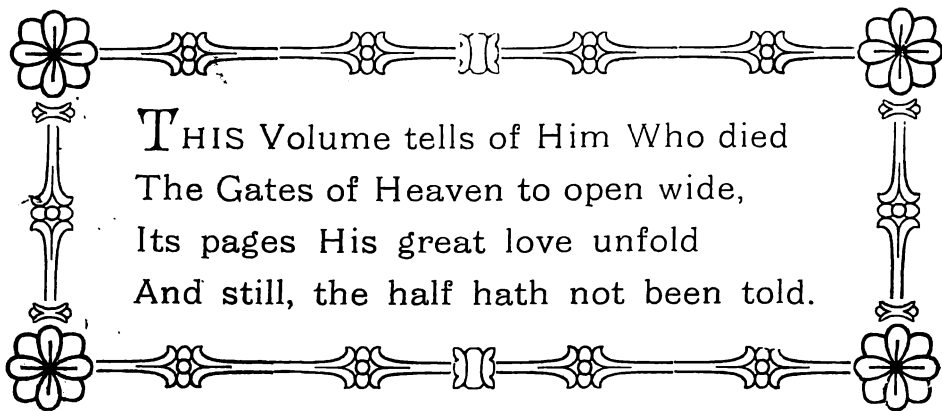


# The AMBASSADOR.



∴ VOLUME VII. ∴

1921.



THIS Volume tells of Him Who died  
The Gates of Heaven to open wide,  
Its pages His great love unfold  
And still, the half hath not been told.

ILLUSTRATED.



GLASGOW :

J. MONTGOMERIE,

6, KENNYHILL SQUARE,

DENNISTOUN.

NOTTINGHAM :

A. RICHMOND,

40, LEONARD AVENUE,

SHERWOOD.

# INDEX.



|                                     | PAGE                 |
|-------------------------------------|----------------------|
| All last year ...                   | 4                    |
| All settled long ago ...            | 61                   |
| An exciting rescue ...              | 109                  |
| An old pilgrim's story ...          | 2                    |
| An unusual occurrence...            | 4                    |
| A soldier's conversion ...          | 5                    |
| A trip to Australia ...             | 97, 114, 121 and 123 |
| A wayside sermon ...                | 9                    |
| A wise lunatic ...                  | 11                   |
| Behold how He loved ...             | 101                  |
| Black or white, which?              | 70                   |
| Bring forth the Royal Diadem ...    | 76                   |
| Bible Searching, No. 21, and Answer | 9 and 24             |
| "          "          22   "      " | 21   36              |
| "          "          23   "      " | 33   47              |
| "          "          24   "      " | 45   57              |
| "          "          25   "      " | 58   68              |
| "          "          26   "      " | 69   80              |
| "          "          27   "      " | 81   93              |
| "          "          28   "      " | 92   105             |
| "          "          29   "      " | 104   117            |
| "          "          30   "      " | 118   129            |
| "          "          31   "      " | 128   144            |
| Cardinal Wolsey's lament ...        | 39                   |
| Changing masters ...                | 17                   |
| He . . . . fell asleep ...          | 102                  |
| I am not skilled ...                | 56                   |
| In the dark ...                     | 54                   |
| Is the Devil to have your soul? ... | 141                  |
| It takes YOU in ...                 | 66                   |

|  | PAGE      |
|--|-----------|
| Jeanie's Best Friend ... ..                | 37        |
| Must tell Jesus ... ..                     | 53        |
| New Year promises ... ..                   | 1         |
| No time for religion ... ..                | 77        |
| Now ... ..                                 | 20        |
| Pen Talks with Young Believers :—          |           |
| No. 62 The Sparrow and the Swallow ... ..  | 10        |
| ,, 63 The Three R's of Mark v. ... ..      | 22        |
| ,, 64 That little word, " ALONE " ... ..   | 34        |
| ,, 65 The bird and the cataract ... ..     | 46        |
| ,, 66 Missing the train ... ..             | 59        |
| ,, 67 The Royal Procession ... ..          | 70        |
| ,, 68 Putting off and dropping off ... ..  | 82        |
| ,, 69 Begin at home ... ..                 | 94        |
| ,, 70 Which voice do you hear? ... ..      | 106       |
| ,, 71 Three debts we can never pay ... ..  | 119       |
| ,, 72 Be in time ... ..                    | 130       |
| ,, 73 Revival ... ..                       | 142       |
| Reminiscences of a journey ... ..          | 13 and 30 |
| Saved by grace ... ..                      | 7         |
| The basket of beans ... ..                 | 36        |
| The burnt hen ... ..                       | 73        |
| The busy mice ... ..                       | 85        |
| The coat of Jesus ... ..                   | 42        |
| The First Shepherd ... ..                  | 138       |
| The Shining Light ... ..                   | 90        |
| Think on these things ... ..               | 64        |
| Tommy, the pit-boy's sudden call ... ..    | 88        |
| Underneath are the Everlasting Arms ... .. | 113       |

|                                      | PAGE |
|--------------------------------------|------|
| What about your sins? ... ..         | 125  |
| Where God is not ... ..              | 96   |
| Where shall I spend Eternity? ... .. | 108  |



## POETRY.

|                                 | PAGE |
|---------------------------------|------|
| Come, make thy choice! ... ..   | 84   |
| Forgiven much—loved much ... .. | 100  |
| For thee ... ..                 | 132  |
| God's Promise ... ..            | 72   |
| He saved others ... ..          | 8    |
| Let there be light ... ..       | 12   |
| My welcome ... ..               | 29   |
| Naaman, the leper ... ..        | 137  |
| The One of Three ... ..         | 18   |
| Wee Jeanie's faith ... ..       | 48   |
| What want I more? ... ..        | 105  |
| What wondrous love ... ..       | 112  |





# New Year Promises ;

or, Just like bubbles.



"WHERE HAS IT GONE?"

# New Year Promises ;

or, Just like bubbles.



NEW Year is here again, and many, both young and old, will be making good promises and resolutions. How bright they seem when first they are made, but before the year is many days old, the promises are broken—the resolutions have ended in failure, and the New Year is much like the old one. How like the little fellow in our picture, happily blowing his bubbles. As they leave his pipe, see his bright eyes following them. Some soon burst, but others seem as if they have come to stay. They rise up in the air, and look so pretty and the little fellow is greatly delighted but—ah, alas ! it has burst. It has gone into the air, and there is nothing left of it.

So it is with many a New Year promise ; a very few days suffice to shatter them, and they disappear into nothing.

Some promise themselves a year of pleasure, but they soon find out the truth of the poet's words :—

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

But, dear young readers, we are glad to tell you of a joy that will last you through the year. Nay, more, a joy that will last you through life, and even beyond that—a joy that Eternity's countless ages will never exhaust.

It is the joy of Salvation. “ With joy shall ye draw water out of the wells of Salvation ” (Isaiah 12, 3).

Satan often whispers into the ears of little boys and girls that if they come to Jesus and accept His Salvation, they will go through life with a long face, and be very miserable. This is just one of his lies to keep you from being saved.

Listen to what Jesus says. He says, "The thief cometh not, but for to steal, and to kill, and to destroy : I AM COME that they might HAVE LIFE, AND THAT THEY MIGHT HAVE IT MORE ABUNDANTLY" (John 10, 10).

Just ask anyone you know, who believes in Jesus, and can truly say He is their Saviour, which was the happiest day in their life. I am sure they will say the day they trusted Him for Salvation.

You have heard the story of that black man who journeyed from Ethiopia. He had charge of all the Queen's treasure. Did that make Him happy ? Ah, no !

He went up to Jerusalem for to worship. Did that make him happy ? Oh dear, no ! But there came a man up to his chariot who sat down at his side, and told him about Jesus. His heart opened as he heard of Jesus, as the Lamb that was led to the slaughter (Acts 8, 32), and he believed the glad tidings and was saved down in the desert. There and then, he wanted to confess his faith in His Lord and Saviour, and to be baptised, and, coming up out of the water, he went on his way REJOICING.

Would you, dear young reader, like to go on *your* way rejoicing ? Then we invite you just as you read these words, to come by faith to Jesus, believe He died on the Cross for your sins, and accept Him as your own Saviour. If you do this, it will be the happiest day of your life, and throughout the year you will carry along with you, a peace and joy in your heart, compared with which, the pleasures of this fleeting world, will seem but like the empty bubbles:

One of our workers amongst the young has just been teaching the scholars in our Sunday School a new hymn, and it has "caught on," and young and old sing it heartily. The last verse and chorus are :

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

He'll do better for you than this world can do,  
He's a mighty Saviour, He is good and true ;  
He'll save you by His grace, until you see His face,  
He'll do better for you than this world can do."

Will you just take Him now, at the opening of the year ?  
He waits for you to say, " Yes, Lord, I will."

" Thou wilt show me the path of life ; in Thy presence is  
fulness of joy ; at Thy right hand there are pleasures for  
evermore " (Psalm 16, 11).

A. R.



## ALL LAST YEAR.



**A**LL last year Christ waited to save you. But you would not be saved. " What ! " you say, " a whole year ? " Yes, a whole year. For three hundred and sixty-five days you kept Him knocking at the door. You say that is something terrible to think of. Yes ; but it is more terrible to think that the door is not open yet ! You say this is bringing the matter too closely home to you. Not at all, we reply. It is simply giving an exact statement of the case. And, terrible as it may be to think of it, there is something even more terrible still. It is terrible to think that, if you were called *now* to meet God, you would be *lost to all eternity* ! Such would be your fate, if you have not let Christ in. Do you not hear Him say, " Behold, I stand at the door, and knock " ? (Rev. 3, 20). How much longer are you going to keep Him waiting ? Is it not high time to turn and be saved ?

" Behold a Stranger at the door,  
He gently knocks, has knocked before ;  
Has waited long, is waiting still :  
You use no other friend so ill."

# A SOLDIER'S CONVERSION.



I WOULD like to tell you how I was saved. I was born in Belfast, the 10th of February, 1879, a child of wrath and lived like that over 20 years ; " Behold I was shapen in iniquity, and in sin did my mother conceive me " (Psa. 51, 5). I was born again in Hong Kong, China, August, 1901. " But as many as received Him (Jesus), to them gave He



A STREET IN HONG-KONG.

power to become the sons of God, even to them that believe on His Name " (John 1, 12).

When I was a boy at Sunday School I was taught many Scriptures, but there are two verses in Luke 12, 4 and 5, which impressed me very much. I remember well when I was taught them, and I can see the class and the teacher

and the school, in my mind now, just as I write these few words. God wrote these verses on my conscience: "And I say unto you, my friends; be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear. Fear Him, which after He hath killed, hath power to cast into Hell; yea, I say unto you, fear Him."

The Boer War was raging, when, with a few other young men, I enlisted, and after 9 months' training I was sent out to China to reinforce the troops who were fighting the Boxers, and when stationed in Hong Kong, God awakened me, and I found out for the first time I was lost and ruined, and on the road to Hell. I was very uneasy and could not rest, and feeling unfit for Heaven and my sins towering like mountains. I was afraid to die, and mind you, dear Boys and Girls, I had a rifle and bayonet and twenty rounds of live ammunition, and afraid to die. Some might think I was not a very brave soldier, but when I was dead in sins, and sinning, not knowing or caring, I was unconscious of my guilty condition before God, and was hurried on to Hell, and blinded by Satan with his many wiles and devices. But God, who is rich in mercy, loved me, and found a ransom for me, giving His own Son to die in my room and stead (Gal. 2, 20), and thus delivered me from going down to Hell.

"Down from the Glory the Saviour came,  
Down to the Cross and the death of shame,  
Gazing in wonder, I there exclaim,  
Jesus died for me.  
Jesus died for me! Jesus died for me!  
This is my boast, and this my song—  
Jesus died for me."

Dear Boys and Girls, will you accept my Saviour, as your Saviour? He loves you, and when He comes to the air, you will rise to meet Him, and be with Him for ever, in the Glory. Don't delay, take Him now. I wonder, could you say? "I love Him, because He first loved me" (1 John 4, 19).

BELFAST.

J. SPENCE.

# SAVED by GRACE.

I HAVE been exercised lately about telling you how God in His great love reached and saved me. When I was a boy, I used to attend Sunday School, but had no serious thought concerning God, or His way of salvation. Later on the Holy Spirit began to convict me, and at night I was afraid to sleep, knowing if I died as I was, I would be lost for all eternity.

I went to a Gospel meeting one night, and the preacher came to me, and asked if I was saved. I had to confess "No, but I would like to be," as I knew I was a lost sinner, and in need of a Saviour. He then opened up his Bible, and read numerous portions of God's Word, till suddenly, the light shone on my dark soul, and I trusted Christ as my own personal Saviour. My fears, and doubts all vanished; what a change, turned from darkness unto light, from death unto life.

Am I afraid to sleep at night now? Nay, verily! Why? Because I know, if the Lord comes, or calls me out of this scene, I am prepared to go. Through the joy in my heart, I must tell others, that they might also share the joy of sins forgiven. "That ye may know that the Son of man hath power on earth to forgive sins" (Mark 2, 10)..

Dear Boys and Girls, if you have not yet trusted Jesus as your own personal Saviour, I would plead with you to simply believe on the Lord Jesus Christ, and thou shalt be saved. Then you will share in this great joy, which the world cannot give, neither can it take away.

Come, ere it be too late ; " Now is the accepted time, now is the day of Salvation " (2nd Corinthians 6, 2) ; " All have sinned " (Romans 5, 12) ; " Christ Jesus came into the world to save sinners " (1st Tim. 1, 15). Confess you are a sinner ; believe in the sinner's Saviour. Come now !

" Art thou waiting till the morrow ?

Thou may'st never see its light ;

Come at once, accept His mercy,

He is waiting, come to-night."

NEWARTHILL.

JAMES STRAIN.



## " HE SAVED OTHERS."

---

" **HE SAVED OTHERS,**" how true those words expressed  
By men around His Cross, in mocking jest.

" **HE SAVED OTHERS,**" list to the maddened crowd,  
The Lord of Life they mocked with railings loud.

" **HIMSELF HE CANNOT SAVE** " ; ah ! bow thine heart,  
The Lord of Life must die, to life impart ;  
E'en that such guilty rebels He might save,  
He bore the Cross, and there His life He gave.

" **HE SAVED OTHERS,**" yea, in His darkest hour  
The dying thief could tell His saving power,  
And trusting there the Saviour at his side,  
A witness that for sinners Jesus died.

" **HE SAVED OTHERS,**" and He still is saving more,  
His saving grace is of exhaustless store ;  
A Saviour still, though now in Glory crowned,  
He freely offers life to all around.

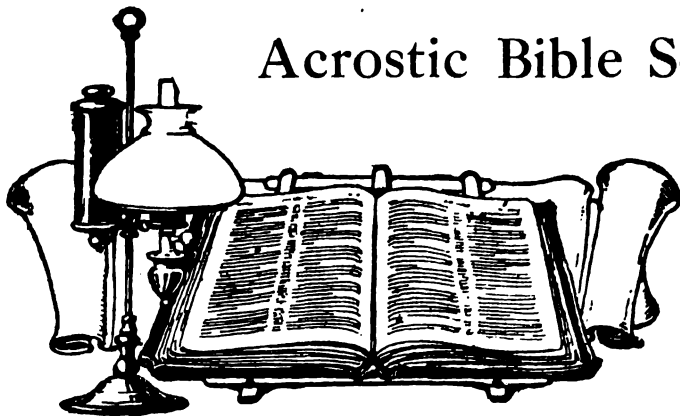
" **HE SAVED OTHERS,**" and sure He hath saved me,  
For by accepting Jesus I am free.

" **HE SAVED OTHERS,**" then let me ask of you  
Art thou amongst them ? hath He saved you, too ?

J. D. T.



# Acrostic Bible Searching No. 21.



---

Compiled by

JAMES E. MURDOCH

Greenock.

---

## A DIVINE TITLE.



**K**ING Solomon a throne did make,  
What did he use to build it?  
Whose mother once an ark did take,  
And with her babe she filled it?

What Priest both bread and wine did take,  
And unto Abraham gave it?  
What kind of box did Mary break?  
Some thought that she should save it.

'Neath fig tree whom did Jesus see,  
And to Him Jesus told it?  
Who, when the Ark of God did sway,  
Put forth his hand to hold it?

Who "No place of repentance found,  
Although with tears he sought it"?  
What sheep to wilderness was bound?  
The Shepherd homeward brought it.

A title by the Prophet given,  
Initial letters tell it.  
It tells of Him who came from Heaven  
With us to dwell. Now, spell it.



---

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

---

## A WAYSIDE SERMON.



**I**N the beautiful and historic Mohawk Valley, America, a sign is erected, with the following words upon it:—

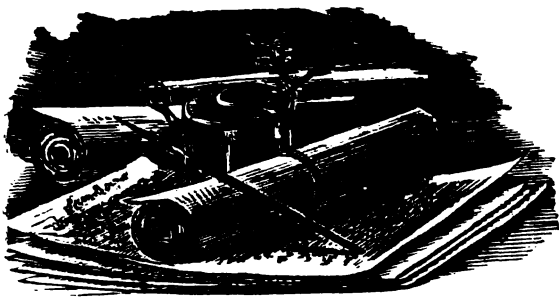
"Jesus said, 'I am the Way, the Truth, and the Life.'"

(John 14, 6.)

"Without **THE WAY** there is no going.

"Without **THE TRUTH** there is no knowing.

"Without **THE LIFE** there is no living."



# Pen Talks with Young Believers.

By J. MONTGOMERIE.

---

## No. 62. The Sparrow and the Swallow.

or, A House and a Nest (*Psalm 84, 3*).

---

THESE two birds are used by the Lord in this Psalm, to set forth two classes of people. These two classes are no doubt known to you, but you may not have taken special notice of them. They are both children of God, but how different is their character and their ways. The one is "stedfast, unmovable, always abounding in the work of the Lord." The other is unstable as water, a bird of passage, and manifests all the eagerness for change according to the seasons, as seen in the swallow.

You see the subject of the Psalm. God has a house where His honour dwelleth ; a place where His will can be carried out, and where subjection of heart and mind characterizes those who stay in it. That house is not, in this dispensation, a building of stone and lime ; it is composed of living stones (1 Peter 2, 5).

Sinners saved by grace out of Jews and Gentiles, called out by God, and gathered around Him whom God has made Lord and Christ ; owning no name but His, built up a spiritual house for an Holy Priesthood. Those who compose it, may not be of much account in the town or village where they live, and the Meeting room may be a very humble place in a back street, but the persons realising that that of which they form a part, is of God, they prize the privilege of being in it and of it.

In 1 Chronicles 29, 3, when David was gathering material for the building and beautifying of God's House he could say, "I have set my affection to the House of my God." You see if it is God's house then it is worthy of all our affection and all our interest.

You notice in this Psalm it says "Blessed are they that dwell in Thy house" (ver. 4). It is that word "DWELL" on which the mind is asked to rest, and in verse 10 there are some who dwell in the tents of wickedness. The Psalmist would rather be a doorkeeper in the House of the Lord—suggesting a very humble place—than dwell in those tents. How encouraging it is to see consistency and steadfastness in young Christians. These mark them as persons to be trusted and followed. Character is formed when young which will colour your conduct till the end of life. See to it that you "stand fast" and "hold fast."

The sparrow, when it finds a place to build its nest under the eaves, makes that house its home. It rears its family and stays there, in fair weather or foul, warm weather or cold, calm or stormy. When the wind rattles the slates and the thatch is blown about by winter's blasts, it draws in closer to the house and sits tight.

The swallow came when the soft winds began to blow; it built its nest for the summer weather, but it had no intention to stay. Whenever food got scarce, and the chill winds began to warn it that winter was approaching, it cleared off to a warmer climate, and more comfortable quarters. How like this is to some Christians. Creatures of circumstance, they are moved by feelings. They remain in a Meeting just because it is a nice Meeting, and they have cheery times; but when the chill winds of trial or difficulty come, or the frost of reproach for the Name, they make off to more pleasant places where the Sun is shining. Dear young Christian, don't be of the swallow type; be like the sparrow

and stay in the house. God says, "I have no pleasure in them that draw back."

What a glorious ambition and determination is revealed in that 27th Psalm, v. 4:—"One thing have I desired of the Lord, and that I will seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in His temple."

---

## "LET THERE BE LIGHT."



"*LET there be light.*"—Thy soul's chaotic strife,  
Unsaved one, requires "The Light of Life,"  
A life of darkness leads to endless night;  
O hear the voice of God—"Let there be light."

"*Let there be light.*"—O anxious plodding one,  
Why kindle sparks while shutting out the Sun?  
Give up thy works, thy tears, thy fruitless fight;  
Accept the Christ of God—"Let there be light."

"*Let there be light.*"—To Calv'ry turn thine eyes,  
Where Jesus for thy sins, forsaken, dies:  
From that deep darkness only, come the bright,  
Clear rays of pard'ning love—"Let there be light."

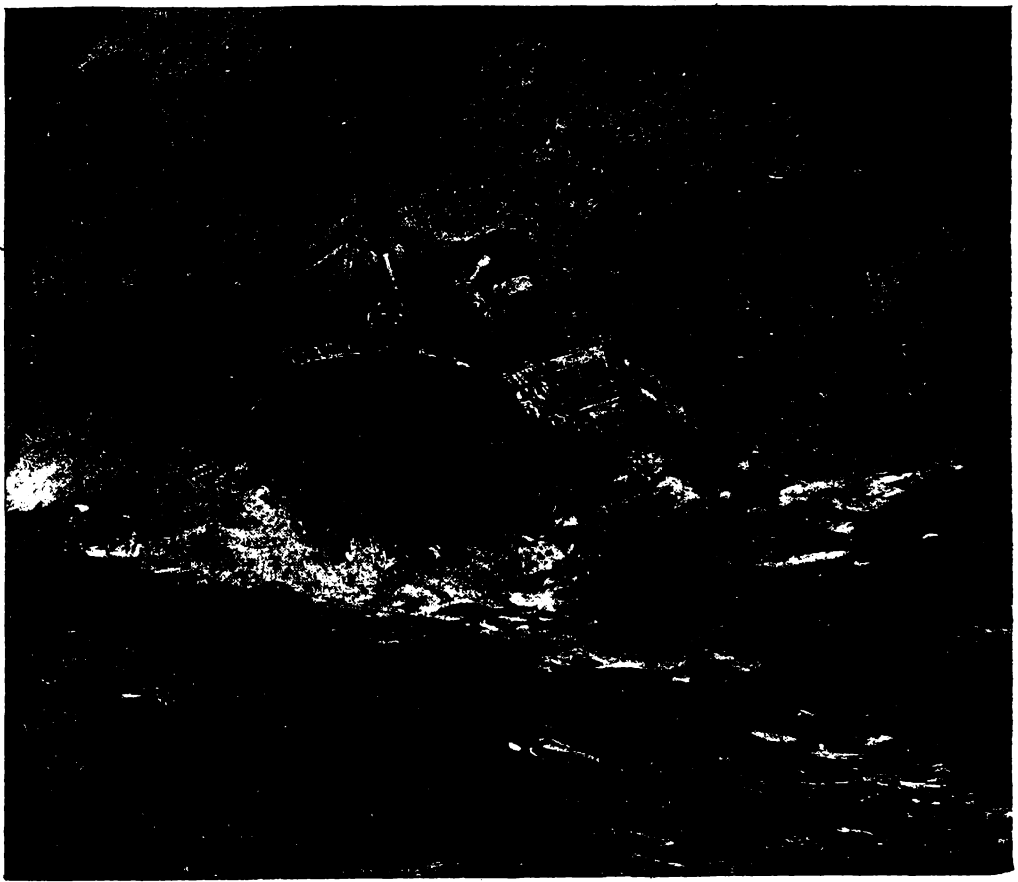
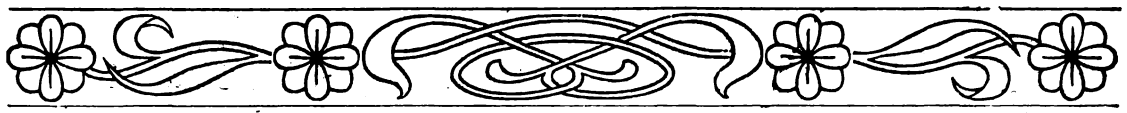
"*Let there be light.*"—O if Thou wilt refuse  
"The Light of Life," and death's dark pathway choose,  
When all is lost 'twill blacken Hell's deep night  
To think upon the words: "Let there be light."

---

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—*2nd Corinthians 4, 6.*



# Reminiscences of a Journey.



"ON THE BOSOM OF THE OCEAN."



# Reminiscences of a Journey.

## PART 1.

**I**T was the writer's experience to have to cross the Channel to B——, with a friend and brother, on important business. We were leaving A—— that night by boat, and after having booked our passage, and deposited our luggage, we took a stroll out to the furthestmost point of the pier. We stood gazing into the blackness of the night and on to the face of the water. We were enjoying the cool breeze that was gently blowing. While standing in this attitude, the Coastguard came along and saluted us, which we cordially returned.

We had not been standing together more than a minute or so, when he quickly turned on his heel and exclaimed, "Here she comes!" We likewise, turned our eyes in his direction, and we saw one of the South American Liners—S.S. "La Plata"—quietly leave the harbour and slip out into the dark night on the bosom of the ocean.

The Coastguard told us some very interesting things concerning her, what her destination was, when she was likely to return, the cargo she was taking with her, and what she expected to bring back in return. We looked up as she was gliding quietly past us, and we saw the Captain on the bridge; he had the bearing of an astute, capable, hardy, seafaring man, which was confirmed by the Coastguard. We also beheld, standing on the deck a large number of passengers. One could easily see that most of them were considerably excited. Some were returning to their homes on the other side in that vast Continent, and some of them

were going out for the first time. Naturally, as one would expect, some were exulting and glad, while others were sad.

Another thing which attracted our attention was the various nationalities. The coarse, dark, swarthy people, mixed with the fine and the fair. Some were plainly dressed, others gaudily, with all the bright outstanding colours, which are so much worn by those in foreign countries, adorning them. As they passed us by, we raised our hats and saluted them, thinking gravely that some might never return, and that others, whose hopes were high that night, might never realise them, and wondering how it would be with them a little time hence ; whether prosperity, disappointment, or ruin would be their lot—grave questions that lie across the pathway of each one of us in our life's journey.

