

THE AMBASSADOR



✠ VOLUME XVI. ✠

1930.

**The day is far spent, the shadows are falling,
Yet still in His grace the Saviour is calling;
And here in this Volume we echo to thee
His loving entreaty, "Come unto Me."**



ILLUSTRATED



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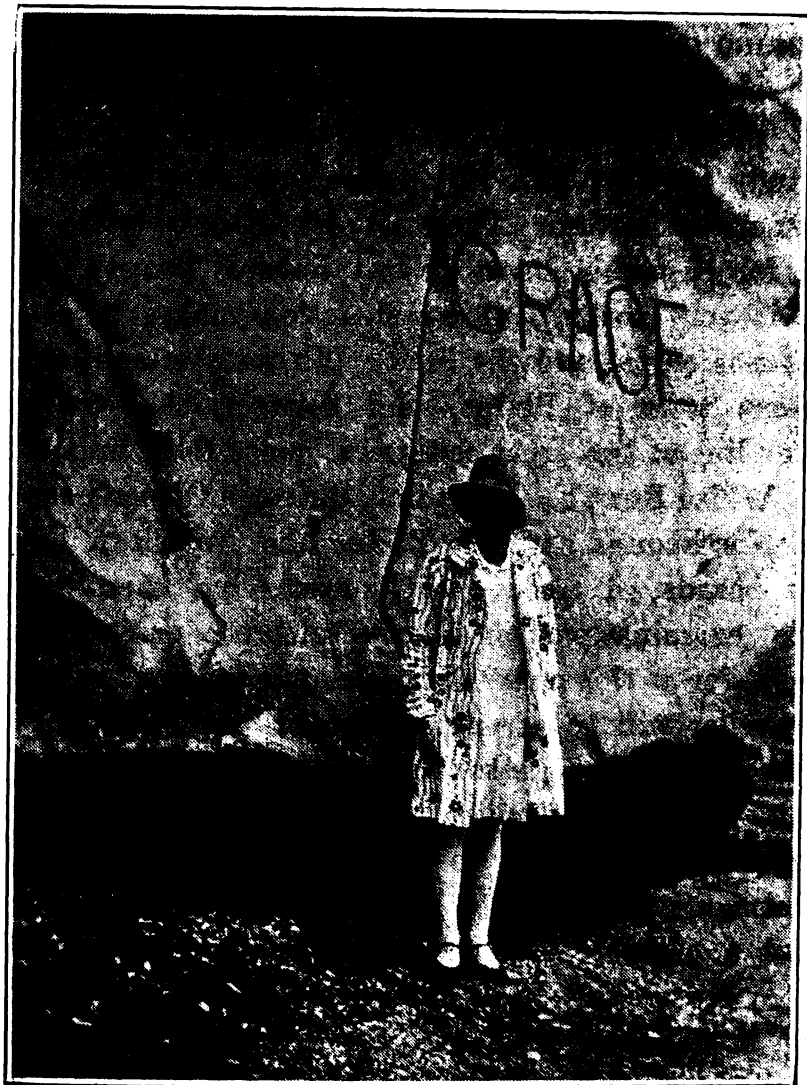
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SAVED BY GRACE :

Or, Rocks and their Messages.



AT WHITE ROCK, B.C., CANADA.

SAVED BY GRACE :

Or, Rocks and their Messages.

DURING our last summer vacation we were privileged to visit the town of White Rock. It is only a small place situated on the West Coast of Canada, but if you study the map you will notice how very close it is to the American border. There is very little to write of this place, for it cannot boast of any natural beauty, and its beach is very rocky, but its situation makes it of great importance on the railway line. Within a few miles is the American town of Blaine, and between the two is the dividing line of two great countries, hence their importance.

At White Rock the Canadian Customs Officer boards all trains Northbound, and at Blaine the American Customs Officer boards all trains Southbound, and then begins a minute examination of all passengers, passports, and baggage, for at this point the decision is made as to whether the traveller will be permitted to continue his journey and cross the border line into his desired country. He may have travelled many miles to this point, but unless the authorities are satisfied he cannot pass. What sad disappointments and regrets should a traveller arrive here without a passport and the officer order that one off the train. He may be rich or poor, black or white, old or young, it makes no difference; excuses and pleadings are of no avail; it is too late, the officer's word is law and must be obeyed.

Dear reader, sooner or later you must pass the border line of Time into Eternity, and we ask you not to take

another step of your journey until you are sure you have a passport. Now is the time to prepare, for God offers you a free passport to Glory—free because the Lord Jesus Christ paid the price at Calvary, and it is there your decision must be made. To this point you must come, just as all trains must pass through White Rock. At the Cross you accept or reject God's offer of a full and free salvation in the Person of His Beloved Son. Accepting Him you have a passport signed and sealed by God Himself, and on the authority of His Word you can pass right through to Heaven. "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John 5. 24). Refusing or even neglecting Him, you must turn back and still wander on towards a lost eternity.

Almost on the border line between White Rock and Blaine is the huge rock shewn in our picture. How surprised and delighted we were, on drawing near, to read in large letters painted on the rock the words, "SAVED BY GRACE." They caused a note of praise in our hearts because we could rejoice in the message, for it is the testimony of one who, with us, knows the joy of sins forgiven and iniquities covered.

For a short time let us leave this rock and continue with the train to Vancouver. At this port we board the boat and travel north to Prince Rupert; here again we disembark and proceed once more by train to the northern border line between Canada and Alaska, and at this far northern terminus of the railway we come to another rock with another message. This time we read those soul stirring words, "WHERE WILL YOU SPEND ETERNITY?"

Reader, we ask you to seriously ponder this question, for it is one which every traveller to eternity should be concerned about. For you must spend eternity in Heaven

or in Hell, and we ask you where will it be for you? Do not put it off, but make your decision now while it is God's day of grace; to-morrow may be too late, the border line may be crossed.

M—— H——, standing by the rock in our picture, is travelling towards Heaven, for she is saved by grace, having taken her place as one of the whosoever of John 3 and 16, seven years ago accepting the Lord Jesus as her Saviour, assured of her passport by God's Word, and sealed by the Holy Spirit of God.

Dear reader, if you cannot answer the question on the northern rock, we pray you may find no rest until you find it in the Person of God's Beloved Son, Who died for you on the Cross of Calvary, and then with us you will rejoice in the message of the White Rock, and with all assurance you will be able to sing, "We're travelling home to Heaven above" because "saved by grace."

We remember the time when all was uncertainty, when, like those in Ephesians 2, we had no hope and were without God in the world; but now in Christ Jesus we rejoice, for by grace have we been saved through faith, and that not of ourselves, it is the gift of God. The Lord Jesus Christ is now in Heaven, and we soon shall be there. May you be able to speak with such assurance, and long for the day when the journey will be ended, and we shall be in His presence for all eternity.

"Suffer a sinner whose heart overflows,
Loving his Saviour, to tell what he knows;
Once more to tell it, would I embrace—
I'm only a sinner saved by grace.

Only a sinner saved by grace!
Only a sinner saved by grace!
This is my story—to God be the glory—
I'm only a sinner saved by grace."



— 4 —

We Do Not Go Alone :

A Message for the New Year.

— ❧ □ ■ □ ■ □ ❧ —

We do not go alone,
God goeth too !

And so we do not fear the unknown way,
For in the midnight hour we hear Him say :
“ I will be with thee—with thee all the time.”
This is the music of the old year's chime :
These are the bells that ring the New Year in,
Heaven's holy peal across a world of sin.

We go !

God goeth too !

We do not go alone
Into the paths untrodden and unknown.

We go !

God goeth too !

We do not go alone :

He knows the way—the mists before Him fly—
He loves us—cares—He all things will supply,
Will meet all foes—will guide at every turn :
We walk with Him, and as we walk we learn.
For as we journey He has much to say,
And talking, sweetly cheers the pilgrim way.

We go !

God goeth too !

We do not go alone :

He walks with us, and says we are His own.

Whiter than the Snow: Or, Whitewashed or Washed White, Which ?

SOME years ago a preacher was speaking in a Gospel meeting in the county of Stirling. A young woman came into the meeting with one of the Christians, and from her manner of listening he concluded she was unsaved. From her face and her dress he also concluded she was very worldly, and as a matter of fact she was at that particular time drinking deeply at the world's wells.

The subject was "Wash me and I shall be whiter than snow" (Psalm 51. 7). The young lady seemed to have no interest, and to all appearance was present only to please her friend.

In the course of his remarks on cleansing the preacher was led to repeat an old saying, "Remember it is *not whitewashing* you need, but *washing white*." The speaker went on to describe how Christ had spoken of some in His own day as *whited sepulchres*: outside clean, but inside full of death and corruption. He said that at regular intervals these sepulchres got another coat of whitewash, and they could be seen for miles by travellers in the land of Palestine. Romans 3. was quoted, "Their throat is an open sepulchre."

The preacher closed by pressing on his hearers the danger of giving themselves at intervals another coat of whitewash to make themselves seemingly clean, while all the time it was only hypocrisy, the inside being left untouched and unchanged.

The young woman went out with her friend. She had nothing to say on the way home and little in the house. Her conscience was working. She had been brought up in a Christian home, and had heard the Gospel time and again, but had gradually got beyond the control of her parents.



"CLAD IN A GARMENT OF SNOW."

She was found out that night by God's Holy Spirit, and before bed time she broke down completely, and was led, amidst much sobbing, to Christ for cleansing. She was at the meeting the following night, and going up to the preacher said, with a smile on her face: "I am not white-washed now; I am washed white."

J. MONTGOMERIE.

Acrostic Bible Searching

No. 113



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

Gleanings in Ezekiel.

By WHAT RIVER in the Chaldean's land
Did God on the prophet lay His hand?

On the four living creatures four faces appear,
The ONE on the LEFT SIDE can you declare?

In WHOSE SIGHT did judgment on Jerusalem fall
Because she had sinned more than they all?

WHAT before their idols would God lay
As He in righteous anger did them slay?

WHAT came to the four corners of the land,
The prophet proclaimed it by God's command?

WHAT was put on the foreheads of those who did mourn
By a man, clothed with linen, with a writer's inkhorn?

WHO was the great KING of Babylon's might
Who laid Egypt's princes low in the fight?

WHICH WAY did the glory return to the land
When the God of Israel in their midst did stand?

At WHAT PART of the TEMPLE did one see
The waters flow out, both living and free?

* * * * *

Search EZEKIEL through all answers to know,
The initial letters a solemn word show
To those who believe not and trust not the Lord;
Their present condition is told in this word.

SWEET THOUGHTS

WHEN lost and lone, afraid to die,
Then Jesus heard my hopeless cry,
And whispered, "Come, look unto Me,
And be ye saved, I died for thee.

"I bore the judgment due for sin,
Deep darkness pressed My soul within,
I paid the price to set thee free,
Oh, come and trust thyself to Me."

Oh wondrous sight to see Him there,
The blessed Christ so spotless fair,
Enduring all that heavy load
Of sins which stood twixt man and God.

He died for me, for me He bled,
Crowned there with thorns His sacred head;
Oh love and grace, surpassing thought,
'Twas thus He free salvation brought.

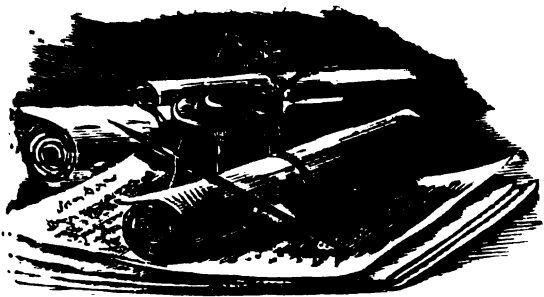
His precious blood did freely flow,
That so I might redemption know;
He passed through death all conquering One,
Proclaiming that His work was done.

Now on the throne exalted high,
A home prepares beyond the sky,
And He who once did die alone
Will soon appear to call His own.

Oh hope most bright, oh thought most sweet,
Ere long I shall my Saviour meet,
And with that One I now adore
I'll dwell in Heaven for evermore.

Falkirk.

J. D. T.



Pen Talks with Young Believers

By J. MONTGOMERIE.

No. 170.

The Chrysalis :

Or, "It Doth Not Yet Appear What We Shall Be."

(1 John 3. 2).



WHEN I was a boy I was very inquisitive, as most boys are ; and I remember one day coming face to face with an interesting discovery. In an old shed at the back of the house where we lived I saw, up in a corner near the roof, a little thing, strangely shaped, hanging amongst some cobwebs. I touched it and it moved, giving me my second surprise. It was not by any means good looking in its dark brown coat with the rough seams. It had no legs, and seemed about as helpless as any living thing could be. I made enquiries about it, and found that its local every day name was "cocoon," and a cocoon it was to me until many years later, when I heard a very clever person call it a "chrysalis," so I concluded that a chrysalis it must be.

Ah, well ! I did not interfere with the little mystery in the cobweb corner, being really afraid to pursue my investigations further owing to its strange appearance and movement.

Some weeks passed, and one day, when the sun was shining beautifully over the garden amongst the cabbages and flowers, there fluttered and danced some beautiful butterflies. I was told, to my amazement, that one of those

wonderful creatures dancing in the sunlight might very possibly be my little brown chrysalis.

But surely that could not be the dirty, rough, unkempt little hermit which hung up in the darkness amongst the cobwebs. Yes! yes! that was it, but up in the corner it did not appear what it would be: that was all. It had now burst its rough home-spun coat, and slipped out into the sunshine.

You will notice how emphatic John is in this chapter 3 of his first epistle: "Beloved, *now* are we the sons [children] of God." You see there are some, even amongst the saved, who may try to rob us of the right to call ourselves children of God "*now*." They say, "Oh, yes! we can quite well believe that some day when we are completely rid of all our infirmities, weaknesses, failures, and sins, and get a new body in which we can never do wrong, we will be children of God, but not now."

John seems to anticipate something like this being argued, and so he adds that soul-assuring word, "NOW are we the sons of God, but it doth not yet appear what we shall be." Meantime we are dressed like the chrysalis in a dark brown coat with rough seams. Paul calls it "our vile [lowly] body," but tells us that it is going to be changed and fashioned like unto "His glorious body" (Philippians 3. 21). It will have neither "spot, nor wrinkle, nor any such thing" (Ephesians 5. 27). It is "a building of God, a house not made with hands" (2 Corinthians 5. 1).

As the dark, dirty-looking coat of the chrysalis only temporarily hid the beautiful butterfly, so does the body in which our present life is lived cover that which God's eye sees, that which belongs to Himself: that which will bask in the sunlight of His own presence when the darkness of this world has ceased for us and the glory is entered. "We shall be like Him," says John, "for we shall see Him as He is," and surely these words, if we had no more, should

take away all doubt as to our future appearance. "The glory which shall be revealed in us" are Paul's words by the Spirit in Romans 8. 18.

As it is with us now, so was it with Jesus when He was here; and as it is with Jesus, so will it be shortly with us. When He was here He was "as a root out of a dry ground, having no form nor comeliness . . . no beauty that we should desire Him" (Isaiah 53. 2). As many as saw Him were astonished at Him, "His visage was so marred more than any man, and His form more than the sons of men" (Isaiah 52. 14).

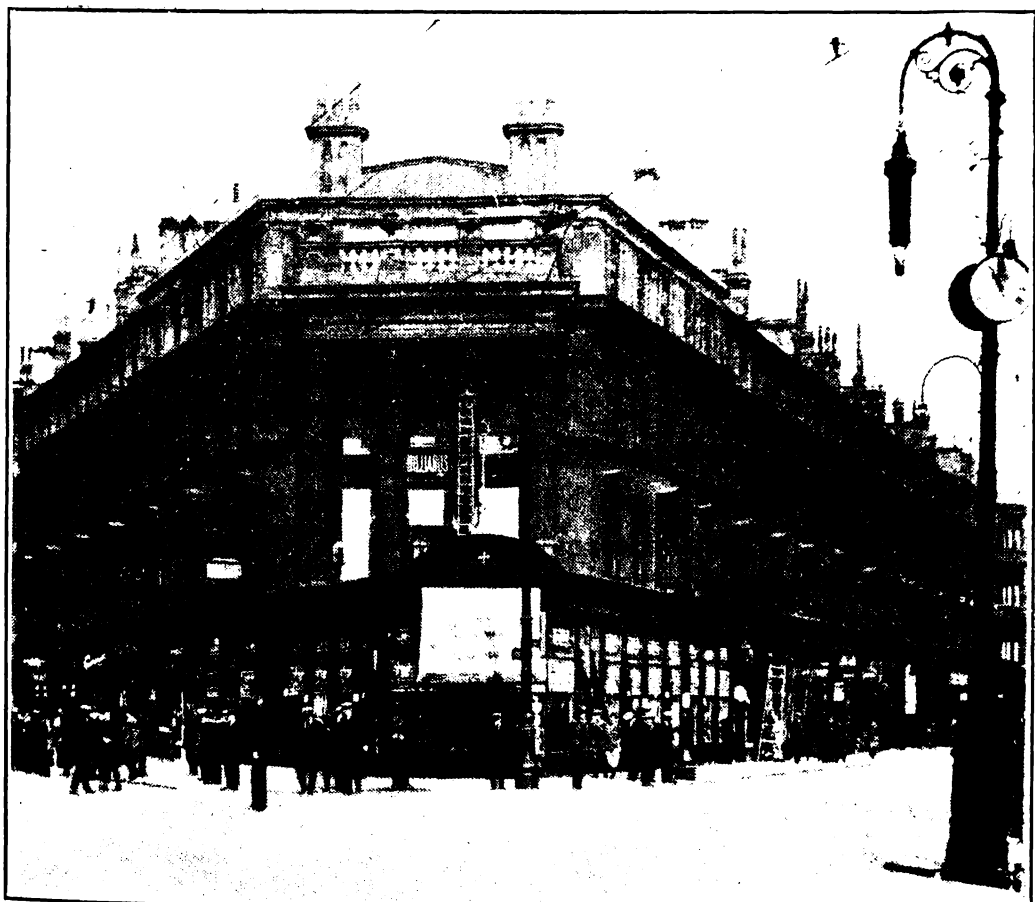
As with Jesus, so with His own. "Therefore the world knoweth us not because it knew Him not." As He passed along the pathway of testimony, unknown by men, despised and rejected, mocked and scorned, treated as a blasphemer and deceiver, because He said He was God's Son, so will we know the fellowship of His sufferings. Let us patiently wait that resurrecting and changing shout.

