is told in Numbers 21: "And much people of Israel died" (v. 6). **AS** old and young, the brave and the cowards, the priest and people bitten by the serpents died, for No cure could be found. **SO** to-day, "All have sinned and come short of the glory of God" (Rom. 3. 23). "In Adam *all* die" (1 Cor. 15. 22). All bitten by sin die, there is no exception the wide world over. The civilised Britisher, or American, and the Hottentot African alike are sinners, "none righteous" (Rom. 3. 10).

AS death followed then **SO** death follows now

AS certain as in the days of Moses, "when the serpents" bit the people, they died" (v. 6). They might try medicines, doctors, family remedies, but there was only one end to the bite, *death*. It was incurable. **SO**

The Saviour's Own "As" and "So."

to-day there is no human balm, there is no earthly physician which can cure the heart of sin. Reformation, moral culture, and all human remedies only end in death, now as then. "Sin when it is finished bringeth forth death" (James 1. 15). "Vain is the help of man" (Psa. 60. 11).

[**AS** the Serpent then **SO** the Saviour now]

When the people confessed "We have sinned," and "prayed unto the Lord" (v. 7), then a Divine remedy was at once provided. *Who can quote verse 8?* "Make thee a serpent of brass, etc." **AS** they had not to make a collection, get up a fund, or buy a remedy, for it was God-thought, God-provided, and it was free to all. **SO** was the Saviour lifted up to die on Calvary's Tree. "In due time Christ died for the ungodly" (Rom. 5. 6).

[**AS** a look saved then **SO** a look saves now]

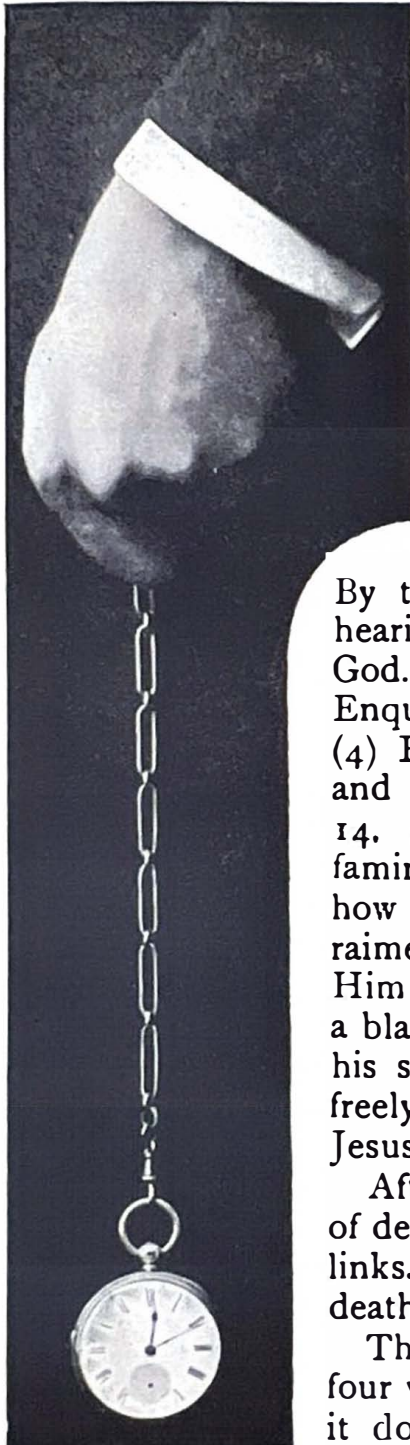
Hear the simple way—**AS** "It came to pass that if a serpent had bitten ANY MAN, when he BEHELD the Serpent of brass, he LIVED" (v. 9). The old looked, the young looked, the newly bitten looked, the nearly dead looked, anyone who looked lived. How simple! How sure! How free! **SO** to-day whosoever believeth or looketh to the Lord Jesus Christ dying on the Cross in their room and stead lives, yes, lives for evermore.

[**AS** none failed then **SO** none who look fail now]

The merit lay not in the "look," or in the "looker," but in the *object* of *faith* and in the *obedience* of faith. **AS** every one, irrespective of age, wealth, badness, or anything else, who looked was *cured*, **SO** to-day every one who "believes on the Lord Jesus Christ is *saved*" (Acts 16. 31), or as the Saviour says in our text, "has Everlasting Life." Being "born again," or "born from above" (John 3. 8), the one who believes becomes a possessor of the Divine nature, a possessor of Eternal Life, and shall never, never perish.

ИПР.

THE HAND AND THE WATCH.



THIS lesson is designed to teach the truth—so foreign to the natural heart—of our dependence on the Creator for all things. Call attention to what they see. Name three things. (1) **HAND**, (2) **CHAIN**, (3) **WATCH**. The chain is the medium by which the watch is held.

God holds each one. (1) By the **Link of Life**. See Daniel 5. 23; Acts 17. 25; get some one to read texts. (2) By the **Link of Parental Care**. Read Isaiah 49, 15; speak of this as a spark only out of the great furnace in the heart of God. (3)

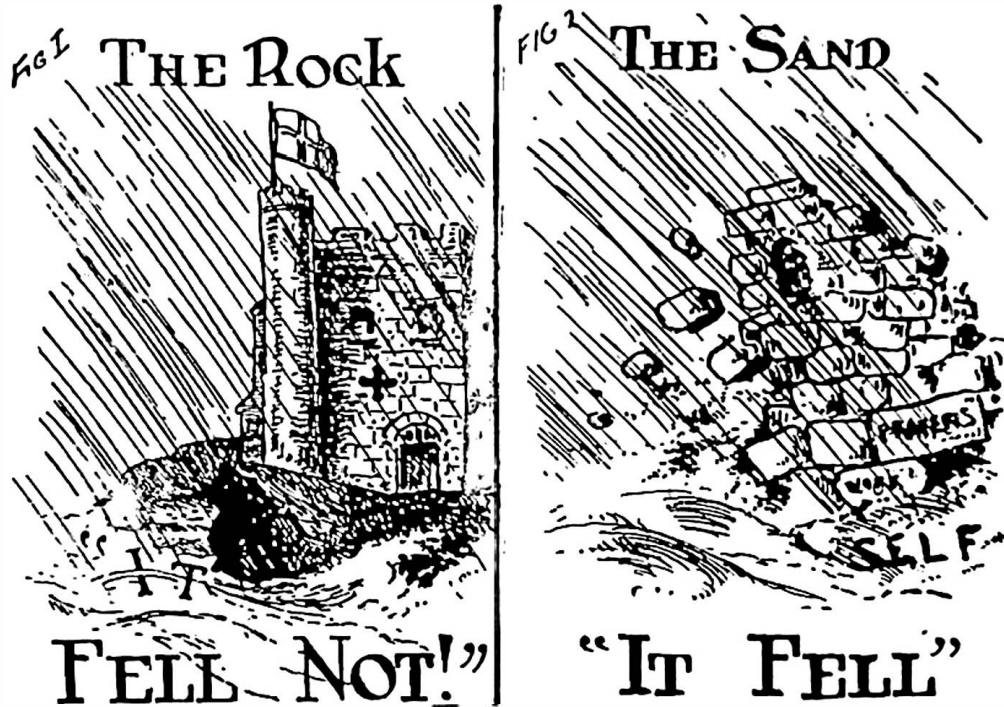
By the **Link of Faculties**. Intelligence, hearing, seeing, &c. These are gifts from God. Some without. Read Exodus 4. 11. Enquire as to the use they make of them. (4) By the **Link of Sustenance**. Food and Raiment. Read Genesis 8. 22; Acts 14. 17. Remind them of the Indian famine, when many died of starvation, yet how God has supplied them with "food and raiment" all these years. Have they thanked Him? Remind them how no man can make a blade of grass to grow, or add a "cubit to his stature" (Matt. 6. 27). Yet God has freely bestowed the blessing enumerated, for Jesus' sake. Has there been heart response?