This scene that I have depicted before you, caused me to think of you, dear boys and girls, for after all, we have each one launched our tiny bark on the ocean of life, and from the day of our birth have set sail for a Port on the other side. Our Port of destiny on Eternity's Shore can only be one of two ; Heaven with all its bliss, or Hell with all its woe. I feel constrained to ask you this question, " Whither bound ? "

Now we have come to the point when we wish you to consider that you, in your soul, require someone to come in and take control of your bark in the sea of life, as much as that large ship with all its precious cargo required to be under the guiding hand of one experienced person, who knew the changes that occur on the sea, and how to handle the ship to get it safely through her journey to the other side. There are treacherous shoals that you and I cannot see or know, there are hidden rocks that our bark may be driven on, and thus become a total wreck, and there are storms on life's sea that we require a skilful guiding hand of another to bring us safely through. Indeed, it is not possible for any of us to guide our steps aright as we are carried on

in life's pathway. We have all gone astray, and we will wander still further from the course if left to ourselves, but our God in Heaven, who knows our every need, has provided for us, one and all, a Pilot and a Saviour. In Hebrews, 2 and 10, He is called "The Captain of their Salvation," who is able to bring, and is bringing, many sons unto glory. There are many things we should like to say about this Captain. He is no pirate, for they rob, steal, and come into places where they are not desired, but this Captain is meek and lowly of heart and gentle to all, coming alongside each of us asking, "Will you let me in?" You have the power to receive or reject, and He abides by your decision. There is one thing, my dear readers, He will never do, and that is force Himself upon you. You may have Him or you may not, your own choice settles the matter. Open now your heart's door and invite Him to come in. What a change takes place when the soul of any person receives Christ as their Saviour, and allows Him to take control of their life. It is not only possible for Christ to save the soul, which He will do to the uttermost for all who come to God through Him, but He also desires to take the guidance of our life on life's ocean, and to steer us safely on our journey to the other side. We are reminded of the words of the Apostle, who was speaking to some of the early Christians, and who reminded them that Christ was in them the Hope of Glory, and that nothing could go wrong with them when Christ was at the helm.

"While I hear life's surging billows,

Peace, peace, is mine!

Why suspend my harp on willows?

Peace, peace, is mine!

I may sing with Christ beside me,

Though a thousand ills betide me,

Safely He hath sworn to guide me!

Peace, peace, is mine!"

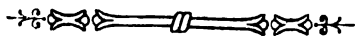
GALSTON.

JOHN KYLE.





# CHANGING MASTERS.



**F**WAY yonder in Delagoa Bay there was a slave mart, where men and women were bought and sold. The slave often changed hands. He had one master to-day, and another master to-morrow. But a change of masters made no change in his bondage. He was still a slave. Thus it is with the slave of sin. You may change masters ; but, if out



of Christ, you are still a slave. You may, by some means, have gained an outward victory over some besetting sin ; and be flattering yourself that you are no longer a slave. But you have only *changed masters*—that is all. You are still a slave. You must have Christ. You must be set free by the Man of Calvary. In Him alone is true liberty. --



# The One of Three.

W. E. TICKNER

I HAVE read many stories of men of renown,  
And each one a great place did fill ;  
How they fought, and they triumphed, and never once swerved  
From the foe. They were men with a will.

These men have departed this scene, and their names  
On the pages of history are scrolled ;  
They climbed to the top of the ladder of fame,  
But their bodies in death now lie cold.

But I'll tell you of One—even God's only Son,  
Who gave up His life on the Tree ;  
He faced the great enemy—Death—all alone,  
And conquered, for you and for me.

A Council was held in Eternity past,  
God spake, in that Council of THREE,  
“ Who will go for us now ? ” “ Whom shall I send ? ”  
“ Here am I,” said the Son, “ send Thou Me.”

Oh, mercy unbounded, oh, love full and free,  
Which that scene to our minds doth unfold ;  
The great loving heart of Eternity's God  
Gives His Son for a world, dark and cold.

In Bethlehem's stable—the home of an ass,  
The scene is now changed ; but still “ THREE,”  
'Tis Joseph and Mary, and God's only Son,  
Who has come down, a Saviour to be.

The Child grows in wisdom and stature, we read,  
Such a beautiful life,—could we see.  
But they mocked Him, and scoffed Him,  
Fulfilling the words, “ Despised and rejected is He.”

## *The One of Three.*

From a God ordered path He never once swerved,  
Contented God's Servant to be;  
To the weary and lost, He lovingly called  
"Heavy laden, oh, come unto Me."

The storm gathers round Him, the Traitor comes forth  
With lanterns and torches to see,  
And Jesus in love to His chosen disciples  
Says, "Let these go their way; I AM HE."

From Gethsemane's garden, they led Him away,  
Oh! wonder of love, can it be?  
Eternity's Christ, in that body prepared,  
Is to suffer for you and for me.

Oh! friend, watch that crowd on to Calvary go,  
The number is yet again "THREE";  
In sorrow and shame, on that middle Cross,  
He was numbered with sinners, for thee.

The storm grows still fiercer, the darkness is dense,  
"My God! why forsakest Thou Me?"  
Oh! friend; 'twas for your sins and mine, that He died,  
And gave up His life on the Tree.

And there in Joseph's new tomb in the rock  
In death's domain, His days are "THREE";  
And then by God's almighty power  
He is raised again for you and me.

God claims He has met, our deliverance wrought out,  
And all who to Him now flee,  
Will Life Everlasting from Jesus receive,  
And rejoice in His pardon so free.

SHOTTS.

DAVID WEIR.

---

## THE GREAT MYSTERY.

---

"AND without controversy great is the mystery of godliness: GOD WAS MANIFEST IN THE FLESH, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

(1st Timothy 3, 16.)



**W**ITH desire I write this little article ; a desire which is deepened as I recall it is thirteen years this week since I trusted Jesus to be my Saviour. John 3 and 16 was the anchorage of my soul. Since that happy day I have had regrets, but one thing I never can regret, is having come to Jesus. "The best friend to have is Jesus."

### NOW

is a word which needs no explanation. It just means—now—

### "COME NOW

and let us reason together, saith the Lord : though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool " (Isa. 1 & 18).

### "BEHOLD NOW

is the acceptable time ; behold now is the day of Salvation " (2nd Cor. 6 and 2).

### "REMEMBER NOW

thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them " (Eccles. 12 and 1).

Courteous reader, young and old, ponder on the above texts, boasting not thyself of to-morrow.

"Time present is the only time for thee."

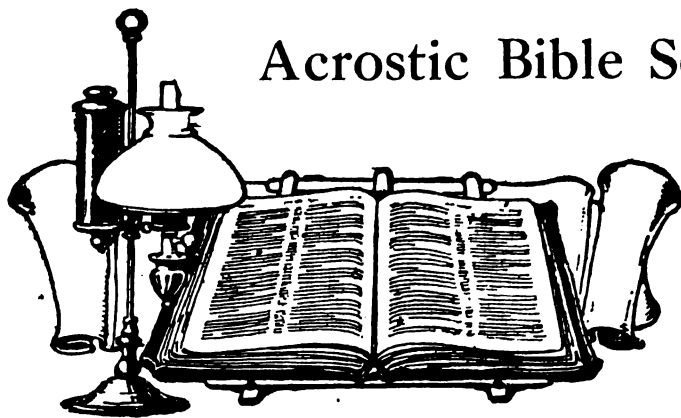
God says, "Now is the day of Salvation." Satan says to-morrow will do. God is truth. God is love. Satan is a liar and deceiver. Whom will you hear? Whom will you heed? It may be now or never!

"Take Salvation, take Salvation,  
Take it now and happy be."

NORTH VANCOUVER.

J. A. McL.

# Acrostic Bible Searching No. 22.



---

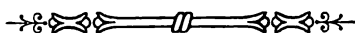
Compiled by

JAMES E. MURDOCH

Greenock.

---

## A NOBLE GENTILE.



THE lost son found, robed, ringed,  
shoes on his feet,

What ANIMAL was killed that they  
might eat?

What ANIMAL his owner knoweth,  
though

Israel considers not, nor do they know?

What ANIMAL was Asahel-like in speed?  
He would not turn, though Abner twice  
did plead.

The brazen SERPENT Hezekiah broke.  
What word was that which he in con-  
tempt spoke?

What BIRD to teach her young stirs up  
her nest,

And spreads her wings, her brood's first  
flight to test?

What ANIMAL did Benaiah slay,  
Down in a pit upon a snowy day?

When Jacob blessed his sons each heard  
his share.

Which son to a strong ASS did he  
compare?

What ANIMAL, though strong, can  
man not train

To plough, or harrow, or bring home his  
grain?

What CREEPING THING with hands  
an hold doth take,

And in Kings' palaces her home doth  
make?

The last two answers may be hard to get.  
In books of Job and Proverbs they are set.

When God in wondrous grace would  
Gentiles reach,

A sheet let down from Heaven, must  
Peter teach.

"That which I have cleansed, call not  
unclean,"

While Peter wondered what this sight  
could mean.

Behold three men from Cæserea came.

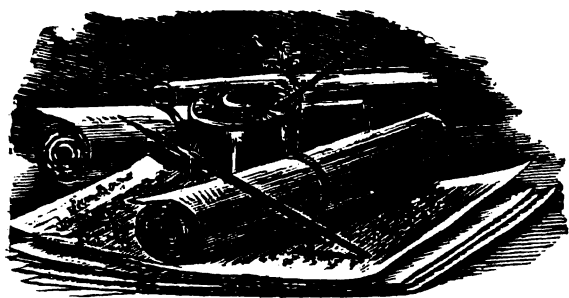
God knew the street, the house, the  
owner's name.

The name of him who sent them you  
must find.

Initial letters spell it, bear in mind.



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



# Pen Talks with Young Believers.

By J. MONTGOMERIE.

---

## No. 63. The Three R's of Mark 5.

---

There are those who maintain that, no matter how far some men and women may travel along the lines of education, every person should at least be taught the three R's. Reading, 'Riting and 'Rithmetic. I have often thought on these three R's when reading this chapter about the demoniac of Gadara. His experience is just the experience of every sinner saved by grace. When Jesus met him there was nothing very commendable about him. Not only was he out of his mind, but he was dwelling among the dead. Human agencies had tried to bind him and tame him, but he had broken loose and been worse than before. When Jesus came to meet him He did not take new chains, and a better type of fetter. He did not begin at all on the external part of the man; He began with the cause of the trouble; He got down to the root, and delivered the man from the power that held him. No sooner is the man delivered, than everything else falls into its proper place; into its right order. When the Gadarenes came out to see the man, they found him SITTING and CLOTHED, and in his RIGHT MIND.

These are the three thoughts I wish to note, dear young Christian. First

### REST:

he was sitting. Here was a man who had rested not day or night. The power that controlled him would not allow him to rest. You and I know how restless the human heart

is without Christ. Never satisfied with the empty pleasures which only tickle the palate and whet the appetite for more. There were times when conscience became very troublesome, and we were afraid of God and Eternity. How we sought to drown conviction, by plunging more deeply into evil ways, or, maybe, Satan helped us to deaden the pain by the chloroform of a religion without Christ. How we look back with joy to that day when we came into contact with Jesus, and He took our sins away and gave us rest in His own presence.

Not only did the delivered man get rest, but he also got

#### RAIMENT :

he was clothed. What rags we had when we came to Jesus, and, maybe, we were proud of them. When blind Bartimæus heard Jesus call him, he cast away his garment, and came to Jesus (Mark, 10-50). That which spoke of his previous character was left behind ; he had no need for it.

This poor man of Gadara got a garment. I sometimes think Jesus must have taken it across the lake purposely for the man. The demoniac could not provide it himself, and the Gadarenes were hostile : it was the provision of Jesus for the man. What a garment !

“ The best robe of Heaven He bids thee put on,  
Oh ! could'st thou be better arrayed ? ”

That robe fits him for the presence of Jesus. The robe we now receive is God's righteousness, and it makes us meet for “ the inheritance of the saints in light.” (Col. 1-12). My own garment even at the best was only “ filthy rags.” (Isa. 64-6). Thank God I lost them and got His robe.

Not only is he clothed, but he has got his

#### REASON :

he is in his right mind. Says Paul to Timothy, “ God has not given to us the spirit of fear ; but of power and of love, and of a sound mind ” (2 Tim. 1-7). How grand it is to be

in the mind of God ; previously, I was alienated in my mind, now I have come into my right mind. Yea, through grace able even to say with the Apostle, " We have the mind of Christ " (1st Cor. 3, 16).

We ought to be continually thanking God for His mercy that has given us : REST, RAIMENT, and REASON.

---

## ANSWER TO BIBLE SEARCHING No. 21.

SEE LAST ISSUE, PAGE 9.



|                      |             | Chapter. | Verse.   |
|----------------------|-------------|----------|----------|
| <b>I</b> vory.       | 1st Kings.  | 10.      | 18.      |
| <b>M</b> oses.       | Exodus.     | 2.       | 3.       |
| <b>M</b> elchizedek. | Genesis     | 14.      | 18.      |
| <b>A</b> labaster.   | Mark.       | 14.      | 3 and 4. |
| <b>N</b> athaniel.   | John.       | 1.       | 48.      |
| <b>U</b> zzah.       | 2nd Samuel. | 6.       | 6.       |
| <b>E</b> sau.        | Hebrews     | 12.      | 17.      |
| <b>L</b> ost.        | Luke.       | 15.      | 3 to 6.  |

---

"IMMANUEL" - Isaiah 7 and 14.



"And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth."

—John 1, 14.



# An Old Pilgrim's Story.



"I love the villagers, mostly fisher folk."



## An Old Pilgrim's Story.

IT is about seventy-eight years since I was born into this world of sin and sorrow. The fishing village of Footdee, Aberdeen, was my birthplace. There also I spent the greater part of my life. I love the village, I love the villagers, mostly fisher folk. To me it has been the scene of numerous sorrows, but, praise the Lord, it has also been the scene of many joys and much happiness, real joys, real happinesses and pleasures which are found alone in Jesus, Jesus my Saviour.

“Lord Jesus, I love Thee, I know Thou art mine.”

The joy of joys became mine when I was about 16 years of age. The Lord had been dealing with me for a while, troubling me about my sins, till I was led to see my real condition, a lost and helpless sinner, in need of a Saviour, and then to see the very dying form of One on the Cross, Who suffered there for me. With open arms I took Him as mine, and He claimed me as His—I was saved. This happened at a meeting in the Old School.

Soon after, the Devil came to me saying, “Dinna think that ye’r saved, because ye’r nae.” I fell on my knees and cried to the Lord, and He heard my cry. I said, “Lord tell me if I am Thine.” The word of the Lord came to me like a voice from Heaven. “Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His” (2 Tim. 2, 19). I praised the Lord for His great deliverance, and from then till now, I have never doubted Him.

There were times of great blessing then and the Lord was working mightily in the village. In many houses sinners were crying for mercy, and getting deliverance from Satan's power. Meetings continued all day and sometimes all night. Fishermen remained ashore for days; they had no thought of fishing. Several left all,—boats, nets and lines, and went forth and became real fishers of men.

By-and-bye the people seemed to lapse into a state of indifference. One, whose heart was still aglow with love for the perishing, mentioned this to a young sister. She proposed, providing she got a companion, to visit every house with tracts, and invite the people to a meeting at seven o'clock. Several were afraid, but one was found who volunteered, yet when ready to start, expressed fear because of many scoffers who were known to be in the village.

The sister who made the proposal suggested going into an outhouse and asking the Lord to go round the squares before them. The village is built in several squares. They did this, and to their joy, they were gladly welcomed at every door, and the Old School was filled to overflowing. The meeting continued until 3 a.m., and many were saved. Praise ye the Lord!

A touching incident is quite fresh in my memory. A dear young lad was preaching with much power from the text in Ezekiel 33, 3: "Blow the trumpet and warn the people." He felt he must sound the solemn warning once more, as he said, he might never have the opportunity to warn the people again. This was on Tuesday. On Friday he was out at sea fishing. The crew were on the point of turning about to make for home, when a big wave struck the boat, causing it to capsize, and all hands, six in number, were drowned. Most of them had borne clear testimony to the saving grace of God.

Many who were saved in those days are now with Christ which is very far better. I have sat by the bedside of not

a few, who as they were passing from scenes of pain and suffering, were singing the songs of Zion, assured they were going to be with Christ for ever.

God's power is just the same to-day. For did He not say, "Prove Me now herewith if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to contain it" (Malachi 3, 10).

" Rejoice, ye saints, the time draws near  
When Christ will in the clouds appear  
And for His people call ;  
The Lord will come to claim His own,  
And on each faithful one a crown  
Of life He will bestow.  
Trim your lamps and be ready  
For the midnight cry."

Dear young readers, some of you may be sixteen years of age ; some older and many younger. If you are not saved now, you need to be, or you shall never be where Jesus is. This may be the last time that you will be reminded of this solemn and important truth. So be advised by one who was young but now is old, and has seen many called away at every stage of life—to come to Jesus now. "Behold now is the accepted time, behold now is the day of salvation." Then come, for "all things are now ready."

" Now in a song of grateful praise,  
To Christ my Lord my voice I'll raise ;  
With all His saints I'll join to tell,  
My Jesus has done all things well.  
And when to yon bright world I rise,  
And join the anthems in the skies,  
Above the rest this note shall swell  
My Jesus has done all things well. "

FOOTDEE, ABERDEEN.

H. R. T.





**I**N the distant land of famine,  
Craving with the swine to feed ;  
Oh, how bitter that awakening  
To my sin, and shame, and need !  
Dark and dreary all around me,  
Now no more by sin beguiled ;  
I would go and seek my Father,  
Be a bondsman, not a child.

Yet a great way off He saw me,  
~~Ran~~ to kiss me as I came ;  
As I was my Father loved me,  
Loved me in my sin and shame.  
Then in bitter grief I told Him  
Of the evil I had done—  
Sinned in scorn of Him my Father,  
Was not meet to be His son.

But I know not if He listened,  
For He spake not of my sin—  
He within His house would have me,  
Make me meet to enter in ;  
From the riches of His glory  
Brought His costliest raiment forth,  
Brought the ring that sealed His purpose,  
Shoes to tread His golden courts.

Put them on me—robes of glory,  
Spotless as the heavens above ;  
Not to meet *my* thoughts of fitness,  
But *His* wondrous thoughts of love

Then within His home He led me,  
Brought me where the feast was spread,  
Made me eat with Him, my Father,  
I, who begged for bondsman's bread !

Not a suppliant at His gateway,  
But a son within His home ;  
To the love, the joy, the singing,  
To the glory I am come.  
Gathered round that wondrous temple,  
Filled with awe His angels see  
Glory lighting up the Holiest,  
In that glory Him and me.

There He dwells, in me rejoicing  
Love resplendent in His Face—  
There I dwell, in Him rejoicing,  
None but I can know His grace.  
To His blessed inner chamber,  
Ground no other foot can tread,  
He has brought the lost and found one,  
Him who liveth, and was dead.

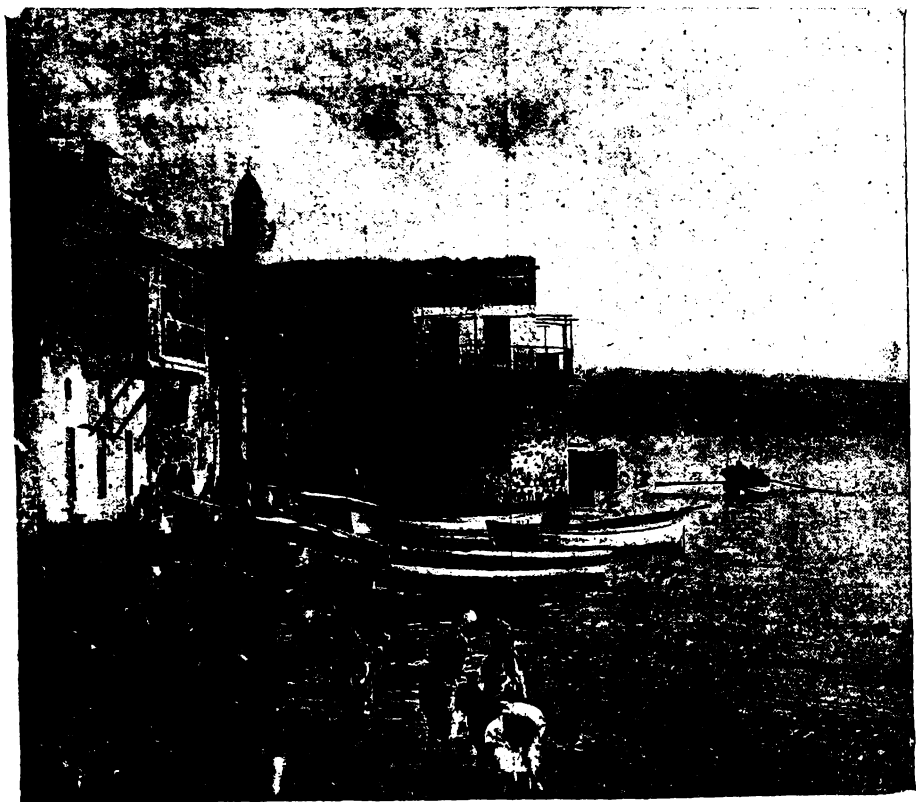
This the ransomed sinner's story,  
All the Father's heart made known—  
All His grace to me the sinner,  
Told by judgment on His Son—  
Told by Him from depths of anguish,  
All the Father's love for me,  
By the curse, the Cross, the darkness,  
Measuring what that love must be.

*(From an old author).*

# Reminiscences of a Journey.

## — PART 2. —

CONSIDERING further our journey over life's ocean, I am reminded of a scene in the life of our Lord Jesus, while He was here on earth amongst the sons of men. He had been busy with the multitude and His own Disciples, and let me say here, His brief life was a busy one, and He



On the shores of the Sea of Galilee.

firstly constrained His Disciples to get into a ship while He sent the multitude away. We cannot follow His steps up the mountain side and in privacy, yet under the open vaults of Heaven, He is found in prayer alone, yet not alone, for He is in communion with His Heavenly Father. It was evening and the world was hushed to sleep, but He spends His time in secret with His God. While this is taking place

with Him on the mountain side, we can see the little ship being tossed on the Sea of Galilee ; the wind was howling and contrary. One can easily see with the mind's eye, the anxious expression on the faces of the Disciples as they toil on to cross to the other side, but their blessed Master draws alongside of the ship and speaks to them those soul-comforting words, "Be of good cheer ; it is I, be not afraid." They were certainly very much alarmed, as they thought He was a spirit, but He spoke assurance unto their hearts in those words, and they were comforted. He stepped into the ship and the wind ceased, the result being that all in the ship worshipped Him, saying "Of a truth Thou art the Son of God." The ship came to the other side. You see what a difference His personal presence made in their progress towards reaching safely the other side of the Sea.

Does this not emphasise further our individual need of Christ ; Christ in us and with us ? I again ask you to invite Him to come and take control. How our soul cries out in the words of that well-known hymn !

"Jesus, Saviour, pilot me  
Over life's tempestuous sea ;  
Unknown waves before me roll  
Hiding rock and treacherous shoal ;  
Chart and compass come from Thee,  
Jesus, Saviour, pilot me."

\* \* \* \* \*

Now, my dear boys and girls, I want again to consider our ship, the "La Plata." The variety of persons and the different nationalities who were on board, made me think of what is found in the soul of every one of us. Occupants different, yet all huddled together on this ship. Our God tells us, that we each have a heart that has such a variety of evil passions, for out of the heart of man proceeds every evil thing, lies, hypocrisy, murder, disobedience to parents, unholiness and unthankfulness. All these bad things are in our own heart ; there is no difference, only some manifest

them more plainly than others. We need deliverance from all this black list. We cannot deliver ourselves, for we are helpless and undone. But God has another way for us, a New Creation in Christ Jesus, through which we become a partaker of the divine nature, which makes old things pass away, and behold, all things become new. What a transformation for the person who is created anew in Christ Jesus ; knowing love, joy and peace, the fruits of the Holy Spirit, filling his heart and soul. Where could a place be found in Eternity for those black characteristics which are displayed in us as we are by nature ? Only in the blackness of darkness, in the abyss of Hell. They could only find fit companionship there, with the Devil and His Angels, and when those, who have only been born once, enter the Port of Death, it fixes their destiny for all Eternity. The others, who have taken Christ as their Saviour and Guide, and have known the power of this new birth in their soul, have also settled their destiny for Eternity, and, if death comes or the Lord should call them up to meet Him in the air, they will be landed in the presence of God their Father ; they will enjoy Heaven throughout the ceaseless ages of Eternity.

I again ask, what is your destiny and whither bound ? and plead with you to accept God's provision for you in the person of His Son the Lord Jesus Christ, and make sure that the Heavenly Port shall be yours at the end of life's journey.

“ When at last I reach the shore  
And the fearful breakers roar  
’Twixt me and the peaceful rest.  
Then while leaning on Thy breast  
I shall hear Thee say to me,  
“ Fear not, I will pilot thee.”

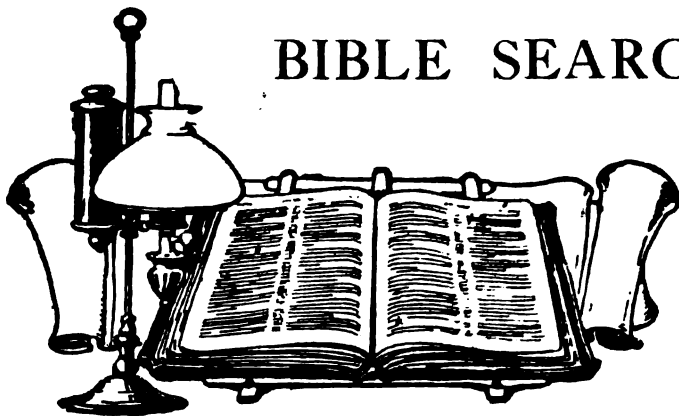
GALSTON.

JOHN KYLE.





# BIBLE SEARCHING No. 23.



---

Compiled by  
A. RICHMOND,  
Nottingham.

---

## FIVE OLD TESTAMENT QUESTIONS.



WHEN God the earth's foundations laid  
Who, do we read, did sing?  
When Israel's tribes together came,  
Who was their uncrowned King?

What Book is that, within the Bible bound,  
Where God's own Name is not once found?  
And yet by all who do its chapters read,  
God's power is seen to meet His people's need.

What man is that who was not born,  
And yet because of sin did die?  
Two other men were born, and while in life  
God called them to Himself on high.

Now get your paper and in God's Book,  
Without delay, for answers to these questions look  
And as you seek this little task to do,  
Just think of HIM Who came to die for YOU.

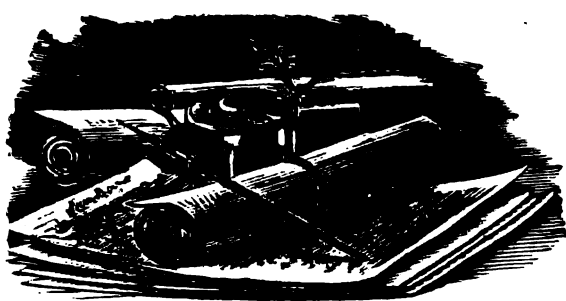
---

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

---

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

---



# Pen Talks with Young Believers.

By J. MONTGOMERIE.