"Then we shall be where we would be,
Then we shall be what we should be,
That which is not now nor could be,
Then shall be our own."

"To give unto them beauty for
ashes, the oil of joy for mourning,
the garment of praise for the spirit
of heaviness."

Isaiah 61. 3.

LOST IN GLASGOW



ST GEORGE'S CROSS, GLASGOW.

LOST IN GLASGOW :

Or, "The Way of the Cross Leads Home."

A LITTLE girl who lived near St George's Cross, one of the busy thoroughfares in the city of Glasgow, wandered from her home and got lost. She fell into the hands of a policeman, who, willing though he was to help her, could not, as she could not tell the street in which her home was. But a thought occurred to her mind, and looking up hopefully into the policeman's face, who had stooped down to listen to her story, said, "If you take me to the Cross I'll soon find my way home." Lost though she was and far from home, she remembered that St George's Cross was near to her home; if she could but get to that Cross the way home from there would be very easy.

We can picture in our minds the big kind-hearted policeman leading the little girl by the hand right to St George's Cross, and how that on reaching it the little girl would take leave of her worthy guide and make a dash for home as fast as her swift little feet would carry her. All her fears and anxiety would vanish away as she drew near to that Cross, and with happiness she would leave it and make for home.

What St George's Cross was to the little girl the Cross of Calvary is to the lost sinner. The sinner who has learned that he is lost learns also that

"The way of the Cross leads home."

There are boys and girls, and fathers and mothers too, who, like the little city girl, are lost, and no doubt many of them are tired, weary, and sick of sin and sad at heart;

there is no rest or peace in this world for them, and their very souls yearn after Heaven and home. They know that

“ There is a home eternal,
Beautiful and bright.”

Perhaps some of our readers long for assurance as to salvation from their lost estate. Well, you have heard the Gospel story of the Cross of Calvary and the Man who died there that you might be saved. If you only get to the Cross all will be well. Lost ones get saved at the Cross, and the Cross puts them right for time and eternity, makes them happy too, so that they can sing :

“ At the Cross ! at the Cross ! where I first saw the light,
And the burden of my heart rolled away ;
It was there by faith I received my sight,
And now I am happy all the day.”

It is the starting place for Heaven. Once a soul comes to the Cross Heaven is very near, close at hand, and at the longest it will not be long till all the saved are there.

A preacher who is now in Heaven told us, when as scholars we were sitting listening to him in the Sunday School, how on visiting a little invalid boy one day he asked him if he should sing

“ There is a happy land
Far, far away.”

The boy said, “ No, don’t sing that.” “ What shall I sing you then ?” continued the preacher. “ Sing me,” said the little sick boy :

“ There is a happy land
Not far away.”

He explained himself further, to the surprise of the preacher, “ If Jesus comes just now and takes me home, I’ll be in Heaven with Him to-night, so the happy land is not far away.” The boy was right in what he said. Again we remind the reader :

“ The way to Heaven is straight and plain,
But mind, ye must be born again.”

If you mean to be in Heaven, then make up your mind, get to Calvary's Cross at once :

“ Book on the Up Line, start right away,
King's Cross to Glory and nothing to pay.”

“ But how can I get to the Cross ? ” you may ask. Well, as a lost sinner who needs to get saved as quickly as possible before it is too late, you do not require to spend time or money by travelling to Palestine to look for the Cross ; even though you got there you would not find the Cross, and as for the location of Calvary it is very doubtful if ever you would ascertain the exact spot. But the Cross, the wooden cross, could not save you. Calvary as to its site could do nothing for you—nothing. The Cross as to its wood, and Calvary, the ground on which it stood, never yet saved a lost soul.

Listen to what Jesus says, “ And I, if I be lifted up from the earth, will draw all men unto Me ” (John 12. 32). He has been lifted up. “ In what manner ? ” you may ask. “ As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up ” (John 3. 14).

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

Cruel men nailed Him to the Cross and lifted Him up. The Scriptures say, “ And when they were come to the place, which is called Calvary, there they crucified Him ” (Luke 23. 33). Moses lifted up the serpent in the wilderness in order that every bitten Israelite lying dying in the camp might look and live. They did not need to come near or touch the brazen serpent ; it was “ Look and live.” The Son of Man has also been lifted up “ that whosoever believeth in Him should not ~~perish~~, but have eternal life ” (John 3. 15).

As you are, reader, where you are, here and now, look and live, “ believe and thou shalt be saved.”

“ There is life for a look at the Crucified One,
There is life at this moment for thee;
Then look, sinner, look unto Him and be saved,
Unto Him who has died on the tree.”

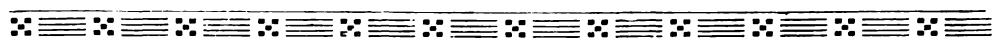
Get to the Cross, “ Behold the Lamb of God,” “ Draw near and see the Saviour die,” “ Survey the wondrous Cross on which the Prince of Glory died.” See Him, see Him by faith as your Saviour, and you will be saved, and Heaven will be yours bye and bye. Get to the Cross and you will soon find your way home to Heaven. Between the Cross and the Glory there are many ups and downs, but

“ He who passed through all the storms
Has reached the Heavenly shore.”

And He it is who said, “ Let us go over unto the other side ” (Luke 8. 22). He will see the saved ones safely home. He is coming to meet us in the air, “ and so shall we ever be with the Lord ” (1 Thessalonians 4. 17).

Glasgow.

GILBERT J. STEPHEN.



ANSWER TO ACROSTIC BIBLE SEARCHING, No. 113

SEE LAST ISSUE, PAGE 8.



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“ CONDEMNED ”—John 3. 18.

Good for Life or Death

MANY years ago I remember hearing a young man speaking at a Gospel meeting in the open-air. I have heard many young men speaking in the open-air, but something that young man said got a grip on my mind, and I often refer to it even after thirty years on the journey heavenward.

He said, in beginning to speak after a hymn had been sung, "*I love to sing in health and strength what I would like to sing were I on my deathbed.*" The remarks seemed quite casual, and he passed on to deal with some matters which seemed to him of more importance.

The more important matter has vanished from my mind, but now after thirty years the young man's opening words remain with me, and I feel they are so true that I wish to put them on record for your benefit, dear young reader.

I repeat his words: "I love to sing in health and strength what I would like to sing were I on my deathbed." When a person gets saved God puts a new song in their mouth (Psalm 40. 3). I like how the Psalmist puts the words. God Himself puts the song into the mouth. The Christian finds himself singing when he is almost unconscious he has been singing. The joy he or she receives on believing is "joy in the Holy Spirit," and the Holy Spirit is "the Spirit of joy." He it is who will not allow the Christian to get absorbed in adverse circumstances, and so He begins a little song of heaven in his soul, and it finds expression on his lips almost unconsciously. Surely this is

what is meant by Elihu when he says of God, "He giveth songs in the night" (Job 35. 10), and explains what the little boy meant who, when reproached for singing a hymn, said, "It sings itself'."



"NOW DEATH HAS COME NEAR AND BECKONS THEM."

When Paul and Silas were in the jail at Philippi, with their backs striped and their feet in the stocks, they sang, and the prisoners heard them. They, no doubt, would

think that the two men had gone out of their minds through the cruel tortures they had suffered.

You have been at the bedside of a dying sinner. While they lived they loved the world's ways, the world's pleasure, the world's songs. Now death has come near and beckons them, and they are afraid to go. They whisper to someone sitting near they would like someone to sing to them. What do they want sung? Are they going back in mind to the days of happiness spent in the music hall? Do they have pleasant memories of social gatherings when the world's songs were sung and dancing ate up the hours of night? No! no! they are not thinking of the world's songs; they do not want them sung. Their mind is going back to childhood days when in the Sunday School or at a mother's knee they sang the songs of Heaven, of Jesus, of God's wondrous love, and it is one of these they want sung.

“ Sing them over again to me,

Wonderful words of Life!

Let me more of their beauty see,

Wonderful words of Life!

Words of grace and glory,

Of the old old story!

Eternity comes near and brings in matters of soul need, and to propose to sing a world's song in the chamber of sickness would be looked upon as the height of foolishness. The person who would do so would be rebuked as an absurdly thoughtless person. Why then should there be any feeling in the mind of the worldly wise that the person who sings hymns is, to say the least of it, a quaint kind of individual, who takes a pleasure in doing ridiculous things.

Surely these things which one would like to do facing eternity are the things which one should wish to do facing the fleeting, uncertain things of life and time in this present world.

Glasgow.

J. MONTGOMERIE.

Acrostic Bible Searching

No. 114



Compiled by
J. CLARKE,
Belfast.

Meditations in Exodus.

A new king in Egypt did Israel oppress,
WITH WHAT did they serve him in great distress?

WHO helped seven daughters 'gainst the shepherds' hand
And said, "I'm a stranger in a strange land"?

WHAT DID the Egyptians for water to drink
On either side of the river's brink?

WHAT BROUGHT the locusts all day and all night,
And left all Egypt in a sorrowful plight?

A lamb to be taken—instructions so plain—
AT WHAT PART of the day was the lamb to be slain?

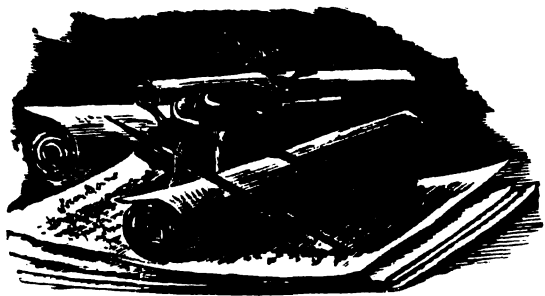
WHO MIXED with God's people when for Canaan they started?
The Egyptians were glad when Israel departed.

HOW DID the voice of the trumpet sound
When the people Mount Sinai were gathered around?

To build God's house they brought more than enough,
So the people were from bringing the stuff.

* * * * *

In the Book of Exodus search through well,
The initials of the answers will plainly tell
Of One who died and shed His blood
To meet your need and meet the claims of God.



Pen Talks with Young Believers

By J. MONTGOMERIE.

No. 171.

MOSES and PAUL: A Lesson for Servants.

IN the service of God the yoke is easy and the burden is light (Matthew 11. 30). When the yoke becomes irksome and the burden heavy, then there is need for careful examination of our condition, for something must indeed be wrong with ourselves.

The Lord will give grace according to the gift (Ephesians 4. 7) and strength according to our day (Deuteronomy 33. 25). I remember one day visiting an aged brother and found him full of matter which he wished to get off his mind. He had been at a Bible-reading, and the subject was Luke 10. 38-42. Someone had said that Martha was wrong in serving, and he had been much upset about it. Whether he had apprehended the brother wrongly, which to my mind seemed very likely, I could not say, but he was very excited until I assured him with the obvious answer that Martha was not wrong in *serving*, but that she was wrong in *grumbling*. He was quite satisfied, and subsided into comparative calm.

Martha was *cumbered* about much serving, and that cumbered state was a revelation that she might have been none the worse of keeping Mary company at the feet of Jesus.

There are two men, both eminent in their service for God, whom I wish to bring before your notice in connection with this very thing that you may learn a lesson by comparing their characteristics.

When Moses came out from Egypt into the wilderness he got visitors one day. Now visitors can be very helpful for servants, and they can be very hurtful; and at least one of Moses' visitors was hurtful. His father-in-law, Jethro, came to see him, and when he saw how much work Moses had to do he was disturbed in mind, and said, "The thing that thou doest is not good; thou shalt surely wear away" (Exodus 18. 17, 18).

If you look at Numbers 11. and note the date you will see that it is just following the planting of the seed of discontent by Jethro that Moses begins to complain to God, "I am not able to bear all this people *alone*, because it is too heavy for me" (verse 14). The Lord immediately answered Moses quite sympathetically, but seems to put His finger on that word "*alone*" (see close of verse 17), and in verse 23 almost rebukes him for his use of that word when He says, "Is the Lord's hand waxed short?"

It is evident that Moses had for the moment got his eye off the Lord, and had become occupied with himself alone; this he soon learns to his irretrievable loss. The Lord told him to choose seventy men of the elders of Israel, and when Moses had done this "the Lord came down in a cloud, and spake unto him, and *took of the spirit that was upon him and gave it unto the seventy elders*" (verse 25). These words may not be noticed too carefully by the general reader, and so the solemnity of the action of God may be lost sight of. It does not say that God gave the spirit unto the seventy; that would have been a very precious thing in itself, and would have been no doubt what Moses expected; but God did not do that, and this is where the solemn part of the whole transaction comes in. "*He took of the spirit from off Moses and put it upon the seventy.*"

What a liberal supply of divine power Moses must have had to enable him to guide and care for that vast multi-

tude. When he complained he lost the burden, but he also lost the power to carry it. Had he been content to go on as God had arranged he would have had a heavy load, but he would have had the strength of seventy men to carry it.

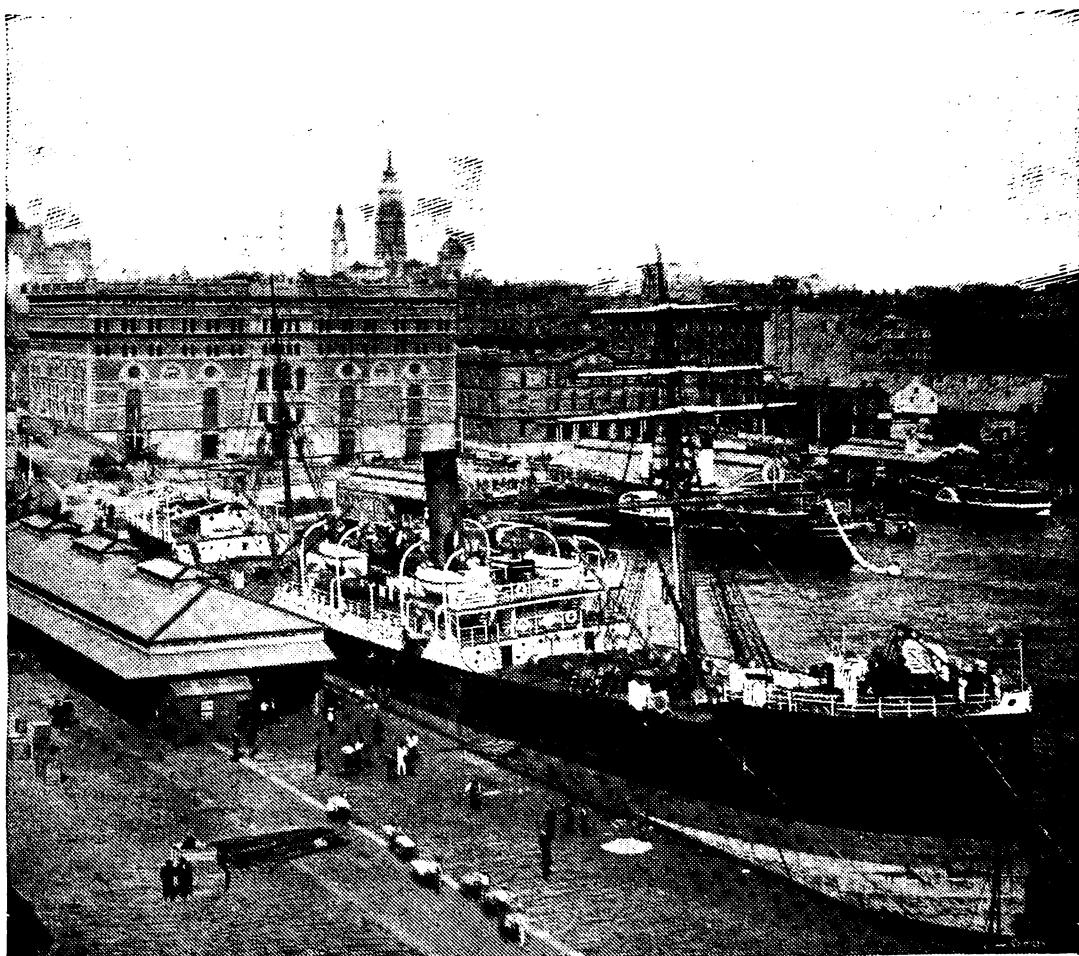
Now I want you, dear young Christian, to contrast this with Paul in 2 Corinthians 12. Paul had received from God a wonderful revelation, and with the revelation a thorn in the flesh. This thorn, whatever it was, seemed to be a sore trial to the Apostle, and he prayed three times that it might be taken away. The Lord answered, "My grace is sufficient for thee, for My strength is made perfect in weakness." This seemed to satisfy him perfectly, for he says, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." (verse 9).