After these points are mentioned, speak of death as the power that breaks all these links. Need for preparation. Christ's death was for this purpose, to save the soul.

The watch **Speaks of the Sinner** in four ways: (1) Its **NAME**, because of what it does (1 Tim. 1. 15). (2) Its **OWNER**. God's claim as creator (Rom. 6. 16). (3) Its **VALUE**. Greater than the world (Matt. 16. 16). (4) Its **FRAILITY**. Sickness and death (1 Peter 1. 24). Urge them to take the place of a sinner before God, to yield to God's claims. Remind them that there will be no watches in eternity as time will be no more. And no sinners in Heaven.

JS. FS.

THE TWO HOUSES.



THIS familiar subject may be treated in an attractive manner by making two rough drawings like Figs. 1 and 2, adding the words given on the drawing at a later stage of the lesson.

After reading the Lord's parable in Matthew 7, speak on the building of houses and the necessity of a good, strong foundation. The young folks, if asked, will tell us that the best and strongest foundation is a rock. This will bring us to Christ, the Great Rock Foundation. Then a story or allegory of two men who went to build a house. One wanted to build quickly and make a great show, so he got his materials together and started by just levelling the sand and building his house. Very soon it began to look quite substantial and strong, and in a few days it was finished. The other man was very careful to find a rock, and cut his way down and laid his foundation deep and strong before he commenced to build. This was much slower work, however. All went well while the sun shone, but one dark night a storm of wind and rain came, and in the morning only *one* house was to be seen, and that was the one on the rock.

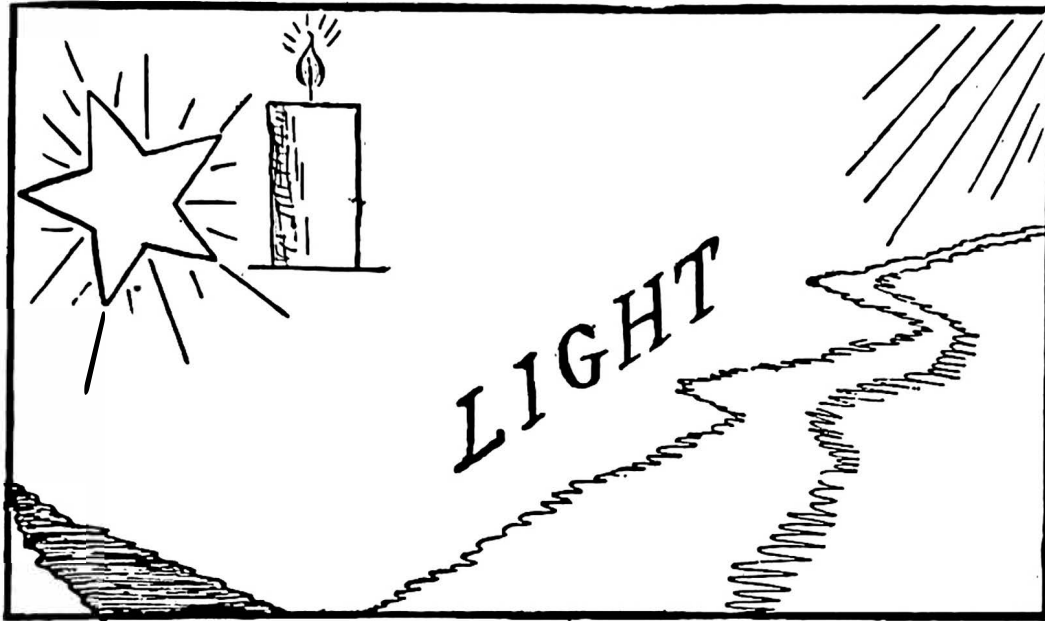
"IT FELL NOT" may now be written over Fig. 1 and "IT FELL" on Fig. 2. Contrast the two foundations people build on. Some build on *SELF*, and the materials they use we may call *tears, prayers, good works, religion, &c.* This house must fall. Others build on *Christ the Rock*, and they only use one class of material, that is, *FAITH*. This house must stand all the storm, and will never fall. Illustrate as you proceed. W. E. W.

CROSSING FROM DEATH TO LIFE.



B LACKBOARD ready and texts noted on a card. Draw the sweeping line above "faith" as a beginning. Explain we are to cross from one side to the other, so want a bridge. Draw two lines underneath. With this span as centre take (1) where **from**? Satan's realm (Eph. 2. 2), "death" (Rom. 5. 12). Where **to**? The "Father's house" (John 14. 2), "life" (John 6. 33). (2) **How** can we get? "Jesus said, I am the Way" (John 14. 6) Point out that baptism, good works, prayers, ordinances, or anything of man can never save. Jesus only is *the* Way. Emphasise this point. How do we appropriate? "By faith" (Rom. 5. 1). (3) On what **basis**? "The Word of God" (1 Peter 1. 23) and "the Work of Christ" (John 17. 4). Draw in pillars to illustrate the perfect Word and the finished Work. The Word assures, the Work secures. (4) What is **river**? The love of God. Write words, and quote John 3. 16, 1 John 3. 1, and other "love" portions, which are abundant. Two corners still remain to fill, and time can be filled in wisely and well with these. (5) Two **classes**. All who are not saved are "lost" (2 Cor. 4. 3). Not yet lost for ever, but if they die unsaved, this will be their portion. All who are "saved" (Acts 16. 31) are saved for ever (John 10. 28), for whom the Lord takes up He never gives up. Press home points. Which side in time? Which in eternity? Urge to take the step, cross the bridge now, and pass "from death to life" (John 5. 24). Try the lesson, and you will like it. HYP.

THE LESSON OF LIGHT.



"I CANNOT draw at all" is a common objection against eyegate lessons. Surely you can copy and enlarge the above rough sketch. Commence by making a few streaks in corner to indicate the great light, **the Sun**, type of the Greatest Light of all—"The Sun of Righteousness" (Mal. 4. 2). Then draw **the upward way** to indicate the way to glory. "Jesus said I am *the Way*: . . . no man cometh unto the Father but by Me" (John 14. 6). A light all along the way is offered to every heaven-born and heaven-bound traveller (John 3. 3). Next indicate a black and **downward road**. Point out that all are on one or the other—narrow and bright leading *up*, or broad and black leading *down* (Matt. 7. 13, 14). Message for those on the downward road is, "Turn from darkness to light" (Acts 26. 18). Urge decision. Use local or other disaster, death of scholar, teacher, or other well-known person to urge the choice, "Christ for me." Next draw a **candle**. Message for those who "are saved" (1 Cor. 15. 2), "Shine as lights in the world" (Phil. 2. 15). First get lighted from the great Light yourself, then seek to let your light shine for others. If you cannot be "a great light" be "a little candle burning in the night." How suitable for young saved persons. Lastly, draw another kind of light—a **star**. All who come to Jesus now, and shine for Him here, shall "shine as the stars in the firmament" (Dan. 12. 3) in the day of His glory. Contrast the light and glory of the saved with the darkness and gloom of the unsaved, and that "for ever" (Jude 13), and wind up by taking the word **Light** as an acrostic to indicate that **LIGHT IS GIVEN TO HEAVENLY TRAVELLERS**. HYP.