---

## No. 64. That little word "ALONE."

---

WHEN God made known to His ancient people His will concerning their day by day approach to Him, He gave them instructions regarding the Altar they were to build. Not only were they not to build one in any place they chose, but He was most anxious that things "graven by art and man's device," should have no place on, or near, that altar.

He also stated that no steps must be made to it (Exod. 20, vers. 24 to 26). Man's nakedness must not be discovered thereon. Not only so, but they must not put a grove near it, in case it would be hid (Deut. 16, 21). Both thoughts are nice; MAN has *not* to be *seen*, GOD has *not* to be *hid*, when His people are engaged at His Altar.

It is wonderful how easily little things get tagged on to God's Word, and God's order of things, if we do not continually watch. It was by Eve adding the few words, "neither shall ye touch it," that Satan got the opening he was looking for, and fired in so effectively his dart: "Ye shall not surely die."

How necessary are the words of Prov. 30, ver. 5, "Every word of God is pure," and then the following verse, "Add thou not unto His words lest He reprove thee, and thou be found a liar."

There are two thoughts in these two verses which are precious. If every word of God is pure then I can't speak

of any part not being essential ; and how many seek to avoid carrying out God's Word because, they say, it is not essential ; while again, others suggest doing things, and many do things, which are not found in the Book at all. These things are very solemn in the light of a portion such as this we have quoted.

We are reminded of a story that is told of a Prince of Brandenburg in the 16th Century, who sent some Ambassadors to a Conference to be held at Worms, in connection with the Scriptures. The Prince was in sympathy with the Protestants, and believed in justification by faith. He called his Ambassadors before him, and said: "Now see that you bring back that little word, "ALONE."

He knew the people they were going to meet, and he knew the lines they would take in discussion. The Romish delegates would be quite willing to concede that faith in Christ was needed for Salvation and that the Word of God was our guide, but he wanted them to hold fast to that little word, "alone. Faith in Christ ALONE. The Word of God ALONE.

Not the Word and some human appendage, no matter how plausible it might seem ; for if once we turn aside from the Word ALONE, there is no end to the road that leads away from the Book.

If you turn aside a LITTLE from the Book, you will never be in a position to correct those who have turned aside in MUCH. You are on the same path, though you have not travelled so far along it. Let the Word of God, and the Word of God ALONE, decide all questions regarding your conduct as a child of God. With what joy does the Lord say to His Father in John 17, 6: "And they have kept Thy word," and again in verse 8, "I have given unto them the words which Thou gavest Me."



# THE BASKET OF BEANS.

**W**HEN Rowland Hill was going down a street one day, he saw a drove of pigs following a man. "This," says Hill, "excited my curiosity so much that I determined to follow. I did so; and, to my great surprise, I saw them follow him to the slaughter-house. I said to the man, 'My friend, how did you induce the pigs to follow you here?' He replied, 'I had a basket of beans under my arm, and I dropped a few as I came along, and so they followed me.' "And so it is," added Hill, "that Satan has the basket of beans under his arm; and he drops them as he goes along, and what multitudes he induces to follow him."

## ANSWER TO BIBLE SEARCHING No. 22. SEE LAST ISSUE, PAGE 21.

|                    |                | Chapter. | Verse.   |
|--------------------|----------------|----------|----------|
| <b>C</b> alf.      | Luke           | 15       | 20 to 23 |
| <b>O</b> x.        | Isaiah         | 1        | 3        |
| <b>R</b> oe.       | 2nd Samuel     | 2        | 18       |
| <b>N</b> ehushtan. | 2nd Kings      | 18       | 4        |
| <b>E</b> agle.     | Deut.          | 32       | 11       |
| <b>L</b> ion.      | 1st Chronicles | 11       | 22       |
| <b>I</b> ssachar.  | Genesis        | 49       | 14       |
| <b>U</b> nicorn.   | Job            | 39       | 9 and 10 |
| <b>S</b> pider.    | Proverbs       | 30       | 28       |

"CORNELIUS" ... Acts 10, 1.

"The word which God sent unto the children of Israel, preaching peace by Jesus Christ: He is Lord of all."

—Acts 10, 36.

# Jeanie's Best Friend.



“ Her father saw she was fast sinking.”

# Jeanie's Best Friend.

**A** FEW years ago, Jeanie attended Sunday School, and through listening to the Gospel time after time, she was brought to know that she was a sinner in need of a Saviour. She accepted Jesus and knew what it was to pass from death into life (John 5, 24).

Shortly after she was saved, she went out one day on her cycle to do some shopping, and when returning home she met with a serious accident, which necessitated her removal to hospital. Her father, who was standing by her bed, saw she was fast sinking, and asked her the question, "Who's your best friend now, Jeanie?" She looked up into his face, with death-dimmed eyes and said, "Ah, father, its JESUS." Shortly after, Jeanie passed away to be with Him she loved for all Eternity.

Dear boys and girls, let me ask you the question :—If you were called to leave this scene, would you be able to say as Jeanie did, that Jesus is your best friend? Let me tell you in all earnestness, and with love for your souls, if not saved, you cannot say so. Like Jeanie, you are sinners in need of the same Saviour. Will you not accept Him now ere it be too late; for time is short? "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6, 2).

Boys and girls, just as you are, come to JESUS. He stands with outstretched arms, calling "Come unto Me, all ye that labour and are heavy laden and I will give you rest" (Matt. 11, 28). If you will not respond to His invitation and come to Him now, you may never have another opportunity. You may be called to pass into Eternity without a moment's warning, and if without having accepted

Jesus, as your own personal Saviour, you will be lost forever, and not another ray of hope will be yours. There is no Salvation beyond the grave, and when in Eternity you will remember when your Sunday School Teacher pleaded with you to be saved ; but, alas ! how sad to think of it, you put it off for the last time.

Dear boys and girls, let me plead with you once more ere closing, to come to Jesus now and be saved, and there will be a joy fill your soul that the world can neither give nor take away. Then you will be able to say—"The best friend to have is Jesus."

"Time is earnest passing by ;  
Death is earnest, drawing nigh ;  
Sinner, wilt thou trifling be ?  
Time and death appeal to thee."

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth " (Prov. 27, 1).

COWDENBEATH.

A. DAVIDSON.



## Cardinal Wolsey's Lament.

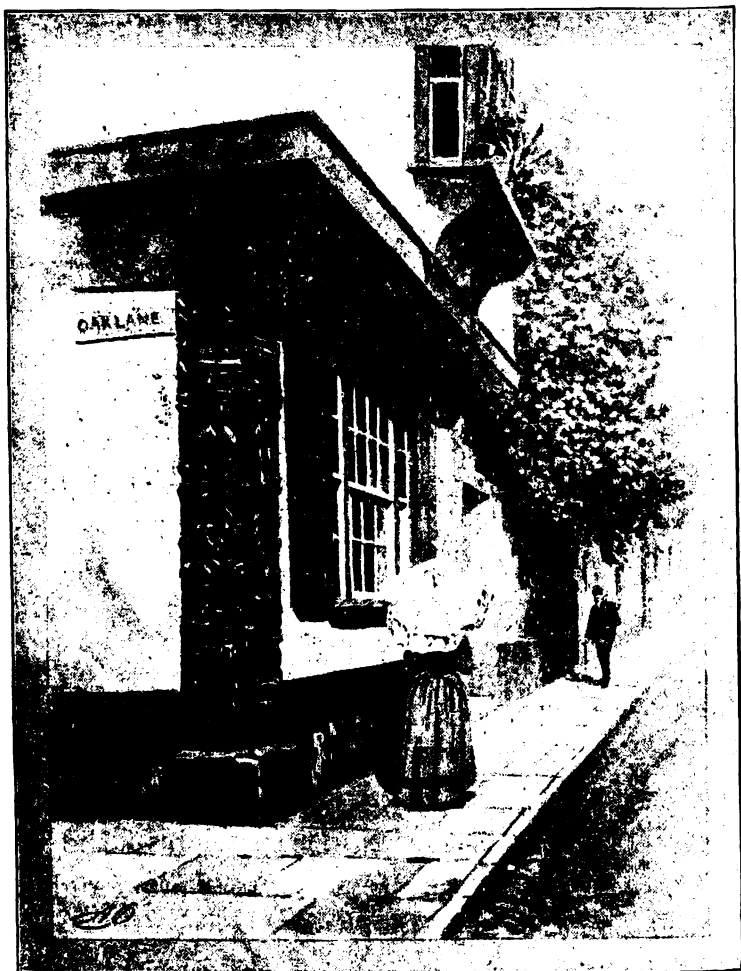
ALL readers of English History will have heard of Cardinal Wolsey. Born in Ipswich in the year 1471 and educated at Oxford, he rose to great fame and power in the reign of King Henry VIII.

Wolsey became a very wealthy man and lived in great splendour, and in all the great events of his time, and in all important State functions, he was always at the King's right hand. More than once on the King's behalf he travelled to European Courts.

The King loaded him with every honour and favour, and the great Cardinal was ever ready to help and advise the King, and was his faithful servant.

Wolsey built Hampton Court Palace and afterwards presented this magnificent building to the King. He also built a Grammar School in his native town of Ipswich and a beautiful College at Oxford.

If ever there was a man upon whom fame and honour seemed always destined to fall, it was Wolsey—but, alas;



A CORNER POST, IPSWICH.

like many men before him, and many since, he proved the uncertainty of earthly wealth and power, and the fading character of all earthly glory.

His downfall came as swift as his rise. First of all he lost King Henry's favour and was deprived of his office of



Lord Chancellor. Wolsey sought to regain the King's favour by giving up to him all his wealth, his houses, and his estates, but all to no purpose. Parliament followed the King in his attitude to his former favourite. Only a year afterwards he was arrested in York on a charge of high treason, and was being taken to London for trial, but he died on the way; being worn out in body and crushed in spirit.

It is recorded that his dying lament was: "Had I but served my God as diligently as I have served my king, He would not have given me over in my grey hairs. But this is the just reward that I must receive for my diligent pains **and study**, not regarding my service to God, but only to my king."

I think I hear some of our readers saying:—"What has all this got to do with us?" Well, dear young friends, it is true that our story is 400 years old, and what happened to Cardinal Wolsey, doesn't matter very much to us, but, boys and girls, it is quite possible that some of you are making the Cardinal's mistake.

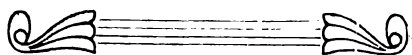
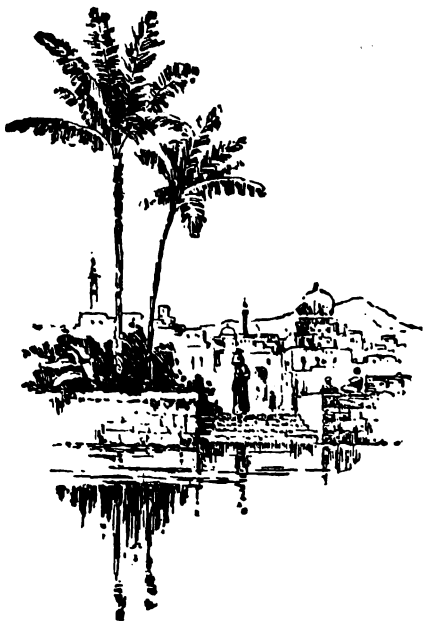
Month by month we tell you in our pages of Him, Who poured out His precious blood at Calvary, that He might purchase you for Himself, and what is it, dear young readers, that keeps you away from Him? Is it not the fleeting and perishing things of this poor, dark, sin-blighted and death-doomed world?

We would bring before you that solemn question of the Lord Jesus, "What shall it profit a man if he gain the whole world and lose his own soul? or, what shall a man give in exchange for his soul?"

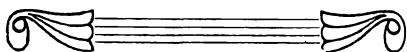
Remember, all earthly glory is fading, and all earthly riches corrupt, even the fine gold shall become dim, but if you trust in Jesus as your own personal Saviour, resting your soul on His finished work, then the unsearchable riches of Christ will be yours.

Reader, what is your choice?

A.R.



# THE COAT OF JESUS.



**T**HOUGH perhaps unconscious of it, boys and girls do their part in perpetuating the old custom of "casting lots." They employ it daily in their games. For example, just before beginning a game, where "one has to take it," as they say, to prevent disputes, they often say some little rhyme, and on whomsoever the last word falls in the circle, that one must abide by his lot and stand out. Another method is for one to obtain some small article and enclosing it within one of his hands behind his back, he then presents them both to his fellow in front to guess which hand the said article is in. Whatever method is chosen, both are based on the principle of "chance," and a person is considered "lucky" or "unlucky," according to how the circumstance treats him.

Now, when Jesus was crucified He was stripped naked by the soldiers, but "He despised the shame" because He loved you and me. In such cases of crucifixion it seems to have been a rule in those days for the soldiers to divide the garments of the crucified among themselves. This they did in the case of Jesus. They had already taken their share of a portion of His garments, but when His coat was to be divided, they seemed to see in it something extraordinary. "What a shame to rend such a beautiful piece of work!" we almost hear them say, for remember, "it was without

seam, woven from the top throughout." To be sure, this was no ordinary criminal, possessed as He was of such a valuable coat. To them, the coat added repute to the One Who had worn it. Such a coat was, therefore, too valuable to rend into parts, so they decided to cast lots for it. Who made the coat, think you? Ah, that is something we would like to know, but cannot possibly tell; it would take a great deal of persuasion, though, to make us believe it was purchased from a dealer. The fact that in olden days Jacob made Joseph "a coat of many colours," because he loved him, seems suggestive here. Could it be possible that one of the women who followed Jesus continually had woven it, just as a token of her esteem? Maybe so. Or, it possibly might have even been the handiwork of His mother, Mary. I don't like to go too far on the line of supposition, but I somehow feel persuaded the weaving of such a garment was done by someone who loved Him dearly—someone very intimate. It could not have been made hap-hazard; there were no breaks whatever in the texture; and whoever beheld the Blessed Lord wearing it, might see in it, the outward indication of the perfect nature beneath. Surely a most appropriate garment for Him Who was holy and without blemish,!

The coat has now changed hands. Whilst Jesus is suffering for your sins and mine, the soldier who has won his lot claims it. He might have changed it into money by selling it, we know not; it seems certain, however, that someone would henceforth wear it, but who? Again, we cannot answer. The soldier may have worn it himself, or another may, but certain it is that whoever did, he would never worthily adorn it, like its former and rightful Owner. Imagine one wearing that coat in the days succeeding the Cross. The question might be asked, "Where did you get that coat?" The owner would then surely answer, "I got it by lot when Jesus of Nazareth was crucified"—that is, if

the soldier was wearing it himself. Yes, when Jesus had gone to Heaven and been clothed with glory, another was simultaneously wearing His coat upon earth.

Oh, dear reader, what a joy does the thought of this bring to my soul ! Jesus died ; His coat became another's. " No man taketh My life from Me, I lay it down of Myself," He had said. He yielded His life as a ransom for mankind ; the result was, another got His coat and wore it upon earth. Had He not died, none would have got His coat. Garments, in Scripture, generally speak of habits or behaviour in respect to the person wearing them. " The fine linen is the righteousness of saints " (Rev. 19, 8). By dying, Jesus had divested Himself of His coat, for " He Who knew no sin was made sin for us, that we might be made the righteousness of God in Him." What therefore was His, has become mine, and I am clothed with the righteousness of God in Christ. Others may look on me, as Satan verily does, and think my earthly walk does not befit my coat ; God thinks otherwise. He has graciously condescended to clothe me with His righteousness in Christ, and this because I have accepted the " testimony He hath given concerning His Son." Like the soldier, I virtually put Christ upon the Cross ; and realizing my sins nailed Him there, I have acknowledged them before God, and He has justified me ; therefore God has now clothed me with His own righteousness in Christ. What is it with you, dear reader ?

MIDDLESBROUGH.

W. N. CRAIG.

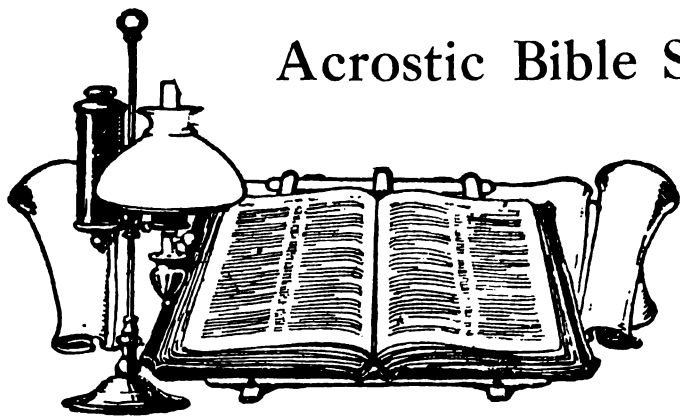


### **" JEHOVAH-TSIDKENU."**

*" The Lord our righteousness " (Jeremiah 23, 6).*

" Till we behold Thee on Thy throne,  
In Thee we boast, in Thee alone ;  
Our beauty this, our glorious dress,  
Jesus, the Lord, our righteousness."

# Acrostic Bible Searching No. 24.



---

Compiled by

JAMES E. MURDOCH

Greenock.

---

## BIBLE MOUNTAINS.

---

UPON what Mount was that fierce  
battle fought,

Result of which from Endor's witch  
was sought?

The King and his three sons slain on  
one day,

Were found by those who took the spoil  
away.

What Mount barefooted did a king  
ascend :

Though weeping as he went, he met a  
friend

At the hill top, who risked his life to  
bring

Rebellion to an end, and saved the king?

What Mount was that to which a king  
did send

Thousands of men, by courses to attend,  
To hew down timber under Adoniram,  
With help from men of Tyre, and King  
Hiram?

Upon what Mount did Jotham stand  
and speak

Of trees, when they went forth a king  
to seek?

His parable he finished, then in fear,  
"He ran away, and fled, and went to  
Beer."

When to the earth the Lord returns again,  
O'er all the earth as King He then shall  
reign,

Upon what Mount in that day shall He  
stand?

Half of the Mount shall move to either  
hand.

The wife of Lapidoth judged Israel, then  
To what Mount did she send ten  
thousand men?

Sisera after them with chariots went,  
And lost his life in wife of Heber's tent.

What Mount did Aaron climb at God's  
command,

Near to the coast of Edom's fertile land ;  
Stripped of his garments, on the mount  
he died,

Because the Lord he had not sanctified?

The flood for three times fifty days  
remained ;

The waters at God's word were then  
restrained ;

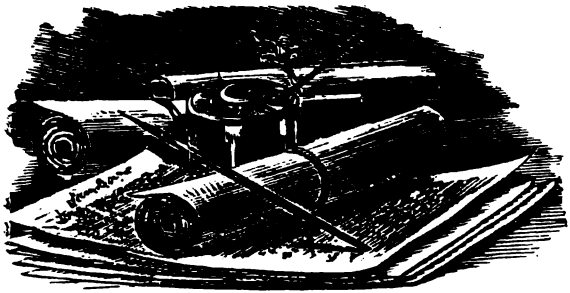
Upon what Mountain did the ark then  
rest,

From whence the dove was sent the  
depth to test?

Great deeds upon those Mountains have  
been done ;

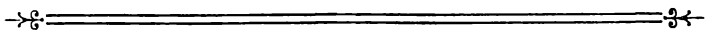
A greater deed has been achieved by One,  
Upon a Hill, outside the City's wall.

First letters will its name reveal to all.



# Pen Talks with Young Believers.

By J. MONTGOMERIE.



## No. 65. The Bird and the Cataract; or, "Kept in perfect peace."

PASSING through the crowded streets of a North of England City, in company with a brother in the Lord, we were expressing to each other the feeling of gratitude that filled our hearts because we had "escaped the corruption that is in the world through lust." (2 Peter 1, 4).

We felt that in ourselves we were poor, puny things in this big world, and yet we had such a great Defender and Helper. The thought of Him caused our hearts to leap for joy, and though we were pressing our way through the crowds on the pavement, our minds were on Heavenly things, and we were enjoying the Lord.

The brother with me, said he remembered hearing, some years ago, a story told about an artist who was training some pupils in art. He told them one day that he wished them to paint a picture, and to use their own judgment in the choice of a subject. They were to paint what in their mind would represent, in allegory, the Christian in the world.

When the day arrived for handing in the pictures, there were two that specially appealed to the artist. One represented the Christian as a lonely lamb on a green hillside, feeding. It was very nice, but the one adjudged the winner, had for his subject, a raging cataract of wild water, throwing itself over a high rock and dashing down into a basin of rock beneath. In a cleft of the rock, and just clear of the rushing water, was a nest, with a little bird sitting on it.

There it was, with that raging torrent thundering down, sitting quietly on its nest as if the water was a placid stream. Secure in the cleft of the rock it feared no danger, and was calm and confident in its simple trust. What was that little bird in the presence of those mighty waters? A mere speck of life, and of no apparent value, yet its trust was so implicit that the rock would hold, in spite of the furious rage of the leaping torrent.

Aye, the Rock will hold ! Our trust as God's children is not in our own puny strength, for that would be as hopeless to lean on as a broken reed ; but our trust is in Him who is the Rock of Ages.

It is remarkable that in the very portion from which the text that heads our paper is taken, this wondrous name is given to Jehovah. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusted in Thee. Trust ye in the Lord for ever ; for in the Lord Jehovah is the Rock of Ages " (Isaiah 26, 3, 4, A.V. margin).

“ Trust in Him, ye saints, for ever ;  
He is faithful, changing never ;  
Neither force nor guile can sever  
Those He loves from Him.”



## ANSWER TO BIBLE SEARCHING No. 23.

SEE LAST ISSUE, PAGE 33.



- |     |                   |     |                      |
|-----|-------------------|-----|----------------------|
| (1) | THE MORNING STARS | ... | Job 38, 6-7.         |
| (2) | MOSES             | ... | Deuteronomy 33, 4-5. |
| (3) | ESTHER            | ... | Book of.             |
| (4) | ADAM              | ... | Genesis 3, 17-19.    |
| (5) | { ENOCH           | ... | Genesis 5, 24.       |
|     | { ELIJAH          | ... | 2nd Kings 2, 11.     |



## WEE JEANIE'S FAITH, or, "Jesus loves me."

"JESUS loves me," how they sang,  
Those young folks gathered there;  
Wee Jeanie sat amongst the rest,  
A child both young and fair.

"This I know," their voices rang,  
"For the Bible tells me so."  
This caused wee Jeanie to cry out  
And say, "Oh, let *me* know."

"How Jesus doth His love bestow,  
Put my finger on the spot  
Where He hath said He loves me so,  
And little ones He forbids not."

Nor would she rest or happy be  
Till they reached the Bible down,  
And sitting on her mother's knee,  
That precious verse was found.

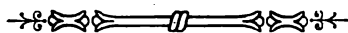
Drawing her hand across the place,  
With sweet, contented look,  
Wee Jeanie did the words repeat  
From God's own precious Book.

And this is true faith, dear children,  
Just trusting what Jesus said,  
Who came from the heights of glory  
His precious blood to shed.

He suffered and He died for us,  
There was no other way  
To save from sin and set us free,  
He all our debt did pay.

And now to simply trust in Him,  
He calls each girl and boy,  
And each and all who come in faith  
He fills with peace and joy.

J.D.T.



"At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

—Matthew 11, 25.



# An Unusual Occurrence.



MONT BLANC.



## An Unusual Occurrence.



**S**OME time ago our attention was arrested by the bold heading of a local newspaper, which read :—"Mount Blanc crown tumbles off and falls into Italy." An event such as this, naturally aroused our curiosity, and reading down the columns we read the narrative of this singular incident.

Seemingly, several hundred feet from the top, the limestone pyramid which forms the summit of probably the greatest mountain mass in Europe, had cracked. Collapsing, it started an enormous avalanche, which crashed down the mountain side, smashing and levigating all that lay in its course, and destroying one of the most beautiful Alpine forests. As the rocks and ice tumbled from the summit, they dislodged immense snowfields, which in turn tore out more boulders. The whole mass, millions of tons in weight, plunged along the bed of the Brouva Glacier, leaped the valley of the Doire, and came to rest, ten miles from the peak, at the entrance to the little Italian village of Pourtond. Sparing, as it did, some houses, by the breadth of only a few yards, it seemed as though the avalanche was checked providentially by the unseen hand of the all-wise God. Surely a great deliverance and a striking warning to those who so narrowly escaped the jaws of death !

Great was the danger, and wonderful the salvation from destruction, in this occurrence ; but, compared to that to which they turned our thoughts, they are comparatively small, even the imminent peril of every unsaved soul, and the abundant salvation which may be theirs, as offered

freely by a God of Love. Eternal separation from God is the lot of every Christ-rejector, but just as certain is the glorious truth, that eternal life may be the portion of all. Dear reader, a time is coming when you shall be called to go the way of all the earth, and pass into the presence of your Creator. How shall it fare with you then? Will the avalanche of the wrath of a righteous and holy God, burst upon your defenceless head in a coming day, or are you hiding in the Rock of Ages, the rock both sure and steadfast? He alone is the only sure shelter, for He has already weathered the storm, and has come through it the mighty Conqueror over all His foes.

If you are a sinner, you need a Saviour. That all are sinners is plainly emphasized in the Scriptures, which are our best authority in regard to man's nature, and our only guide in matters relative to eternity. There we read, "There is *no* man that sinneth not" (1 Kings 8, 46). "For *all* have sinned and come short of the glory of God" (Rom. 3, 23). "If we say we have no sin we deceive ourselves and the truth is not in us" (1 John 1, 8). And the Psalmist could say, "If Thou, Lord, should'st mark iniquities, O Lord, who shall stand?"

Then, since *all* have sinned, all have come under the sentence of death. As it is written, "The soul that sinneth, it shall die," and again, "The wages of sin is death." Wages are what a man earns, what he deserves, so the rightful portion of all in their sins, is death. But He, in His matchless love was not willing that any should perish, for God *SO* loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish but have everlasting life. That is what God says, reader, do you believe it? We are all sinners, but where sin abounded, there grace did much more abound; and God commendeth His love towards us, in that, while we were yet sinners, Christ died for us. This is a faithful saying and worthy of

all acceptation that Christ Jesus came into the world to save sinners.

Now, in place of the wages which we fully merit, there is being offered the free gift of God which is Eternal Life, through Jesus Christ our Lord. It is a gift, it costs us nothing, for Jesus has paid the price. Man can *do* nothing for salvation, and it is only presumption for puny, sinful creatures to try to add their works to that which God has perfected. By grace have ye been saved, through faith, and that not of yourselves ; it is the gift of God, not of works, lest any man should boast.

God is asking you to accept His Son as your Saviour, believing that He died on the Cross in your place, and that since He has undergone and fully met the claims of justice, you may go free. Neither is there salvation in any other, for there is none other name, given among men, whereby we must be saved.