Moses complained and lost the burden and lost the power. Paul is content to retain the burden so long as the power of Christ continues to rest upon him. It is not a question of grinning and bearing; not a question of setting his teeth and saying, "Well, I suppose I will have to endure this." No! the words are striking in their whole-hearted surrender and self-effacement, "Most *gladly* therefore will I rather *glory* in my infirmities."

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

Ephesians 3. 8.

The Stowaway



AUSTRALIAN LINER AT SYDNEY.

The Stowaway

THE lot of the stowaway is never an enviable one, and many have lost their lives in trying to reach some distant land without paying for their passage on board the ship. Recent cases have been found of those who have remained hidden sometimes for weeks, and cooped up in their hiding places with very little food, and running the risk of detection and imprisonment. One marvels that any are prepared to take such hazards for such apparently small gain.

The case which I am writing of was of a man who came aboard one of the Royal Mail steamers which left Freemantle about twenty years ago. As usual, when sailing from each port of call, a number of new faces are noticed, whilst others are missing, some having left the ship and fresh passengers having booked their passage to some point further on. Amongst those who came aboard on this occasion was a very travel-stained man, whose clothes bore out his statement of having walked many miles before reaching the ship. His information of ports of call that we had yet to reach proved interesting to the writer, who was journeying to Sydney, whither the stranger was proceeding to join his wife and family.

After spending some time in conversation with him we parted, and, not seeing him for a day or two, I made enquiries of one of the crew, and was told that the man was handcuffed on the bridge, as he had proved to be a stowaway, and, as usual, as soon as we reached Adelaide he was to be put ashore and imprisoned.

Mentioning his case to a fellow-believer, we decided to

try and raise sufficient money to pay the man's fare, and after some time were successful, and although the ship's officers demurred, saying the man deserved to be punished, they at last accepted the money, and the man was free. Oh, who could gauge the joy that was in that man's heart as he heard the good news, and readily accepted the freedom in exchange for the bonds that were his by reason of his breach of the law.

The narration of this will fail in its object if readers do not see its application to themselves, for you, too, have broken the law, for "all have sinned," and "sin is the transgression of the law." Moreover, you cannot escape detection, for "Be sure your sins will find you out" (Numbers 32. 23). Consider also the penalty, for "The wages of sin is death" (Romans 6. 23). But, praise God, this is not all, for we have such good news for you, for, as ambassadors for Christ, we bring you the good news that another has suffered for you, thus paying the price of your release, and now, in the words of Acts 13., we proclaim, "Be it known unto you, men and brethren, that through this man [the man Christ Jesus] is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things from which you could not be justified by the law of Moses" (Acts 13. 29).

C. MARTIN.

West Kogarah, N.S.W.

"Frankly Forgiven."

(*Luke 7. 37*).

WHERE tears fell fast on holy feet,
And silken hair removed dusts stain :
Where ointment sent forth fragrance sweet,
There love kissed Love, and fear was slain.
"Frankly forgiven"—five hundred pence—
"Thy faith hath saved thee, Go in peace."

A Schoolboy's Conversion

I WOULD like to relate to my young readers how a school-boy was brought to Christ. He was only ten years of age; nevertheless, he was greatly interested in eternal things. This was no doubt the work of the Spirit of God through the word which he heard at the Sunday School, also at Gospel meetings, both inside and outside. He was specially interested in open-air meetings, and would stand listening intently and thinking deeply. In his quiet moments he would ponder over the things he had heard, and try to picture mentally the scenes of eternity. Then he would resolve to live a better life and try to be worthy of a place in Heaven, for although he had heard the Gospel in its simplicity so often, the truth had not reached him, that what he needed was not reformation but regeneration. This boy then was journeying along life's pathway in a very discontented state of mind, because his mind was not at peace with God.

Just about this time in his experience, Halley's Comet was due to be seen. This comet had a very long tail, and some people were expecting that the end of the world was near at hand, because some wise men had said that if the tail touched the earth it would be burned up. The school-boy was one of the many who stood and anxiously watched the comet that night, with its long tail stretching towards the horizon. Everything was shut out of his mind but the thought of where he would be in Eternity, and he trembled because he knew he was unprepared. However, this experience passed by and left him resolving anew to try

and please God, so that he could enjoy a settled peace within, and face Eternity with confidence.

That night when he retired his sleep was disturbed by a peculiar dream. He dreamt that he saw a ladder set up in the centre of the room and reaching into Heaven. Many people were ascending the ladder, but before they were



THE WONDERS OF THE HEAVENS.

allowed to ascend the palm of their right hand was examined, and those who had a red mark on it were allowed to go up, and those who hadn't were not. He looked at his right hand, and there was no red mark there. Just at the moment he awoke, and the sweat was lying on his brow in big drops, caused by his fear and excitement during the

dream. God had been speaking to him in the night-time, telling him that it was not works of righteousness, which he was trying to do, but the blood that "maketh atonement for the soul."

His next experience was in a Gospel meeting on the Lord's Day night. Our departed brother, Mr Frank Vernal, was speaking the Gospel from the 4th chapter of John, in a little hall in West Benhar. The light was beginning to dawn on the boy, and he could see that just as Christ must needs pass through Samaria to meet that guilty woman so also He must needs go to Calvary's Cross, if the sinner was to be saved. After the meeting there was an invitation for those anxious to be saved to wait behind, and he gladly availed himself of the opportunity. A brother sat down beside him and opened his Bible at John 3. 16. At last his eyes were opened, and the scene that met his gaze was the Saviour on the Cross at Calvary, so well expressed in those words:—

"I saw One hanging on a tree
In agonies and blood,
Who fixed His languid eyes on me
As near His cross I stood."

The tears trickled down his cheeks as he beheld the Saviour taking his place on that cruel tree. Well might the poet say—

"See from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

That boy went out of the hall that night rejoicing with joy unspeakable, because being justified by faith he had peace with God through our Lord Jesus Christ (Romans 5. 1).

Now perhaps, young readers, you are thinking I must have been very intimate with this school-boy, and indeed I

was, for the present writer of the article was that school-boy. It is now over twenty years since God saved me, and He has kept me to this day and will not let me go. Will you, young reader, although life may seem to have many years for you yet, exercise wisdom and prepare for Eternity? How? By taking Christ as your Saviour.


“ Nothing has been left to do,
But to take with grateful gladness,
What the Saviour did for you.”

Harthill.

JAMES McDOWELL.

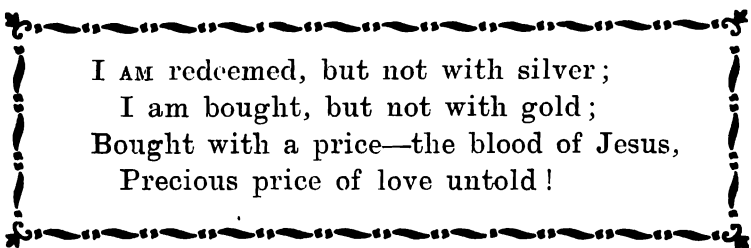
ANSWER TO ACROSTIC BIBLE SEARCHING, No. 114

SEE LAST ISSUE, PAGE 21.



RIGOUR	- - - - -	Exodus	1. 14.
EGYPTIAN	- - - - -	„	2. 19.
DIGGED	- - - - -	„	7. 24.
EAST WIND	- - - - -	„	10. 13.
EVENING	- - - - -	„	12. 6.
MULTITUDE	- - - - -	„	12. 38.
EXCEEDING LOUD	- -	„	19. 16.
RESTRAINED	- - - - -	„	36. 6.

“ REDEEMER ”—Job 19. 25.



I AM redeemed, but not with silver;
I am bought, but not with gold;
Bought with a price—the blood of Jesus,
Precious price of love untold!

Prayers for the Dead.

PRAY not for me, though loved ones weep,
When I in Jesus fall asleep,
For I believe in One who died
That sinners might be justified.

His precious Blood has washed away
The sins that filled me with dismay.
Now none dare bring them up again
As if, perchance, Christ died in vain.

His promise this assurance gives—
That I shall live because He lives;
So when in Christ I fall asleep
No priest need pray, though loved ones weep.

But had I spurned the grace of God
And trampled under foot the Blood,
Well knowing time would soon be past
And I should meet my God at last—

And stand unsaved before His throne
With nothing but my sins my own,
Would all the prayers of holy men
Avail for my salvation then?

If so; we need not seek on earth
The kingdom of the second birth,
Nor urge on sinners, day by day,
The sin and folly of delay—

It cannot be, for Jesus gave
No hope of pardon in the grave.
Prayers for the lost are vain indeed;
And for the saved there is no need.

F. W. PITT.

Acrostic Bible Searching

No. 115



Compiled by
James E. Murdoch,
Greenock.

The Story of the Gates and Doors.

WHAT KIND of GATE, which to the city led,
Opened to one, raised from a prison bed?

WHICH VALLEY as a DOOR of hope will prove
To Israel, now departed from God's love?

WHOSE DOOR is this, beside which someone stands,
After release from prison gate and bands?

A KEEPER of the DOOR in Esther's day,
Who plotted Persia's reigning King to slay?

ON WHAT does a DOOR turn this and that way,
Resembling slothful, who in bed doth stay?

WHICH PART of the head had an awl pushed through,
When Slave at the DOOR said, "I'll stay with you"?

ONE of the REBELS who stood at DOOR of tent,
Earth her mouth opened, alive to pit they went?

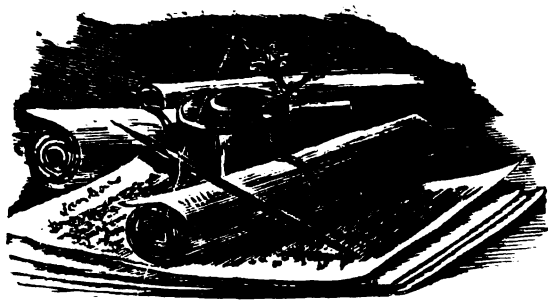
BEFORE SIXTH CHURCH what kind of DOOR was set,
No man could shut, and none could open it?

WHAT KIND of WOOD did King Solomon take
The entrance DOORS of oracle to make?

WHAT DAMSEL made impulsive Peter wait,
And running, said, he standeth at the GATE?

* * * * *

Initial letters will a DOOR make plain,
Come in, the entrance price is paid, by one
Who on the cross by wicked men was slain,
Rose from the dead, and soon will come again.



Pen Talks with Young Believers

By J. MONTGOMERIE.

No. 172.

“ A Roman Triumph ” And The Triumph of Christ.

2nd Corinthians chapter 2 verses 14 to 16.

—♦—♦—♦—

THOSE of you young Christians who have read Roman history have no doubt read descriptions of a Roman Triumph. When a commander of the Roman armies returned home after a successful campaign he was generally accorded a Triumph. According to the extent of his conquests and the greatness of his victories, so was the magnificence of his Triumph.

For many months before his return, preparations were made to make his welcome home as glorious as possible. High above the crowds which lined the streets the throne of Cæsar was set, on which he sat arrayed in all the panoply of royalty.

The chariot of the conqueror, beautifully embellished with gold and silver and decorated with flowers, led the victorious army. His officers followed in chariots of almost equal magnificence, and then the bronzed, weather-beaten, war-worn legions followed on foot as sharers in the glory of their leader.

But there were others there whom we wish you to take notice of. To the chariot wheels of the conqueror and his captains were many captives bound with chains. Some of

them were eminent prisoners, men and women, leaders of the conquered nations. Amongst the prisoners were many who had been pardoned, and, though bound to chariot wheels, knew that life, not death, was their portion in that day's celebrations. But many were under sentence of death, and knew too well what awaited them at the close of the day.

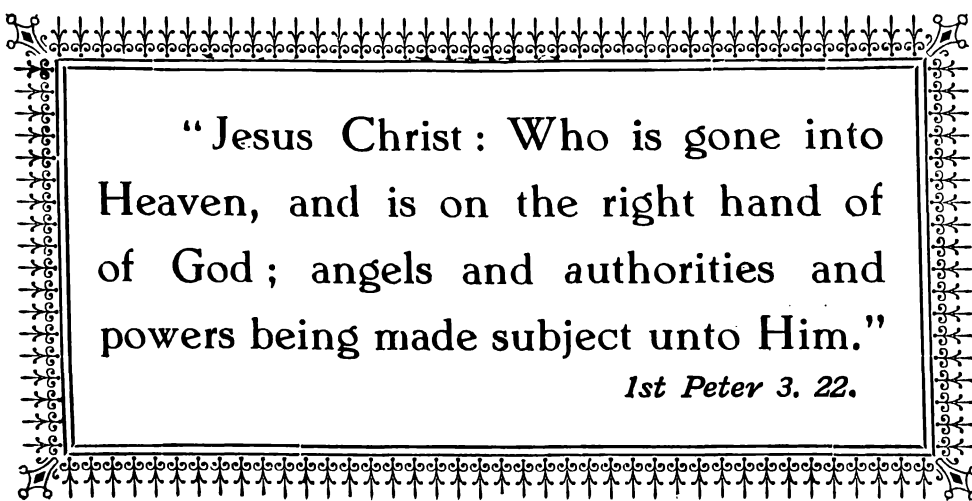
As the brilliant procession passed before the Emperor, precious aromatics were burned as incense from braziers, and priests, with golden censers swinging, wafted the sweet smelling savours upwards to the Emperor, who, sitting on his throne in all the majesty and dignity of imperial Rome, patronised the glorification of his victorious general.

The sweet savour which he smelled was a savour of life to those who, though prisoners of the conqueror, and led in his triumph, had been pardoned. They smelled the sweet savour and had joy in knowing that to them that savour spoke of life having been granted. But those who had been condemned ; those to whom no mercy had been extended ; those who were in the eyes of the Emperor rebels, and worthy only of death—they smelled a savour of death. They knew that the popular manifestation of honour and glory for the victor meant death for them. But whether it was a savour of life to those who were saved, or a savour of death to those who were perishing, yet to the Emperor sitting on his throne high above the crowd it was a savour of victory, a savour which associated with it peace, satisfaction, honour and glory, and withal a deep appreciation of the work done by his brave general, whose work rose up before him as he sat and watched him and his glittering retinue passing below.

This is the picture filling the Apostle's mind as he writes here concerning Christ. The Gospel is a story of a great victory won. No military captain ever met such enemies as

Christ met ; no man ever gained such a victory. This word ‘causeth’ in verse 14 is the word ‘leadeth’—“leadeth us in triumph.” The same word is only once again used : in Colossians 2. 15. Speaking of the cross and Christ’s work thereon, Paul says, “Having spoiled principalities and powers, *He made a show of them openly*, triumphing over them in it.” The making of a show of them openly suggests the same thought of the Triumph. Satan and all his cohorts have been overwhelmingly defeated, and those of the human family who were soldiers in his army have the option of forgiveness and life as a consequence ; while those who remain loyal to Satan and refuse the victor’s terms are perishing. Yet the Gospel, with its wondrous story of Christ, is going up day by day as a sweet savour to God.

Let those who preach the Gospel have the joy of knowing that when the Gospel is preached, even though not one human ear should seem to be listening, God is listening and is happy. The sweet savour of Christ’s name rises up continually before Him, and we who are captives in the chains of love share with Him in that sweet savour of life unto life.



“ Jesus Christ : Who is gone into Heaven, and is on the right hand of of God ; angels and authorities and powers being made subject unto Him.”

1st Peter 3. 22.

The Little Black Girl



"DESPISED BECAUSE OF HER COLOUR."

The Little Black Girl

To the reader of this little magazine I would like to relate the story of a little black girl. This little girl was servant to a master, a white man who had two children, a boy and a girl.

These two white children were very fond of each other, and were usually found playing together in their father's grounds. The little black girl envied them in their games, and often longed to join them, but each time she approached, the white boy would say, "Be off with you, black face," and would not allow her to come near them. He despised her because of her colour.

One day the two children played together until they grew tired. The little girl ran home, but the boy lay down on the grass and was soon fast asleep. The black girl, who was some little distance away watching, saw a large snake rise out of the grass close to where the boy was lying and pose itself, ready to strike with its poisonous fangs. She ran forward just in time and threw herself in between the snake and the boy. The snake shot its poisonous fangs into her, and in a short time she was dead, but she had succeeded in saving the boy. Although he had despised her, yet she had given her life to save him from death.

Now, dear boys and girls, just think of what the Scriptures say about Jesus. Turn to Isaiah 53. 3 and read, "He is despised and rejected of men, a man of sorrows and acquainted with grief; and we hid as it were our faces from Him; He was despised and we esteemed Him not . . . He was wounded for our transgressions, He was bruised for our

The Little Black Girl.

iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed " (verse 5).

The black girl died to save the boy from a natural death, but Jesus died to save from eternal death. Think of His love. " When we were yet without strength in due time Christ died for the ungodly."

How plainly this story illustrates Proverbs 11. 15, " He that is surety for a stranger shall smart for it "; and Christ paid the penalty on the Cross. Then in Zechariah 13. 7, "Awake, O sword, against My Shepherd, and against the man that is My Fellow, saith the Lord of Hosts; smite the Shepherd and the sheep shall be scattered." Turn now to the book of Mark, chapter 14 verse 27, where we read, "And Jesus saith unto them, all ye shall be offended because of Me this night, for it is written, I will smite the Shepherd and the sheep will be scattered." This will show to us that He is Himself the Shepherd. Also in John 12. 32, "And I, if I be lifted up, will draw all men unto Me," and in John 6. 37, " Him that cometh unto Me I will in no wise cast out."