THE WHOLE ARMOUR OF GOD.

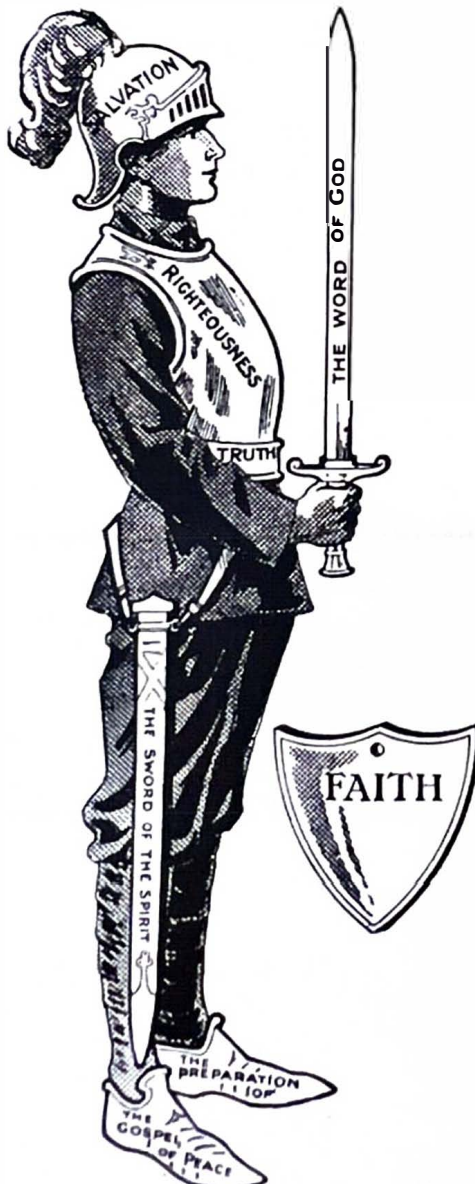
A PICTURE of a soldier having been obtained from a recruiting poster, the portions of the armour are cut out on cardboard, coated with silver paint, and fixed on the picture as they are named. The blackboard can be used in conjunction with the picture, or the whole may be drawn thereon.

"A SOLDIER," many of the boys and girls exclaim as they see the picture produced. "Yes," says the teacher, and I want to speak to-day to those who are soldiers of Jesus Christ, for all are not in His service, any more than every man is a soldier of the King. A few remarks follow on such words as "Recruiting for active service," and every boy and girl is shown to be either in the service of sin and Satan or the service of Jesus Christ.

Urge to be clear—*Which?* I then write 2 Timothy 2. 3 on board, and while the place is being found begin to write, "A good soldier of Jesus Christ," stopping to ask a boy to read it. Next on the board is written, "Puts on," with a reference to Ephesians 6. 11. Then is asked the question: "What does the good soldier put on?" And the answer received is, "**The Whole Armour of God.**" Turn to Romans 13. 14, and there we find, "Put ye on the Lord Jesus Christ," and as we go on we shall see how the armour speaks of Him. Let us all turn to and read Ephesians 6. 11-20.

Verse 14 speaks of the **GIRDLE of Truth** (*hang on picture or draw on board*). What girl can tell me a verse where Jesus is spoken of as the Truth? John 14. 6. Please read it. Now, to wear the girdle of truth means to do and speak the truth (Eph. 4. 15.)

The next piece of armour is in the same verse, and is the **BREAST-PLATE of Righteousness** (*introduce breastplate here*). Here it is,



The Whole Armour of God.

and we will hang that on too. A breastplate protects the heart from a sword thrust. Our sins would bring down the sword of judgment except for the fact that the Lord Jesus Christ has borne the punishment for those who are His, and we are now spoken of as in Him, and He is our Righteousness. Will some boy read 1 Corinthians 1. 30. We are to do and speak what is right. Righteousness is right-ness. Titus 2. 12 is the verse that tells us this.

Verse 15 speaks of what we are to have on as **SHOES**, or the feet shod with the **Preparation of the Gospel of Peace** (*fix on shoes*). Our fighting is not with other people, we are to tell them of One who made Peace by dying on the Cross. Ephesians 2. 14 says He is our Peace, and verse 17 says Peace is preached.

Now we come to the **SHIELD** (*placed at side in picture to be seen; explain how it is held*), which is in verse 16, and is Faith. Wherever in our fight against sin and Satan, in the time of temptation, we must look up to the Saviour and trust in Him, raise the **Shield of Faith**. "Lord, save me," was how Peter did it when he was beginning to sink in the water on which he was walking to Jesus.

The **HELMET of Salvation** can now be placed on, to protect the head, and you remember how the old man Simeon took the Lord Jesus, when a little baby, in his arms, and spoke of Him as God's Salvation (Luke 2. 30). Romans 5. 8, 9 tells of God's great love in giving Jesus Christ to die on the Cross of Calvary for rebel sinners, in order that we might be saved from going down to a lost eternity.

A further lesson can be given on the **SWORD** (*produce as if drawn from scabbard*). Is it strong? Is it sharp? Hebrews 4. 12 says "Yes" to both. To be able to use it we must *exercise* with it, that is, read it. Only so can we know it. David said about Saul's sword, "I have not proved it" (1 Sam. 17. 39). The Lord Jesus is our Example, and we must copy Him. He met Satan with the Word of God when tempted in the wilderness (Matt. 4), and you remember Gideon said to his soldiers who had the lights, the pitchers, and swords: "Look on me, and do likewise" (Judges 7. 17).

Lastly, let me remind you we have no might of our own, so the first thing to do when tempted is to raise the Shield of Faith—"Jesus, my Saviour."

C. J. E.

THREE WONDERFUL BIBLE CUPS.



As a Card Lesson use

SUFFERING

Words in *red* on white card.

SALVATION

Words in *blue* on white card.

INDIGNATION

Words in bold *black* on white card.

Used with **Blackboard**,

the words could be written in *red*, *white*, and *purple* chalk.

Will be found useful at end of special meetings, after the death of teacher or scholar, about Easter time in religious districts, etc.

VARIETY is one of the features which must be cultivated in successful teaching and reaching of the young. The blackboard lesson, card lesson, finger lesson, and other kinds must be used at various times. Here is a true *object* lesson which was suggested by our friend, E. P. H. KING, long a worker among young folks. It can be used in a very simple way, by getting the loan of 2 ordinary tumblers from hall-keeper, in addition to the one in hall, or you can purchase fancy glasses at any China warehouse for a few pence each, and carry in handbag. The jug of water on platform will provide the liquid. To colour the water we have found the *Swan fountain pen tablets* (6d. per small tube) very handy and cheap. Any chemist will give you a packet of black, red, or other colouring powder for 2d. or 3d., to last many lessons. Begin by saying you are going to speak on **Three Wonderful Cups** of the Bible. Ask a boy in front seat to stand up and read John 18. 11: "The cup which My Father hath given Me, shall I not drink it?" Produce *Cup* 1 (colour water *red*), call it the

CUP OF SUFFERING, explain the sorrows of Gethsemane and sufferings of Calvary in quiet, reverent tones. (Nothing touches young hearts like the Story of the Cross.) Tell how He cried: "My God, My God, why hast

Three Wonderful Bible Cups.