“None but Christ can save the soul,  
None but Christ can make us whole ;  
None but Christ can wash us clean,  
None but Christ can pardon sin ;  
None but Christ the soul can dress  
In a robe of righteousness ;  
None but Christ can us prepare  
In the joys of Heaven to share.”

Oh that you, reader, might know the rest, the peace and the joy which passeth all understanding, which can come alone from realizing the intrinsic value of Christ's atoning work, and resting unhesitating faith in the One who is now glorified because of its completion. To-day, if ye will hear His voice, harden not your heart.

“Oh ! to be without a Saviour, with no hope nor refuge nigh ;  
Can it be, O blessed Saviour, one without Thee dares to die?”

NORTH VANCOUVER.

J. R. E. McL.



# "MUST TELL JESUS."



"SAMBO," said the godless owner of a plantation to a negro slave, "Sambo, if you go to hear the missionary, I'll flog you soundly."

"Must tell Jesus that," was the answer.

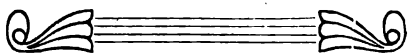
Presently the cruel owner saw Sambo kneeling under a tree, the great tears trickling down his cheeks, as he told his



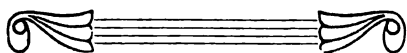
Negroes on a cotton plantation.

sorrow to his unseen Friend. The man's heart was moved. The next morning after giving his orders he added, "Sambo, you may go to the missionary's cabin if you want to."

"Must tell Jesus that, too, Massa. Me t'ank Massa very much," and again Sambo was seen hastening to his favourite spot in the wood to pour out his glad thanksgiving to his loving Saviour.



## IN THE DARK.



II WOULD like to ask each boy and girl, do you like to be IN THE DARK? Can some of you look back to a time when your parents, or some older members of the family, requested you to go an errand for them after night had fallen, and you said: "I'm afraid to go IN THE DARK"? Now, I want to tell you my own experience.

When quite a boy, an esteemed servant of God and herald of the Gospel, was conducting a series of meetings in the village where I was brought up—and that by parents who had themselves "tasted and seen that the Lord is good."

Night after night I was a regular attender,—no, not for beneficial reasons, only like many even yet, for the novelty of the thing, aye, and very likely to gain the approval of my parents, who were doubtless pleased at my regularity.

Of course, "Boys will be boys," and being of an active turn of mind, I essayed to help in the "good work" by making it a practice to gather in the hymn books each night as the meeting ended. However, the eye of God was upon me, and one night just as I was laying the books on the window-sill, the lights went out, darkness reigned, and I was without doubt scared. My discomfiture was made worse when a voice out of the darkness said: "It's an awful thing to be IN THE DARK, isn't it?" The preacher, like myself, was left in the Hall.

"God moves in a mysterious way  
His wonders to perform."

I had to confess it was anything but pleasant to be IN THE DARK, and the preacher then told me, it was only a temporary darkness and one I would soon get out of. His next question explains how I WAS MADE TO THINK, for He said: "Do you know yourself to be in a worse darkness, known as spiritual darkness, being blinded by the God of this world, the Devil? (2nd Cor. 4 and 4). I had to admit that, although I knew, it had never been given much consideration by me. He then brought John 8, 12, and 12, 46 (look them up for yourself, dear reader) before me, and told me that they spoke of the Light that God had provided in His only begotten Son, Jesus, who Himself speaks in these two Scriptures, and alongside of them we could place John 1, 4 to 9.

Then the glorious gospel of Christ shined into my dark heart and I was made happy, not only for TIME but for all ETERNITY, and that night there was joy in Heaven also (Luke 15, 7).

Now, reader, if you are IN THE DARK, I would earnestly entreat you to get out of it, not to-morrow, but NOW; for, "Behold, NOW is the accepted time" (2nd Cor. 6, 2), and, "Boast not thyself of TO-MORROW" (Prov. 27, 1).

Don't forget that the delusion of the Devil is "PLENTY OF TIME," and the voice of wisdom cries, "BE IN TIME."

"SINNER, heed the warning voice,  
Make the LORD your final choice,  
Then all Heaven will rejoice,  
BE IN TIME.  
Come from darkness into light,  
Come, let Jesus make you right,  
Come, and start for Heaven to-night.  
BE IN TIME."

STENHOUSEMUIR.

F. GILLESPIE.





## “I AM NOT SKILLED.”



WHILE on a visit to L—, I heard of how a young boy learned to play on his mouth-organ. Young lads as a rule are curious to learn these things, but the remarkable thing with this boy was what he learned to play.

One could watch with kindly interest and listen how he tried to form the tune of that hymn.

“I am not skilled to understand  
What God hath willed, what God hath planned.”

Boys and girls, it causes one to think how none of us are very skilled to understand the ways of God. David could say, “His greatness is unsearchable”; also Job said, “His ways are past finding out.”

That young lad, now a young man, can now sing:—

“I am not skilled to understand  
What God hath willed, what God hath planned,  
But this I know, at God’s right hand  
Is One who is my Saviour.”

Now, ere any of you lay aside this booklet, think how blessed it would be if we all could testify that in the Glory is One, Jesus, who is our Saviour, and that He will soon come and take us to be forever with Himself.



*"I am not skilled."*

Before closing, I will tell you of another boy who had been sent by his mother out to play. He had not been long out when he returned saying: "I do not wish to play, Mamma, as I think Jesus is coming to-day." No doubt that young boy had it in his mind that should Jesus come he would be waiting for Him.

Boys and girls, Jesus IS coming for all them that belong to Him. Will you go with Him? If you are one of HIS you shall. Who are they that are HIS? "The Lord knoweth them that are His." All they that believe on His Name (Rom. 10, 9).

"If thou SHALT believe  
Thou SHALT be saved."

ABERDEEN.

A. STEPHEN.



## ANSWER TO BIBLE SEARCHING No. 24.

SEE LAST ISSUE, PAGE 45.



|                  |            | Chap. | Vers.       |
|------------------|------------|-------|-------------|
| <b>G</b> ilboa.  | 1st Samuel | 31.   | 1 to 8.     |
| <b>O</b> livet.  | 2nd Samuel | 15.   | 30 to 37.   |
| <b>L</b> ebanon. | 1st Kings  | 5.    | 10 and 15.  |
| <b>G</b> erizim. | Judges     | 9.    | 7 and 21.   |
| <b>O</b> lives.  | Zechariah  | 14.   | 4 and 9.    |
| <b>T</b> abor.   | Judges     | 4.    | 4, 13, 31.  |
| <b>H</b> or.     | Numbers    | 20.   | 12, 23, 27. |
| <b>A</b> rarat.  | Genesis    | 8.    | 2 to 8.     |

"GOLGOTHA."—Matthew 27, 33.

# Missing Word Searching No. 25.



---

Compiled by

JAMES E. MURDOCH

Greenock.

---

## WORDS OF ASSURANCE.

---

A FEW disciples, troubled and afraid,  
Saw Jesus walking to them on  
the sea.

Omitted words will tell you what He said,  
Then Peter said, "Bid me come unto  
Thee."

"Straight is the gate and narrow is  
the way,  
And few there be that find . .," Jesus  
said.

May all who seek this missing word to-day  
Be found of Him, Who sin's great debt  
has paid.

"If God so clothe the grass which . .  
to-day,

And in the oven is to-morrow cast."

Why for to-morrow take ye thought,  
I pray,

Trust Him who gives thee all things  
which thou hast.

"Jesus said plainly, "Lazarus is dead ;  
For your sakes . am glad I was not  
there."

Often these words with wonder you  
have read ;

Such wondrous love our sorrows thus  
to share !

The priests and scribes around him  
Herod brought,

Demanding of them where Christ  
should . . born.

Help from the wise men Herod also  
sought ;

Not to return that way—God did them  
warn.

"Suffer the children to come unto Me,  
For of such is the kingdom of Heaven,  
And forbid them . . .," for with Me they  
shall be

When the kingdom to Me shall be given.

A man devout, and one who always prayed,  
An angel coming to him did behold,

"And when he looked on him he was  
. . . . .,"

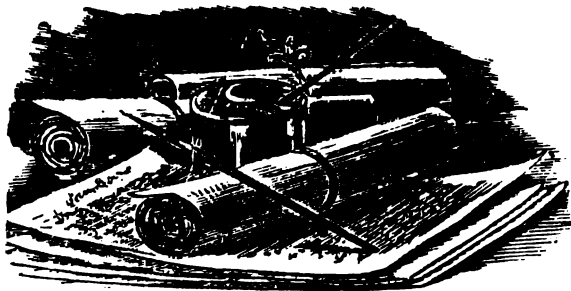
"To Joppa send for Peter," he was told.

---

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

---

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



# Pen Talks with Young Believers.

By J. MONTGOMERIE.

—8— —3—

## No. 66. Missing the Train, or, Beware of Substitutes.

**H**OW safe it is to keep close by the Book, in all things we do as Christians. It is so easy just to turn aside a little if not very careful, and because of paying more heed to the clever writings of men, than to the Word of God we may find ourselves entirely astray.

The story is told of a gentleman who went one day to the railway station to catch a train. He arrived to find it had gone, and he was much annoyed, because according to his diary the train should not have been away. He called at the Office, and after listening patiently to what he had to say, the Station-master asked him whose time-table he was being guided by. The gentleman told him the name of the diary and the Station-master smilingly informed him that the Railway Company didn't run their trains by anybody's diary; they ran them by the Company's time table, and the train he had missed had gone away just to its time. The gentleman was annoyed, but he had learned a lesson, which it were well for all of us to learn, that substitutes are no better than they are called, and that the authorized guide is the only reliable guide.

You see my point; we have Catechisms, Creeds, Prayer Books, Articles, &c., and Christians read them, and neglect the Book of God. Such persons are annoyed and surprised when their pet theories, which may have been learned from these substitutes, are attacked as impostures, and

unauthorized of God. What a disillusionment it will be when at the judgment seat of Christ, they see all their effort gone for nothing.

“ If a man also strive for masteries, yet is he not crowned except he strive lawfully ” (2 Tim. 2, 5). There are rules in the games of men to guide the competitors, and if anyone should seek an advantage over an opponent in an unlawful way, he will be disqualified. There are those who look upon outward display as a sign of being right. Seeming progress in gathering together big crowds, and being popular with the people, is taken as a token of God’s approval. When the things of God become popular with the crowd there is something wrong.

The Book alone is the test, and must ever be the test of position down here, not somebody’s diary, but God’s time table. It is remarkable that when God wishes to commend His own, and to reward them for service rendered, He doesn’t say, “ Well done, good and successful servant,” nor, “ Well done, good and popular servant,” but, “ Well done, good and FAITHFUL servant ” (Matt. 25, 21).

“ Oh, how will recompense His smile  
The sufferings of this little while.”



“ But the word of the Lord endureth  
for ever. And this is the word which by  
the Gospel is preached unto you.”

—1st Peter 1, 25.

“All Settled Long Ago.”



“IT COULDN'T BE SETTLED NOW.”



## All Settled Long Ago.

“IT’S a good thing it was all settled long ago, for it couldn’t be settled now,” were words uttered by a young woman at what was thought to be a deathbed scene, to those standing around.

Now if you are asking what settlement that could be, which was so important, I can tell you it was her soul’s salvation, and what could be more important? It is no less than the choice between Heaven and Hell for eternal residence. So wasn’t it indeed a good thing to have that question settled, and not left until on a deathbed?

Deathbeds are often painful experiences, when both mind and body are taxed to the uttermost, enduring agonies, to the exclusion of any thought but the desire for release. How awful then to be without Christ to lean upon, for without Him, the precious Saviour, there’s no release from suffering forever and forever. What a bright contrast to be able at such a time to say like the suffering one, “It’s a good thing it was all settled long ago.” What a comfort it would be to know that sickness and pain were not forever, that time would end them all, and to have the assurance that it was all bright beyond, in the sweet presence of Christ, where there are joys and pleasures for evermore.

Now, dear children, won’t you let this little incident be an incentive to draw you to Christ to have it all settled now? There is really no time to wait, as many are called suddenly away without a moment’s notice. It is only wise, then, to come in God’s time, which is *now*. Have you not felt at times, while your Sunday School teacher was pleading

with you to accept Christ as your Saviour through Whom alone you can be saved, and know the joys of Heaven for all Eternity; have not some of you felt at such times a strong urging within you to accept Jesus to be your Saviour and Guide through life? But also then another voice you may have heard whisper, "Not now, I'm young still, only a boy, or only a girl; there's time enough yet." Let me tell you, dear children, such are the whisperings of Satan to lure you on, and lull your minds to rest, lest you should believe the Gospel and be saved.

Oh, that you might escape Satan's subtle grasp, and come to Jesus Who loved you so much, that to rescue you from your lost condition He died, and rose again, the Mighty Conqueror over sin, death and the tomb, and waits ready to receive and freely pardon all who will come to Him. Oh, don't hesitate any longer, for there's danger in delay. Think of God's Word, which says, "My Spirit shall not always strive with man." How very solemn. You know not how soon His strivings will cease, and His voice be no longer heard.

"How oft of thy danger and guilt He hath told thee!

How oft still the message of mercy doth send!

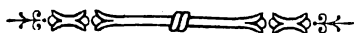
Haste, haste, while He waits in His arms to enfold thee;

The harvest is passing, the summer will end."

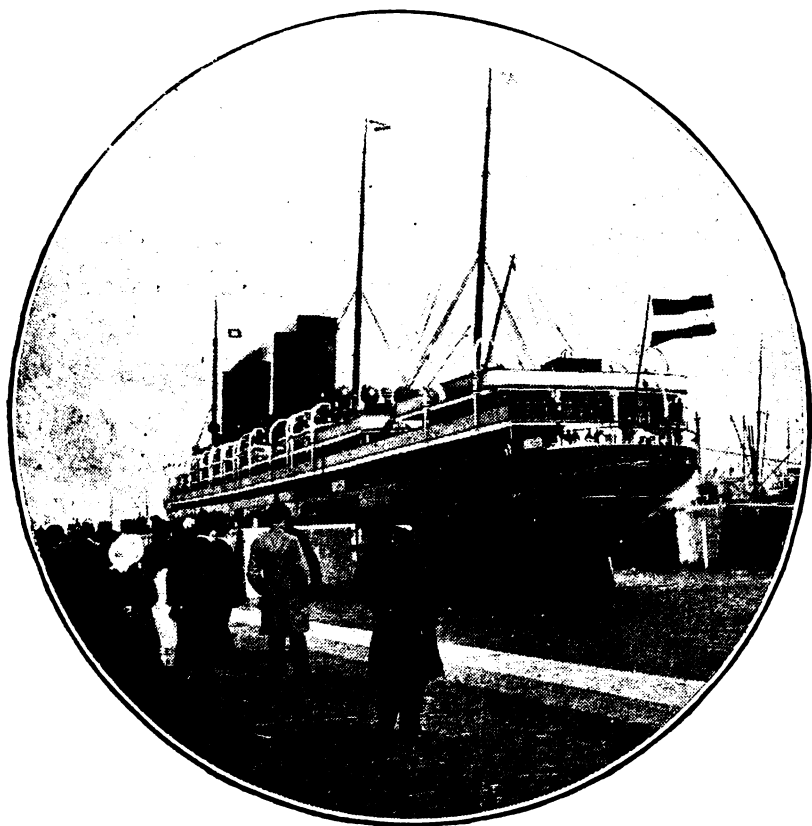
Hearken now, we beseech you to those words of solemn warning, "Because there is wrath, beware." Then be wise, and do not put His pleadings from you any longer, but have it all settled now. Then you will be praising Him all the time that you came to Him, and accepted His offered mercy in your early days.

And as the years do roll along,  
Rejoicing with the ransomed throng,  
You'll thank the Lord, Who loved you so,  
That all was settled long ago.

# “Think on these things.”



LIFE'S pathway has its ups and downs. Changes are continually forming around us. Happy meetings and sad goodbyes. The chain of friendship moves on and we with it. Link after link breaks off, and link after link is added, yet every break brings us nearer the time when we



“Happy meetings and sad good-byes.”

too must go the way of all the earth (1st Kings 2, 2). Happy thought for the Christian ; dismal dread of the unsaved. Reader, pause in the mad rush of life and ask yourself ;

AM I READY ?

Ready ; not for death, but to enter Eternity and meet a thrice holy God. A God against whom I have sinned



*"Think on these things,"*

(Rom. 3, 9) ; a God who hath pronounced the wages of sin is death (Rom. 6, 23) ; a God who willeth not the death of any (2nd Pet. 3, 9) ; a God who gave His Son to die that sinners might be saved from sin's fearsome doom (John 3, 16) ; a God who now entreats the sinner to be reconciled to Himself through Christ (2nd Cor. 5, 18). Meet such a God I shall—but how ?

### I MUST DECIDE.

God's Word never tells the sinner to feel he is saved, to pray he is saved, to hope he is saved, or even to believe he is saved. God's Word does say, "He that believeth on the Son HATH Eternal Life" (John 3, 36). "Believe on the Lord Jesus Christ and thou SHALT be saved" (Acts 16, 31). "He that HATH the Son HATH the life" (1st John 5, 12). Eternal life is the present possession of all who believe in Jesus Christ. Satan in his arch attempt to camouflage that

### BELIEVING AND HAVING

go together, even fashioneth himself into an angel of light (2nd Cor. 11, 14), that he may deceive, delude and destroy souls. Remember he is a liar (John 8, 44). God is not willing that any should perish. This glorious truth is told out in letters of blood at the Cross. The matchless, causeless love of God for sinful man is evidenced in His bleeding, suffering Son.

### CAN YOU REJECT

such love ? and die in your sins, to be resurrected in your sins, to stand before the throne of judgment in your sins, to hear your doom pronounced, and from thence in your sins to be cast into the Lake of Fire (Rev. 20, 11-15). God forbid that this should be thine eternal portion ! Thou must thyself decide ! "These things are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye might have life in His name (John 20, 31).

NORTH VANCOUVER.

JAS. A. McLAREN.



It takes  
YOU in.

**B**EFORE dismissing the children from Sunday School they were asked if there was any hymn they would specially like to sing. In an instant one girl replied, "The promise takes thee in." The answer came so quick, and the hymn selected was such a precious one, full of Gospel truth, that our hearts were gladdened indeed, and our strong desire was and is, that not only the girl who chose it, but all boys and girls would learn ere it be too late that the promise takes them in, for "whosoever will may come."

"Behold the Lamb of God,  
Who bore a vile world's sin ;  
Believe in Him without delay.  
The promise takes thee in.  
Believe and you'll be saved,  
The promise takes thee in ;  
The Saviour see, He died for thee,  
The promise takes thee in."

It had been impressed upon the boys and girls that day, that there was a remedy provided for them by God which would meet their deep need as sinners under the death penalty. It had been pointed out that none could ever blame God if they should find themselves in the place of torment in eternity, because the promise or invitation takes all in.

The solemn truth was illustrated in this way. A person is ill, and a doctor is sent for. The doctor examines the patient, diagnoses the trouble, and prescribes a medicine which he knows will cure the disease. The medicine is got, and brought to the sick person ; but he refuses to take it, gradually gets worse, and dies. Who is to blame for his death ? The doctor ? No ! The doctor had done his best for the patient, and the medicine he prescribed was a specific for the disease. The sick person is entirely to blame for his death because he did not avail himself of the provided remedy.

John 3, 16—that wonderful revelation of the heart of God—shows the result of the disease that afflicts everyone, and also gives the remedy. The disease is SIN and the remedy is in the SON. “All have sinned,” and the result of sin is death. We shudder at the thought of death, and there is nothing more solemn than to look upon the face of one who has been taken away, to see the closed eyes that will never again on earth look upon us in tenderness, the lips that are sealed and shall never again utter words of greeting, while the hands shall never again minister in kindness to us, nor the feet be found walking in errands of mercy.

Solemn as that is, it cannot be compared with the second death spoken of in Rev. 20, which is the Lake of Fire, into which all unbelievers are cast for eternity. That is the meaning of “perish” in John 3, 16.

But alongside the result of sin is the remedy, and the source from which it comes.

God, the One sinned against, is the source, “for God so loved the world.” Were we worthy of His love ? All who have seen themselves as sinners in His sight, answer, Nay ! what we deserved was Judgment.

In His love God gave His Son—gave Him up to Judgment, for we read :

“ All we like sheep have gone astray ; we have turned each one to his own way, and the Lord hath laid on Him the iniquity of us all ” (Isaiah 53, 6).

When was iniquity laid upon Him ? “ He once suffered, the Just for the unjust.” “ It was exacted and He became answerable.” “ While we were yet sinners Christ died for us.” For whom did He suffer ? For the unjust, and all who take that place will find in Jesus

A Saviour from sin's penalty,  
A Saviour from sin's power, and  
A Saviour from sin's presence by-and-bye.

Are you, dear boys and girls, going to put in your claim, by believing in the Lord Jesus ? and thus put to the proof that “ the promise takes thee in.”

INVERNESS.

R. J.



## ANSWER TO BIBLE SEARCHING No. 25.

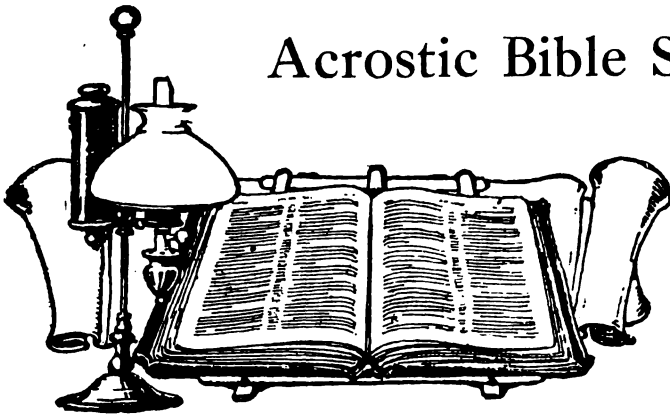
SEE LAST ISSUE, PAGE 58.



|         |         |     |            |
|---------|---------|-----|------------|
| IT.     | Matthew | 7.  | 14.        |
| IS.     | Luke    | 12. | 28.        |
| I.      | John    | 11. | 14 and 15. |
| BE.     | Matthew | 2.  | 4 and 12.  |
| NOT.    | Matthew | 19. | 14.        |
| AFRAID. | Acts    | 10. | 1 to 5.    |

“ IT IS I, BE NOT AFRAID.”—Matt. 14 and 27.

# Acrostic Bible Searching No. 26.



---

---

Compiled by  
DAVID McCULLOCH,  
Irvine.

---

---

## A ROYAL CITY.



WHO to his brother ran, fell on his neck,  
Embraced him, kissed him, and they wept ?

When Jesus, words of life to her did tell,  
What did the woman of Samaria leave at the well ?

Who made for Mordecai a gallows, fifty cubits high,  
And then, with his ten sons thereon did die ?

While Jacob to the men of Haran yet did speak,  
Who appeared in sight and brought her father's sheep ?

"Almost, to be a Christian, thou persuadest me,"  
What king said this to Paul one day ?

Which disciple, once to the Lord did say,  
"We know not where Thou goest, nor the way" ?

The Midianites were put to flight by Gideon and his men,  
Beside what well was Israel encamped then ?

\* \* \* \* \*

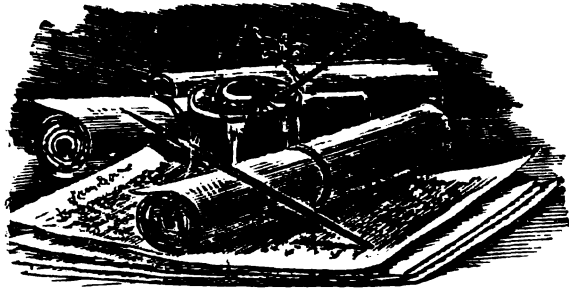
When Jesus to this earth came down to dwell,  
The ancient city of His birth, initial letters tell.

---

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

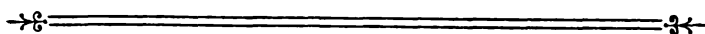
---

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



# Pen Talks with Young Believers.

By J. MONTGOMERIE.



## No. 67. The Royal Procession

in 1st John 1, 1.

“**T**HAT which was **FROM** the beginning, which we have **HEARD**, which we have **SEEN** with our eyes, which we have **LOOKED UPON**, and our hands have **HANDLED** of the Word of Life” (1st John 1, 1).

Note the words in capitals in the text and you will see the different stages in the procession.

In the first chapter of John’s Gospel he begins by telling us of One who was in the beginning. That beginning is the beginning we have in Genesis 1, 1, when the heavens and the earth were created.

The Creator God, is seen in the Babe of Bethlehem. “The Word was God.” “The Word was made flesh,” “By whom He made the worlds.”

In his epistle, John gives us a beautiful description of His coming, which in its order suggests a royal procession, as it appeals to the interested spectator waiting on the appearance of the monarch. I remember one day in Glasgow going to see the King. He was coming to dine at the City Chambers, and was visiting the University to get an honorary degree conferred on him. There was a large crowd of people lining the street, as far as the eye could reach.

There was much excitement manifested as the time drew near for his coming. I remember the words running from mouth to mouth, “He has left the University.”

You will notice in 1st John 1, 1, that the One who in the Gospel by John is IN the beginning is now spoken of as FROM the beginning; the procession has started. In His starting we are face to face with "the determinate counsel and foreknowledge of God." We now know His coming was all arranged away back before we had a being at all, that is the "FROM" of the text.

Standing where we were it wasn't long till we HEARD the distant noise: a distinct hum, with a rise and fall as the people were cheering. We could not see him, but we could hear him coming. We look back in the Old Testament Scripture, and we hear the sound of His coming. The prophets said, "He is coming," "He is coming."

As we stood the noise got louder and louder, until the head of the procession appeared, preparing the way. Soldiers and policemen on horseback, then a great roar went up as HE appeared. We could see him in the distance. "Which we have SEEN with our eyes." The thought is the seeing in the distance. We could not make out the features, nor the details of his dress, but we saw it was HIM. That is the thought; we have seen "HIM" in a general way, at a distance, not particularly for us; but in a few minutes the carriage was before us, and there he was smiling and bowing and we LOOKED upon him at close quarters. Our eyes took in all the details of his features and dress. Then he passed on into the building, and we saw him no more. Some there were who rubbed clothes with him, who shook hands with him (handled him), but they were the favoured few, picked from the superior people of the city.

Of our Royal Personage, Jesus, John says our hands have HANDLED Him: the fishermen of Galilee, the publicans and sinners, this man receiveth such and eateth with them.

This is the end of the procession meantime, and we can surely glory in such grace that came down so far, to have fellowship, not with the great of the earth, but with the poor, and despised, but rich in faith and heirs of the kingdom.

# GOD'S PROMISE.

INSCRIPTION ON THE BACK OF A BANK NOTE.