I will now draw to a close with the verse Romans 10 and 9, " That if thou shalt confess with thy mouth Jesus as Lord, and believe in thine heart that God raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

" See the holy victim suffering,
Suffering on the cross for you!
Here's an all-sufficient offering;
O believe the record true:
See the Lamb for sinners slain;
Ev'ry other hope is vain."

MATTHEW STEWART.

California, Stirlingshire.

Great Love — Greater Love

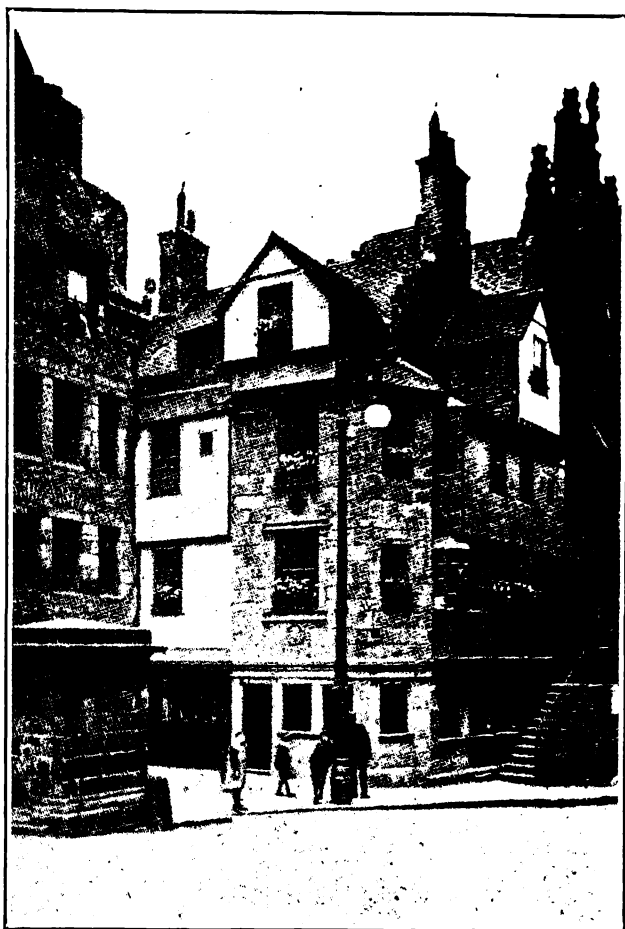
ONE day, passing down the streets of Edinburgh, my attention was aroused by the historical places of interest. Turning down Canongate, the slum of "Auld Reeky," as it is sometimes called, we came towards Greyfriars' Churchyard, where the National Covenant was signed, a great and historical event of Scottish history, which recalls many a solemn happening, where Covenanters were imprisoned some hundreds of years ago. Covenanters were buried there as martyrs for the cause of Christ. This was great love; but, my dear friends and readers, we would point you to One whose love is beyond all comprehension and estimation. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15. 13). This is the furthest limit of human love, but we desire to tell you once again of that wondrous Divine love which led the Lord Jesus to give His life for His enemies.

"On the cross the Saviour hanging,
Bled and died for you and me;
Wondrous love! oh! who can know it,
Boundless, priceless, full and free.

O, the precious blood of Jesus,
How it fills my soul with peace,
As I there behold Him dying,
On the cross for my release."

My dear reader, if you have not yet trusted Christ as your own personal Saviour, we invite you to come to Him now, accept Him without delay, and know, with us, the

realization of sins forgiven, cast into the sea of forgetfulness, put behind God's back, and look forward to a happy home in heaven by and bye. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting



JOHN KNOX'S HOUSE, EDINBURGH.

life" (John 3. 16). "It is appointed unto men once to die, but after this the judgment" (Hebrews 9. 27). We leave the words with you, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31).

A. J. T. GILLESPIE.



How an Irishman Found Peace



MICK HEALY was a native of the County of Meath.

He was a well living man, and possessed the respect of his neighbours ; but was a strict Roman Catholic.

One day, when rummaging in an old trunk belonging to his father, he lighted on the fragment of a book. He took it out and read a few pages. He did this for a few days, his mind being arrested and interested in what he read.

One day the schoolmaster passing by found he was reading the Bible, for this was the fragment that Mick had been reading unknown to himself. The schoolmaster told him to stop reading it, or he would tell the priest. But Mick refused, and the priest was soon at Mick's house. "What is this I hear of you?" said the priest. "What is the bad thing your reverence has heard of me?" replied Mick. "Why I am told you are reading the Bible." "Oh, never mind, it is only an old Book of my father's I found in a trunk." "Show it to me," said the priest, and Mick went to the trunk and gave him the fragment.

"Sure and enough," said the priest, "it is the Bible, and Mick, you must not read it any more; it is not fit for you, you will take a wrong meaning out of it; it is only for the clergy, who have great learning." Mick refused, saying, "It won't do me any harm, I never met any Book like it." The priest stormed and raged, but Mick held his ground, and would not part with the Book.

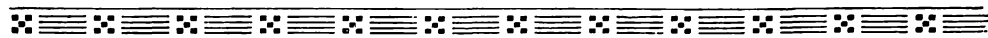
It was soon noised abroad that Mick Healy was a Protestant, and at once he was persecuted by all his neighbours. But getting a whole Bible, it was the means of bringing peace and joy to his heart, as he read the simple

way of salvation. And on his deathbed, when his son asked him if he was happy, Mick said, “ No king ever went to his throne so happy as I do in going to my Saviour, the Lord Jesus Christ.”

“ Not my own !” but saved by Jesus,
Who redeemed me by His blood ;
Gladly I accept the message,
I belong to Christ the Lord !

“ Not my own !” To Christ my Saviour,
I, believing, trust my soul ;
Everything to Him committed,
While eternal ages roll.

“ Not my own !” The Lord accepts me,
One among the ransomed throng,
Who in heaven shall see His glory,
And to Jesus Christ belong.



ANSWER TO ACROSTIC BIBLE SEARCHING, No. 115

SEE LAST ISSUE, PAGE 33.



I RON	-	-	-	-	Acts 12. 7 to 10.
A CHOR	-	-	-	-	Hosea 2. 15.
M ARY'S	-	-	-	-	Acts 12. 10.
T ERESH	-	-	-	-	Esther 6. 2.
H INGES	-	-	-	-	Proverbs 26. 14.
E AR	-	-	-	-	Deuteronomy 15. 16 and 17.
D ATHAN	-	-	-	-	Numbers 16. 27 to 32.
O PEN	-	-	-	-	Revelation 3. 7 and 8.
O LIVE	-	-	-	-	1 Kings 6. 31.
R HODA	-	-	-	-	Acts 12. 12, 13, 14.

“ I AM THE DOOR ”—John 10. 9.

“Poor Little Black Sheep”

A Negro Version of “The Ninety and Nine”

Po' lil' brack sheep dat strayed away,
Done los' in de win' an' de rain—
An' de Shepherd He say, “O, hirelin',
Go fin' My sheep again.”

An' de hirelin' say, “O, Shepherd,
Dat sheep am brack and bad.”
But de Shepherd He smile, like dat lil' brack sheep
Wuz de onliest lamb He had.

An' He say, “O, hirelin', hasten,
For de win' an' de rain am col',
An' dat lil' brack sheep am lonesome
Out dere, so far f'um de fol'.”

But de hirelin' frown; “O, Shepherd,
Dat sheep am ol' an' grey!”
But de Shepherd He smile, like dat lil' brack sheep
Wuz fair as de break ob day.

An' He say, “O, hirelin', hasten,
Lo! here is de ninety an' nine,
But dere, way off f'um the sheepfol',
Is dat lil' brack sheep of Mine!”

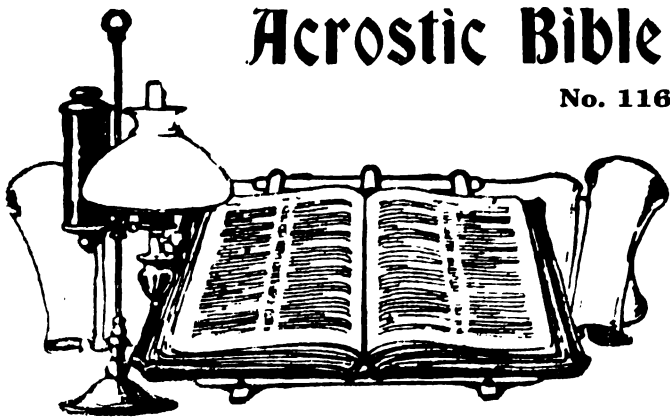
An' de hirelin' frown; “O, Shepherd,
De res' ob de sheep am here!”
But de Shepherd He smile, like dat lil' brack sheep
He hol' it de mostes' dear.

An' de Shepherd go out in de darkness
Where de night wuz col' an' bleak,
An' dat lil' brack sheep, He fin' it,
An' lay it agains' His cheek.

An' de hirelin' frown; “O, Shepherd,
Don' bring dat sheep to me!”
But de Shepherd He smile, an' He hol' it close.
An'—dat lil' brack sheep—wuz—ME!

Acrostic Bible Searching

No. 116



Compiled by
A. H. STEPHEN,
Aberdeen.

Musings in Mark.

FROM WHENCE came Peter, though he it denied,
When of the Lord he cursed and swore and lied?

WHAT WAS IT that, while Jesus sat at meat,
Was poured upon his head with fragrance sweet?

HOW DID the Lord behold a rich young man,
Who wished to work for life, though no one can?

IN WHAT PLACE did he speak to God in prayer,
Ere on the cross our many sins He bare?

WHERE DID the Lord foretell that Peter thrice
Would him deny, before the cock crew twice?

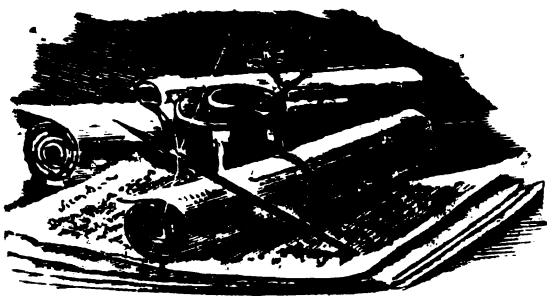
WHAT HAPPENED to the Lord when, on a height,
With other two he stood all robed in white?

WHAT KING, although of John he was afraid,
Beheaded him to satisfy a maid?

To Christ, upon the Mount of Olives, WHO,
With other three disciples, THENCE WITHDREW?

* * * * *

Initial letters tell where Jesus died;
I need not perish—God is satisfied;
My sins are gone, and I may now go free,
For Jesus died, and died instead of me!



Pen Talks with Young Believers

By J. MONTGOMERIE.

No. 173.

“A Beautiful Psalm.”

THE beautiful Psalm I want to bring before you, dear young Christian, is Psalm 143. The Psalmist opens with an appeal to God to hear his prayer, and verse 6 finds him with outstretched arms craving for God as parched land craves for water.

In verse 7 he makes a direct request,

“HEAR ME.”

There seems to be no time to lose if he is to be saved from complete collapse of spirit, with its sad consequence of becoming like unto them that go down into the pit. This he apparently dreads, and no wonder, for who would not be afraid of such a sad result? There is no saying how far down a child of God will go, if once he, or she, loses the strength which comes from fellowship with God. He is afraid God will hide His face from him, and yet he feels that he deserves it, because of his own failures. He has humble thoughts about himself which will assuredly bring blessing from God, who giveth grace to the humble, but who resisteth the proud. He knows how prone he is to follow natural tendencies, and so he says in verse 8

“CAUSE ME.”

These two words suggest that unless by God's powerful influence, we will never of our own unaided desire seek after God's things. He says in verse 8, “*Cause me to hear,*”

and again “ *Cause me to know.* ” You will see the order is reversed from verse 7. There his appeal is to God to hear him, now he desires to hear God. How can I continue to enjoy God’s favour, and know that He hears me, if I close my ears against God? If I keep my ear open to God, I can be assured that His ear will be opened to me; and if my ear is open to know His goodness to me, and my heart full of appreciation of His lovingkindness, then I will be able to say: “ *Cause me to know the way wherein I should walk.* ”

Walking in that pathway I will know what sore temptations are; enemies will assail and seek to overthrow, but how grand to be able to say,

“ **DELIVER ME** ” (verse 9).

This deliverance we need, but how happy it makes us to know that He is the Captain of our salvation, and able to save to the uttermost all who come to God by Him (Hebrews 7. 25). How precious to note the words which follow, “ *I will flee unto Thee to hide me.* ” What more secure place could he have than God Himself. How often He is spoken of as the “ *refuge* ” of His people, their “ *hiding place*,” their “ *covert* ” in the tempest, their “ *strong tower.* ” Far above human resources the Christian’s eyes are turned; for every human resource will fail at some time or other; but when “ *the Lord is my light and my salvation* ” I can say, “ *Whom shall I fear?* ” and when He is “ *the strength of my life* ” I can say, “ *of whom shall I be afraid?* ” (Psalm 27. 1).

Enjoying His deliverance, and finding rest from tumult in His own presence, he can say:

“ **TEACH ME** ” (verse 10).

It is in times like these He can teach us best, and He may allow us *sometimes* to be brought into dark times; times of grave uncertainty, where faith clings close to Himself, that

He may quietly teach us His will. The spirituality of saints has been deepened and purified more in days of trial than in days of prosperity.

“ Every trial brings Him nearer ;
O ! how He loves.”

If I subject myself wholly to God, and open my ear to His word, then I will, without any fear of the sacrifice entailed, and with no reserve, say :

“ LEAD ME ” (verse 10).

I will have no parts of my Bible marked *non-essential* ; like Samuel, I will say, “ Speak ; thy servant heareth ” (1 Samuel 3. 9). He will lead me in paths of righteousness (Psalm 23. 3) and cause me to hate every false way. These divine instructions and knowledge of divine leading will not encourage me to settle down, but will rather stimulate me to greater zeal and greater effort, and I will cry,

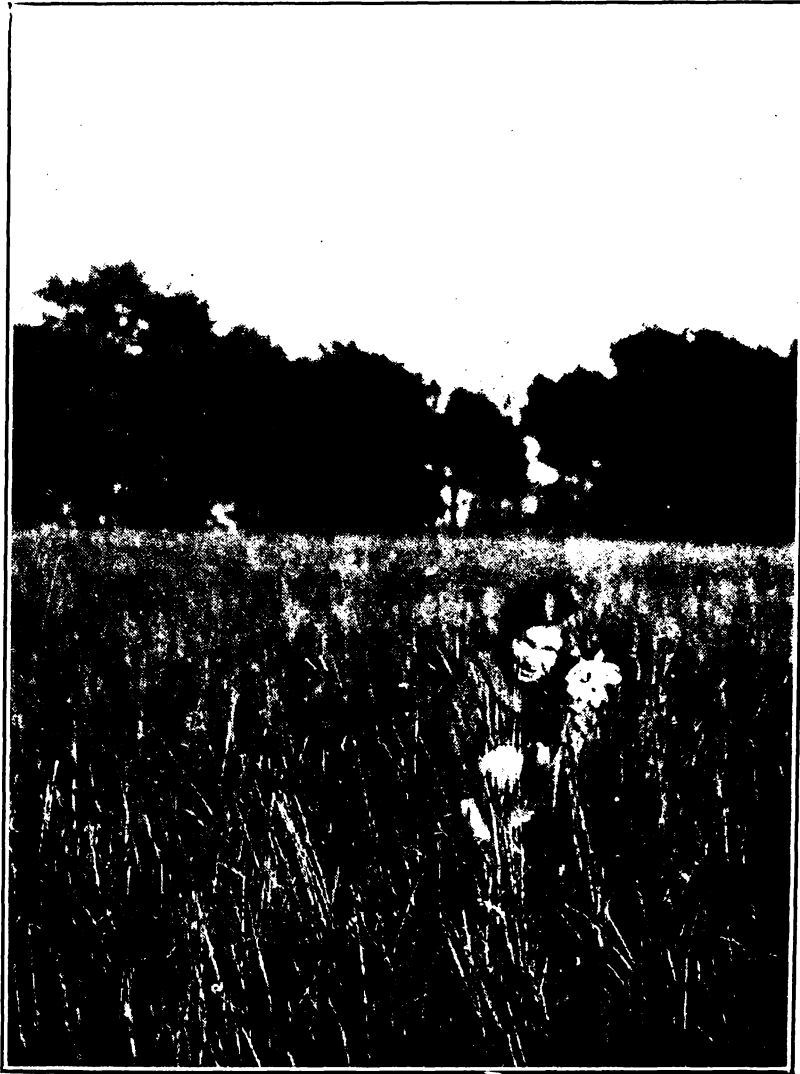
“ QUICKEN ME ” (verse 11).

Soul trouble has brought him down, but now through being brought into God’s mind by His teaching, and into God’s ways by His leading, he can more fully understand his failure, and so this cry for revival comes from a broken and a contrite heart, which God will not despise.

“ If thou, Lord, shouldest mark iniquities, O Lord, who shall stand ? But there is forgiveness with thee, that thou mayest be feared.”