Thou forsaken Me?" (Matt. 27. 46), in order that we might not be forsaken in the Lake of Fire. I remember how a loved mother used to gather us round her on a certain day in the year and produce a glass with a small piece wanting. She explained how a friend in his dying thirst had clutched at the medicine and bitten this piece out of the wine glass, hence it was kept as a memorial cup. So week by week millions of His Own drink the "Cup of Blessing" (1 Cor. 10. 16) in memory of the Lord who drank the Cup of Wrath. Repeat "When I survey," or "Lifted up was He to die." Lengthen as you feel led. Produce *Cup 2*, (leave water *clear*), call it the

CUP OF SALVATION, ask girl to stand up and read Psalm 116. 13, "I will take the Cup of Salvation, and call upon the Name of the Lord," then tell of the "Water of Life" (Rev. 22. 17) flowing now, and the "River of Water of Life" (Rev. 22. 1) to flow by and by. If you remember reading how David Livingstone and his family, after a long march over a waterless desert, reached a lake, and drank and bathed themselves, and rejoiced in its abundance, it will make a good illustration to urge all to "stoop down and drink and live." Last comes *Cup 3* (coloured *black*), a strange cup, and which we call the

CUP OF INDIGNATION, ask one of the teachers to read Rev. 14. 10, "The same shall drink of the wine of the Wrath of God, poured out without mixture into the "Cup of His Indignation," or the righteous wrath of God upon sin and unrepentant sinners. All who despise the cup of Salvation will certainly drink of the cup of Wrath. Draw the clear line of demarcation indicated by 3 letters, B.U.T. Spell on fingers, ask all to sit up straight and listen, get some one to read John 3. 18, "He that believeth on Him is not condemned, BUT he that believeth not is condemned already." What it means to drink of the Cup of Wrath is pictured by the Saviour in Luke 16. 22-26. Seen in a row, this lesson will be difficult to forget. Points are simple, incidents are plentiful. *Pray* before you start, *prove* whilst you speak, and *plead* ere you close (2 Cor. 5. 20) something like this: Behold the Lamb of God drinking the *Cup of Wrath* on Calvary's Cross; believe in Him, drink of the *Cup of Salvation*, and you will never taste of the *Cup of Eternal Woe*. *hup.*

BIBLE SERPENTS.



The S.....	Serpent
„ S.....	Serpent
„ S.....	Serpent
„ S.....	Serpent
„ S.....	Serpent
„ S.....	Serpent
„ S.....	Serpent

A VERY interesting BLACKBOARD LESSON, which if taken up in the following order keeps a most attentive audience.

First write out on blackboard as above. Then select 7 girls or 7 boys who can read well out, each having a separate Bible. See that each understands their own special portion to read. Give them a slip with number and reference. A few preliminary remarks by the speaker to the whole school on the value of being able to *listen*. "Take heed how ye hear" (Luke 8. 18) was our Master's counsel.

If possible have a small serpent, and fix on a pole, or draw nearest to sketch on side of blackboard. Another way would be to have cards with *missing word* roughly drawn thereon, and fix these on top of pole as each child traces from the text quoted. Having decided on using as *blackboard* or as *card* lesson point out that a missing word is wanted for each text. Get all exercised to catch a word. Remind them of trying to catch birds. Picture a boy stealthily creeping along the grass like a cat, but the bird flies away before he reaches it. Specially deal with little ones at this stage. Comment on each text after reading. The first S is the

1. SPEAKING Serpent. First girl reads Genesis 3.4. A foundation truth is presented here. The personality of Satan. He transforms himself into the serpent. The first who told what was untrue in the world: "Ye shall not surely die." How like the prevalent "no future punishment." Emphasise the need of giving heed to God's Word (Jer. 23. 28).

Bible Serpents.

2. SUFFERING Serpent. Second girl reads Genesis 3. 15. If you have a model use it here. Point out the poison of the serpent is in its head. But this text shows us One is coming who is to bruise its head. This gives opportunity for speaking of Calvary (Heb. 2. 14).

3. SWALLOWING Serpent. Third girl reads Exodus 7. 12. King Pharaoh's resistance to God was encouraged by those who had imitation serpents. But the reality of God's speaking was shown in them all losing their rods through Moses' rod swallowing all up. Remind them God is speaking to them by their teachers through His Word (see John 17. 20).

4. SENT Serpents. Next girl reads Numbers 21. 6. This reference presents the special presence of *sin in the root*. The people's evil complaints arose from an evil, unbelieving heart. God had done great things for them, yet they did not trust Him. All of us need an inside change (John 3. 3).

5. SYMBOL Serpent. Fifth girl reads John 3. 14. What an endless pleasure is presented in what God has provided! Faith in the crucified Saviour brings what the lifted up serpent could not give, namely, life eternal (Rom. 6. 23).

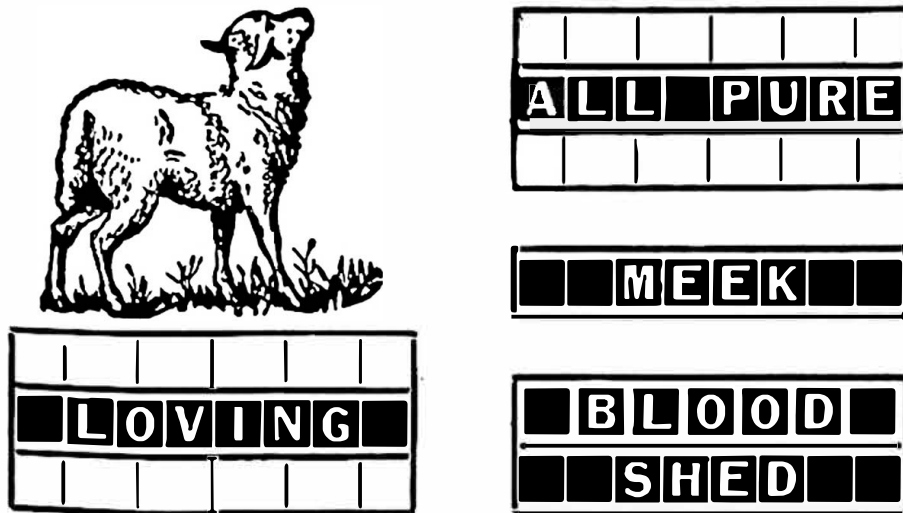
6. SPRINGING Serpent. Sixth girl reads Acts 28. 3. God had shown His care of Paul in saving him from a shipwreck. But here he is saved from death in another way. Point out the advantages of belonging to Christ (2 Cor. 5. 8).

7. SEPARATED Serpent. Last girl reads Revelation 12. 9. This text shows us the great being that Satan is. But his doom is fixed (Rev. 20. 10). All who take sides with him will share the same. Appeal for their choice, and decision for Christ presently (Acts 26. 29).

Add incidents for each point suitable to the age of the children being addressed. Do not aim at enforcing all the 7 points. You will judge by the age, attention, and answers of the class or school which point or points need specially to be dwelt upon. Make all clear, but aim at convincing on 1, 2, or at most 3 of the points. Whilst this is a *Bible* lesson, instructing and opening up God's Word, aim at making it a clear *Gospel* message. Ever keep two things well to the fore in eyegate work among young folks—**SIMPLICITY and SALVATION.**

JS. FS.

A LESSON ON THE LAMB OF GOD.