*"This piece of paper in your hand  
Declares to you that on demand  
You twenty shillings shall receive,  
This simple promise you believe,  
It puts your mind as much at rest  
As if the silver you possessed.*

*So Christ that died but now doth live,  
Doth unto you the promise give,  
That if you on His name believe,  
You shall Eternal Life receive.*

*Upon the first you calmly rest,  
Which is the surest and the best?  
The bank may break—Heaven never can,  
'Tis safer trusting God than man."*

I've copied, but did not compose  
These verses which I now enclose,  
And to our little paper send  
This message from a Children's Friend.

NEWARTHILL.

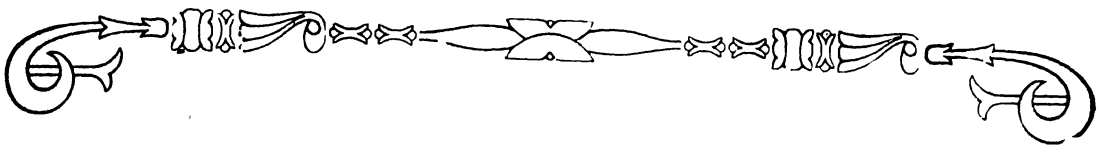
J. J.



**"If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of His Son."**

**—1st John 5, 9.**





# THE BURNT HEN.



“MOTHERLY LOVE.”



## The Burnt Hen.

AFTER an outbreak of fire, the charred body of a hen was discovered amidst the ruins. One would have thought that the hen could have easily escaped the flames, but turning the body over, it was soon found what had kept her in the place of death and desolation.

Sheltered under her wings were her chickens, and it was her attempt to save her loved offspring from the devouring flames, that had cost her the pains of scorching heat and finally her life.

Doubtless the hen could have got out of the reach of the spreading flames, but the little brood looked to her for protection in the hour of danger, and she with the natural instinct placed within her by the God of Love, remained faithful to her charge.

The flames swept on and encircled her and spent their fury upon her, leaving her charred remains to tell the story of her love for her young.

Dear Readers, we wish to bring before you the wondrous love of the Lord Jesus. In a bygone Eternity He was happy in the love of His Father God. In Heaven's eternal light and glory He was the Beloved One, and was "daily God's delight" (Proverbs 8, 30.) "The only begotten Son, in the bosom of the Father" (John 1, 18.)

He was there in that place of perfect peace and love, far above this earth with its sin and sorrow, but as He looked down upon the sons of men, and beheld them in their lost and ruined state, His heart went out towards them.

It needed a mighty stoop to reach them and rescue them. It meant that He must leave the Throne in the Heavens for the Cross of Calvary.

Man had sinned against a holy and a righteous God, and the "wages of sin is death" (Romans 6, 23.) If sinful men were to be saved it needed someone who was holy and righteous to die in their stead.

Earth had never produced such an one; across the character of earth's very best men, sin and failure were written, but God had One in His presence whom He was willing in wondrous love to give, and this One in great love and mercy was willing to come down and suffer and die.

"This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners" (1st Timothy 1, 15.)

"And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Philippians 2, 8).

Dear Reader, you are touched by the story of the hen who died to save her chickens, but we ask you, is your heart moved by the story of the love of Christ?

That He might save you from the burning flames He laid aside His glory and entered this world in a stable in Bethlehem. That He might fit you for a place in His Heavenly home, He wandered in this world an outcast, and had "not where to lay His head." That you might be delivered from your sins and their dread penalty, He bore them "in His own body on the tree" (1st Peter 2, 24.)

"Greater love hath no man than this, that a man lay down his life for his friends" (John 15, 13.) But the love of Christ far exceeded this, for He died for those who hated Him "without a cause" (Psalm 69, 4., John 15, 25:) "For when we were yet without strength, in due time, Christ died for the ungodly" (Romans 5, 6.)

That you and I might escape the eternal burnings the Lord Jesus Christ offered Himself a sacrifice, and the flames of God's righteous wrath against sin consumed Him.

“Jehovah bade His sword awake—

O Christ it woke 'gainst Thee ;

Thy blood the flaming blade must slake ;

Thy heart its sheath must be—

All for my sake my peace to make,

Now sleeps that sword for me.”

The flames have done their work, the storm has spent its fury, God's righteous demands have all been met, and Jesus has been raised from the dead and exalted at God's right hand—a Prince and a Saviour, and God can now “be just, and the justifier of him which believeth in Jesus” (Romans 3, 26.)

Dear Reader, once more before we lay down our pen, we would ask you, Does the love of Christ move your heart? Will you just accept Him to-day as your own Saviour? He will receive you just as you are. His invitation is “Come unto Me,” and His promise is “Him that cometh unto Me, I will in no wise cast out.”

A.R.

---

## “BRING FORTH THE ROYAL DIADEM.”

---

A CHRISTIAN lady had gone over from England to Paris to spend a few days. When there she was taken seriously ill. Friends were summoned, all was done that man's skill could do, but without avail. Not long before her death, with a great effort, she said, “Bring.” They brought her a drink. Shaking her head, she again said, “Bring.” Grapes were brought, but they were not wanted by her. Again shaking her head, at last, with an effort, she said, “Bring forth the Royal Diadem, and crown Him Lord of all.” Her last words—what a testimony to what occupied her heart in life's last moments.

# "No time for Religion."



"**H**ERE you come again, you good people who attend Service three times on Sundays."

So spoke a tramway conductor to some Christians who boarded a street car on their way to the Gospel meeting.

One of the party quietly replied, "Do you never go to Service, as you call it?"



"Oh, no! I have no time."

"Why?"

"I work seven days a week."

"You have one free Sunday each month and several hours off duty each day."

"Yes, but then I work in my garden, and have lots of other things to attend to."

"Oh, but ——"

"I tell you, I have no time for Religion."

*"No time for Religion."*

"Some day you will die, and meet God, and what will you say then?"

"Well, God will excuse me when I tell Him I had no time."

Ah, how sad, we thought. He had no time to prepare for Eternity, and yet a few days later the same man was heard telling exuberantly about an entertainment at the local playhouse. He had time for everything but that which was most vital to him.

Room for pleasure, room for business,  
But for Christ the crucified;  
Not a place that He can enter,  
In the heart for which He died."

We can only pray that God may have mercy on that poor man and convict him of his sins, so that, in time, he may see his need of a Saviour and cry, "What must I do to be saved?" Even as we left the car, that well-known scripture was repeated aloud, "Behold, now is the accepted time, behold, now is the day of Salvation" (2 Cor. 6, 2).

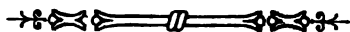
It may be that you, dear reader, think yourself a busy man or woman, with little leisure, but in your quiet moments, do thoughts of death and Eternity not come to your mind? What then are your feelings? Can you say like the writer, "For I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. 1, 12).

"I live by the faith of the Son of God, who loved me and gave Himself for me" (Gal. 2, 20).

Then your mind will be at perfect peace, as you look forward to the time when

"We'll praise Him for ever and ever  
For saving such sinners as we."

M. C. M. S.





# Black or White, Which ?



“BLACKER THAN A COAL”  
(Lamentations 4, 8).



THIS expression in God's Word is used to describe the condition of a certain people. Now what are we to understand by it? Surely it conveys the thought of extreme blackness. The phrase really means “darker than blackness.” Truly an awful state, yet many there are who are in it. “Darkness that may be felt” was one of the plagues God sent upon the Egyptians with the result “they saw not” (Exodus 10, 21, 23). But a deeper darkness is enveloping the many to-day, for by unbelief they are “blinded,” yea, they are darkness itself (Ephesians 5, 8). To all who continue thus there can be nothing else than “the mist of darkness,” yea, “the blackness of darkness for ever” (Jude 13). But we rejoice that at this moment the blackest sinner may be made white, even

“WHITER THAN SNOW” (Psalm 51, 7).

The Psalmist who had been blackened and defiled by sin, seeks to be washed and cleansed. He appeals to God, Who can make his sins “as white as snow” (Isaiah 1, 18), and himself “whiter than snow.” Would you, too, be cleansed? If so, you may, for the blackest, vilest sinner can be made “white in the Blood of the Lamb” (Revelation 7, 14), “Whom God hath set forth to be a propitiation through

faith in His blood" (Romans 3, 25). Then, with all believers in Christ you can truthfully say "the blood of Jesus Christ, His Son, cleanseth us from all sin" (1. John 1, 7). Being thus "clean and white" you can walk with Christ "in white," in all the purity and blessedness which become His Presence.

Now, reader, will you remain "blacker than a coal" or be made "whiter than snow"? The former aptly describes the sinner "in his sins," the latter the portion of a believer "in Christ." Choose the latter, and anticipating Heaven, you can sing,

"A sinner made whiter than snow,  
I'll join in the mighty acclaim,  
And shout through the gates as I go,  
Salvation to God and the Lamb."

STANDBURN.

R. MCC., JR.



## ANSWER TO BIBLE SEARCHING No. 26.

SEE LAST ISSUE, PAGE 69.

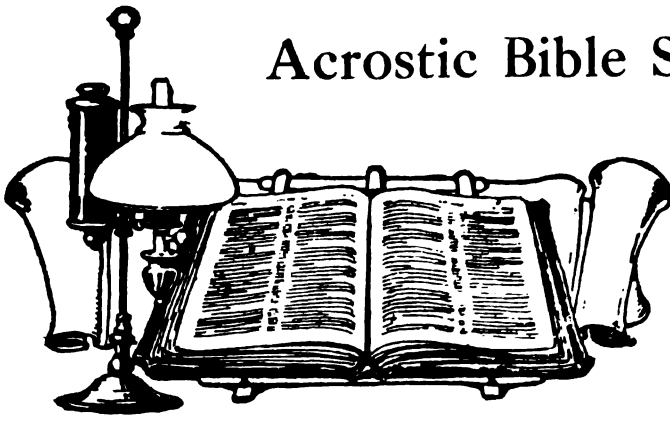


|                  |          | Chapter. | Verse. |
|------------------|----------|----------|--------|
| <b>E</b> sau.    | Genesis  | 33.      | 4.     |
| <b>P</b> ot.     | John     | 4.       | 28.    |
| <b>H</b> aman.   | { Esther | 7.       | 10.    |
|                  | { „      | 9.       | 14.    |
| <b>R</b> achael. | Genesis  | 29.      | 9.     |
| <b>A</b> grippa. | Acts     | 26.      | 28.    |
| <b>T</b> homas.  | John     | 14.      | 5.     |
| <b>H</b> arod.   | Judges   | 7.       | 1.     |

“EPHRATH which is Bethlehem.”—Genesis 35, 19.  
„ 48, 7.



# Acrostic Bible Searching No. 27.



---

Compiled by

JAMES E. MURDOCH

Greenock.

---

## GOD'S DWELLING.

---

FROM what place did the Saviour drive the men,  
Who made His Father's House of thieves a den ?

In what cave, with all those who were distressed,  
Did Israel's King once dwell when sore oppressed ?

In whose house tarried one who gleaned all day ?  
Then was invited in his fields to stay.

What land does God the " House of bondage " name,  
To which in time of famine Israel came ?

Whose house did shelter for the spies afford,  
Where faith put forth a sign—A scarlet cord ?

Who heard God say " Come thou and thy house in,"  
Ere He destroyed the world because of sin ?

From whose house on a new cart did they bring  
The Ark of God, when David was made King ?

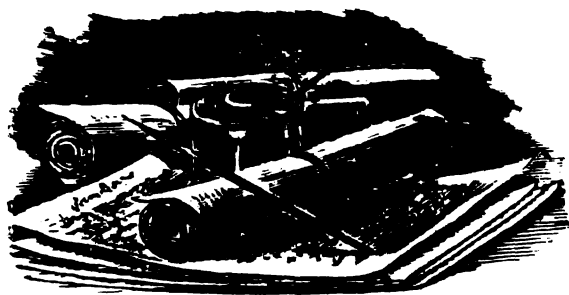
Whose house does Paul say, had to him declared,  
That Corinth, by division had been snared ?

Who heard " Come, follow Me," rose and obeyed ?  
Then in his house a feast for Jesus made.

What father to his house at Ramah went,  
When mother to the Lord her son had lent ?

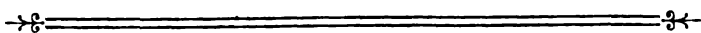
\* \* \* \* \*

Of times to Adam God had visits paid :  
Appeared to Abram, and His power displayed :  
Revealed Himself to Moses, but did dwell  
With His redeemed, in place first letters spell.



# Pen Talks with Young Believers.

By J. MONTGOMERIE.



## No. 68. Putting-off and Dropping-off.

IF in the springtime you entered a well kept orchard, you would find the gardeners busy. They don't get fruit in the springtime, but if they intend getting fruit later on, they must attend to many matters in the spring, which take much time, and cause much labour. The ground wants turning over, weeds must be removed, trees and bushes pruned, so that the nourishment supplied may strengthen that which will bear fruit, and not be wasted on parasite weeds, and on sprigs and branches, which are only out-growths, and useless. Not only is there much to be removed by the hand of man, but there is also much that they must leave alone, which, if they interfered with, would only hurt instead of help. In spite of winter's blasts which have cleansed the branches, many leaves still cling tenaciously as if not willing to let go their grip. The gardeners do not go round with a broom and sweep them off. Oh, no! that would be a bad thing to do. They wait on, well knowing that when the new life begins to flow up through the trees, it will push off the old leaves and dry twigs and leave the new buds uninjured beneath. In the spiritual world we have the same process seen. When a sinner is saved by grace, he or she is planted by the Father (Matt. 15, 13).

From that plant, fruit is looked for Godward. Previous to conversion we brought forth fruit unto death (Rom. 7, 5), now being saved, fruit unto holiness is expected (Rom. 6, 22).

Before there can be fruit of sufficient quantity and quality to please God, there must be not only a putting off but a dropping off.

That which comes through my own action before God is putting off. "Putting off the old man" (Eph. 4, 22). "Casting off the works of darkness" (Rom. 13, 12) or "cleansing ourselves" (2 Cor. 7, 1), or "mortifying our members" (Col. 3, 5), or "putting away" (Eph. 4, 31), or "laying apart" (James 1, 21), or "laying aside" (1 Peter 2, 1). The Scriptures are full of such expressions.

It is the personal pruning of those twigs and branches which if allowed to remain will hinder fruit-bearing Godward (Romans 7, 4). If these things are not dealt with, they will accumulate till no fruit at all will be produced. As to the dropping off of the old leaves; the leaves are the lungs of the trees by which they breathe; that by which they take in nourishment from the light and air. When you and I were unsaved we took in nourishment from things under the Sun. The things of the earth filled our hearts and minds, "Things that are in the world" (1st John 2, 15), "Under the Sun" (Eccles. 1, 14), but now being risen with Christ we "seek those things which are above" (Col. 3, 1). "A country" (Heb. 11, 14). "A city whose builder and maker is God" (Heb. 11, 10). We say, "Abba, Father" (Gal. 4, 6). We breathe now with Heavenly lungs, not the poisonous atmosphere of earth, but the pure health-giving air of Heaven.

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

As the new life is being enjoyed through knowing God and Jesus Christ whom He has sent (John 17, 3), finding its way, practically, to every part of our ransomed beings, there will be a dropping from us—through lack of desire for—those things which once filled our minds ~~and formed our ways~~.



# COME, MAKE THY CHOICE!

---

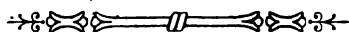
COME, make thy choice!—for life or death eternal,  
Christ or the world—the broad or narrow way;  
The Father's Home—or the abode infernal,  
Unending joy or sorrow—*choose to-day.*

Come, make thy choice! Behold how time is flying—  
Speeding the fatal hour for grave and gay!  
Thine every heart-throb whispers, "Thou art dying,"  
Eternal interests urge thee: *choose to-day.*

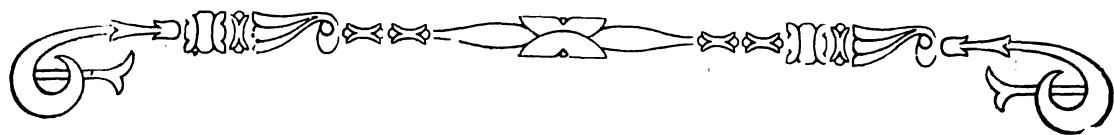
Come, make thy choice! it may be now or never;  
'Tis worse than madness longer to delay.  
*Now* is the hinge of all the vast "for ever;"  
To-morrow never cometh: *choose to-day.*

Come, make thy choice! Hark! 'tis the lamentation  
Of late repentance, where Hope sheds no ray—  
"Oh! but for one hour on earth to take Salvation;  
But 'tis too late for ever,"—*choose to-day.*

Come, make thy choice! God waits for thy decision,  
O wilt thou not, as conscience bids thee, say:  
"I will, I *do* despise the world's false vision,  
And for the Cross of Jesus, *choose to-day*?"



"And Pilate answered and said again  
unto them, What will ye then that I shall  
do unto Him whom ye call the King of  
the Jews?"—*Mark 15, 12.*



# The Busy Mice.



HARVEST MICE.

# The Busy Mice.

THE lovely weather had drawn me miles away from home, and enjoying my stroll to the full I was now returning through a corn field. The harvest was approaching—the golden tinged ears told me that; and the beautiful sight, together with the rich unadulterated atmosphere, must have intoxicated me. I walked along almost mechanically, lost in reverie. I was startled—what was that? Another step and it would have meant death—not to me, but to two tiny field mice. Oh, what pretty little creatures! I would have felt very sorry had I trodden them to death for, as I will show, the circumstances made it possible.

What were they doing? Well, it being a lonely place with few passers-by, they had ventured out of their nest to enjoy an evening meal. And what a meal it was! Curled up as they were, they appeared no larger than a penny, and struggling upon their haunches they were testing their little teeth upon a single grain. One grain? Yes; and what an amount of energy did they expend. I marvelled how intensely occupied they were; if they noticed my approach, they certainly had no objection to my presence. Just for experiment I raised my foot to such a position that, if desired, I could crush them to death, but no, nothing disturbed them; they were out for a meal and, come what may, they were determined to satisfy themselves.

I had thus shewn them mercy, but they knew it not. So essential did they consider that meal to their existence and happiness that they exposed themselves to death. I passed on my way and left them, but how near to destruction they had been by that evening meal, they would never know. You see, they were so bound to their own little existence,

that they could not appreciate my goodness. That is why men and women and boys and girls often do not realise God's goodness towards themselves—they live in a little world of their own, so to speak, and Satan blinds them by all manner of trivial affairs. Could they only arise to God's thoughts of love, God's long-suffering, they would tremble to think how many times life's unseen dangers threatened to plunge them into Hell. God lingers with sinners; He does not desire to crush them in vengeance, but rather that they would be saved through believing in Jesus. Reader, if unsaved, you are nearer to Hell to-day than you were yesterday. Solemn, this, to anyone sober-minded.

I said it was one grain each upon which these mice were feeding. I looked from them to the millions of ears waving in the breeze above them. Much as they enjoyed their portion, what was it but the droppings which the breeze had charitably bestowed? Fancy! while they spent their energy upon a grain or two, here I could grasp hundreds, if need be, with one hand. The greater part of the harvest was beyond their reach. Yes, what is all that man can enjoy upon earth to the blessings in Heaven above? The person who minds earthly things at the expense of Heavenly things is in the truest sense "narrow-minded." The prodigal son through his misdeeds and present enjoyment brought himself to poverty. As he fed the swine in that far-off land, he fain would have filled himself with the husks—swine's food—and his rueful conclusion was, "Bread enough and to spare" in his father's house, but "here I perish with hunger." On earth God's means of grace are limited; at His right hand are "pleasures for evermore." They may be yours, my friend; put out your hand and grasp them, for God offers them to you if you believe on the Lord Jesus Christ as your Saviour.

MIDDLESBROUGH.

W. N. CRAIG.





## TOMMY, THE PIT-BOY'S SUDDEN CALL.

TOMMY, the subject of our writing, was a bright, promising young lad, fourteen and a half years of age. He was saved one Lord's day afternoon, just five weeks prior to the time we seek to tell you of.

One afternoon he left his home and those who were near and dear to his heart, to go to his work down in the bowels of the earth, little realising that it was for the last time. All went well during the time he was at work, and he returned home in the evening with the workmen's train. On arrival at the station, he met with a serious accident when leaving the compartment. He was carried with all haste to a surgery near by, and when the doctor examined him, he saw it was a serious case, and ordered his removal to hospital at once.

His father, who was bending over him as he lay in the ambulance waggon, doubtless realising that his little while on earth was fast drawing to a close, said to him :—" Now, Tommy, if you have to go away and leave us now, where are you going ? "

He answered, " I am going to Heaven. "

Again his father asked, " And are you going there because you have been a good boy ? "

He replied, " No ! I am going there because I believe on Jesus. "

He then asked his father to turn him over, as he seemed to be suffering a great deal, but as his injuries were so serious his father said to him, " No ! Tommy, you cannot be turned over. "



Shortly after, his father noticed him draw a deep breath, and Tommy's suffering was over. He departed this life to be with the Lord Jesus Christ, which is very far better.

Now, dear boys and girls, I thus write to warn you of the uncertainty of life and the brevity of time. Job says, "Man that is born of a woman is of few days. He cometh forth like a flower and is cut down. He fleeth also as a shadow and continueth not" (Job. 14, 1 and 2). Although you may



Miners at Pit Shaft.

be young in years, you may be cut down at any moment. Death has no respect of persons; it comes to the young as well as to the old.

Dear young readers, I would earnestly ask you the question with love for your young souls; if death should overtake you at any moment, where are you going to be in Eternity? Like Tommy can you say, "I am going to Heaven?" Remember if still unsaved you are on the way

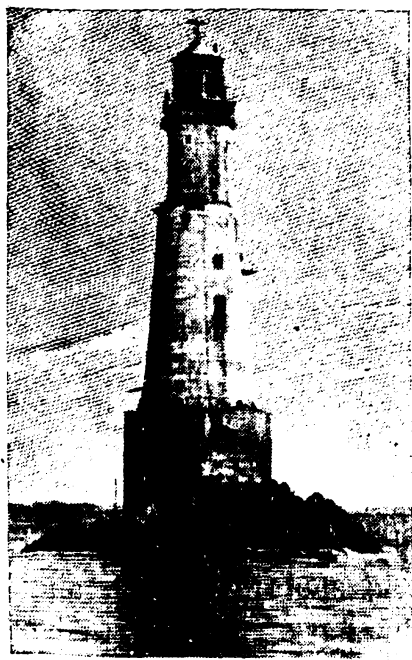
that leads to destruction (Matt. 7, 13). Now God is not willing that any should perish. He has told us so ; for we read " God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life " (John 3, 16).

Oh, why not be one of the " whosoever " that believe on Jesus, and be the happy possessor of everlasting life ? Then, if death should come to you soon, or come to you late, all will be well for Eternity..

" Life at best is very brief,  
Like the falling of the leaf,  
Like the binding of the sheaf,  
Be in time.  
While God's Spirit bids you come,  
Sinner, do not longer roam,  
Lest you seal your hopeless doom,  
Be in time."

COWDENBEATH.

A. DAVIDSON.



## THE SHINING LIGHT.



WHILE on a visit to  
A——, I found  
great interest in the Light-  
house, which is situated  
on high rocks.

A Lighthouse is to warn and guide seamen, lest they should be wrecked on the rocks. The most important time

to see the use of a Lighthouse is in the darkness; how it shines out brilliantly when all around is dark. This makes us think of the Great Shining Light, the Lord Jesus Christ, He who came down into this darkened World of Sin, to shine forth and save perishing souls. It is said of Him in John 8, 12:—"I am the Light of the World; he that followeth Me shall not walk in darkness, but shall have the light of life."

Now, dear readers, let us look where a Lighthouse is situated, and what are its uses. Generally, it is built on high rocks, where it is safe and secure from storms. Sinner, what foundation are you on? Is it sinking sand? or Christ the Solid Rock of Everlasting Security?

Can you truthfully sing:—

"On Christ the Solid Rock I stand,  
All other ground is sinking sand."

Take your stand upon Christ, and you shall never perish.  
Now a Lighthouse

### WARNS.

Look at the powerful light, as it flashes forth in the darkness, how the sailor understands the signal, and steers clear of dangerous rocks. Sinner, you are in danger; look to the Gospel Light; take warning; look to Jesus, the Shining Light, and be saved. Not only does the Lighthouse warn, but it

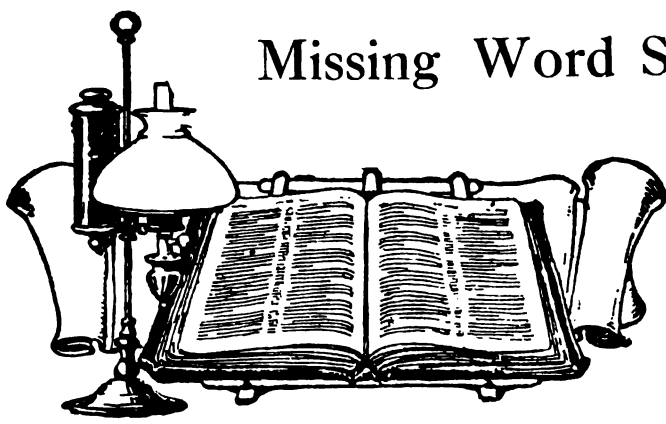
### GUIDES

the sailor, so that he knows the direction he is going, and being guided by the Lighthouse light, he arrives safely into the harbour. Sinner, will you be guided by the Gospel Light? Trust Jesus as thy Guide and Light, and He shall guide you safely into the Heavenly Harbour. Then you can truthfully sing:—

"With my Saviour ever near to guide me,  
I am safe whatever may betide me,  
From the storm and tempest He will hide me  
In the hollow of His hand."

LARKHALL.

BERT NISBET.



---

Compiled by

JAMES E. MURDOCH

Greenock.

---

## THE SHEPHERD'S LOVE.

---

In wondrous grace the Master leaves His seat ;  
His garment lays aside, their servant He,  
And Peter said, " Lord, dost Thou wash my feet ;  
" If \* wash thee not, thou hast no part with Me."

It came to pass, as they went in the way,  
A certain man said, " I will follow Thee " ;  
" Not where hath Son of Man His head to \* \* \*  
Though birds have nests, and foxes holes," said He.

" A certain man went \* \* \* \* to Jericho."  
Stripped, wounded and half dead he there was found  
By one, who to that very place did go,  
Saw him, compassion had, and his wounds bound.

The doors are shut where the disciples meet ;  
The risen Lord in midst of them now stands :  
Again His word of " Peace " their ears doth greet ;  
He then to Thomas saith, " Behold \* \* hands."

There are mansions fair in the Home on high ;  
" I go over there your place to prepare."  
" The way and the truth and the \* \* \* \* am I,"  
" By no other way can you enter there."