Psalm 130. 3 and 4.

Mary and the Lamb



"HER PLAYFIELD WAS THE MEADOWS."



Mary and the Lamb

I SUPPOSE most of our young readers have heard the old story of Mary and her pet lamb, with its snow-white fleece, which followed her wherever she went, and on one occasion to school. But I wish, with our Editor's permission, to tell you another story about Mary and a lamb—this time Mary followed the lamb. Like every little girl, Mary loved to play. Her playfield was the meadows around her home, among the wild flowers, where the birds, bees and butterflies flitted to and fro in the long summer days. One day she wandered farther abroad than usual in her search for gay-coloured, sweet-scented wild flowers, in which she took great delight, until she became weary and thought of returning home. She sought to retrace her steps in vain. She knew not which way she had come. She looked over the tall grass in every direction in hope of seeing someone to help her, but there was none. She strained her eyes to catch a glimpse of smoke curling skywards from her mother's house, but in vain. She was lost and alone. That which was to her but a few minutes before a paradise of joy and beauty had suddenly become a wilderness with nothing to please. Hours had passed since she left home. A few more hours and the darkness of night would fall around her. She was overcome with grief and wept bitterly for a time.

But Mary had been taught to believe God. The Scriptures say, "Whosoever believeth . . . is born of God" (1 John 5. 1) and is a child of God. And being a child of God she knew that, although her mother could not hear her cry, her Heavenly Father could, as He is always near. She dried her tears, knelt on the ground and committed herself unto her Heavenly Father's care. She felt comforted and willing to trust Him, and sleep on the grass if need, as Jesus often did (John 8. 1). When she opened her eyes a little lamb was munching tender grass close by. Mary felt she had a companion in her solitude, and her heart was gladdened as if she heard the voice and saw the face of a friend. The lamb began to frolic by her side, and took little tufts of grass from her hand. Then it leaped away for a little distance and looked back to see what its new-found playmate would do. Mary went after it. The lamb did this time after time, thus leading her on through the tall grass. She had no thought, no anxiety whither the lamb was leading her. She was lost, the lamb had found her in her loneliness, and she loved it; she would go wherever it would go. So on she went, weary of the way, but not of the company.

The sun was just setting, causing her shadow to stretch away before her as if she were tall as a tree. She was thinking of home and wondering when she would get there, when suddenly the lamb bounded away over a little knoll out of sight. When she reached the top she could not distinguish it from others in a flock among which it had gone; but, oh, the joy that filled her heart; just beyond the flock of sheep was her mother's house. The lamb had led Mary home.

Does not this remind us of another Lamb? The Lamb of whom Abraham told Isaac about in Genesis 22. when they were ascending Moriah's hill, and Isaac

asked, "Where is the lamb?" Abraham answered, "My son, God will provide Himself a lamb." This was Jesus Whom Abraham saw by faith. When He came down to the world to seek and save that which was lost, John told lost sinners to "Behold the Lamb of God, Who taketh away the sin of the world" (John 1. 29). Some of them followed Jesus. Isaiah prophesied that He would be "led as a lamb to the slaughter" (chapter 53. 7). When that was being fulfilled in Luke 23. 27 a company of men and women followed Him. Among the women there were at least three Marys—Mary His mother, Mary the wife of Cleophas, and Mary Magdalene (John 19. 25). We could refer to many others who were lost, but Jesus found them and they followed Him. One day very soon He is coming to take them all home to Himself in Heaven (John 14. 3). Will you be among the number, dear young reader? Can you say:

"I was lost, but Jesus found me,
Found the sheep that went astray,
Threw His loving arms around me,
Brought me back into His way.

I was bruised; but Jesus healed me—
Faint was I from many a fall;
Sight was gone, and fears possessed me;
But He freed me from them all."

If you cannot say it, if you do not know Him as your Saviour, you may do so now by listening and responding to His invitation, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11. 28). Then in that coming day you will be like those of whom it is written in Revelation 14. 4, "They follow the Lamb whithersoever He goeth."

Aberdeen.

WM. ANDERSON.

The Man in the Glory

The Man in the glory, I praise and adore Him;
The one mediator between God and man,
Who died to redeem, and to bring us to heaven:
To Him be the glory forever—Amen.

O praise and adore Him the Man in the glory,
Who has gone before us, a place to prepare,
Where we shall be with Him, to praise and to bless Him,
His riches in glory forever to share.

O tell the glad story—a Man in the glory,
Who gave Himself for me, my Saviour to be:
My precious Redeemer, I'll praise Him forever
For seeking and saving a sinner like me.

For I, as a lost sheep, the desert was straying,
Far off, sick and wretched, no rest could I find,
So helpless and needy, with no one to pity,
Away from the Shepherd so loving and kind.

He sought me and found me, and to Himself bound me
With cords of His love that none can untie;
His love is forever, and nothing can sever
His own from the Man in the glory on high.

For Him I am waiting, with sweet expectation;
His promise is faithful—"I will come again"—
From heaven descending, with angels attending,
He'll come for His people, who with Him shall reign.

And on that glad morning, with bridal adorning,
His wonderful glory and beauty I'll see:
Transformed I'll be like Him, and with Him forever,
The Man in the glory who suffered for me.

—B. Hume.

"How Can I Find Jesus?"

A LITTLE girl was gazing at a text on her bedroom wall, with a puzzled expression on her face. Her mother, watching her, was wondering what was passing in her little mind, when she suddenly exclaimed, "Mother, how can I find Jesus when He is away up in heaven?" The text read, "*Seek ye the Lord while He may be found,*" and this little incident made me wonder how many boys and girls are, like this little one, wistfully longing to find Jesus. In Romans 10., verses 6 to 9, we find these words, "The righteousness of faith speaketh on this wise, 'Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above); or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)' But what saith it? 'The word is nigh thee, even in thy mouth, and in thy heart,' that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

A great preacher, the apostle Paul, was travelling through the city of Athens, and the signs of idolatry he saw there stirred his spirit so much that, standing in the midst of Mar's hill, he said, "Ye men of Athens, I perceive that in all things ye are too superstitious, for, as I passed by and beheld your devotions, I found an altar with this inscription, 'To the unknown God.' Whom therefore ye ignorantly worship, Him declare I unto you. God, that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things; and hath made of one

blood all nations for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.” Now please notice the following words: “ That they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every



AN ENQUIRING LITTLE MAIDEN WHO LIVES ACROSS THE SEA.

one of us: for in Him we live and move, and have our being ” (Acts 17. 22 to 28). Now read one more verse in Hebrews 11., a chapter full of the lives and deeds of brave and faithful men and women. Two words head almost every one of these short stories, “ By faith,” and in verse 6 we read, “ But without faith it is impossible to please Him, for He that

cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.”

Now you will see in these Scriptures the answer to the little girl's question. You can only find Jesus by faith in His written word.

To illustrate my meaning I'll tell you of another little girl who had a very happy Christmas; lots of presents and nice Christmas cards had been sent to her. A few days later she came to her mother, and said earnestly, “ I love Jesus, mother.” Her mother, being a Christian, was overjoyed, and said, “ When did you find that out, darling ? ” “ I was looking over my Christmas cards this morning,” she said, “ and it was this one—and, as I read the words, all at once I knew that He had come to save me.”

The words on the card were, “ God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.” What had happened? She had been brought up in a Christian home, and knew well the story of Jesus and His love, but now she had, through faith in His word, found Jesus for herself, and knew Him to be her own Saviour. She loved Him, because He first loved her. Isn't it simple, and so wonderful?

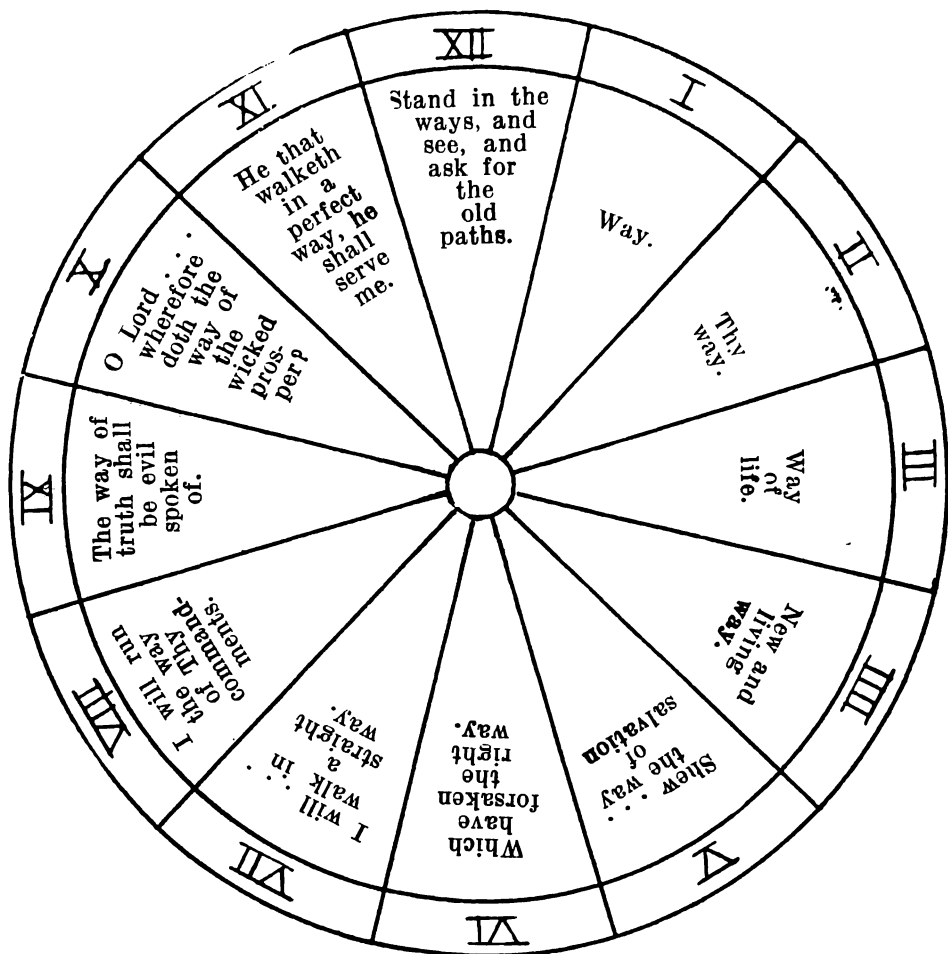
Oh! children, make Him your Saviour while you are young. “ Seek ye the Lord while He may be found, call ye upon Him while He is near ” (Isaiah 55. 6). Then you will be able to sing truly,

I've found a friend, oh! such a friend,
He loved me ere I knew Him;
He drew me with the cords of love,
And thus He bound me to Him.
And round my heart still closely twine,
Those ties which nought can sever;
For I am Christ's, and He is mine,
For ever and for ever.

Clock Bible Searching.

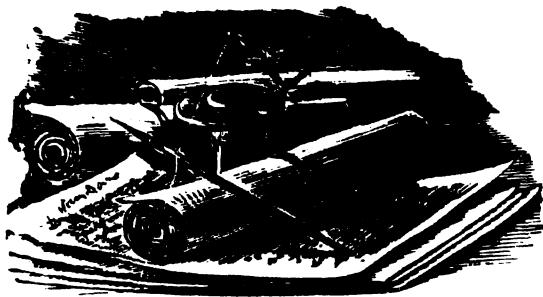
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*Compiled by
R. JEANS, Inverness.*



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

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



Pen Talks with Young Believers

By J. MONTGOMERIE.

No. 174.

“The Policeman and the Child.”

A GENTLEMAN was taking a walk one day in the city, and took a short cut along some side streets where many children were playing. On turning into one street a group of children who had been playing suddenly scattered. He wondered if he had been the cause of the scare, but was re-assured by the appearance of a policeman who had just turned the corner at the upper end of the street. It was his appearing which had caused the children to run. One child did not run away with the others, and the gentleman wondered why. He thought that perhaps it was crippled, but was quickly disillusioned by seeing the child running toward the policeman. This strange conduct was rendered still more mysterious by the child putting its arms round the policeman's leg, and, looking up, was asking to be carried. He leaned down and lovingly lifted her up into his arms, while her face beamed as she was carried along towards home.

Why had the other children run off in fear, while this child ran towards the policeman in perfect confidence and in the fulness of joy? The answer is very simple, and is on your lips to answer, I am sure. To the crowd of children he was a *policeman*, but to the one child he was a *father*. The policeman was that little girl's father, and she had no fear, even though he had uniform on, and to a stranger might seem so dreadful.

Men and women and boys and girls who are not saved know God only as a person to be feared ; as one who will bring them into judgment and punish them for their sins. They live in dread of God, and His name brings no happiness in their soul because of their sins.

When you were saved, dear young Christian, you received a nature which can enjoy God, and understand God's things, as guided by His Holy Spirit. You are a child of God, and as a child have no cause to fear with that slavish fear which brings torment (1 John 4. 18).

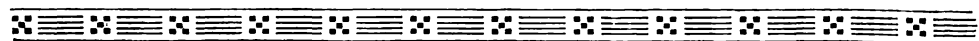
The man coming down the street was only a policeman to the children who ran away, but he was a father to the child who stood its ground ; it knew him by the ties of nature ; there was blood relationship between the two, and that relationship made all the difference.

Dear young Christian, when you were saved you were born into the family of God (1 John 5. 1), and being born of God you can now love God because He loves you (1 John 4. 19). This love will not make you careless or indifferent about doing wrong, nor cause you to despise the one who is your Father, but you have love in your heart, and the relationship into which He has brought you takes away fear. " There is no fear in love," says John. " Fear hath torment, but perfect love casteth out fear " (1 John 4. 18).

The Christian when he does wrong runs to God, but the unsaved person runs away from God. The one knows that the Father's heart loves, and that He can forgive, but the stranger sees only God in His holiness and righteousness, and being afraid runs away and hides from Him. There is no relationship ; therefore no true knowledge, no true understanding of God's heart.

Jesus said to the woman at the well in John 4: " If thou knewest the gift of God," or in other words, " If thou knewest God as a giver." The world does not know God

as one who loves and holds out a gift in His hand. He seems to be after them with a drawn sword trying to cut their heads off, and so their terror. The great, mighty, powerful, sin-hating God, who is so fearful to the unsaved, is my Father, and your Father, dear young Christian. What a change relationship makes in the attitude of men and women and boys and girls to God.

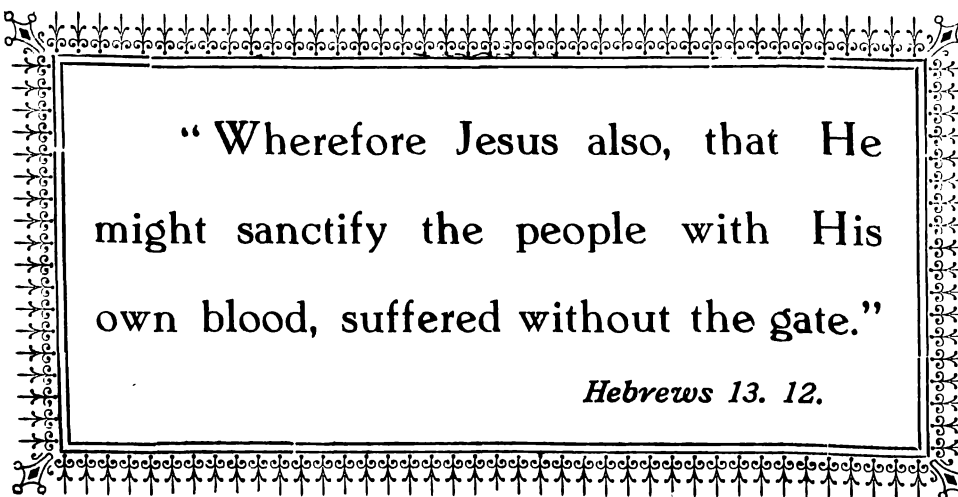


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“ GOLGOTHA ”—Mark 15. 22.



“ Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate.”

Hebrews 13. 12.

In Safe Harbour



THE CAPTAIN IN HIS CABIN WRITING UP HIS LOG.

IN SAFE HARBOUR :

Or, The Old Captain and his Bible.

I WENT one day into a great military institution in the United States to speak to some old soldiers. When I came into the building one of the chief officials told me that they used to have an old captain of Marines there. It was just after one of the great battles, and this old captain was a bit of a hero. When he came, at the close of his life, to this institution, he came as a sceptic, and would never attend the services.

One day he was taken seriously ill, and this officer went into his room and said, "Captain, why don't you read the Bible?"

"Because I don't believe in the Bible," answered the old man.

A few days later the officer came again, and said, "Captain, here is a Bible; if you find any place that you think you can believe, mark it with red; and if you read the Bible through, and cannot find any such place, when I come next time you tell me so."

The old captain said, "Where shall I begin?"

"Begin with the Gospel of John," said the officer.

So the old man started through the Gospel of John. He read the first chapter and never made a mark. He read the second chapter and not a mark. He read to the fifteenth verse of the third chapter, and never reached for his pen; but when he came to the sixteenth verse he took up his pen, dipped it in the ink and marked the sixteenth verse in red.

“ 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.”

* * * * *

By the time we had come to this part of the story we had reached the door of a room, and the officer who was relating it opened the door and I stepped in. It was the room the old captain had occupied, and it was now empty. Swinging over the cot he had occupied was a paste-board anchor, and written across it in red was this sentence: “ I have cast my anchor in Safe Harbour, thank God.”