MOST Sunday school workers have a toy lamb, as they have already been suggested for several lessons, and can be used in many ways. If not, you will easily procure for sixpence or a shilling a nice fluffy lamb, the joy of little children. The cardboard box in which you buy it, or one easily made, will do as base for lesson. Four cards can be made, slightly less than the box, to stand upright alongside the lamb. Put down your box, ask what is in it, lift the lid, and produce the lamb. At the same time take out cards and lay behind box, replace the lid, place lamb on top, so that all may readily see, and all are ready for a lesson simple and Scriptural. The more of both the better. Pause a moment, with every eye centred, point to the

LAMB. You all know what this is, but who can tell me who first mentioned "the Lamb?" **ABRAHAM?** Yes, when he said to Isaac, "My son, God will provide Himself a lamb for a burnt offering" (Gen. 22. 8). Who can tell me the last mention of "the Lamb?" The end of the Bible. Clever girl. "The throne of God and of the Lamb" (Rev. 22. 3). The first mention on the Cross; the last on the Throne. Now for an acrostic on the object before us, as memory pegs, with the well-known hymn, "MAN OF SORROWS," woven in. **L** will stand for

LOVING, as reminding us of the leading characteristic of an earthly lamb, and certainly of the Lamb of God. Leaving Heaven out of love for us, He said, "Lo, I come to do Thy will, O God" (Heb. 10. 7). "He first loved us" (1 John 4. 19), and "so loved us" (John 3. 16), that He

A Lesson on the Lamb of God.

left the glory, lay in a manger, suffered hunger and thirst, died on a cross, was laid in a tomb. Well may we sing :

“Man of Sorrows,” what a Name	Ruined sinners to reclaim !
For the Son of God, who came	Hallelujah ! what a Saviour !

[Verses can be repeated by one or all, sung together, or otherwise, as arranged.] What will **A** stand for? He was

ALL PURE. “Your Lamb shall be *without* blemish”

(Exod. 12. 5) God said to Israel about the figure. “A Lamb *without* blemish” (1 Peter 1. 19) God said of Christ, in fact. How many PERFECT persons are here to-day? Shut your eyes and see. How many in——? (name the place). Shut your eyes again. How many in all the world? No, don’t shut your eyes, for there was 1, and only 1. Who was He? JESUS. The only perfect Being who ever trod this earth, therefore the only 1 who could die for sinners, and put away sin. Well may we sing again :

Guilty, vile, and helpless we;	“Full atonement,” can it be?
Spotless Lamb of God was He	Hallelujah ! what a Saviour !

I am sure you will all say I am right with next letter.

MEEK. Does a lamb butt or kick or bite? No. It is a quiet, innocent little creature. The only One who could die was the only One who could truthfully say, “I am MEEK and lowly in heart” (Matt. 11. 29). We can say “I *ought* to be.” He said “I *am*.” That was the “Lamb dumb before His shearer” (Acts 8. 32), the One who was reviled but “reviled not again” (1 Peter 2. 23). Lifted up on the Cross, He would not come down to save Himself.

“Lifted up” was He to die,	Now in Heaven exalted high :
“It is finished !” was His cry;	Hallelujah ! what a Saviour !

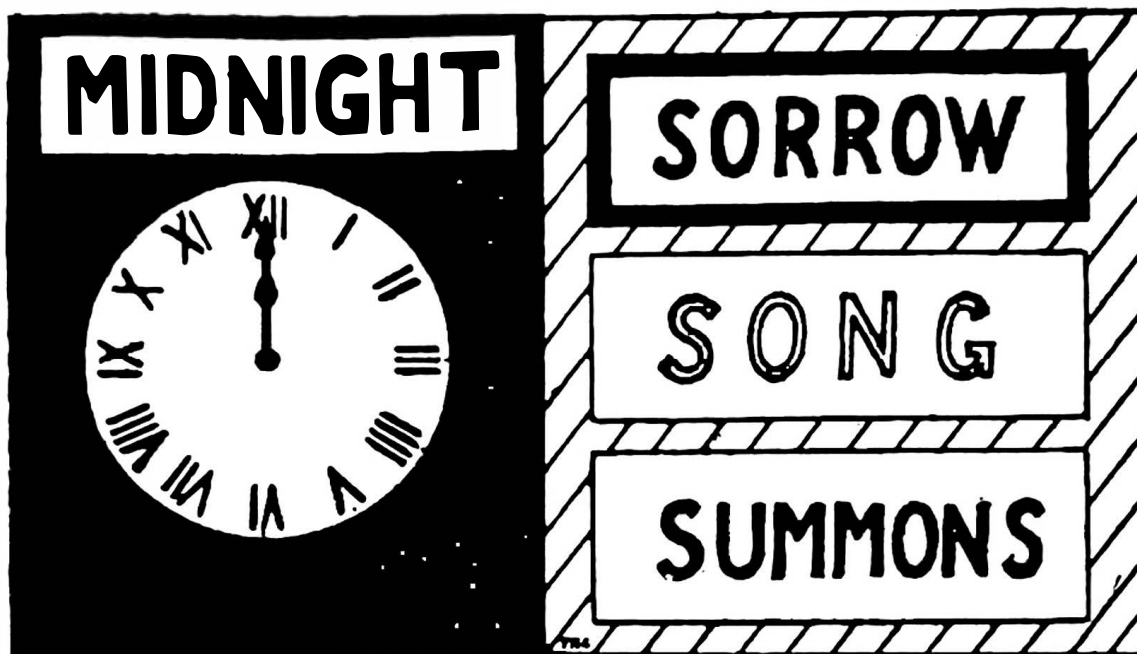
BLOOD SHED. A live lamb, however good, was no use for atonement. It must die, for “without shedding of blood there is no remission” (Heb. 9. 22). “Blood” means life given. The black woman put it thus : “Me die, or He die; He die, so me no die.” Believe that Jesus loved you, died for you, and rose again, and you will be saved (Rom. 4. 24; Acts 16. 31), then heartily sing :

Bearing shame and scoffing rude,	Sealed my pardon with His BLOOD.
In my place condemned He stood;	Hallelujah ! what a Saviour !

If lesson has been enjoyed, a little more application, then urge all to come “now,” because death may come any day, or Jesus may come at any moment. Close with :

When He comes, our glorious King,	Then anew this song we’ll sing :
All His ransomed Home to bring,	Hallelujah ! what a Saviour ! HyP.

MEMORABLE MIDNIGHTS.



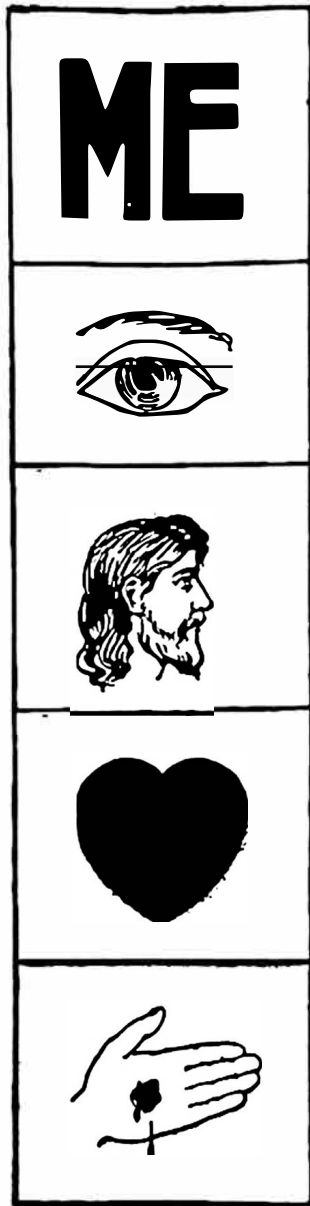
THE peculiar interest which attaches to the stroke of midnight can be utilised for a good outline. There is nothing elaborate to make for this object lesson. All you need is a clock of any description (even the card clock used for infants), with hands pointing to twelve, and three pieces of cardboard with leading words written boldly on, to show one by one. Then take 3 midnight scenes.