\* \* \* God so loved the world His Son He gave,  
That none need perish who in Him believe.  
The Son came down, the lost to seek and save :  
Believe in Him, eternal life receive.

When to the city of Nain they drew near,  
Behold there was a dead man carried out.  
" Weep not," said Jesus, and He touched \* \* \* bier  
Fear came on all who were gathered about.

A woman of Canaan to Jesus went,  
And His disciples said, "Send her away."  
"Unto the lost \* \* \* \* of Israel I am sent,"  
And yet her daughter was made whole that day.

The missing words tell what Jesus has done,  
For the sake of the sheep who hear His voice.  
He calls them by name, and they come one by one ;  
Follow Him now, He is worthy your choice.

---

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

---

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

---

---

## ANSWER TO BIBLE SEARCHING No. 27.

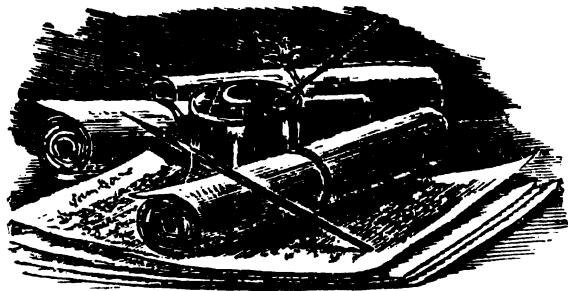
SEE LAST ISSUE, PAGE 81.



|                   |            | Chapter. | Verse.     |
|-------------------|------------|----------|------------|
| <b>T</b> emple.   | Matthew    | 21.      | 12-13.     |
| <b>A</b> dullam.  | 1st Samuel | 22.      | 1-2.       |
| <b>B</b> oaz.     | Ruth       | 2.       | 7-8.       |
| <b>E</b> gypt.    | Deut.      | 5.       | 6.         |
| <b>R</b> ahab.    | Joshua     | 2.       | 3 and 18.  |
| <b>N</b> oah.     | Genesis    | 7.       | 1.         |
| <b>A</b> binadab. | 2nd Samuel | 6.       | 3.         |
|                   |            | 5.       | 3.         |
| <b>C</b> hloe.    | 1st Cor.   | 1.       | 11.        |
| <b>L</b> evi.     | Luke       | 5.       | 27 and 29. |
| <b>E</b> lkanah.  | 1st Samuel | 1.       | 28.        |
|                   |            | 2.       | 11.        |

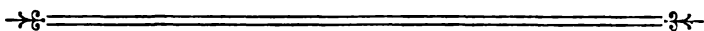
---

"TABERNACLE."—Exodus 29, 44 and 45.



# Pen Talks with Young Believers.

By J. MONTGOMERIE.



## No. 69.      Begin at Home.

THE Word of God says, " Wisdom is before him that hath understanding, but the eyes of a fool are in the ends of the earth " (Prov. 17, 24).

How true we find this in our dealings with men generally. How many children in our schools could describe correctly the important mountains of Europe and Asia, tell the names of half-a-dozen important rivers in America ; yet couldn't tell you the names of the hills that skirt their own County.

When you and I got saved we had to begin at home ; we had to begin with ourselves. It was only when we lost sight of our neighbour, and saw no one but ourselves, and ourselves so vile, that we came to Jesus in our need. After we got saved our desire was to see others saved, but we didn't have the courage to begin at home. We thought on the need in the next village or town ; or it may have been some foreign land that filled our heart. That was all right so far, but surely if I could not begin at home, I should not go further afield.

Joshua said, " As for me and my house we will serve the Lord " (Joshua 24, 15). That was a man beginning at home.

When Gideon was chosen by God to deliver His people, God sent him to his father's house to begin the work.

" Thou shalt save Israel " (Judges 6, 14).

" Thou shalt smite the Midianites " (vers. 16).

These expressions of the Lord were promises embracing a wide field of service, but He comes later to details, and the words are, "Take thy father's young bullock of seven year's old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it" (ver. 25).

Gideon was afraid to begin there, but it was the very place he was afraid of, that he must begin at. Turn over to Luke 4, and read carefully concerning Jesus. When He is anointed with the Holy Spirit for service, after His baptism in Jordan, He spends forty days in the wilderness. Then we have the words in verse 16, "And He came to Nazareth, where He had been brought up." The first place He sets His face towards in beginning His public ministry is Nazareth where He had been brought up: so simple, yet so suggestive for all our hearts.

#### HE BEGINS AT HOME.

When the demoniac of Gadara was healed by the Lord Jesus, he desired to leave Gadara, and go with Jesus across the lake; but Jesus said, "GO HOME to thy friends, and tell them how great things the Lord hath done for thee" (Mark 5, 18, 19). This is God's will concerning us to-day. Our place of abode is no accident. "God setteth the solitary in families" (Psalm 68, 6).

I remember a friend of mine telling me, that when he got saved he lived in a mining village. He was well known to everybody in the place and had occupied a prominent position in the public life of the Community. His first desire after being saved was to give away tracts, and he thought he would go to the neighbouring village and begin there; but his conscience smote him, and the question arose, why not begin at home? He paced up and down the room, with the tracts in his hand. He went to the door, looked up and down the street, came back in the house and sat down. He said, "I was trembling with nervousness."

He lifted his heart to God for strength, walked to the door, went out, stopped at the next door, said "here goes," and knocked. The woman opened the door, looked surprised, but took the tract and retreated hastily. He went up the street, door after door, down the other side, round all the village. He came back to his own house another man. His colours were nailed to the mast-head; he had let it be clearly understood whose side he was on, and he had the joy of knowing that no matter how much further his sphere of service might extend, and it did extend much in after years;

HE HAD BEGUN AT HOME.

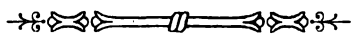
---

## WHERE GOD IS NOT.

---

THE question was asked, "Can you tell me where God is not?" and the answer was given: "God is not in the divided heart." "A heart for Christ and a heart for the world" is an impossibility. "Ye cannot serve God and mammon."

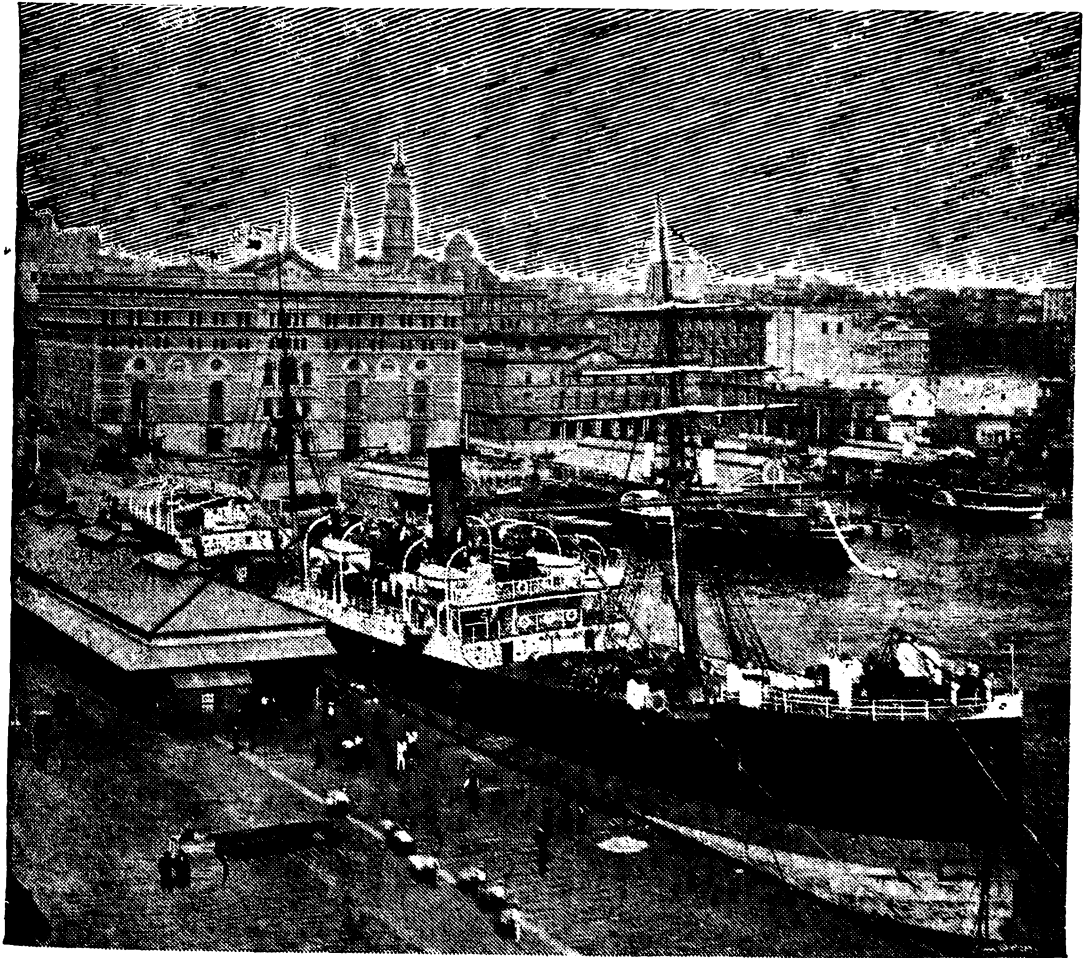
Many want Heaven who do not want Christ. Yet it is only those who will have Christ that shall have Heaven.



"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."—*2nd Epistle John, verse 9*



# A Trip to Australia.



AUSTRALIAN LINER AT SYDNEY.

*(Photo, by permission New South Wales Government.)*

# A Trip to Australia.

---

## PART 1.

SOME years ago it was our privilege and pleasure to make a journey to Australia, and we have been thinking that in the pages of "THE AMBASSADOR" we might go over the journey again, and take our young readers with us.

We will therefore commence our narrative by inviting you to accompany us in the words of the song which the School children sing in Victoria :—

“ Will you come with me where the Wattle gay  
Smells so sweet at the dawn of the day,  
And the Magpie pipes on the golden spray  
In the sunny, sunny land of Victoria? ”

At the outset we would remind you that the precious Word of God tells us that “ They that go down to the sea in ships, that do business in great waters, these see the works of the Lord and His wonders in the deep.”

Before you decide to start the journey with us, we would warn you that you must be prepared to leave the solid earth for a small, rocking, rolling, heaving, creaking ship, and a little narrow bed, like a box, and a table that must be fixed down, and with edges to, in order to keep your food from rolling off. Such things are by no means so nice as the comforts we get at home, but nevertheless they are part of the price we have to pay for our journey.

Now, if you have decided to accompany us on our perilous, yet joyous trip, you will doubtless have a lot of preparations to make, and a lot of matters to settle up, before you set out. The journey to Australia, though a long one, is by no means so great an undertaking as that great journey which we are all taking from Time to Eternity, and dear young readers, if on the shorter voyage to Australia, you are making many

preparations, we would lovingly and earnestly ask you, what preparations have you made for the journey into the great Eternity ?

My dear reader, I would like through the pages of "THE AMBASSADOR" to have a few quiet moments with you ; yea, I would like to look into your face and ask you how you stand in this all-important matter ?

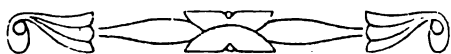
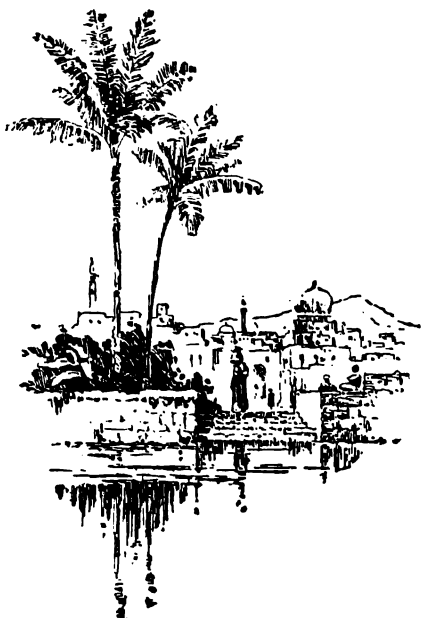
We will now look at a few very necessary things to consider in our journey to Australia. We must look out a good vessel, she must belong to a good company, and must have a good captain, and good sailors. These things are necessary for our comfort and safety, and if such are required for a few weeks' journey, surely we ought to make sure of like things for the journey from which there is no return.

For this journey we need a Captain like we read of in Hebrews 2, 10 :—"The Captain of our salvation"—a "perfect" Captain, "made perfect," as the verse goes on to say, "through suffering." Yes, thank God, a Captain who Himself suffered even the death of the Cross, that He might lead "many souls unto Glory."

How different is this blessed Captain to those captains we read of in Revelation 6, 15. The Lord Jesus Christ, the Captain of our salvation, leads only to Glory, but those captains, alas, are leading men to shame and destruction.

Well, now before we close this first part of our talk together, we must ask you to be ready to start with us in our next. Ready to take the final step up the gangway, ready for the last kiss from loved ones at home, ready to break for the present every tie, and, as the Anchor and the mooring ropes are loosed, away we will go, bound—yea outward bound, amidst cheering and waving and some tears,—goodbye.

Bound,—yea many of us can truly say, "BOUND FOR GLORY" under the best of Captains—in the best of company.



## FORGIVEN MUCH.

\* \* \* \* \*

## LOVED MUCH.



O GENTLE, human Christ, Thy tired feet  
Were dusty with Thy journey ; had'st Thou been  
An earthly prince, Simon who sat at meat,  
With courteous haste would to Thy wants have seen,  
And thought himself much honoured that such guest  
Should at his table eat, and deign to rest.

“ Surely He is no Prophet ! had He been  
He would have known this woman's life was vile—  
This sinner who has pushed her way between  
The listening people, to His feet the while  
A prophet would have sternly bade her go ;  
Nor weep upon his feet and kiss them so.

Yet He rebukes her not,” and anger burns  
Within the bosom of the Pharisee ;  
When quietly the Master to him turns,  
“ Simon ! I have somewhat to say to thee ! ”  
“ Master, say on,” was Simon's curt assent,  
While others listened with astonishment.

“ A certain creditor had debtors two ;  
One owed him fifty, one five hundred pence,  
And they had naught to pay, what did he do ?  
Seize them ? No, in his great munificence  
Frankly forgave them ; then O mine host,  
Which of the two think'st thou would love him most ? ”

“ The largest debtor, who had most forgiven,”  
And Jesus answered, “ Thou hast rightly said.  
I came into thy house, thou hast not given  
Me water for My feet—nor for My head  
Sweet ointment ; thou gavest Me no kiss.”  
He turned unto the woman, “ Seest thou this ?

“ Her streaming tears have washed My dusty feet,  
And she has dried them with her silken hair ;  
Anointing them with ointment cool and sweet,  
Which thou, whose love was less, didst not prepare.  
Since I came in, whilst we have sat at meat,  
This woman hath not ceased to kiss my feet.

“ Her sins are many, but the debt she owes  
Is all forgiven her, thus her love is great.”  
The woman from His feet but half arose,  
And with her pleading eyes did further wait.  
He added ere the murmurs round could cease  
“ Thy faith hath saved thee, thou canst go in peace.”

(Reprinted).

E. W.



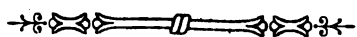
## “ BEHOLD HOW HE LOVED.”

---

LOVE is best understood by its gifts. If we would understand even a little of the love of Christ, we must measure it by what He gave. We must view His love in the light of the Cross. He “gave *Himself*.” His was love unto death. For the joy that was set before Him He endured the Cross, despising the shame. As He stood by Lazarus’ tomb they said, “Behold how He loved him.” How fitly might such words have been uttered as He hung upon the Cross of shame: “Behold how He loved them!”—those sinners for whom He died. Reader, behold the Son of God as He dies on Calvary—behold that thorn-clad brow ; and tell me how you dare for a moment to doubt such love.

“He . . . . fell asleep.”

—Acts 13, 36.



**A**NOTHER friend of the children has been called home to Heaven.

Alexander Bisland, of Renton, Dumbartonshire, went to Ayr for holidays, and on the evening of his arrival went out for a walk, intending to spend a little time at the sea shore. When passing the end of a street he heard someone preaching, and turned aside to see who it was.

He found it was some brethren from the Assembly in Ayr who were sounding out the word of the Lord. He was asked if he would like to speak a word, and at first refused, but on second thoughts took off his cap, stepped into the ring, and began to speak of the Saviour.

He spoke of his own early days, when he had served sin and Satan, and dwelt much on the uncertainty of life, and the certainty of death and coming judgment. He spoke loud and long, as there was a big audience and a most attentive hearing.

When he finished he felt unwell and was assisted home to his lodgings by two brethren. He felt he had strained himself in the speaking, but didn't wish to alarm his wife by mentioning what he thought. He was assisted to bed, and shortly afterwards in the presence of his wife and daughter, passed away to be with the Lord whom he loved so well, and had spoken of so earnestly.

He was saved 18 years ago, and a year later was baptized, and received into the Assembly in Back Street, Renton. Fourteen years ago he began to preach the Gospel publicly, and a remarkable thing is that he first spoke publicly in Ayr, at the other end of the Auld Brig from that where he preached for the last time.

He feared no man when in his sins; and he feared no man when in Christ. His stern manner when he was contending for the truth or when reproofing error, made those

*"He . . . . fell asleep."*

unacquainted with him suspect harshness, but one had only to know him to realize that he had a heart as soft as a child's. He deeply loved his fellow men, and he was loved much in return.

The village of Renton was moved in grief and sympathy, when his death became known. The streets were lined with silent mourners as the funeral cortège passed along to the place of burial.



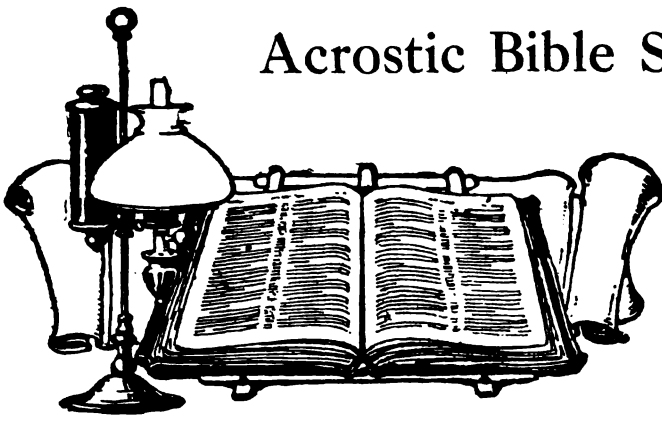
*"The Brigs of Ayr."*

Alec Bisland is now with his Lord, and he went, as he often expressed he would like to go, suddenly, and in the midst of the work of the Lord. His loved ones are left behind to mourn the loss. His is the gain; and as we turn our faces towards the Sunrising, we who are saved know that in a little while we shall meet him again, nevermore to part.

The children in the Sunday School will miss him. He was Superintendent of the School when he died, and his words of warning and entreaty will rise up in the minds of many, and we do pray that many of them will be led through his death, to the Saviour he so faithfully served.

J. M.

# Acrostic Bible Searching No. 29.



---

---

Compiled by

JAMES E. MURDOCH

Greenock.

---

---

## THE MAN OF SORROWS.

---

WHEN Benjamin was down to Egypt brought,  
Who, for a place to weep, with yearning sought?

Who, when too late, would Isaac's blessing gain,  
Then lifted up his voice and wept in vain?

Who, from his wife, the riddle's answer kept,  
Though she for seven days enticed and wept.

What kind of servant with his talent came,  
Saying "There is thine," maligned his master's name?  
His master heard—"And cast him out", said he;  
Weeping there and gnashing teeth shall be.

Who weeps with David's sons and with the king,  
When news of Ammon's death the people bring?

Who stood by Peter weeping, ere he raised  
Her, who for good deeds done, by them was praised?

What Scribe who came from Babylon, wept and prayed,  
Because the word of God was disobeyed?

Who, standing at a fire, denied his Lord,  
Then wept when he recalled the warning word?

What did the woman use to wash His feet,  
Who, in the house of Simon, sat at meat?

First letters tell of One who stood and wept  
Beside the tomb, where one He loved now slept.  
He loves you too, and for your sake He died  
That shameful death, at Calvary crucified.

---

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



# WHAT WANT I MORE?

**I**N the heart of London city,  
 'Mid the dwellings of the poor,  
 These bright, golden words were uttered :  
 "I have Christ! what want I more?"—

By a lonely, dying woman,  
 Stretched upon a garret floor,  
 Having not one earthly comfort,  
 "I have Christ! what want I more?"

He who heard them ran to fetch her  
 Something from the world's great store.  
 It was needless—died she saying,  
 "I have Christ! what want I more?"

But her words will live for ever;  
 I repeat them o'er and o'er ;  
 God delights to hear me saying,  
 "I have Christ! what want I more?"

Oh, my dear, my fellow-sinner,  
 High and low, and rich and poor,  
 Can you say, with deep thanksgiving,  
 "I have Christ! what want I more?"

Look away from earth's attraction,  
 All earth's joys will soon be o'er,  
 Rest not till thine heart exclaimeth,  
 "I have Christ! what want I more?"



## ANSWER TO BIBLE SEARCHING No. 28.

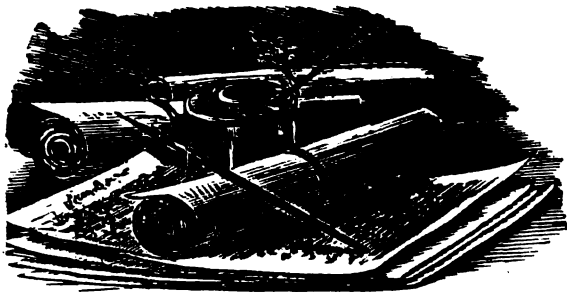
SEE LAST ISSUE, PAGE 92.



|        |         | Chapter. | Verse.    |
|--------|---------|----------|-----------|
| I.     | John    | 13.      | 4 to 8.   |
| LAY.   | Luke    | 9.       | 57-58.    |
| DOWN.  | Luke    | 10.      | 30 to 34. |
| MY.    | John    | 20.      | 26-27.    |
| LIFE.  | John    | 14.      | 6.        |
| FOR.   | John    | 3.       | 16.       |
| THE.   | Luke    | 7.       | 11 to 16. |
| SHEEP. | Matthew | 15.      | 22 to 28. |

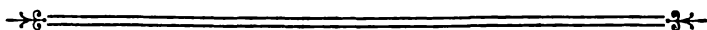
"I LAY DOWN MY LIFE FOR THE SHEEP"

JOHN 10-15.



# Pen Talks with Young Believers.

By J. MONTGOMERIE.



## No. 70. Which voice do you hear?

### The Shepherd's, or the Stranger's?

THERE are one or two things I would like to bring to your notice in connection with the command in Luke 22, 19. "This do in remembrance of Me." I think you will agree with me that we have wonderful memories for evil things, but very poor memories for good. This shews the need for giving diligent attention to the things that are profitable, so as to counteract the natural tendency in our hearts to evil. The Feast, which brings the saints of God, who are in the will of God, together every first day of the week, was instituted by the Lord, as a Feast of Remembrance, and the language used by Him to His own is, you will notice, a command. I think you will all agree that His commands are given to be obeyed, and yet how many who are in assemblies of God, and are so pleased that they have been led into the ways of God in Baptism and Breaking of Bread, are somewhat careless regarding this command. If we are clear that it is every first day of the week, and not every first Lord's-day of the month, or quarter, or six months, that we ought to remember Him; then why do so many act as though it were a matter of indifference whether they were there or not every Lord's-day? The reader will understand that we are making allowance for legitimate hindrances.

Little things may be allowed to hinder, in fact, sometimes hindrances are created. Trivial ailments which would not keep us from work, or going on holiday, or visiting our friends, are allowed to come in to keep us from obeying the Lord. We have also heard of personal doctoring which necessitated staying in the house for a day, being put off till the end of the week. We have also known of some taking on work, which kept them away from the meeting on Lord's-day morning.

Some years ago, I heard of an esteemed brother in an Assembly being absent from the meeting on Lord's-day morning. After the meeting another brother visited the house of the absentee to enquire after him ; thinking that no doubt he would be ill. When he reached the house he was shown into the parlour, and was rather amazed to find the brother quite well, and dressed ready to go out. The visiting brother asked what was wrong that he was not out at the meeting in the morning, and was amused as well as surprised to hear that he had been ready to go out, but when leaving the room he heard a voice saying, "Don't go out this morning." He said, "I just went back into the room, and took off my hat, and sat down."

The visiting brother asked him if he had yet discovered whose voice it was he had heard ; because the Lord had said, "This do in remembrance of Me," and if he had heard another voice saying, "Don't go," then he should be exercised deeply before God as to whose voice it was.

The brother who had listened to the stranger's voice instead of the voice of the Good Shepherd, was led to see the grave fault he had committed and profited by the experience.



# WHERE SHALL I SPEND ETERNITY?

---

A LADY had written upon a card, and placed it on the top of an hour glass in her garden house, the following simple verse from the poems of J. Clare. It was when the flowers were in their highest glory:—

“ To think of summers yet to come  
That I am not to see !  
To think a weed is yet to bloom  
From dust that I shall be.”

The next morning she found the following lines, in pencil, on the back of the same card:—

“ To think when heaven and earth are fled,  
And times and seasons o'er,  
When all that can die shall be dead,  
That I must die no more !  
Oh, where will then my portion be?—  
Where shall I spend eternity ? ”

Time, and the things of Time, are all uncertain and passing “for the things which are seen are temporal; but the things which are not seen are eternal” (2nd Cor. 4, 18).

Reader! where will be thine eternal destiny? and what will be thine eternal state?

Heaven or Hell? Saved or lost?

---

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”—*Daniel 12, 2.*

# An Exciting Rescue.



**"The lifeboat was launched and was soon making its way  
to the rescue."**



# An Exciting Rescue.

ON the afternoon of 22nd December, 1894, a Norwegian barque, manned by hardy Norwegian sailors, left Ardrossan harbour, loaded with coal, and bound for a port in Norway. It was a fine afternoon for that time of the year, and no signs of an impending storm. After parting with the tow-boat, and having the compass adjusted, the canvas was spread, and the barque began to make a good passage down the channel. A fine ship and every prospect of making a good run home.

About 11 p.m. the barque was well away past Ailsa Craig when the wind began to blow. They took in some canvas, but the wind increased, and in a short time it was blowing with hurricane fury. Every inch of sail was taken in, and the good ship, with her manly crew, were fighting for dear life against a gale of unprecedented violence.

The ship became unmanageable, and the captain ordered the anchors to be let go. This was done, but was of no avail, and the vessel rushed on before the gale like a frightened animal. The men on board were powerless. They lost their bearings, but soon the grating noise, and the bumping of the ship told them that their vessel was on the rocks. As soon as the ship struck, one tremendous sea carried away the Captain and all the crew save five. These poor fellows made for the rigging, and through the long hours of darkness they hung with the seas breaking over them. Daylight came, but with it there was no abatement of the storm.