The old captain had gone to his eternal home, and the officer said, “ I wish you could have seen his Bible ; but we have sent it to his daughter in Philadelphia. There was scarcely a page in the whole Book that was not marked with red. He had come to believe it all.”

What had wrought the change? Not a minister, because he would not listen to ministers. Not the officer, because he would not let him talk to him about Jesus. It was the Spirit of God. There has never been a man or woman converted in this world in whom the Spirit of God did not do His work, convicting us of sin, convincing us of Jesus, lifting up the Saviour before us, and then energising us so that we could take hold of Him.

“ Be it known unto you therefore, men and brethren, that through this man (Christ Jesus) is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses ” (Acts 13. 38, 39). Receive Christ now, as your own personal Saviour, and then like this old captain you will enter “ Safe Harbour.”

W. C.



Trusting Jesus in the Wilds of Africa.

“As all right, mamma, whichever way this trouble takes. I know Jesus is coming soon, so if I die I’ll be one of those who will rise to meet Him.”

Such were the words of a young lad who, in the wilds of South Africa, was stricken down with that deadly fever, malaria. Conditions in that far-off land are far different to what we know here in Britain, where we find a doctor ready at hand in every district. Out in the large wild tracts of Africa medical men are few and far between.

In the district where our young friend lived there was a mosquito swamp near by, making malaria very prevalent. Ice packs were used for the poor boy, as the fever rose higher and higher, but in spite of all efforts and the loving care of his mother, the lad’s temperature remained at a dangerous point. It was just then, when the cruel hand of death seemed to have seized upon him as a likely prey, that, seeing the troubled look on his mother’s face, he uttered the words with which we commence this article.

What a great comfort and consolation it was to her to know her boy was ready for the Glory. In the face of apparent death he was calmly trusting in the One who had Himself conquered death and the grave, and risen and gone on high, and is now a faithful great High Priest, keeping and preserving all His own. How He watches over us in cloud and sunshine, and ministers to us in sustaining grace and love as we journey home through this wilderness to Heaven above. How near He was to this dear boy when he seemed in the very clutches of death.

It pleased God, however, in His great mercy to spare the life of this boy yet a while longer that he might testify to the saving power of Jesus. Years before he had come to know, through simply believing in Jesus, what it was to be rescued from eternal death, and to know and enjoy God's great gift—eternal life.



A RIVER SCENE IN THE WILDS OF AFRICA.

This was the reason why, when death threatened his fever-racked body, he had no fear, for he had a Friend who was ever near him, and death would only take him into His presence, there to await the happy morn when with all the ransomed he would rise to meet the Lord in the air and thus to be forever with Him.

Such were the boy's reflections and expectations at the very point of death. Would it be so with you, dear young

reader? I have no doubt some of you could answer “ Yes,” and there is no reason why any of you should not have this priceless knowledge and this blessed assurance. It is so simple and plain. There is only ONE WAY and that way is JESUS, Who says, “ I am the way ” (John 14. 6).

So you see the way is a Person, and to enter that way is to believe in Jesus, to trust implicitly in Him, and the moment you put faith in Him everlasting life is yours.

He surely is worthy of your trust, for He died for you and paid the ransom for your soul in His own most precious blood. “ Neither is there salvation in any other ; for there is none other name under heaven given amongst men whereby we must be saved ” (Acts 4. 12).

It is Jesus all the way, and Jesus all the time, and none but He.

Will you not then, dear young reader, just step out to Jesus, who is ready and waiting to save you? Trust Him with all your heart. Embrace Him as your very own Saviour.

“ Only a step to Jesus, then why not take it now ;
Come and thy sin confessing, to Him thy Saviour bow ;
Only a step to Jesus, believe and thou shalt live ;
Lovingly now He's waiting, and ready to forgive.”

Falkirk.

J. D. T.

LIVING FAITH.

O FOR a faith that will not shrink
Though pressed by many a foe ;
That will not tremble on the brink
Of poverty or woe :—

That will not murmur or complain
Beneath the chastening rod ;
But in the hour of grief and pain,
Can lean upon its God !

Things that should be OURS.

No. 1—Our Passover.

THERE are three things we read of in the Epistles of Paul that I would like to impress upon your mind. They are set forth with great plainness of speech which all may understand, and if we receive their message as God has recorded them in His Word then great joy and happiness will assuredly be ours.

OUR PASSOVER.

We read in 1 Corinthians 5. 7, “ For even Christ our passover is sacrificed for us.” We instantly think of that scene in the Book of Exodus when God so mightily manifested His power in the bringing forth of the Israelites from bondage and servitude. When according to God’s word the lamb was taken and killed, and its blood applied to the lintel and the two side posts of the door, those within the house were safe from the destroying angel that was to pass through the land in judgment.

Look at Amos 9. 1: “ Smite the lintel of the door.” The Lord Jesus Christ was so smitten that we read those touching words of the prophet concerning Him, “ His visage was so marred more than any man, and His form more than the sons of men ” (Isaiah 52. 14). See Him as He hangs in shame and suffering upon the Cross while His betrayers and murderers sit down and watch Him there, satisfied that they are being rid of His presence. Yet God’s eternal plans are being fulfilled in detail. We read in Acts 2. 23 that He was “ delivered by the determinate counsel and foreknowledge of God,” and that is why He died.

Pilate, we are told in Acts 3. 13, was “determined to let Him go,” but God’s “determinate counsel” was otherwise, and therefore Christ “was delivered for our offences” (Romans 4. 25), and God “delivered Him up for us all” (Romans 8. 32).

Therefore we read those precious words, “Christ *our* passover is sacrificed for us.” Just as those Israelites in the land of Goshen enjoyed safety and security through the blood of the passover lamb, so now those who put personal faith and trust in Christ will know Him as their own Saviour and enjoy salvation and peace in Him.

Therefore avail yourself of this present opportunity of accepting the offered sacrifice. “But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God” (Hebrews 10. 12).

J. CLARKE.

Belfast.

ANSWERS TO CLOCK BIBLE SEARCHING

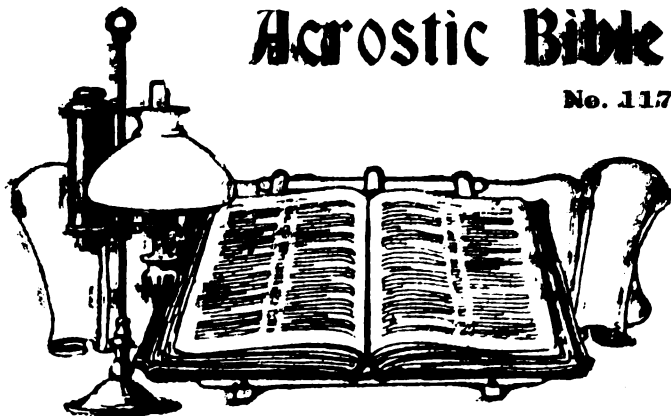
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V	Acts 16. 17.	XI	Psalms 101. 6.
VI	2 Peter 2. 15.	XII	Jeremiah 6. 16.

THE Lord's my Shepherd, I'll not want :
He makes me down to lie
In pastures green ; He leadeth me
The quiet waters by.

Acrostic Bible Searching

No. 117



Compiled by
James M'Dowell,
Hartill.

A Prepared Place.

When~~e~~er SHE did the Saviour meet
She found her place down at His feet.

A KING who through the lattice fell
And then sought wisdom where none did dwell.

A PROPHET to whom a king did tell
He desired a house where God might dwell.

A MAN of BAHURIM who cursed the king,
But when he repented was pardoned this thing.

A TRIBE whose heads knew what to do
By understanding what their times did show.

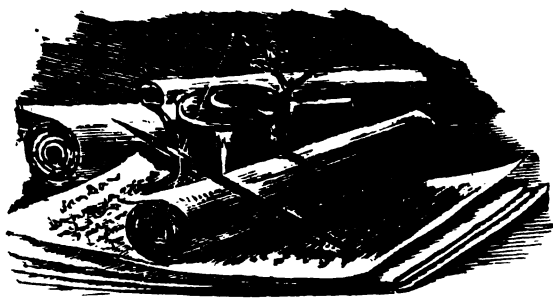
ONE of the many CONSTELLATIONS known
No a man who for his patience had renown.

A MAN who marvelled at what he heard
When Jesus to him the new birth declared.

* * * * *

Initials of these seven answers will spell
A place where you with Jesus may dwell.

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



Pen Talks with Young Believers

By J. MONTGOMERIE.

No. 175.

The Child and the Sea : Or, "The Love of Christ."

IT is a strange expression that the Apostle uses in Ephesians 3. 19, and seems a complete contradiction at first reading: "To know the love of Christ, which passeth knowledge." If this wondrous love of Christ is beyond human knowledge, then how can the saints be encouraged to know it? It does seem as though a thing which passeth knowledge cannot be known.

This conclusion may be come to hastily, and just because of its hastiness may be wrong. Let us see. I have sat on the sand by the sea-side with my own children, and watched them digging sand pits, as though their very lives depended on the task being rapidly performed. When the hole was large enough to satisfy them, and having found sufficient occupation for the spade, they have taken their pail, determined to have a small ocean all to themselves in the hole they have made. It was a hopeless task they had undertaken; but what is youth if not optimistic? And off they have rushed to the sea to fill their pail, and bring it back, its contents half spilled in the hurry of returning.

If, when they returned with their pail, you had asked them, "What is that in your pail?" what would they have said? I think I see them looking in surprise at such a seemingly foolish question, and answering with that tired, cannot-be-bothered tone, "Why, the sea of course."

The question at once rises in the mind, "Was the child right with its answer?" and one must conclude that the child was quite right; it was the sea which was in its pail. But you say by way of objection, "It was not the sea which was in its pail, for did not the sea roll on as full and unaffected as before the pailful was taken from it?" Why, surely; but though that is all quite true, yet the sea was in the child's pail, and nothing else than the sea. And yet though the sea was in the pail; the sea was *not* in the pail. The sea was still, as before, immeasurable in its extent, overwhelming in its vastness.

So with the great ocean of God's love, of Christ's love, which comes to us and fills our empty vessels, and when we are filled up, and thus know something of the love of Christ, yet that love which we know and which fills us is as vast as before, unknown and unknowable. The same verse says, "That ye might be filled with all the fulness of God." "God is love." He is the ocean; He it is from whom all love emanates; "Love is of [from] God." It is also the revelation of God, for "if we love one another God dwelleth in us, and His love is made perfect (or finds perfect expression) in us." How grand it is to know that we may be *filled* with the *fulness of God*. The fulness of God is Christ, and Christ can dwell in our hearts by faith.

"But though I cannot sing, or tell, or know
The fulness of Thy love while here below,
My empty vessel I may freely bring :
O Thou who art of love the living spring,
My vessel fill.

"Then fill me, O my Saviour, with Thy love !
Lead, lead me to the living fount above :
Thither may I, in simple faith, draw nigh,
And never to another fountain fly,
But unto Thee."

THE WAY

Matthew 7. 13, 14.

There is a way of which we read,
It is both straight and narrow;
This way to glory now will lead
Away from earthly sorrow.

O sinner, seek the narrow way,
Ere you may be too late;
O enter now without delay,
For God will shut the gate.

The narrow way which leads to heaven,
Is only trod by few,
Who know the grace by Jesus given—
Will they be joined by you?

How many choose the broader way,
So full of earthly pleasure;
But to their loss they'll find one day
That their's is rusting treasure.

O sinner, will you not then join
The heavenly happy band;
And everlasting blessing have
In yonder glory land?

BERT S. McCracken.

California, Stirlingshire.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat."

Matthew 7. 13.

The Dying Irish Girl



A COUNTRY SCENE IN IRELAND.

The Dying Irish Girl

“MOTHER,” said a dying girl in Ireland, “it’s a dreadful thing to die.”

“It is that, my darling,” the mother said, as she fondly gazed, with tearful eyes, upon the fading cheek of her child; “it is that. Oh, that I could die instead. But you have confessed, so why are you still afraid?”

“Yes, I have confessed every sin I could remember and I have absolution, and I shall have the holy oil when I am just at the last, mother. But then I must be in the fires of purgatory soon and you are very poor.”

“Leave that to the priest, darling,” said the mother, “and say the prayers to the Virgin that he bade you say. That will bring peace to your heart.”

“No, it’s all dark. And I want to know where I am going—and more, a great deal more than the priest would tell me.”

“Mother,” she added quickly, “I am thinking of the death of cousin Cathleen; she had no absolution, no unction, no masses, yet she died happy.”

“She was a heretic, daughter dear, and she knew nothing at all, so she died in her sins.”

“Some words she said come over me now, mother: ‘Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me’ (Psalm 23. 4). What did

she mean, mother? I have no comfort, no staff. I am trembling in the dark, and see only great fires beyond, and am full of fear. Cathleen did not believe in purgatory."

"Hush now, Mary dear," the mother said, "go to sleep and forget her, and trust in the Blessed Virgin."

"Well, mother, I'll try; but I can't help thinking it must be a happier thing to go straight to heaven at once. I wish I could remember all Cathleen said about it."

"It's not for the likes of us to go straight to heaven at once, Mary; we go the way the church directs."

"But sure it's a hard way, mother dear. I often fear that some who get into the fires of purgatory may never get out again."

"Now, don't get distrustful of the masses, darling. Just leave thinking about it at all. Now here's Patrick, he will sit beside you till I run to your grandmother's and back."

Patrick had come in and overheard part of the conversation, and now sat down by his sister's side with a heavy heart, for the doctor said she could not recover and he had travelled from another part of the country to see her before her death.

"Mary," said he, when their mother had left them alone, "what was that about cousin Cathleen?"

"Ah, Pat, I was wishing I could die as happy as she did; and I can't believe her soul is in hell just because——"

"Because she believed what God says in His Word," exclaimed Pat. "No, Mary, that's just the reason she could die happy, because she had heard God's Word and believed what He said and knew where she was going. When she knew what God said she didn't need to listen to anybody else."

Mary stared at her brother: "Sure, brother, you've turned heretic too!"

“ Well, never mind that. I’ve been reading the Bible, Mary, full of such good news to sinners.”

“ But how did you get it? Does the priest know?” said the dying girl.

“ Sure I didn’t stop to ask him. I just read and read ; there were so many precious things that I couldn’t stop even if I am burned for it.”

“ Well, Pat,” said she, “ ~~what~~ is it about purgatory you’ve read in the Bible?”

“ Just nothing at all, and I have searched from one end to the other. You can’t go to a place that isn’t in God’s creation. I found only two places in the Bible, Heaven and Hell, and everybody goes to one or the other when they die.”

“ But, Pat, did Cathleen know she was going to Heaven? How could any one know they were going there?”

“ Yes, Cathleen knew and I know where I’m going, and you may know too if you do what she did.”

“ What is it, Pat? Oh, what is there that I wouldn’t do if I could? Tell me quick,” said the dying girl.

“ Just nothing at all, Mary,” replied Pat, drawing from his pocket the precious volume that had enlightened him. God says in this Book that Christ hath once suffered for sins the JUST for the unjust that HE might bring us to God. There is not one thing that you can do ; the Lord Jesus Christ has done everything. He finished it all on the cross.”

“ But does that Book tell how I can be saved and how I can know that I am going to Heaven?”

“ Yes indeed, Mary, just let me read you one verse: Jesus said, He that heareth My Word and believeth Him that sent Me hath everlasting life, and shall not come into condemnation, but is passed from death unto life.”

“ Oh, Pat, do read some more ; how good it sounds.”

Pat read some other passages from his Book, which tell how God loved us when we were lost in sin, and how He provided a perfect salvation in the death and resurrection of His own Son ; and now offers it as a free gift to all who will receive Him as their Saviour.

Pat closed the Book and sat in silence.

“ Mary,” he said, after a moment, “ I know I am saved for I believe God that it shall be even as it was told me.”

“ Oh, I see now ; all I have to do is just to believe God and He will take care of all the rest. How precious it is to rest in such promises as these. I am not afraid to die now, for I know I shall go straight to Heaven and see HIM who loved me and gave Himself for me. Since all my sins are washed away in His blood I don't need to go through purgatory.”

All is Finished.

WHEN the Saviour said, “ 'Tis finished,”
Every thing was fully done,
Done as God Himself would have it—
Christ the victory fully won.

Vain and futile the endeavour
To improve or add thereto ;
God's free grace is thus commended
To “ believe ” and not “ to do.”

All the doing is completed,
Now 'tis “ look, believe, and live ” ;
None can purchase His salvation,
Life's a gift that God doth give.

Grace through righteousness is reigning,
Not of works lest man should boast :
Man must take the mercy freely,
Or eternally be lost.

PROFIT AND LOSS:

A SIMPLE SUM.

A CHRISTIAN visiting a home in the North of Scotland was much interested in the educational development of the family of his friend. The eldest member of the family was very clever, and had been at the top of her class for several years. She was not saved, and the visitor, wishing to reach her conscience on this important matter, said, mentioning her name, "You will be quite good at profit and loss?" She said, "Yes!" and the visitor asked her to take down a sum and see if she could do it. She got pencil and paper and awaited her visitor's dictation. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8. 37).

The visitor halted, for she had not commenced to write, her face got red, then white, and the tears began to flow; she then rose, and went into another room.

Nothing more was said about the matter, but it was very evident that the arrow of conviction had found its target in her soul, and when all had gone to bed she came to her father and mother and told them she could not sleep, as she wanted to be saved.