1. **MIDNIGHT SORROW.** "At *midnight* the Lord smote all the firstborn" (Exod. 12. 29, 30). Describe the pass-over night. Every Egyptian household lamenting loss of firstborn because not sheltered by blood on door. Show that infinitely greater sorrow awaits those who obey not the Gospel (2 Thess. 1. 8) and despise the Blood (Heb. 10. 29).

2. **MIDNIGHT SONG.** "At *midnight* Paul and Silas prayed and sang praises to God" (Acts 16. 25). Picture the noble two, unjustly punished, lying with bleeding backs on prison floor, feet in stocks, yet singing. Christians can sing in the darkest hours of life. Apply pointedly verse 31.

3. **MIDNIGHT SUMMONS.** "At *midnight* there was a Cry made, behold the Bridegroom cometh" (Matt. 25. 6). The wise and foolish virgins may be likened to real and sham Christians. When Christ comes the testing will take place. Those who are saved will be "caught up" (1 Thess. 4. 16) to the marriage supper (Rev. 19. 9). The unsaved, like foolish virgins found not ready, will be shut outside for ever. Urge all to be ready for the midnight cry. T. R. C.

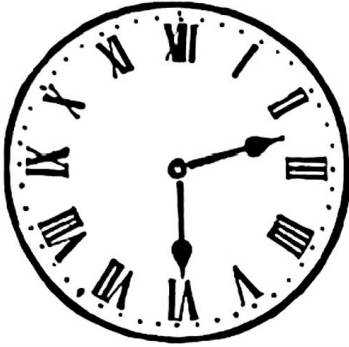
A PERSONAL PRONOUN.



THIS lesson was given with great enjoyment on numerous occasions by a servant of the Lord now "at home" in His presence. The lettering and illustrations can, with a little perseverance, be outlined on the blackboard, or drawn on cardboard. Failing this, a painter or ticket-writer will supply at moderate cost. Commence by showing your audience Card No. 1, **ME**, and enforce the personal character of the word, its universal and individual application. Then get scholars to read, "Thou God seest ME" (Gen. 16. 13). Point out that it was in love and not in judgment that God saw, pitied, and helped. Show Card 2, **EYE**. The eye of the Lord taking note of all that occurs under the sun. "His eye seeth every precious thing" (Job 28. 10; Zech. 4. 10). Nothing is hid, into every place and circumstance the eye of the all-seeing God penetrates. After showing Card 3, **HEAD**, quote or read, "The Lord thinketh on ME" (Psa. 40. 17). You can then relate the care of God for worthless sinners, mercy shown to us day by day; blessings lavished upon us while we rebel against Him; life and pardon offered while we disobey. Next, introduce the startling Card 4, **HEART**. Have it red if possible. "He loved ME" (Gal. 2. 20).

The grace of our Lord Jesus Christ is enough to make the coldest heart grow warm, and the teacher who knows His love will have no difficulty in repeating it to others. Emphasise that redemption is by blood, and requires a definite personal appropriation. The proof of that love is seen in the pierced **HAND**, Card No. 5. "He gave Himself for ME" (Gal. 2. 20). The personal appropriation of the great sacrifice of Christ bringing peace and joy and life eternal. Details can easily be filled in according to the character of the audience. Point out that that nail-marked hand shall either beckon to eternal glory (Rev. 5. 6) or banish to eternal gloom (Prov. 1. 24-26). Urge an immediate acceptance of such great grace. J. H.

YOU CANNOT STOP THE CLOCK.



1000 YEARS	THIS NIGHT
MANY YEARS	TO-DAY . . .
THIS YEAR	AN HOUR. .
THIS MONTH	A MOMENT
TO-MORROW	NOW . . .

Intimate above as title, have a Clock Card with fixed, or, better still, movable pointers, as used in infant classes. Loaned from most schools, or purchased at School Furnishing Depots at small cost. An old clock face answers as well. Begin—

YOU Cannot Stop the Clock! “Yes, we can,” many boys reply. But I speak, not of the hall clock, not of the home clock, which troubles us all, but of *God’s clock*. You cannot stop it. I want to show you how quickly the busy hands move round the circle of Time. In order to more clearly grasp the truth in the lines:

“Time WAS, is not, thou canst not it recall;

Time is, THOU HAST, employ thy portion small,

we have carefully compiled from the Official Guide, the Bible, some points from *God’s Great Timepiece*. I have a number of cards, with texts (*Showing Card 1 with words*).

A THOUSAND YEARS would be a record life, for the oldest man who ever lived only attained the remarkable age of 969 years, yet if we read 2 Peter 3. 8, it tells us what 1000 years are to God, “*a thousand years are with the Lord as one day.*” *Card 2 showing*

MANY YEARS. Read Ecclesiastes 11. 8, “But if a man live *many years*, and rejoice in them all; yet let him remember the days of darkness.” How long the years seem! How quickly they go, for *Card 3* reminds us that

THIS YEAR may be said of any of us, as was said of a prophet many years ago. A girl read Jeremiah 28. 16: “*This year thou shalt die.*” With such a probability in view, hear the exhortation, “Behold the Lamb of God, which taketh away the sin of the world” (John 1. 29), then, like Israel redeemed by blood, we will reach *Card 4—*

“**THIS MONTH** shall be unto you the beginning of months.” A boy read Exodus 12. 2: “It shall be the first *month* of the year to you,” for you will be “*a new creature*

You Cannot Stop the Clock.

in Christ Jesus'' (2 Cor. 5. 17). Even a month seems a long time, but *Card 5* reduces our time to a day. What day?

TO-MORROW! Proverbs 27. 1. Who will be first to read it? "Boast not thyself of *to-morrow*, for *thou* knowest not what a day may bring forth." This very day will be the last day on earth for hundreds. God will say to many, and may say to thee, as He said to the worldly farmer of Bible days (*Card 6*),

"**THIS NIGHT** thy soul shall be required of thee; then whose shall those things be, which thou hast provided?" (Luke 12. 20). His boasted "many years" were turned into a few brief hours. Those things which he had "provided" with such forethought and painstaking turned out to be provided for some one else, perhaps his prodigal son or wayward daughter. All eyes front for a special *Card 7*. It is a solemn word,

TO-DAY. Find it in Hebrews 3. 7, 8, and listen. "The Holy Ghost saith, *To-day* if ye will hear His voice, harden not your hearts." Whenever you feel the Holy Spirit speaking to your heart, yield at once. "OBEY." Now we come from a day to (*Card 8*)

AN HOUR. Look at the clock face. See how quickly the pointers go round. Read John 5. 25: "The *hour* is coming, and now is, when the dead (in sins) shall hear the voice of the Son of God; and they that hear shall live." Let me urge you this hour to "believe on the Lord Jesus, and thou shalt be saved" (Acts 16. 31). *Card 9* reduces it to

A MOMENT. Here are 2 moments. Look and live, then instead of pleasures "but for a *moment*" (Job 20. 5), you will have peace with God here and some happy day "the Lord Himself shall descend from Heaven with a shout," then "in a *moment*, in the twinkling of an eye" (1 Cor. 15. 52), all the redeemed shall be caught up from this world of sin to be for ever with the Lord Jesus in Glory. *Card 10*,

NOW. All turn up 2 Corinthians 6. 2 and read from "Behold." "Behold, *now* is the accepted time; behold, *now* is the day of Salvation." A free, full, and eternal salvation is now offered to whosoever will. Receive Christ now, and be saved for ever, then in the long *eternity* you will be "at home" with the Lord Jesus Christ, with loved ones gone before, and with all the myriad host of the redeemed encircling the Throne of God and the Lamb. hyp.

POST OFFICE INSTRUCTIONS FOR XMAS.



WRAP SECURELY.