Their sad plight was seen from the shore, and soon the lifeboat crew were at their posts. The lifeboat was launched, and was soon making its way to the rescue. At the bar-mouth she trembled like a bird, became unmanageable, and was forced by the fury of the gale to the lee side of the breakwater. Time and again she was tried, but each time she failed. By this time it was getting on through the afternoon, and it was noticed that there were only three men clinging to the rigging. The other two had become exhausted and had fallen off. Darkness was coming on and the situation was getting desperate.

A yachtsman named Plue who had been a witness of all that was going on, came forward and begged to be allowed to take charge of the lifeboat, and he would take it out. This offer was refused, but he would not be denied, and with three companions he set out to find a boat to go to the rescue of the poor fellows who were hanging to the rigging of the doomed ship.

They found a boat belonging to a ship in the dock, and off they set on their mission of mercy. In the teeth of the gale that was still raging, out they went, and on reaching the bar-mouth the little craft trembled in the face of the huge seas that were running. The thought of the perishing men lent strength to their arms, and they pulled as they had never pulled before. For what seemed a long time, they struggled, and latterly the little boat began to move forward. Over the harbour bar she went, and by dint of courage on the part of the rowers, she overcame the seas and the gale, and reached the men in their dire need. So exhausted they were, that their rescuers had to climb the rigging, and brought them into the little boat in an unconscious condition. They were safely brought ashore and after careful nursing recovered from their terrible exposure. Needless to say, their rescuers were rewarded by public subscription, and they well deserved all they got.

I have related the foregoing story in order to put the Gospel before our readers. The ship that the Norwegian sailors had *once* trusted in, to bear them safely across the sea, was giving way beneath them. They were absolutely unable to do anything to save themselves, and if they were to be saved it must be through another agency. The little boat became their saviour. It stood the test. Love for their perishing fellows, braced the nerves of the brave men in the little craft. One of the sailors whom I knew, told me that he was about to let go, when he saw the small boat trying to make its way to them. The sight inspired him with hope and he held on. These sailors owed much to those that risked their lives to save them, but how much more we who have been saved from a fate worse than theirs by far—through our Lord Jesus Christ. He braved the storm for us, and went down beneath the waves and billows of God's righteous wrath against sin. He laid down His life to pay our debt and to save us from going down to the pit. Hallelujah, what a Saviour!

AYR.

JAMES PATERSON.



## WHAT WONDROUS LOVE!

---

COME and hear of Jesus—  
Precious, saving Name!—  
Mighty to deliver,  
Tell abroad His fame.

O the love of Jesus!  
High as heights above,  
Deeper than the ocean,  
O what wondrous love!

O the power of Jesus!  
Stronger than the grave.  
Death and Hell He vanquished;  
Sing His power to save.

O the Blood of Jesus!  
Cleansing from all sin.  
By the blood we enter  
Now the veil within.

O what rest in Jesus!  
God's eternal Son.  
Come, with all thy burden,  
Heavy-laden one.

There is joy in Jesus,  
Like a shoreless sea,  
Rolling ever onward  
Through eternity!





**“UNDERNEATH  
are the  
EVERLASTING  
ARMS.”**

*(Deuteronomy 33, 27).*

**L**OOKING over the pages of an old book, I came across two bright testimonies of Sunday School scholars, which I would like to pass on to our readers.

The first was a dear girl, who had attended Sunday School, and had come to trust in Jesus as her Saviour, and enjoyed in her heart the love of God. She was laid on a bed of sickness and suffering, from which she never recovered.

Whilst thus laid aside, some of her schoolfellows, belonging to the same class, visited her and pitied her, and expressed their sorrow for her, as they stood around her bed.

Her answer was a bright and blessed testimony to the saving power and keeping grace of the Saviour she had trusted for Salvation.

“Do not pity me,” she said, “for underneath are the everlasting arms.”

\* \* \* \* \*

The other testimony was from a boy, who had attended a Bible Class. Lying on a sick bed, from which he never arose, his teacher visited him, along with some of his class. They prayed together, and the sick boy wished them “good bye,” telling them he was ready to go, and that he liked the Hymn:

“Safe in the arms of Jesus,  
Safe on His gentle breast.”

What a grand thing it is, dear boys and girls, to know the Lord Jesus as “The Good Shepherd,” and to know you are “safe in the arms” of the One, Who gave His life for the sheep.

A. R.

# A Trip to Australia.

## PART 2.



THE tugs are now hard at work, and away we go down Father Thames, passing all kinds of boats on our way. Soon there is a shout, and we strain our eyes to look at something in the far distance, which is pointed out to us. It is the famous Goodwin Sands, and as we take our telescope we can discern the remains of a noble ship, which came to disaster there. Our minds go to the 27th chapter of Acts, where we get a shipwreck vividly portrayed, and read of some of the dangers of the deep. In verse 14 "a tempestuous wind," verse 17 "quicksands," verse 29 "rocks," verse 41 "a place where two seas meet," and "the violence of the waves."

As we think of all these dangers, we see again, how important it is to have a good Captain in charge, and we rejoice that we can sing:—

"I've anchored in Jesus, the storms of life I'll brave,  
I've anchored in Jesus, I'll fear no wind nor wave,  
I've anchored in Jesus, for He has power to save,  
I've anchored to the Rock of Ages."

We now go down below to our cabin, and put our luggage right, and prepare for the first night at sea.

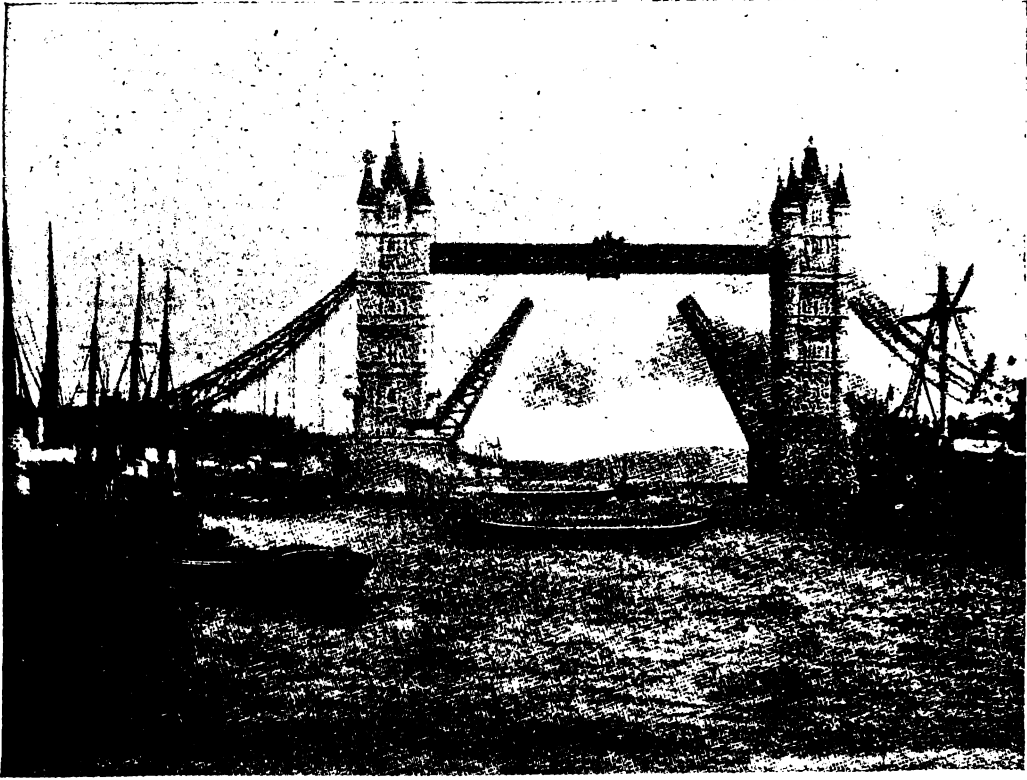
We are now leaving England behind us, and going out to that new country we are seeking, wondering in our minds whether it will prove equal to the accounts we have heard of it. We think of good old Abraham, who long years ago, also set out for a new country.

"For he looked for a city which hath foundations, whose builder and maker is God." (Hebrews 11, 10).

As we go down below, we meet the Cabin Steward, and he cries out "Numbers, please!" and we tell him the number of the cabin that has been allotted to us, and he tells to follow him, and soon leads us to our cabin.

It is a good thing for all who are saved to know that there is a place allotted to them. The Lord Jesus said, in the 14th chapter of John, "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

We now leave our cabin and go up on deck and have a look round, and visit our sailor friends. I must warn you that true sailors always ask a lot of questions, and so I



The Tower Bridge, London.

would turn you to our text Book, and there we find in Jonah 1, some of the questions the mariners asked a young man who had run away to sea.

- (1). "For whose cause is this evil upon us?"
- (2). "What is thine occupation?"
- (3). "Whence comest thou?"
- (4). "What is thy country?"
- (5). "Of what people art thou?"

The first question is being asked to-day on every hand and side. Wherever we look there is sorrow, unrest, bitterness and distress, and men are asking the reason why. All have to admit that there is something wrong, and turning again to the good old Book we read, "AN ENEMY HATH DONE THIS." (Matthew 13, 28).

For nearly 6,000 years the enemy has been busy sowing his tares, and all around we see the accumulating harvest. Nearly 2,000 years ago, this world had an opportunity of receiving its rightful King, but the people of that day deliberately chose a murderer, and crucified the Prince of Peace.

We now come to the second question, "What is thine occupation?" Ah! boys and girls, that is a straight, pointed question, is it not? Yet it is a fact that all of us are in someone's service; so let us be honest and say whose, "for no man can serve two masters" (Matt. 6, 24). The Apostle Paul could say in Acts 27, 23, "God, Whose I am, and Whom I serve," and of the Thessalonian believers, we read they "turned to God from idols to serve the living and true God" (1st Thess. 1, 9). Of some in their unconverted days it says, "serving divers lusts and pleasures" (Titus 3, 3).

Now for the sailors' third question, "Whence comest thou?" Oh, how personal. Let us sit down and consider it seriously, for the Word of God says of some, "Ye are of your father, the Devil" (John 8, 44). Of others it says, "Beloved, now are we the children of God" (1st John 3, 2).

This brings us to the fourth question, "What is thy country?" A solemn question indeed, "Whither bound?" We say, "Australia," Ah, yes, that is the earthly country we are bound for, but we mean what country are you making for, when Time is past and Eternity dawns? Is it Heaven or Hell? Darkness or Light? Eternal Life or Eternal Death?

We now reach our last question, "Of what people art thou?" Thank God, some of us can say we are "a chosen generation, a royal priesthood, an holy nation, a peculiar people" (1 Peter 2, 9). Others alas! would have to confess that they are "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Ephesians 2, 12).

We leave these questions with you to ponder, and hope to take you a further stage of the journey in our next.

NOTTINGHAM.

G. S.



## ANSWER TO BIBLE SEARCHING No. 29.

SEE LAST ISSUE, PAGE 104.



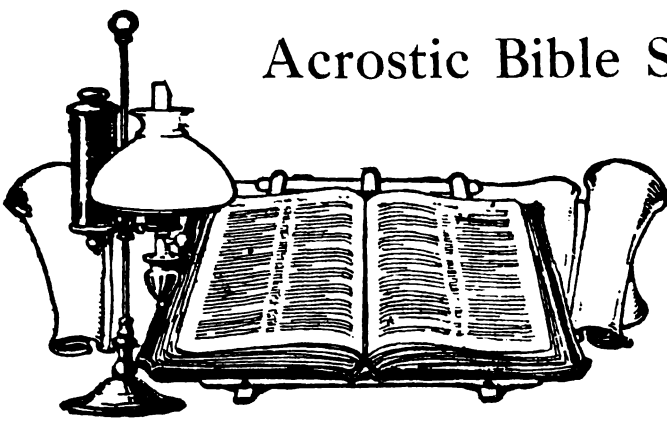
|                       |            | Chapter. | Verse.     |
|-----------------------|------------|----------|------------|
| <b>J</b> oseph.       | Genesis    | 43       | 29 and 30. |
| <b>E</b> sau.         | Genesis    | 27       | 38.        |
| <b>S</b> amson.       | Judges     | 14       | 16 and 17. |
| <b>U</b> nprofitable. | Matthew    | 25       | 24 and 30. |
| <b>S</b> ervants.     | 2nd Samuel | 13       | 36.        |
| <b>W</b> idows.       | Acts       | 9        | 39 and 40. |
| <b>E</b> zra.         | Ezra       | 10       | 1.         |
| <b>P</b> eter.        | Mark       | 14       | 72.        |
| <b>T</b> ears.        | Luke       | 7        | 38.        |

---

"JESUS WEPT."—JOHN 11 and 35.

---

# Acrostic Bible Searching No. 30.



---

Compiled by

JAMES E. MURDOCH

Greenock.

---

## LITTLE THINGS AND A LITTLE MAN.

---

WHAT was the LITTLE city's name,  
To which three saved persons came?  
Four out of danger had been brought,  
And warned to flee and tarry not.

What LITTLE things with prudent care  
In summer, store their winter fare?  
May we their fore-thought wisely share,  
And for the future now prepare.

What LITTLE garment did one make,  
And to her son at Shiloh take?  
To sacrifice each year she went,  
And visit him whom she had lent.

Elijah had his servant sent,  
And seven times, to look he went.  
What LITTLE thing rose from the sea?  
"Like a man's hand it is," said he.

A LITTLE taste from his rod's end  
Seemed likely to the grave to send  
The son of Israel's first crowned king.  
What sweet thing, did this trouble bring?

What was the name of Israel's king,  
Of whom one said this subtle thing;  
"A LITTLE he did Baal serve,  
I'll serve him much,"—his zeal observe.

What kind of LITTLE lamb was slain,  
The rich man's guest to entertain:  
This message to the rich man sent;  
"Thou art the man," made him repent.

A LITTLE member is the tongue.  
One has its vices aptly strung.  
What kind of evil does he say  
Describes its self-willed stubborn way.

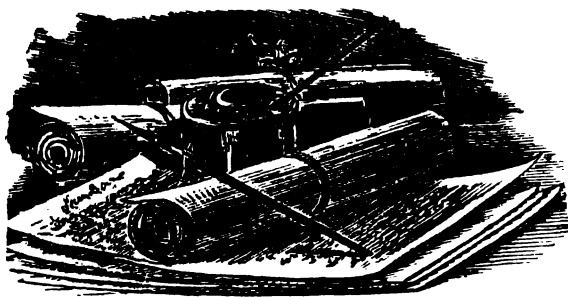
Who "A LITTLE slumber" cries?  
With folded hands in bed he lies.  
How long wilt thou sleep, when arise?  
Learn of the ant and thus be wise.

From the first letters you will see,  
The name of him who climbed a tree,  
To see the Saviour pass that way;  
He saw Him and was saved that day.

---

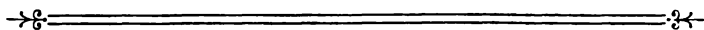
*The answer will (D.V.) be given in our next issue, and searchers will then be able to compare their papers, and see if they have found the correct solution.*

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



# Pen Talks with Young Believers.

By J. MONTGOMERIE.



## No. 71. Three debts we can never pay.

“**T**ALK honestly towards them that are without” (1 Thess. 4, 12) is the expressed desire of God regarding His children. “Owe no man anything” (Rom. 13, 8) is equally plain. Though these simple injunctions from God are clearly stated in the Book, yet it is remarkable that we have three debts at least, which cannot be paid by us. There is first the debt I owed to God as a poor sinner. That debt would have put me in prison, from which there could be no escape till I paid the uttermost farthing (Matt. 5, 26). Some of us may have been 50 pence debtors, and others 500 pence debtors, but as neither of us had the wherewithal to pay what we owed, He frankly forgave us both (Luke 7, 42). That debt is now gone because Another paid it, not in silver or gold, but in precious blood (1 Peter, 1, 18).

The second debt you will find in Romans 1, 14. When the Apostle Paul got saved, he so fully entered into God’s mind, not only as to his past wickedness, but his present responsibility, that he could say, “I am debtor both to the Greeks, and the Barbarians; both to the wise, and the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.”

As the Apostle looked into the face of his fellowman, he felt he owed him a debt which he could never pay fully, but he was determined he would go ahead with the instalments. “As much as in me is.” It is the language of a man on the stretch; a man who has his heart set on this particular

thing, and he will allow nothing to come in between him and the fulfilling of his purpose.

“Necessity is laid upon me; yea, woe is unto me if I preach not the Gospel!” (1 Cor., 9, 16).

Dear young saint, let the words be engraved on your mind, and they will be an incentive to you in your service.

### I AM DEBTOR.

I sometimes feel that the reason why there is so much indifference towards the perishing is because we lack love for them. We read, “The love of God is shed abroad (poured out into) in our hearts by the Holy Spirit,” and the first thing manifested in the love of God is that He gave His only begotten Son. It was the best He could give. What am I prepared to give for the world I profess to love? Is it the best or the worst. My third debt I find in Romans 13, 8. “Owe no man anything but to love one another.” The “but” of the text, shews it is a debt which we must continue to owe, and yet continue to pay. We can only pay it as we draw from that treasure house of unlimited supplies; the heart of God. May we all continue to pay the instalments of these two debts, as we think on the other debt which has been so fully paid for us.

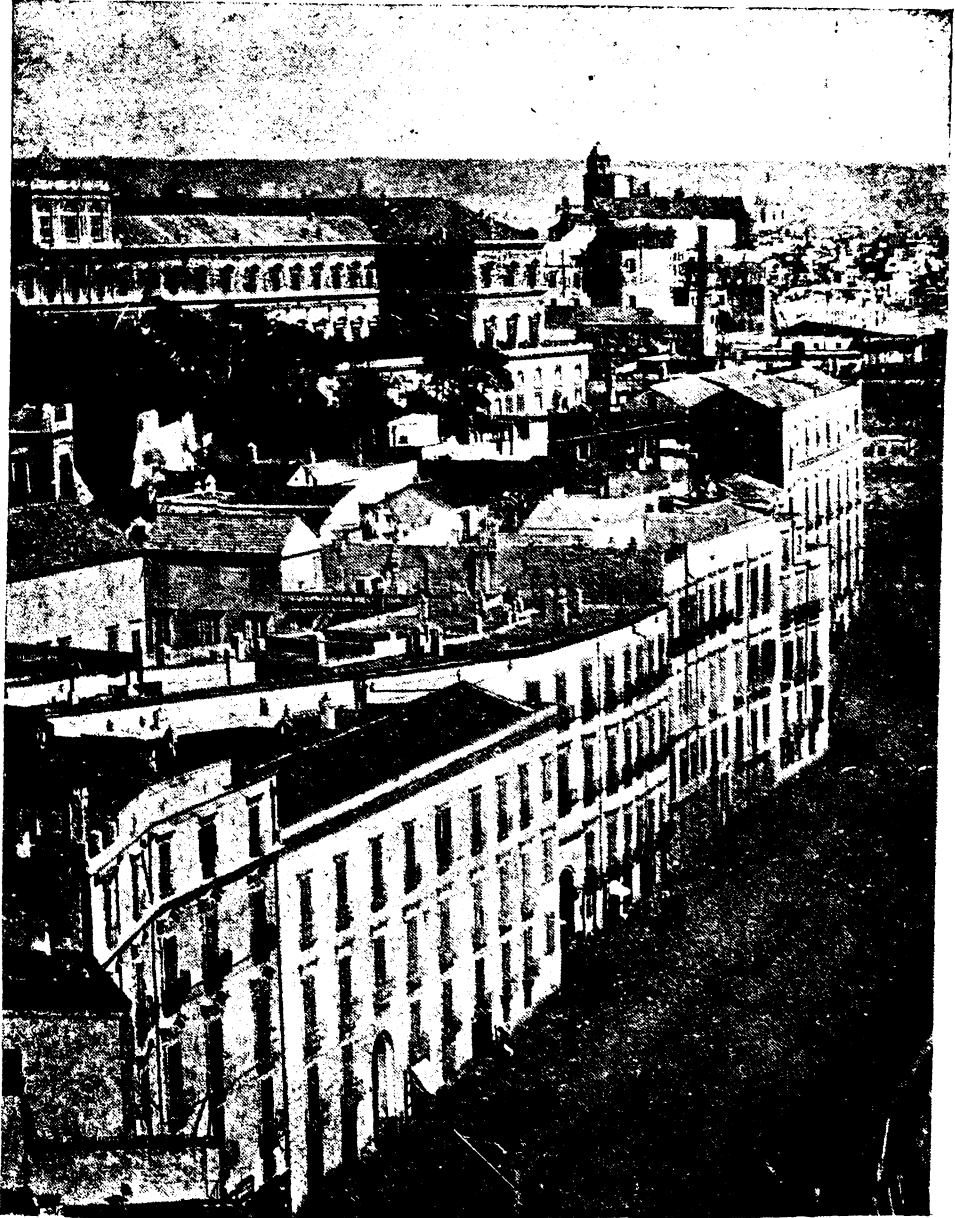
---

“For there is one God, and one mediator  
between God and men, the Man Christ  
Jesus; Who gave Himself a ransom for all,  
to be testified in due time.”

—1st Timothy 2, 5-6.



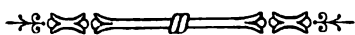
# A Trip to Australia.



A VIEW IN NAPLES.

# A Trip to Australia.

## PART 3.



**A**FTER a good and safe voyage through the English Channel and across the Bay of Biscay, we pass through the Straits of Gibraltar, the narrow stretch of water that separates Spain and Morocco, and thus divides Europe and Africa.

We stay at Gibraltar for a few hours, and as we gaze at the great rock fortress, we think of the important part this formidable stronghold has played, in guarding the interests of this mighty Empire in the days that are past.

To-day, the scenes are changed, and with submarines and flying machines, and big naval guns to contend with, the great fortress has lost much of its former importance, but again it is our portion to rejoice, that we who believe in Jesus, have a fortress that will never fail. "The Lord is my rock, and my fortress, and my deliverer" (2 Sam. 22, 2).

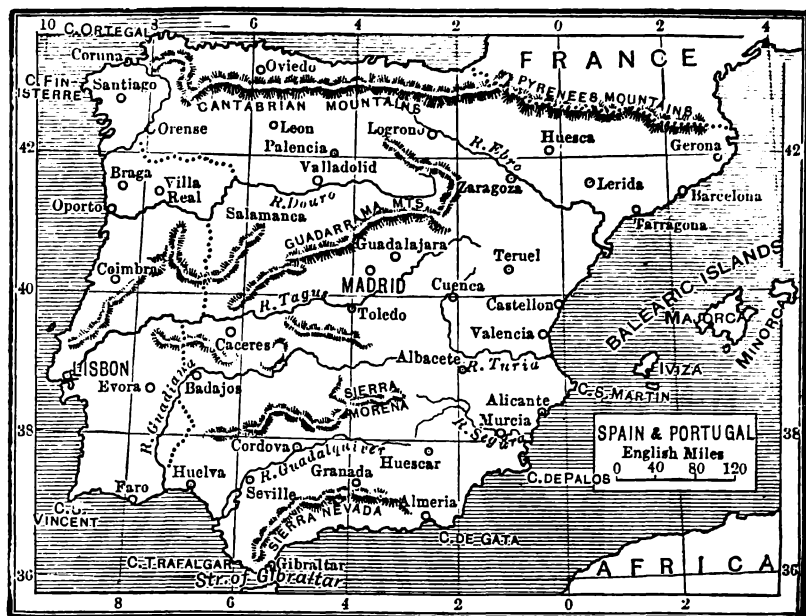
Leaving Gibraltar, we continue our journey. We have left the Atlantic Ocean, and are now in the Mediterranean, and, enjoying the calm weather, we are constantly on deck, watching the Islands and the passing boats.

They are playing at tug of war on the deck, and how hard each side is striving for victory. At one time the rope sways this way, and then the other side gain ground. As we watch them, how it speaks to us, and tells us that in things spiritual, as well as in things temporal, we must be on one side or the other. To be on God's side, we need to be "born of God." (1 John, 5, 1). Some boys and girls, and, alas! older folk too, think that a few "*good works*" and a bit of so-called "*religion*," is all that is required to put them on the right side, but this will not avail. If you wish to be delivered from Satan's kingdom, there is only

one way, as the Lord Jesus told Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." (John 3, 3).

It is a happy thing, dear boys and girls, to cross over the line, and to be "delivered from the power of darkness, and translated into the kingdom of God's dear Son" (Col. 1, 13).

"Hullo! What's the matter?" "Have you seen the Notice Board? There is a wireless message. Let's go and have a look at it."



**Map of Spain and Portugal, shewing Straits of Gibraltar.**

Yes, a message from home—the news of the day from England. How wonderful! It has travelled through the air in a few moments, and we can send a message back!

I wonder what the old Infidel of the last century would say, if we could bring him back again. How they laughed, and mocked, at the idea, that messages sent to Heaven from Earth, could be heard and answers received back again.

My dear young friends, if you know the Lord Jesus Christ as your own personal Saviour, you are in touch with Heaven, for He is the One through whom God hears and answers

prayer, and through Him you can send your message, and receive the answer. "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you." (John 16, 23).

We are now drawing near to Naples, so you must get ready for a visit to Vesuvius. Ah ! see how near the houses are built to the smouldering volcano. How careless to danger, it appears to the stranger, as he looks at the smoking mountain, and then at the houses built on its sides. Amidst the ruins of Pompeii they are still digging out eloquent tokens of a past destruction, but regardless of all, they still build their houses in the danger zone. Any moment the Volcano may burst forth into eruption.

So, many to-day, although they have seen God's past judgments, and know that He has told them in His Word of a greater judgment still ahead, yet, in spite of all, they go on in their sins, and neglect the Saviour that God has graciously provided for them.

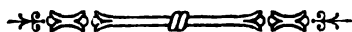
Leaving Naples we cover another stretch of our journey and arrive at Port Said—sinful Port Said, where the poor, wretched slaves of sin and Satan abound. There we enter the famous Suez Canal, which links up the Mediterranean with the Red Sea, whose waters separate Egypt and Arabia.

As we pass through the Red Sea, we think of the time when God, in mighty power, rolled back its waters that His people might go forth from Egyptian bondage into the Land of Promise, and as we think of their great deliverance, we think of what God in His great mercy has done for us, and we sing:—

"And we have known redemption, Lord,  
From bondage worse than theirs, by far ;  
Sin held us by a stronger cord,  
Yet, by Thy mercy, free we are."

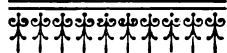
NOTTINGHAM.