Her father spoke with her, and she decided for Christ. That was many years ago, and she still goes on for the Lord, and knows now the answer to the sum in profit and loss; and the answer is, "No PROFIT, but ETERNAL LOSS."

In the counting house, the market and the mart, many transactions are taking place every day, and vast sums of money, lands and commodities are constantly changing

hands, but there is one unique possession of priceless value, owned alike by king and peasant, by millionaire and pauper, for which there is no exchange value in all the world's wealth.

The Lord Jesus Christ alone knew its full value, and it cost Him all He had to purchase your precious soul. The



A PROBLEM IN PROFIT AND LOSS.

Apostle Peter, viewing the great price the Lord Jesus paid, exclaimed, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1st Peter 1. 18, 19).

Things that should be OURS.

No. 2—OUR PEACE.

THE second portion of Scripture we desire to bring before you is Ephesians 2. 14, where we read concerning our Lord Jesus Christ: "He is OUR PEACE."

Peace really is a person, "The Prince of Peace" (Isaiah 9. 6); "The Lord of Peace" (2 Thess. 3. 16).

Peace was proclaimed on earth by angels when Christ came (Luke 2. 14), and His followers on earth proclaimed peace in Heaven (Luke 19. 38) as He rode into Jerusalem.

In the portion we have quoted in Ephesians 2. the Apostle speaks of Christ in His flesh and by His Cross abolishing and slaying the enmity which sin had brought in, and which a righteous law revealed. We are told in Colossians 2. 14 that the law of commandments and ordinances was against us and contrary to us, but, thank God, it also says that Christ "took it out of the way, nailing it to His Cross."

When they pierced with nails His hands and His feet they unwittingly nailed to the cursed tree that law which, although so good and perfect and holy, yet because we had broken it and sinned, spoke of a curse to us. Thank God, Christ bore that curse, and "having made peace by the blood of His Cross" (Colossians 1. 20) He now offers peace to all who will come to Him.

"By Christ on the Cross peace was made,

My debt by His death was all paid;

No other foundation is laid,

For peace, the gift of God's love.

Peace, peace, sweet peace,

Wonderful gift from above;

Oh wonderful, wonderful peace,

Sweet peace, the gift of God's love."

Belfast.

J. CLARKE.

Acrostic Bible Searching

No. 118



Compiled by
A. H. STEPHEN,
Aberdeen.

Meditations in Matthew.

When to the Lord a sick man had been brought,
He spoke a WORD, a miracle was wrought!

When Herod caused all children to be slain,
WHAT WOMAN wept and sympathy was vain?

When to the wilderness the Lord was led,
WHO asked Him to convert the stones to bread?

As Jesus passed along to raise a maid,
What did a woman DO although afraid?

WHAT KING was troubled when he heard the news
Of one who had been born King of the Jews?

What did the virgins ASK when 'twas too late,
Neglect had kept them all outside the gate?

Of WHAT did Jesus say the Pharisees
Were full, although without they seemed to please?

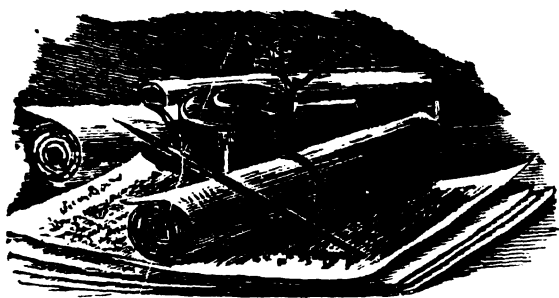
One day, when Jesus spoke to not a few,
What was it that he asked them all TO DO?

Along with Moses WHO APPEARED and talked with Him,
But Peter spoke, and soon these two grew dim?

* * * * *

Initial letters will a question state,
'Twas asked by someone who himself was great;
If you have asked this question, then be sure
That only Christ your soul's disease can cure.

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



Pen Talks with Young Believers

By J. MONTGOMERIE.

No. 176.

The Musical Composition : Or, Adorning the Doctrine.

Titus 2. 10.



WE are living in a day when it is *not* looked upon as a very evil thing to add to the doctrine of the Lord. Many inventions have been sought out whereby to improve God's perfect production as found in our Bibles. One thing after another has been added on until, as in Christ's day, the Word of God has become of none effect through man's traditions (Mark 7. 13).

Paul here writes to Titus concerning those Cretian servants who had been saved, that they would watch their behaviour, and so *adorn* the doctrine of God our Saviour in all things. The thought of adorning here is worthy of notice, and you will see it is by living in a certain way they are to adorn the doctrine. The thought of adornment generally suggests the adding on of something to make it more beautiful or more attractive, but this is not what Paul suggests: the whole context makes that clear.

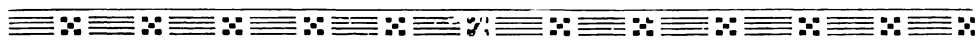
You may have a piece of music by a world famous composer. It is a beautiful piece of music, the work of a master mind, and every part is perfect. Someone who knows very little about music sits down to play the composition. What a mess they make of it! The person is playing every note the composer has put on the paper, not leaving one note out, nor adding one note on, and yet that perfect piece of music is being mutilated beyond descrip-

tion. Let an expert sit down to that same piece of music and note the difference. He goes over the same notes as the unskilled player; he changes nothing on the piece of music before him, but as surely as the previous player mutilated and destroyed, so he *adorns* the music. He adorns it by his ability to bring out and express in those notes before him what was on the mind of the master who composed the music.

You and I have the Word of God given to us for our guidance and help. That Word carries in it the person of Christ. That is what God conceived in His mind and composed in the message. He wants Christ to be seen and known. When I so live that God's intentions are realised and Christ in His excellence and beauty is seen, then I am *adorning* the doctrine of God my Saviour in my life.

I remember, when not very long saved, meeting an aged servant of the Lord in the railway station coming from a conference. He had known my father in early days, and was pleased to know who I was when I introduced myself. "Well, John," he said, "you will be thinking that now you can live Christ, but you are wrong; you cannot." I wondered what he meant, for at that very time it was my ambition to live Christ. He went on, "No, John! you cannot live Christ, but Christ can live His own life in you if you give Him room to live." Then he quoted the precious words of Galatians 2. 20: "I am crucified with Christ, nevertheless I live, yet not I, but *Christ liveth in me*, and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me and gave Himself for me." So I learned something that day which has remained with me till now. I may put Christ outside until He must knock to get in. But if I set Him apart as Lord in my heart, giving Him room to live, He will very soon make His presence felt in my life amongst men and women in the world.

But I may do the opposite of all this. I may be like the uninstructed player on the musical instrument: I may mutilate instead of adorn. I may so live that that worthy Name may be blasphemed by the ungodly through my inconsistent testimony. Did the Sodomites not look with a certain amount of contempt on Lot when he came to warn them of coming judgment? His life had not been all it should have been in the presence of those wicked men, who did not want God or His ways.



ANSWER TO ACROSTIC BIBLE SEARCHING, No. 117.

SEE LAST ISSUE, PAGE 69.

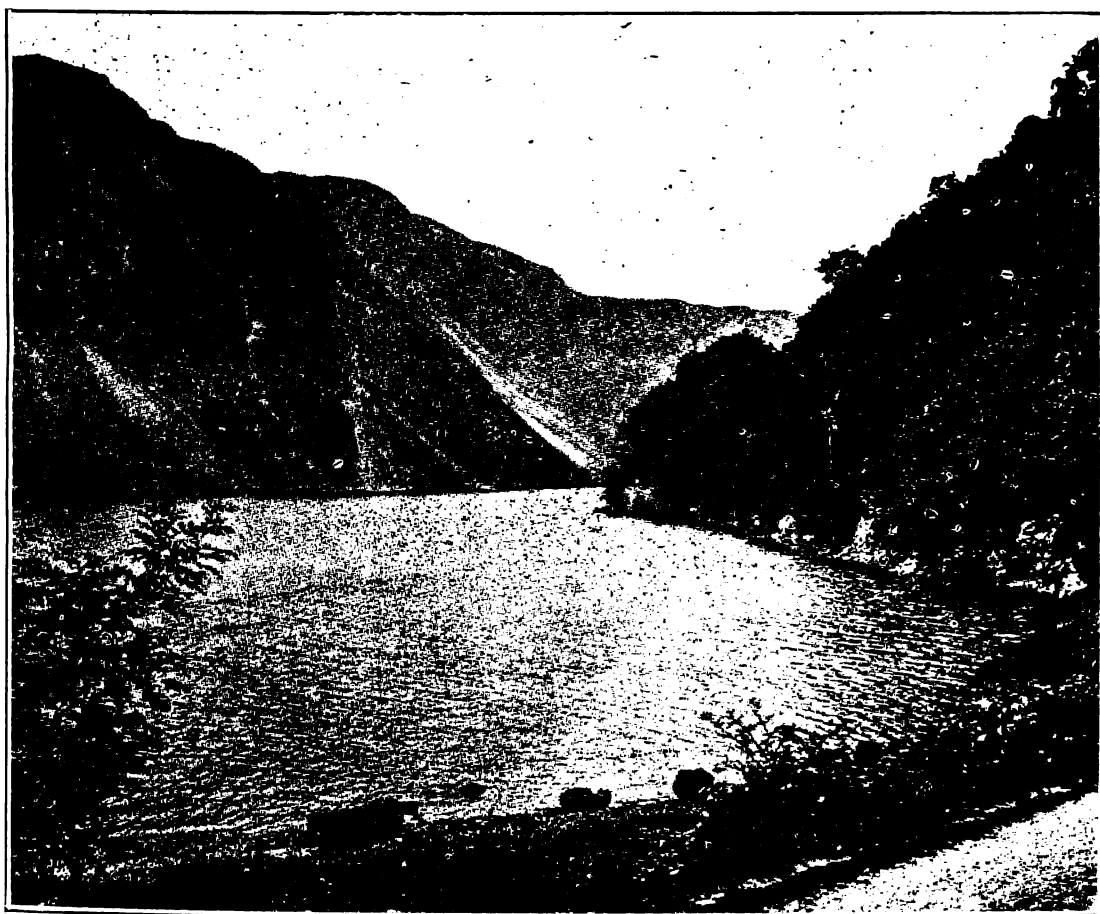
M ARY	-	-	-	-	Luke 10. 39.
A HAZIAH	-	-	-	-	2 Kings 1. 2.
N ATHAN	-	-	-	-	2 Samuel 7. 2, 3.
S HIMEI	-	-	-	-	2 Samuel 16. 5.
I SSACHAR	-	-	-	-	1 Chronicles 12. 32.
O RION	-	-	-	-	Job 38. 31.
N ICODEMUS	-	-	-	-	John 3. 1-7.

“ MANSION ”—John 14. 2.

“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.”

John 14. 2.

The Good Shepherd



THE PASS OF BRANDER, LOCH AWE.



The Good Shepherd

THE incident I desire to bring to the notice of my dear young readers occurred in the Pass of Brander, by the side of Loch Awe. It concerns a sheep which, from the safety of the pasture land on the mountain top, viewed longingly some tender grass growing on a ledge about 15 feet beneath, and jumped down in order to enjoy it. When it had reached there and had eaten all it desired, the sheep found it was impossible to regain the top unaided; while to move downwards meant a sheer drop of hundreds of feet to death in the still, dark waters of Loch Awe.

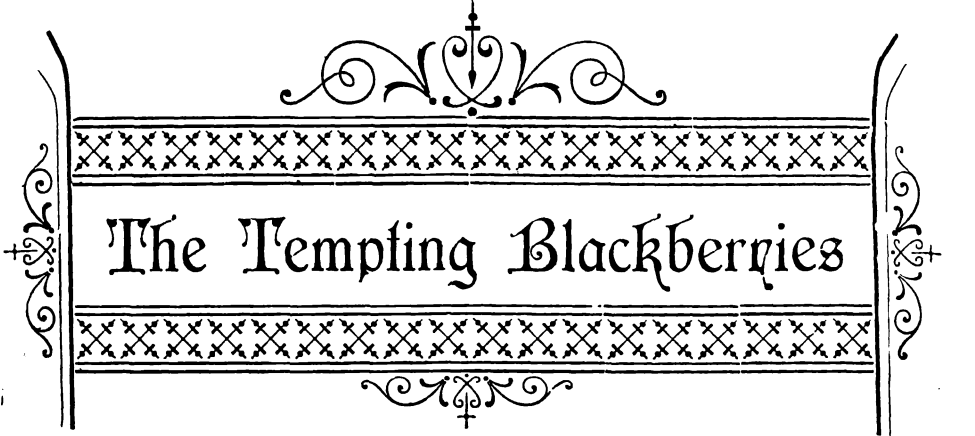
The poor sheep had perforce to remain where it was, and eat up all the pasture to be had on that lonely ledge. Soon it came to be in want and commenced to bleat, which brought it to the notice of the writer. For six weeks that sheep remained in isolation; some days it was both seen and heard, other days it was silent. At length the writer managed to get in touch with the shepherd, who located the sheep's true position—a dangerous one it was, you will agree—and, held only by a rope tied round his waist, he was lowered over the edge of the cliff down to the ledge where the poor sheep was in all its need. Poor thing, so terrified was it from its awful experience that it was afraid of the shepherd, who had risked his life to save it. He at once took it in his arms, and both were drawn again to the mountain top, where he cared for it and restored it to the safety of the fold.

What a beautiful picture of the Good Shepherd, Who came to rescue and to save us, poor, needy sinners. "All we like sheep have gone astray" (Isaiah 53. 6). How far

astray we were, only God could tell. "We had turned every one to our own way." Our own way is a way of death, Proverbs tells us (chapters 14. 12 and 16. 25). That sheep on Loch Awe would have died either of starvation or else by drowning, had the shepherd not gone to its rescue. In like manner we would have perished in the Lake of Fire had the Good Shepherd remained in Heaven. That poor sheep was down, it could not get up again by its own efforts, but was in danger of going further down. So it was with man when he sinned in Eden, he could not get back to that place from which he fell by disobedience. Ah no, dear readers, a work had to be done ere the sheep was rescued and brought to the fold, and a greater work still had to be done ere guilty man could be reconciled to God. As the shepherd was lowered to where the sheep was, so also did Jesus come from the highest glory—a seeking Shepherd, seeking straying sheep, and in His search He came right down to where we were (Luke 10. 33). How far down He came! Not merely from the Glory to the manger, but also to the cross. The shepherd on Loch Awe risked his life, but Jesus gave His life (John 10. 11).

"All the way to Calvary He went for me."

He went there in order to meet your deep and desperate need, to save you, not from Loch Awe but from the Lake of Fire, that you might be with Him in eternity. Are you resting on the shoulders of the Good Shepherd like the sheep in Luke 15. 5? Are you trusting Him for Salvation? Don't be afraid of Him. His arms are extended towards you, dear readers, and His voice speaks softly and tenderly, saying, "Come unto Me" (Matthew 11. 28), and again, "I am the door, through Me if any enter in he shall be saved" (John 10. 9).



The Tempting Blackberries

THERE is quite a number of references to rocks in the Scriptures. We have a Smitten Rock spoken of, also a Cleft Rock, and Rent Rocks, from all of which lessons are to be learned. King David thanked God for being delivered from a precarious condition, and having his feet set upon a rock (see Psalm 40.). Rocks abound all round our coast, and as the waves dash against them an awesome feeling comes over one. We find rocks on the hills, and in many other places.

There was a girl called Millie and her younger brother who were glad of a rock at hand when they were in great danger of being run over by a train. They were gathering blackberries, and were very diligent running from bush to bush seeking the finest and the best. Millie said to her brother, "The biggest ones just grow where we can't get them," as she looked over the fence at luscious ones growing at the line side. "I don't think it would matter for just this once if we got down where the train goes—there are some beauties there."

For the moment Millie forgot the injunction of her mother not to go on to the railway track, and her faithful promise to obey. Both she and her brother were soon over the fence, and they picked to their hearts' content, forgetting the danger they were in. A sudden whistle is heard, and the next moment the train swept round a corner. Millie was terror-stricken, and, seizing her brother, placed

him upon a narrow ledge of rock, and then scrambled up herself. "Keep close to the rock, Johnnie," she cried in her anxiety. The train whizzed past, almost touching them as they clung to the rock; but they were safe, and then



"THE NEXT MOMENT THE TRAIN SWEEPED ROUND."

Millie lifted her brother down, trembling with fear. In their terror they hastened home, and confessed all to mother, and Millie, we are sure, would never venture to disobey again.

Our young readers will at once grasp the danger Millie and her brother were in, but we desire to point out that each

boy and girl is in a much graver danger, that of eternal judgment. Sin, or wrong doing, marks all without exception. None can lift the hand before God and say, "I am clean." Sin brings punishment. "The wages of sin is death." Have our young readers considered the matter? To pass away from this scene with sins charged against you means to be forever shut out from the presence of God, where alone pleasures are to be had in eternity. This God does not desire, and has made adequate provision for escape.

Just as Millie and her brother were saved from being run over by the engine by getting on to a rock, so there is a Rock of Safety for all who care to avail themselves of it. Moses at one time was put by God in the cleft of a rock, and as God's glory passed by, Moses was not consumed. He was safe. That rock is a type of the Lord Jesus, who was wounded for our transgressions and bruised for our iniquities. He bore the penalty due to sin when He was nailed by wicked hands to the cross. His side was pierced by the soldier, and the blood, on the ground of which forgiveness can be known, poured forth. He then died, the Just for the unjust, that all might be brought to God (1 Peter 3. 18).