WRITE CLEARLY.

POST EARLY.

PROCURE as large a pillar-box as you can at any novelty emporium, or cut outline on cardboard. Colour red or paste with red paper. Cut a hole, as in letter boxes. Print clearly with camel hair brush (costing 1d. at stationer's) wordings as above on paper (fold and put in envelope) or on card. The facts given below and others of your own knowing may be given, then proceed to open letters or show cards. Take care to have a BIBLE, and explain that only through it can be received a

letter from God to us. Now begin, something after this style:

LOVERS of young folks are always on the lookout for something attractive and instructive. The accompanying six words printed in large capital letters I first saw in a post office near my home. I thought these words contain excellent advice, and how very kind of the post office officials to tender such good counsel to their patrons gratuitously. People are very careless over their postal transactions, and I want to give you a few facts gathered from the Postmaster's report to illustrate this. Owing to insufficient and incorrect addresses 26,000,000 letters could not be delivered. Of this number 319,000 were registered letters, containing in cash and notes over £20,000; and in cheques and bills, £618,000. Not satisfied with this display of gross carelessness, the British public posted 380,000 letters with *no address at all*. You can thus see the force and use of the post office instructions regarding the sending of parcels. Now let us examine the instructions line by line (*producing slip*).

WRAP SECURELY. How necessary that the parcel should be *securely wrapped* if it is to be *safely delivered*. You are deeply grieved when the postman delivers your Christmas parcel all torn and smashed, and its contents all broken and spoiled. With tear-stained face you ask

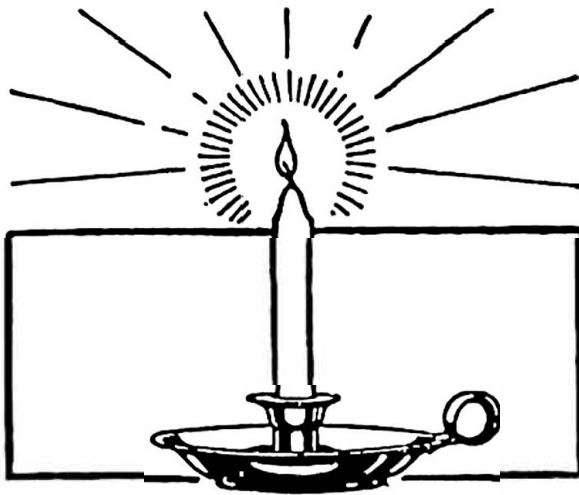
Post Office Instructions for Xmas.

him the reason, and he curtly replies: "Not properly packed!" How very important it is to see that your soul is wrapped securely in the robe of God's everlasting righteousness. Ask a boy to read what Paul says about this in Philippians 3. 9: "And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." "The best robe" (Luke 15). Slip 2.

WRITE CLEARLY. A parcel may be ever so securely *wrapped*, but if it is not properly and clearly *addressed* it cannot be delivered. The *name* of the person must be carefully spelled out and clearly written. So with the name of the *street*, and the *number*, and the *town*. Get a girl to read what the Saviour said to His disciples about their "names being written in Heaven" (Luke 10. 20), and another to read what Paul wrote to some sisters in Philippians 4. 3, and to one brother Clement. Every soldier would like to have his name "mentioned in dispatches." How much more satisfying to have our names in the heavenly dispatch book. Now comes slip 3.

POST EARLY. This is also suitable and praiseworthy advice. Everybody rushes off to the post office with their parcels at the *very last moment*. Then there is a great crowd, and much pushing, and jolting, and grumbling, with the result that the parcel arrives late at its destination. All this disappointment could be averted if only people would listen to good counsel. Now what about **EARLY SALVATION**? The Bible has a good deal to say about this, and God's message to all young folk is: "BE SAVED EARLY." I want to give you two verses from the book of Proverbs by way of contrast. In each of the verses the word **EARLY** occurs, but in what a different sense! A little boy might stand up and read Proverbs 8. 17. (All turn it up.) "THOSE THAT SEEK ME EARLY SHALL FIND ME." Now a little girl will stand up and read the other verse, Proverbs 1. 28: "THEY SHALL SEEK ME EARLY, BUT THEY SHALL NOT FIND ME." "Why this difference?" you ask. The Day of Grace still continues is the answer to the first verse. The Day of Grace is over is the reason of the second verse. Samuel was saved early. Timothy was saved early. YOU, too, may be saved early. Let it be done *now*. Apply. T. B.

A CHAT ABOUT A CANDLE.



PROCURE an ordinary wax candle in any kind of candlestick. A good *short* lesson to children of any size. Don't elaborate too much.

HERE is a thing often mentioned in the Bible, so get your books ready and read the five texts as I call for them. The first thing about a candle is that it has to be

1. **MADE.** So will each one of us. Who can turn to a verse very near the front of the Bible which tells us how all of us were made. A girl has it. (*I hope teacher did not give a hint.*) Genesis 1. 27: "Male and female created He them" (also Gen. 5. 2; Matt. 19. 4). Never go to the Zoo for your great-grandparents, go fresh to the Garden of Eden. God made man upright. Next, a candle is

2. **USED.** What boy can find Job 29. 3? "When His candle shined upon my head...I walked through darkness." Everything made has a use or purpose. A candle is *made* to shine. You and I were made to "glorify God and to enjoy Him for ever." What a glorious use! But to be used a Candle needs to be

3. **LIGHTED.** Now, a girl read Psalm 18. 28. Well and quickly done. "For Thou wilt light my Candle; the Lord my God will enlighten my darkness." Attention! (Here strike match and light Candle.) Candle cannot light itself, it needs *outside* aid. God alone can lighten men. Jesus, the true light, is available for "every man that cometh into the world" (John 1. 9). (*Enlarge this point of contact*). Once lighted it is meant to

4. **SHINE.** Some one under ten turn up Luke 11, and read verse 36. What Jesus says about a lighted Candle, "The bright shining of a Candle doth give the light." This also applies to a lighted life, one lighted with the bright rays of the love of God. In fact the Master commands His disciples to "Let your light so shine that men may see your good deeds, and glorify your Father

A Chat About a Candle.

in Heaven" (Matt. 5. 16). Young Christian forget not—"Only one life, 'twill soon be past," "Shine, shine, just where you are." Now, attention again, and we have a very solemn lesson from this Candle. Apply the extinguisher and it is

5. PUT OUT. (If the light can be put off again for a *second* to give complete darkness it will be effective.) Does the Bible tell us about "putting out?" Listen while a teacher (or super.) reads Job 21. 17. "How oft is the Candle of the wicked put out?" That man who died suddenly a week ago. Was he wicked? Did God put out his light? He certainly put out Saul's Candle, Balaam's Candle, Juda's Candle, and many more. Beware, lest He also put out thy Candle!

Remember there is a place where "the light of a Candle shall shine no more" (Rev. 18. 23). But there is also a place where "they need no Candle" (Rev. 22. 5). It is the Holy City where "the Lamb is the Light thereof" (Rev. 21. 2, 23). In which place will you and I be in the great Eternity so soon to dawn? HYP.