G. S.





# WHAT ABOUT YOUR SINS ?



A PREACHER was walking one day in S——— when he was accosted by a bright little fellow of about ten years with : “ Will you take a tract, sir ? ” “ Yes, my boy,” said the preacher ; “ and are you saved ? ” “ Oh, yes ! ” said the boy ; “ I’m saved, sir.” “ Then ” said the preacher : “ Tell me, if you are saved, what about your sins ? ” The boy at once answered : “ The Lord hath laid on Him the iniquity of us all—that’s about my sins.”

What a clear testimony to the assurance of sins forgiven, covered, and borne away by the Lamb of God.

Dear reader, may I ask you this question—What about your sins ? Are you still in your sins, exposed to the wrath and curse of God, unsheltered from the coming storm of God’s righteous wrath ? You may be delivered now from their penalty by believing on Jesus. If you die in your sins, you cannot enter Heaven.

# A WISE LUNATIC.

IN the city of Concord, N.H., U.S.A., there stands the State asylum, where large numbers of poor creatures, mentally deficient, are housed and cared for.

Among those in this institution, there was one who was outstanding among his fellow-sufferers, and who was, as far as we can discern, a simple believer in the Lord Jesus Christ. While among these forbidding surroundings, and midst many who scorned and took in vain the name of his Master, he wrote numerous poems, which, though expressed in his own unique manner, contained many precious truths.

Recently, it was our privilege to peruse one of his books, containing some seventy-eight poems. From one of these named "Asylum Faith," we quote a few verses, just as they came from his pen.

"Asylum Faith we cast away,  
A Faith in Christ we choose ;  
And when He takes us we shall stay,  
For He has paid our dues.

We trust not those who us deceive,  
Our faith in them is gone,  
The Son of God we now believe,  
He died for souls forlorn.

Asylum Faith can never save,  
A faith in God is best.  
Through Him who triumphed o'er the grave,  
To give us heavenly rest."

These suffice to show that though the man had lost a measure of his intelligence, he still saw clearly, in a child-like manner, the truth concerning God's way of Salvation. He knew that while men changed, there was One who never changed, "Jesus Christ, the same, yesterday, to-day and for

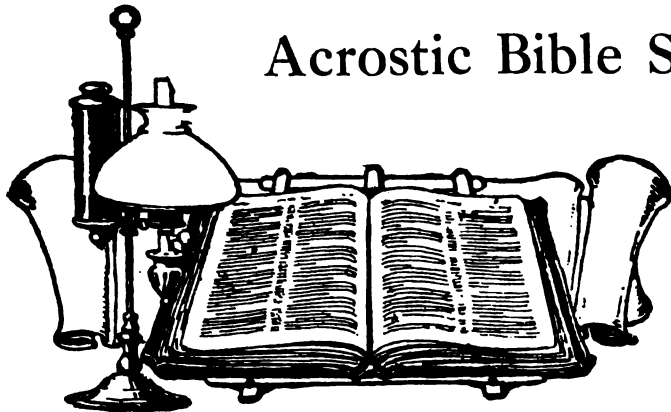
ever." In Him, with faith, beautiful in its simplicity, he had rested his all for Eternity, knowing that since Christ "had paid his dues," he could go free. Yes, Jesus bore the full penalty of our sins at the Cross, and drank to the bitter dregs, the undiluted cup of the wrath of a thrice holy God, and each one of us, who know Christ as our Saviour, can say assuredly,

" Payment God will not twice demand,  
First at my bleeding Surety's hand,  
And then again at mine."

Reading, as we did, such things, from the trembling hand of this man, we were caused to remember the words of the Apostle Paul, " the preaching of the Cross is to them that perish foolishness ; but unto us which are saved it is the power of God." And again he writes " God has chosen the foolish things of the world to put to shame the wise."

Dear friend, like the one of whom we write, you must come to Jesus in simple faith, if you would know your sins forgiven. Christ, while on this earth, said, " Whosoever shall not receive the Kingdom of God, as a little child, shall in no wise enter therein." Salvation is offered full and free, the way is clear and simple, and the Saviour is willing and able. Jesus said, " He that heareth My word, and believeth on Him that sent Me, *hath* everlasting life, and *shall not* come into judgment ; but is passed out of death into life." (John 5, 24). " I give unto them eternal life and they shall NEVER perish, neither shall any man pluck them out of My hand " (John 10, 28).

" Time is gliding swiftly by,  
Death and judgment draweth nigh,  
To the arms of Jesus fly,  
Be in time !  
Oh, I pray you, count the cost,  
Ere the fatal line be crossed,  
And your soul in Hell be lost,  
Be in time ! "



---

Compiled by

JAMES E. MURDOCH

Greenock.

---

## A BIBLE BRIDE.

---



**M**ANY were gathered praying, though 'twas late ;  
What damsel came to hearken at the gate ?  
For gladness opened not, but ran to say,  
“ He standeth at the gate for whom you pray.”

Servants of old were trained to understand  
Their master's will, by movements of his hand.  
What members did a maiden use to know  
Whether her mistress meant, wait, come or go ?

And when the servant in his heart did say :  
“ Long time, my lord, his coming doth delay.”  
What did that servant then to maidens do,  
And to the men who were his servants too ?

What Jewish maiden, beautiful and fair,  
Was brought to Shushan's palace to prepare,  
So that the king another queen might choose  
Instead of her, who did his will refuse ?

God's message spoken by a captive maid  
Was heard, believed, and speedily obeyed.  
Who wrote the letter which this message bore,  
“ I beg of you my leper servant to restore ” ?

Beside the River Nile a maiden stands ;  
A tyrant king, her brother's life demands.  
Please name the vessel where he safely hides,  
Near which the maiden watches what betides.



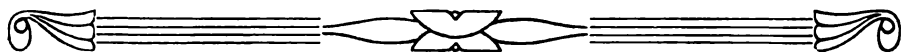
At Herod's birthday feast, a damsel danced :  
He half his kingdom promised—some say chanced.  
What was the woman's name who said, " Now choose  
The Baptist's head " ?—the King could not refuse.

A damsel to the well one evening came ;  
Initial letters plainly tell her name.  
A pitcher on her shoulder she did carry,  
And there first heard of him she was to marry.

---

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

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



## ANSWER TO BIBLE SEARCHING No. 30.

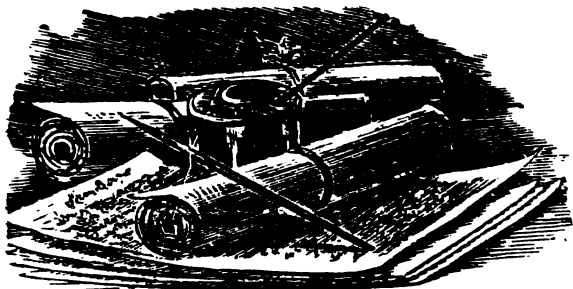
SEE LAST ISSUE, PAGE 118.



|                   |            | Chapter. | Verse. |
|-------------------|------------|----------|--------|
| <b>Z</b> oar.     | Genesis    | 19.      | 20/22. |
| <b>A</b> nts.     | Proverbs   | 30.      | 24/25. |
| <b>C</b> oat.     | 1st Samuel | 2.       | 19.    |
| <b>C</b> loud.    | 1st Kings  | 18.      | 43/44. |
| <b>H</b> oney.    | 1st Samuel | 14.      | 43.    |
| <b>A</b> hab.     | 2nd Kings  | 10.      | 18.    |
| <b>E</b> we.      | 2nd Samuel | 12.      | 3/7.   |
| <b>U</b> nruly.   | James      | 3.       | 5/8.   |
| <b>S</b> luggard. | Proverbs   | 6.       | 9/10.  |

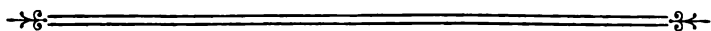
---

" ZACCHAEUS."—LUKE 19, 1 to 9.



# Pen Talks with Young Believers.

By J. MONTGOMERIE.



## No. 72. "Be in Time."



THERE is a hymn we sometimes sing in our Gospel meetings which says—"BE IN TIME."

It is a wise advice it gives in its catching refrain. How many have lost the most precious possession ever entrusted to human care, their "own soul," just because they have been too late in seeing their need of Salvation. I have many times thought that we could do with a different type of text for our halls and houses, than those we have been used to. Something that would bring home to us our responsibilities, instead of all the precious portions, and privileges we have in Christ. The words that head our paper may not be a Scripture text, yet I feel we would be embodying the whole tenor of Scripture if we had printed, and put up in our halls and houses, the wholesome advice :

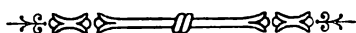
|                    |
|--------------------|
| <b>BE IN TIME.</b> |
|--------------------|

How often meetings are badly disturbed through the habit some Christians have, of always being late. I have seen Lord's-day morning meetings purposely delayed in opening, because of so many being habitually late. Prayer meetings are the same ; Bible and Conference meetings no better. We often feel that the late comers cannot think seriously on Who they are going to meet with, at the meeting, or they would not be so callous about the matter.

If you have made arrangements to meet a very dear friend, at some particular place, at an appointed time, I am sure you would try and not keep them waiting for you. Where is there a friend on earth who can compare with Jesus? Surely you love Him much, and yet though you believe you will meet Him when you go to the meeting, and you have arranged to meet Him, yet you treat Him as of no importance, and you can well keep Him waiting for you. I am speaking you see, to those of you who may be guilty of this objectionable habit, and I ask you to think on matters as I have put them, and it may help you into better ways.

"When the hour was come He sat down and the twelve Apostles with Him." Surely if He is present at the hour and we are late, then we must keep Him waiting.

How much nicer it would be just to be a few minutes earlier instead of a few minutes late. What causes lateness for the meeting on Lord's-day morning? As a rule, being up too late on Saturday night, and of course, lying too long in the morning. When this happens, there is generally a desperate hurry to get ready, and everything seems to go against us. Nothing comes to the hand readily, and of course the spirit gets ruffled, tempers may get on edge, and a hasty word is spoken and returned which causes unhappiness. Books are gathered together, and there is a rushing to the hall, arriving out of breath, and unhappy, because of the experience just passed through. How could God get anything from one so situated? Abraham rose early on the morning he was going to worship (see Gen. 22). He had heard the call; he obeyed; he obeyed with haste and anxiety. It was God who had called him to offer his sacrifice. That explains it all; he was going to meet God; he was going to give to God, so he must rise early in the morning.





**F**OR thee He was to Calvary led,  
For thee His precious blood was shed ;  
For thee He suffered on the Tree,  
For thee, dear child, it was for thee.

For thee He wore the crown of thorn,  
For thee His brow they thus adorn,  
For thee nails pierced His hands and feet,  
God's waves and billows o'er Him meet.

For thee He sank in sorrows deep  
To rescue thee, and thee to keep  
Safe and secure from every harm,  
Protected by His outstretched arm.

For thee He suffered, bled and died,  
For thee was pierced His blessed side ;  
For thee He rose to God's right hand ;  
The Saviour Prince of Immanuel's land.

With gracious voice He calls to thee :  
" Weary and laden, come unto Me ;  
Come, lay thy head upon My breast,  
Come, take My yoke and thus find rest."

For thee He calls, thine eyes uplift,  
He offers thee His priceless gift,—  
Eternal Life, and pardon free,  
My reader dear, it is for thee.

J. D. T.

"Then said Jesus unto them, When  
ye have lifted up the Son of man, then  
shall ye know that I am He, and that  
I do nothing of Myself; but as My Father  
hath taught Me, I speak these things."

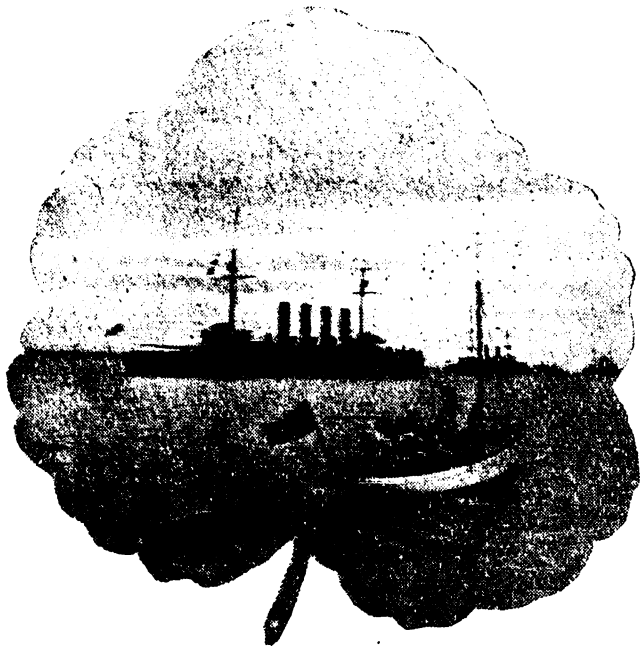
—John 8, 28.

# A Trip to Australia.



CHATHAM STREET, COLOMBO.

(Photo : W. L. H. Skeen & Co., Colombo).



# A Trip to Australia.



PART 4.



LEAVING the Red Sea, we are now steaming away to our next port of call, Colombo in the island of Ceylon. As we go ashore we look on the faces of crowds of black boys and girls, and are besieged by numberless natives who want to sell us their wares, which consist of such articles as ebony elephants and other curios. The thing they covet is English gold, and they press round you and pull your coat, and ask earnestly, "Have you got any golden *sobbrins*?" If they cannot persuade you to buy their goods, they will try to exchange with you the English silver coins they have, for the coveted "golden *sobbrins*," and will offer you 26/- or 28/- in silver for £1 in gold.

It touched our hearts to see these poor black boys and girls, all eager to get the gold which perisheth, and many of them, alas! ignorant of the true gold: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich" (Rev. 3, 18).

In one of the streets I was surrounded by a company of black children, all eager for "backsheesh" and myself eager to speak to them, if possible, of things Eternal.

I singled out one beautiful black lad, with glistening eyes and white teeth, and oh ! what an intelligent face. Looking into his eyes, I felt I could share a place in my affections for him, and getting them quiet, I pointed to our big ship and asked him if he would like to come away with me. I told him I would pay his fare and he would be my own lad. His face was a picture of surprise and yearning, and then—oh, what a change !—a cloud came over his face, and looking into mine, he said :

“ NO MASSA, MY MUVVER CRY.”

With a heaving heart, I turned away, realising, that although of different coloured skin, yet below it, there were the same ties and bonds of affection, that we ourselves feel, the greatest difference perhaps being, that many of us have been reared where the Gospel of Christ has brought light and liberty, whilst alas, many of them have never heard the joyful news. “ How shall they hear without a preacher ? And how shall they preach except they be sent ? ” (Romans 10, 14-15).

Well, we must leave Colombo, and from there to our next port is the longest stretch of our journey. It was our privilege in the afternoons to speak on the after-deck to the children—none too young and none too old. One day we were specially annoyed by a so-called “ minister ” who, to drown our voice, set his gramophone going, so that it was with difficulty we spoke the Gospel. Nevertheless, we were enabled to turn the incident to good account, and in our next talk to the children we took for our subject, “ THE RECORD.”

Doubtless, all our readers have heard a gramophone record and have wondered at such a marvellous invention, and yet every day we live, all that we do, and see and hear, is being recorded. This record is called “ MEMORY,” and when we wish to recall things that happened years ago, we just turn the record back to that period. Furthermore, not only are

we making records in our memory, but we read in the good old Book of other records. We read of Moses saying :

“ I call HEAVEN AND EARTH TO RECORD this day against you, that I have set before you life and death, blessing and cursing : therefore choose life ” (Deut. 30, 19).

Also we read, “ That every idle word that men shall speak, they shall give account thereof in the day of Judgment ” (Matt. 12, 36). Other Scriptures tell us that God is keeping a full record of all we do. We also read of a Book of Life, and names recorded in it. (Rev. 20, 12-15.)

My dear young reader, is your name written down in the Lamb's Book of Life ? (Rev. 21, 27). Our journey to Australia is now drawing to a close, and we shall soon have to say goodbye to each other for the present, but if your name is in the Book of Life, we shall meet again, on the Heavenly shore. It is quite easy to get your name inscribed there, you have only just to believe on Jesus, just to accept Him as your own Saviour, for it is written, “ He that hath the Son hath life ; and he that hath not the Son of God hath not life ” (1st John 5, 12).

Before I close, I would like to tell you of a boy and girl, who often listened to our message on the steamer deck. They often sought our company, and one day as we were drawing near to our journey's end they came to me quietly and enquired whether they were too young to be saved.

We saw that God was dealing with them and that they were in real earnest, and we told them that God's great “ WHOSOEVER ” included ALL. Some years afterwards I was speaking the Gospel in the open air at Brunswick, near Melbourne, and at the close, a young man came up to me, and speaking quite familiar, he asked me if I remembered him. It was the boy I had spoken to on the boat, and I had the joy of hearing him testify that God for Christ's sake had forgiven his sins, and that now he was seeking to live for that One who had died for him on Calvary's Tree.



Well, now, here we are at our journey's end ; as we steam up the River we look on the strange wooden houses, and soon we see the sun-browned faces.

At some future time, if God permit, we may have the privilege of telling you something of the many wonders of that great land of fruit and flowers. For the present, goodbye. May God bless you all.

NOTTINGHAM.

G. S.

---

## NAAMAN, THE LEPER.

---

NOW, my dear readers, just turn with me  
To the Book of Kings, and there you will see  
A man of valour, a captain was he,  
But, alas ! he was covered with leprosy.

Now, Naaman was this captain's name,  
A mighty man and a man of fame,  
And on his wife did wait a maid,  
Ever ready to do what her mistress said.

Now, this little maiden soon made known  
The wonders God had wrought in her home,  
So to the Prophet, in Samaria's land,  
Naaman did go, with all his band.

“ Go wash in Jordan seven times and be clean,”  
Was the Prophet's command, so simple and plain ;  
But this message Naaman was slow to obey,  
As he thought it too humble and easy a way.

Persuaded at last by his servants to yield,  
He washed in the Jordan and straightway was healed ;  
With joy and thanksgiving, homeward he turned,  
Through a captive maid, of God he had learned.

And now, dear reader, of Him we would tell  
Who cleanseth from sin and saveth from Hell,  
To purchase your pardon, He died on the Tree,  
Believe Him, receive Him, and happy you'll be.

NEWARTHILL.

P. HORN.



# The First Shepherd.

**M**OST of our young readers have seen a shepherd. He is a man who watches and cares for sheep, and is usually accompanied by a faithful dog, which helps him much. Now, our desire is to interest you in the first shepherd we know of, who lived very early in the history of mankind. His name was Abel and he had a brother named Cain. Concerning this shepherd, Genesis 4 gives us important particulars you should follow closely. Abel seems to have been faithful in his duties, for he is called "a keeper of sheep." Truly good shepherds are they who keep all and lose none of their sheep. Although Abel tended his sheep with care and skill, yet he thought upon God and one day he brought an offering to Him.

It is very evident from Abel's offering, he knew well what God's justice demanded before he could approach acceptably to God. Would he not hear from his parents about their fall through disobedience and of God graciously clothing them with a coat of skins and promising them a Saviour? Would not the sight of the Cherubim and the flaming sword turning every way, which were placed at the east of Eden, remind him of the penalty of approach to that which was lost by sin? At all events, faith moved him to offer what he did. What was his offering? We read he "brought of the firstlings of his flock and of the fat thereof." How many animals he brought we cannot say, but just picture the scene in your mind. Look at yon kind and gentle shepherd taking a young lamb and bringing it to the appointed place of offering. Isn't it descriptive of the

## *The first Shepherd.*

Scripture which speaks of Jesus being “led as a lamb to the slaughter.” Abel led the lamb to the place of slaughter, and as the blood of the innocent animal was shed, when it



was offered in sacrifice, he acknowledged by his action he had no right to live because of sin, but offered this lamb in his stead. What was the result? “The Lord had respect

to him and to his offering" and he "obtained witness he was righteous, God testifying to his gifts" (Heb. 11, 4).

His brother, Cain, also came with an offering to God, but as his offering was not by faith and had no blood-shedding in it, God had no respect to him and his offering. This enraged Cain, and in his wrath he slew Abel. Thus Abel departed this life, leaving a noble testimony by which "he being dead, yet speaketh." He testifies of Christ and takes the mind to a suffering victim for sin, and directs us to "the Lamb of God which taketh away the sin of the world" (John 1, 29). This Lamb is none other than Jesus, for although Jesus said, "I am the Good Shepherd" yet He is also set forth as "the Lamb of God." As a shepherd He spoke, as a lamb he was silent. So fully did Jesus identify Himself with those whom He came to seek and save that He humbled Himself to be "led as a lamb to the slaughter, as a sheep dumb." Silent and submissive. The Shepherd becoming as the sheep and dying for them. May you see in Abel's offering a little picture of Jesus led to the Cross where the sword of justice smote Him. Slaughtered indeed that you may be saved from judgment and fitted for Heaven. Again would we say, "Behold the Lamb of God," and remember if you are not cleansed in "the blood of the Lamb" you will be consumed in "the wrath of the Lamb" Gentle reader, look to Him now, and be able truthfully to sing:

"The Lamb of God for sinners died,  
A victim on the tree;  
He gave Himself a sacrifice,  
To set the guilty free.  
I seek no other argument,  
I want no other plea,  
It is enough that Jesus died,  
And rose again for me."

STANDBURN.

R. MCCracken, JUNR.



# Is the Devil to have your soul ?

THIS question was put by one of God's servants to a young man who had been attending several Gospel meetings in the district, where he had heard the glad tidings of Salvation, and he was almost persuaded to be a Christian.

The young man had been awakened by the Holy Spirit to see that he was a lost sinner and needed a Saviour.

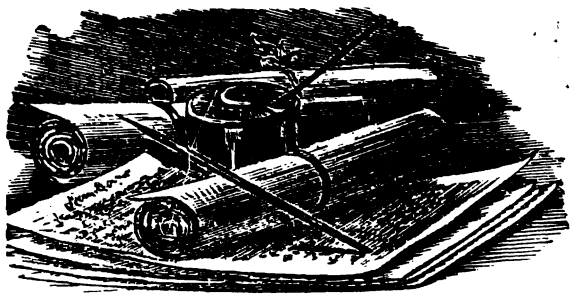
As he thought of the terrible doom that awaited him if he died in his sins he became greatly alarmed, and asked the question, "Was there any way of escape? Was salvation from Hell possible?" He was then told that God loved him; the proof of this is stated in the following passage: "Scarcely for a righteous man will one die, yet peradventure, for a good man some would even dare to die. But God commendeth His love towards us, in that while we were yet sinners Christ died for us" (Romans 5, 8).

He thought for a few minutes and then answered, "Time enough to settle the matter when I am a bit older, to prepare my soul for Eternity."

The gentleman remarked to him, "Young man, when you get to Hell, don't murmur at your hard bargain; you made it yourself and with your eyes open." "Yes, sir," he replied, "I know that."

Dear reader, are you following in the footsteps of this young man? Is the Devil to have your soul after all? God is not willing that you should perish (2 Peter 3, 9), it is His desire that you should be saved (1 Tim. 2, 4).

Why not then believe on the Lord Jesus Christ, who bled and suffered and died that you might not perish, but have everlasting life (John 3, 16 and 36). "Now is the accepted time; now is the day of Salvation" (2 Cor. 6, 2).



# Pen Talks with Young Believers.

By J. MONTGOMERIE.

---

## No. 73.      Revival.

---

THE word "revival" has been much abused. We have heard of a work of God among the unsaved being described as a revival; and yet had those who used the term been closely questioned about it, they would at once have seen that the expression was misapplied.

If there can be a revival among the unsaved, then, of course, they can't be "dead in trespasses and sins." There must surely be some spark of life in them if it is possible to revive them.

If a fire is out, no one would be so stupid as to think that they could get a fire with a pair of bellows. They might blow long enough, but all their efforts would be fruitless.

The fire must be kindled, and though the flame may be very small, yet there is always hope that it will increase by blowing upon it. You must have something to blow upon, something to improve. Revival, then, begins in the heart of the child of God. The embers may have burned low, and close examination is needed to be certain that even a spark is there; but being there, the bellows may be used with hope of improvement.

"REVIVE ME" (Psalm 138, 7).

That is the thought. My neighbour may need reviving, as well as I; but I may be used by God to his revival, if I am myself reached first by the reviving breath of God.

How good when such a prayer comes spontaneously from the heart. Backsliding saints are miserable persons ; as to their present experience they are spoiled for two worlds. They can never again enjoy the world as they did, or as the worldling can ; conscience stings. They cannot enjoy the company of God's children ; their condition of soul forbids it. God is being dishonoured by one of His children, and the name of Christ reproached, through the unworthy conduct of one who once confessed Christ.

What music in the ear of God are the words, "Revive me." When the individual is brought back into touch with God, how soon his influence spreads. There is a warmth radiating from his presence, and others feel it. One warm saint may warm a company, and soon the cry may come :

"REVIVE US" (Psalm 85, 6).

An individual out of communion with God is bad enough, but an assembly in Laodicean condition is a tragedy : "Wretched, miserable, poor, blind, and naked" (Rev. 3, 17). God's people in Eli's day were far away from God. Defeat after defeat had been their portion. God sends a man among them, who has been brought up in the House of God, Samuel by name. What a power that one man is among them. When the people lamented after the Lord, Samuel spake faithfully to them (see 1 Saml., chap. 7). "If ye will return unto the Lord.....put away.....prepare your hearts. .... serve Him only and He will deliver you" (v. 3). They gathered themselves together and said, "We have sinned" (v. 6).

"And Samuel took a sucking lamb" (v. 9). What a beautiful picture of Christ as the One who has been through death. Through the offering of the sucking lamb, they are restored to God, and no sooner is God's work seen, than the Philistines draw near to battle. It is always thus, but God gave a great victory over the enemy, when the people were revived and restored.

“REVIVE THY WORK” (Hab. 3, 2)

is a cry that will be answered, if saints are restored in their hearts. If work lags and the activities of the assembly in great measure cease; let the individual heart be examined; there we will be sure to find the worm which is causing the blight in the garden of God.



ANSWER TO BIBLE SEARCHING No. 31.

SEE LAST ISSUE, PAGE 128.



|                   |           | Chapter. | Verse.    |
|-------------------|-----------|----------|-----------|
| <b>R</b> hoda.    | Acts      | 12.      | 13 to 15. |
| <b>E</b> yes.     | Psalms    | 123.     | 2.        |
| <b>B</b> eat.     | Luke      | 12.      | 45.       |
| <b>E</b> sther.   | Esther    | 2.       | 7 to 17.  |
| <b>K</b> ing.     | 2nd Kings | 5.       | 1 to 6.   |
| <b>A</b> rk.      | Exodus    | 2.       | 3.        |
| <b>H</b> erodius. | Mark      | 6.       | 21 to 23. |

“REBEKAH.”—Genesis 24, 45.

“Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.”

—Jude 24 and 25.