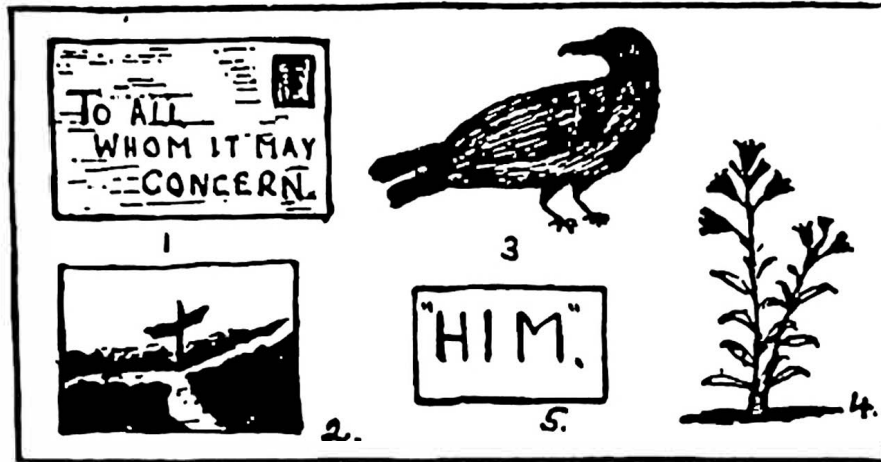
SOME THINGS WORTH CONSIDERING.

CONSIDER is frequently met with in the Scriptures. It means, to look at closely or carefully; to think about, deliberate upon. Let us *consider* some of the things we are exhorted to "consider" in God's Word.

1. ADVICE (2 Tim. 2. 7). When Paul wrote to Timothy, he said, "**Consider**, *i. e.*, think about seriously and carefully, what I say." Timothy was a young man, and Paul, "the aged," was giving him advice—advising him as a father, lovingly, wisely, tenderly. He sent Timothy two letters full of sound, wholesome counsels, and he earnestly requested him to consider what he said. Young people are not always too ready to consider the advice of their seniors. What suffering there has been through refusal to consider good advice!

2. WAYS (Hag. 1. 5). The word concerns manner of living, treatment of God's commands. The Jews were not doing as God wished. They were thinking of themselves and their own houses, rather than God and His house.

Some Things Worth Considering.



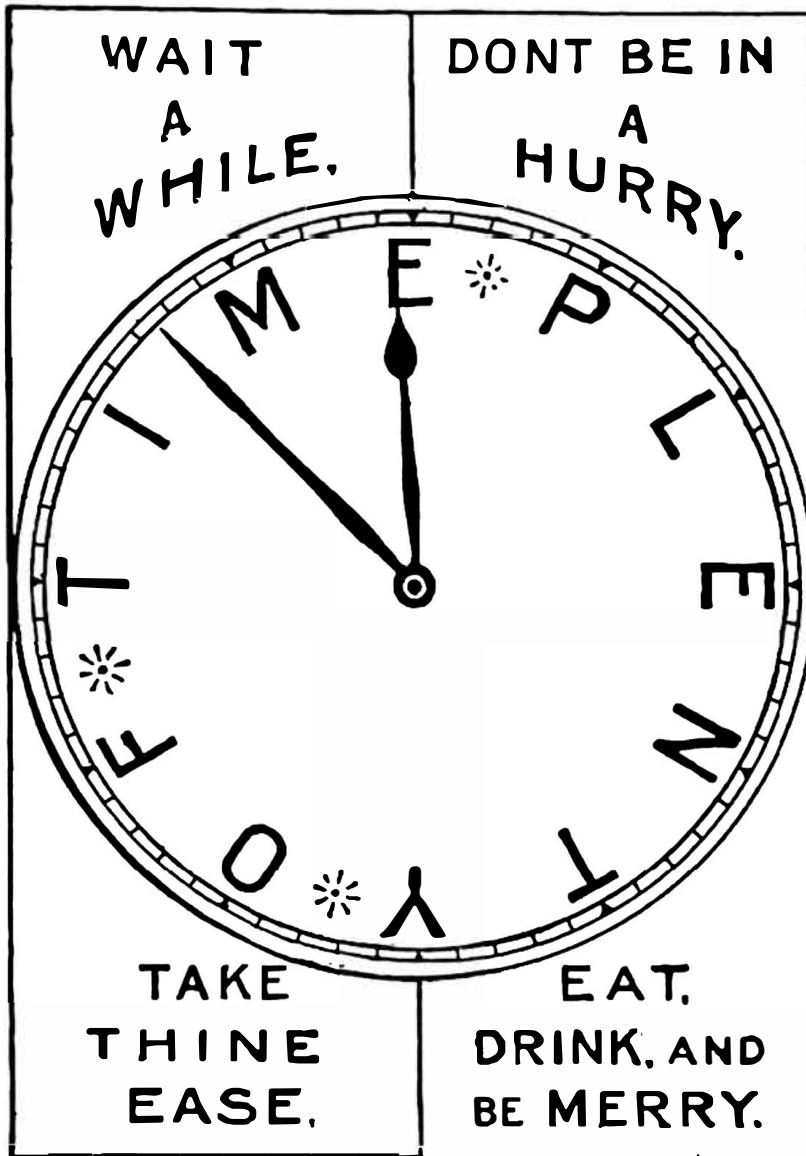
They were going their own ways, and leaving God out of account. Therefore he called upon them to "**consider**"—to think carefully over their ways. See how the Psalmist did (Psa. 119. 59) and the Prodigal. There are but two ways—the *Up* way and the *Down*. Which is yours?

3. **RAVENS** (Luke 12. 24). Our Lord directs us to consider them. Many things about them are interesting. They are the first of fowls mentioned in the Bible. Noah sent one forth out of the ark. They were God's ministers in feeding Elijah, and more than once they are referred to as the object of His care (Job 38. 41 ; Psa. 147. 9). It is from this point of view that our Lord suggests we should **consider** them. "They neither sow nor reap...God feedeth them." The ravens are active, but not anxious.

4. **LILIES**. (Luke 12. 24). "**Consider** the lilies." If the lesson of the "ravens" is that we should not be over-anxious about our daily food, the "lilies" teach the same lesson with regard to our clothing. How do the lilies grow? They grow according to the will of God. Therefore they are beautiful. They respond to His call in the springtime, and are clothed with His glory. "If God so clothe them; how much more you?"

5. **HIM**. (Heb. 12. 3). The reference is to Jesus. What a subject to consider—to reflect upon, think over! "**Consider Him**" as God, as Man, as Saviour, as Teacher, as Example, as Worker. Consider His words, His deeds, His love, His sacrifice on the Cross, His goodness, His kindness. The subject is inexhaustible. Consider Him that we may know Him, and love Him, and grow in likeness to Him. Oh, "**CONSIDER HIM!**" J.M'C.

THE DANGER OF DELAY.



MOST of the object lessons would require an art master to draw! is a common objection to many sketches which cannot apply to this simple outline. A pin in centre and a piece of string, with loop for pencil or chalk, will give circumference. Then add pointers and letters **PLENTY OF TIME.** After a few words on the text "Time is short" (1 Cor. 7. 29), fill the corners with four common excuses. (1)

"WAIT A LITTLE." A little *spark* has caused many a house to be burnt; a little *leak* many a ship to sink; a little *sin* many a lost soul. "In *due time* Christ died" (Rom. 5. 6). Now is your due time to be saved. (2) Now write **"DON'T BE IN A HURRY."** The man running to the Refuge; the father running to meet the prodigal, cry the very opposite. Rub out "NT" and it will be right, for "NOW" is God's time. (3) Fill corner three, **"TAKE THINE EASE"** (Luke 12. 19). So said the careless rich farmer; so says the sluggard. God says, "Awake! awake!" (Isa. 51. 9). (4) Last and most foolish comes **"EAT, DRINK, AND BE MERRY,"** showing deliberate indifference, and it is added, "for *to-morrow* we die" (Isa. 22. 13). 'That *to-morrow* may never come. "*To-day* if ye will hear" (Heb. 3. 15). **HYP**