God now invites each one to simply trust in Jesus. To trust is to get inside the shelter afforded by the cleft rock. God asks no more than your trust, and the reason is He knows you have no more to give, for "they that are in the flesh cannot please God." By trusting in Jesus your feet will be on a stable foundation, and you will be sheltered from coming wrath. May each boy and girl be able to sing:—

"Jesus, I will trust Thee, trust Thee with my soul!
Guilty, lost, and helpless, Thou canst make me whole.
There is none in heaven or on earth like Thee;
Thou hast died for sinners—therefore, Lord, for me."

R. JEANS.

The Cross of Christ

Upon Golgotha's lonely cross
The Son of God was slain,
Around Him cruel sinners stand
And mock His dying pain.

Long they had clamoured for His death,
And now with mad delight
They surge around the tree of shame,
Those sons of endless night.

No pity fills their evil hearts
For Him the outcast One,
Nor does their memory bring to light
The good that He had done.

"Away with Him," they loudly cry,
We will not own His claim;
Put Him to death and let contempt
Be poured upon His name.

And thus they spake and turned their back
Upon God's only Son,
And thrust the pardon far from them
That He had for them won.

And many in the world to-day
Just treat the Christ the same;
They follow in the paths of sin
On to eternal shame.

But be thou warned ere mercy flees
And leaves thee to thy fate;
How sad 'twould be to spurn His grace
And wake up just too late.

JAMES GILLESPIE.

Shotts.

Things that should be OURS.

No. 3—OUR LIFE.

OUR third and concluding Scripture is Colossians 3. 4, where we read, “ Christ, Who is OUR LIFE.” From this portion we assuredly gather that Christ Himself is “ our life.” We dare not turn to any other then for life, for it is found alone in Him. We read in Proverbs 8. 35, “ For whoso findeth Me findeth life, and shall obtain favour of the Lord.”

In John 11. 25 we hear Jesus say, “ I am the resurrection and the life.” He spoke these words to the sorrowing sister who had been bereaved of her brother Lazarus, and concluded speaking to her by asking the searching question, “ Believest thou this ?” And she answered happily, “ Yea, Lord, I believe.”

We would ask you, dear reader, the same important question, and it requires an earnest answer, and we would press home upon you, it requires an immediate answer, for we read, “ Behold, now is the accepted time ; behold, now is the day of salvation ” (2 Corinthians 6. 2).

“ My life with Him is hid,

My death has passed away ;

My clouds have melted into light,

My midnight into day.

’Tis He who saveth me,

And freely pardon gives ;

I love because He loveth me,

I live because He lives.”

“ And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, Whom Thou hast sent ” (John 17. 5).

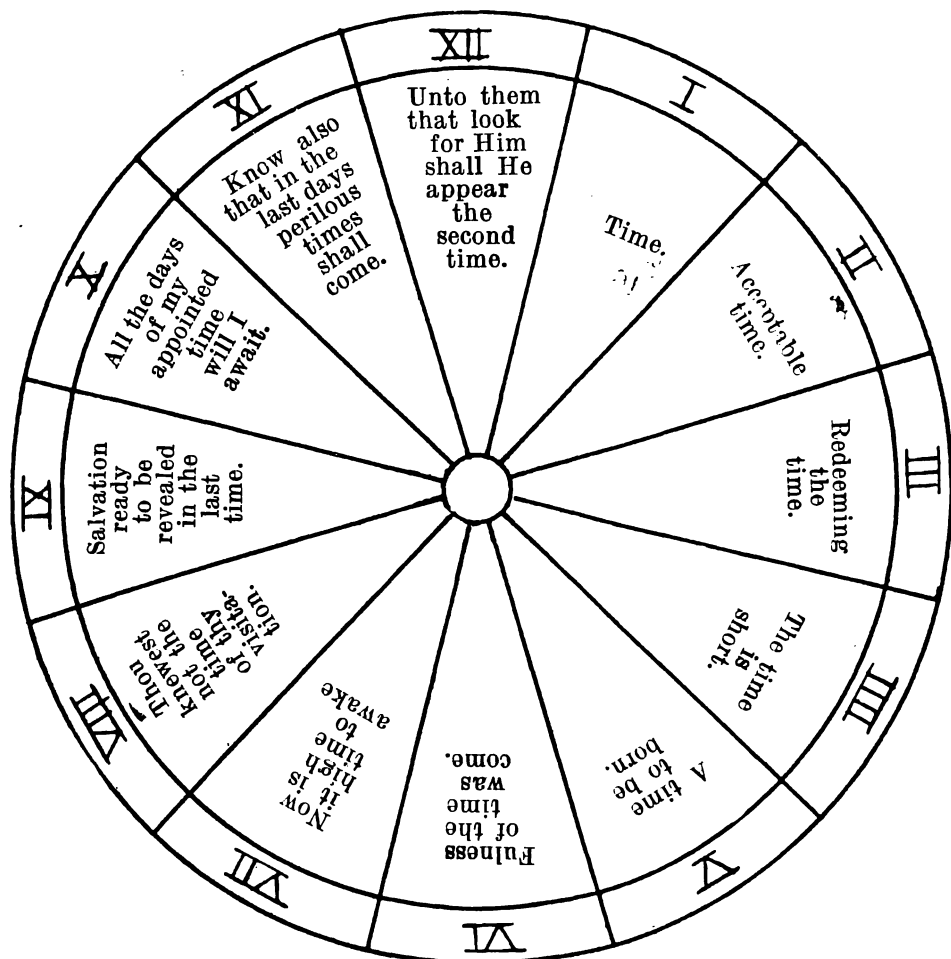
J. CLARKE.

Belfast.

Clock Bible Searching.

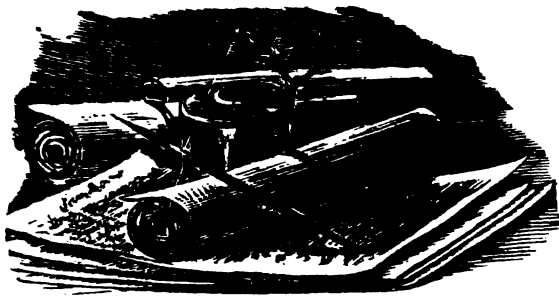
Subject : TIME.

Compiled by
R. JEANS, Inverness.



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

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



Pen Talks with Young Believers

By J. MONTGOMERIE

No. 177.

Forsaking the Colours.

—♦—♦—♦—

HERE is an old story which you may have read in your school books about a young ensign in the British Army. In the Crimean War, during one of the attacks of the enemy, a regiment was driven back. It was discovered, to the dismay of the officer in command, that the ensign with the regimental flag was not with the regiment. He was seen standing where the regiment had been, and in his hand was tightly grasped the precious flag. The officer shouted, "Bring back the colours." But the young ensign answered back quickly, "Bring up the men to the colours."

In Psalm 60. 4 we have that striking text, "Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth." When God's people Israel were gathered round the tabernacle in the wilderness, each tribe had its allotted place in the ordering of God, and each tribe had a banner to distinguish it from its neighbour. They were gathered round the Lord in the wilderness; He was in their midst, and they had to be in order when gathered to Himself.

The Psalmist's words suggest that the banner is connected with the truth, and the truth is connected with the Lord. If I want to be in the company of the Lord, then I must be obedient to the truth. I cannot get away from the truth and remain in the company of the Lord.

There is a Scripture which tells us that the Lord Himself is the banner. When Israel had fought with Amalek and had overcome him, God told Moses, "Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar and called the name of it Jehovah-Nissi." These words Jehovah-Nissi mean "The Lord my banner." God was their rallying centre, the One who was to be ever before them when they fought.

In these days, dear young Christian, there is a tendency to drift away from the Word of God, away from the truth, away from Jehovah, Who is still our banner; and then demand that the banner be brought back to where we have retreated. This cannot be done. We must, if we get away from the truth, come back to it. God's complaint in Jeremiah's day was, "They have forsaken Me" (Jeremiah 2. 13). God's truth cannot retreat, God's principles cannot change. When the Spirit of God would guide those saints who were having a hard battle against evil and evil doers, He specially exhorts them, "NOT FORSAKING the assembling of yourselves together, as the manner of some is" (Hebrews 10. 25).

Keep your eye on the colours, dear child of God. God has given a standard for us to honour, a standard to guard jealously. That standard is the truth, "the faith once (for all) delivered to the saints." Those who are gathered to His Name are the custodians of that truth; they hold up the banner. Keep close up to it, and if momentarily driven back, don't look for the truth to follow you in your departure; get back to the truth.

"May our desire and prayer be that of the Psalmist in Psalm 119. 10, "With my whole heart have I sought Thee: O let me not wander from Thy commandments."

“ *It shall not Fail.* ”

The scoffer may scoff at Jehovah's decree,
 And the sceptic may write that it never shall be;
 But the finger of time on its dial may stop,
 Ere one promise prove false or one prophecy drop.

ANSWER TO ACROSTIC BIBLE SEARCHING, No. 118

SEE LAST ISSUE, PAGE 81.

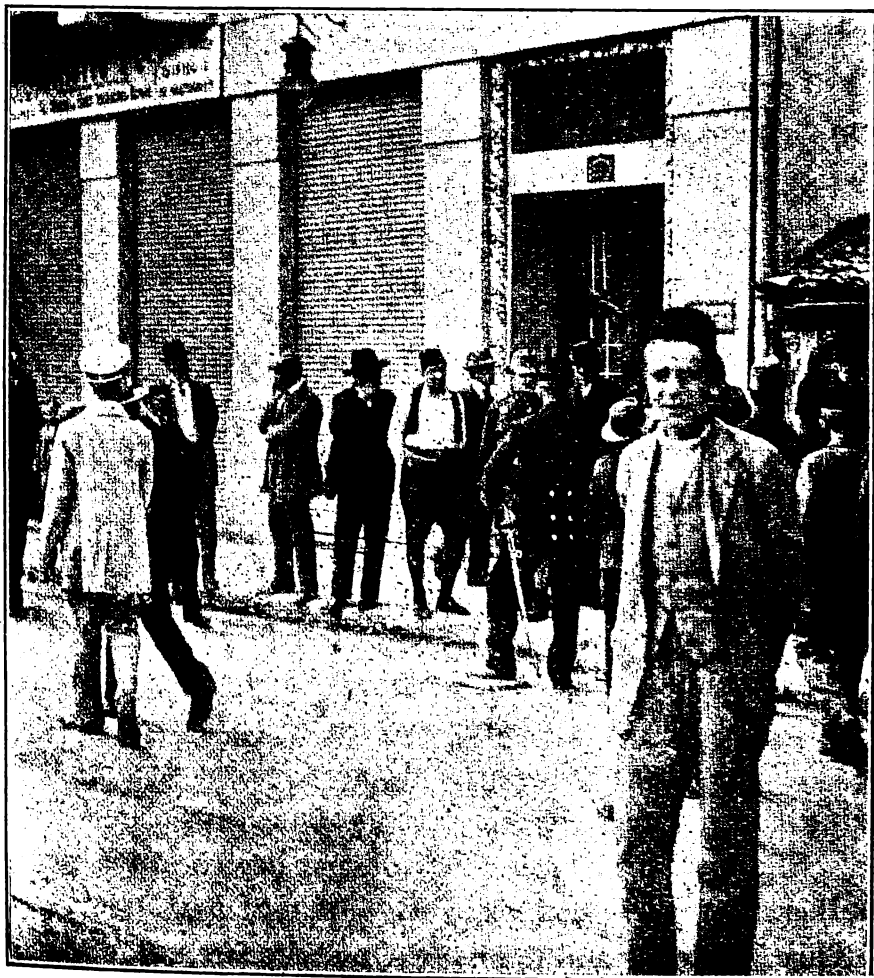
A RISE - - - - -	Matthew 9. 5.
R ACHEL - - - - -	,, 2. 18.
T EMPTER - - - - -	,, 4. 3.
T OUCHED HIM - - - - -	,, 9. 20.
H EROD - - - - -	,, 2. 3.
O PEN - - - - -	,, 25. 11.
U NCLEANNES - - - - -	,, 23. 27.
H EAR - - - - -	,, 15. 10.
E LIAS - - - - -	,, 17. 4.

“ ART THOU HE ? ”—Matthew 11. 3.


“ Jesus saith unto him, I am the
 way, the truth, and the life: no man
 cometh unto the Father, but by me.”

John 14. 6.

A Queen's Kindly Act



A SCENE IN SERAJEVO, JUGOSLAVIA.



• A Queen's Kindly Act •

QUEEN MARIE of Jugoslavia was the principal figure in an interesting little incident which happened not far from Belgrade recently. The Queen was returning from her royal domain at Tupola by car, and was herself driving, when just outside a village she was hailed by a country woman laden with baskets. "Could you please give me a lift?" asked the woman. "With pleasure," replied the Queen. "Where do you want to go?" The peasant woman said she wanted to go to a little town named Mladenovatz, some miles away. She got in behind the Queen and stowed her baskets and parcels away, and then just as the Queen was about to start again she asked anxiously, "How much do you want to take me to the town?" "Oh! don't worry about that," said Her Majesty. "No, no, I must pay you," argued the woman. Stifling her amusement, the Queen tried hard to persuade the woman that she had "NOTHING TO PAY." Her confusion can be imagined when she learned from the chauffeur during the journey that it was the Queen who was driving her. She had already extracted from her carefully knotted handkerchief a few coppers with which to pay her fare.

This incident reminds us of One who is greater than the Queen. He is found in Luke 10. 30-35. This One had compassion on a poor man lying wounded, naked, and half dead by the wayside on the downward road to Jericho.

The Lord Jesus tells about the Samaritan binding up the wounds, pouring in oil and wine. Now the wine speaks of crushing, bruising, and dying, and the oil speaks of joy and gladness. Therefore we can see the wondrous work of Calvary here, and can think of the precious blood that has brought redemption.

Next the Samaritan carried the man on his own beast and brought him to an inn and took care of him. Before he left the inn he promised definitely to call back.

Truly we have a wonderful and beautiful lesson that Jesus is both mighty to save and mighty to keep. And assuredly He will call back for those whom He has saved (John 14. 3).

It was a wonderful experience to be lifted by a Queen. But not so wonderful as the experience of every sinner who is lifted up by the Lord Jesus Christ. The poor crooked woman could in no wise lift up herself, but Jesus lifted her up and made her straight (Luke 13. 11).

The One who shall be King of kings and Lord of lords was lifted up on the Cross that all might be drawn to Him. Soon He shall return to mid-air to call to Himself all His peculiar treasure—His precious jewels.

Remember, all you could do or pay would appear as ridiculous as the poor woman's few coppers did to the Queen. Christ paid the debt. Now for you there is **NOTHING TO PAY.**

“ Nothing to *pay*?—no, not a whit;
Nothing to *do*?—no, not a bit;
All that was needed to do or to pay,
Jesus has done in His own blessed way.”

Only believe and you will be ready to go with Him at His coming.

R. McCARTNEY.

Glasgow.



On the Way to Emmaus.

WITH hearts o'erwhelmed with grief and pain,
Two pilgrims homeward wend;
Jerusalem they leave behind,
Where buried lies their Friend.

They speak of Him with trembling lips,
Their love to Him was deep;
He raised their hopes, He calmed their fears,
Now in the grave He sleeps.

Yet while they speak with downcast heart
The Lord Himself drew nigh,
And as He spake their sorrow ceased,
He wiped the tear-dimmed eye.

Ought Christ not to have suffered so,
Hath not the Scriptures said;
Christ must be put to grief and shame,
And numbered with the dead.

The word of truth He opened out
Unto their wondering eyes,
That shewed how Christ must suffer first,
Then unto glory rise.

While thus He spake their hearts o'erflowed
With gratitude to God,
That He had raised His precious Son
Who died beneath His rod.

Beneath their roof they fain would press
The Stranger to abide :
The day has passed, the sun gone down,
And now 'tis eventide.

Then in their home a joyous sight
Their startled eyes beheld,
For in the breaking of the bread
The Lord Himself revealed.

That day began with grief and pain,
Their hearts downcast and sad,
But ere night passed they saw the Lord
And He did make them glad.

For none can fill the heart with joy
Save God's beloved Son,
For He hath borne the grief and pain ;
The work of suffering done.

Now on the Son of God believe,
And He will then abide
Within thy home, and ever be
A helper by thy side.

And when our pilgrimage is past
He'll take thee home on high
To dwell with Him in love and peace
And glory in the sky.

Shotts.

JAS. GILLESPIE.

SAVED TWICE:

Or, The Cleansing Power of Christ

I WAS brought up at Clayton, twelve miles S.E. of Melbourne, Australia, where my father worked a vegetable garden. When three years of age I had the misfortune to fall into the well close by where my father was working. He soon missed me, and, looking into the well, he saw me coming to the surface and with a powerful grip he pulled me out.

Thus in my early days I was in danger and nigh to death, but was saved in time. As a few more years rolled over my head I learned that I was in a worse danger, for I learned that I was a sinner and that there was not, within or without, a clean spot, nor could I cleanse myself or accomplish my own deliverance, but when in my seventh year the Lord Jesus came to my rescue and all my sin was taken away, and I was made white and clean through His precious blood.

Like the Psalmist David, I could say, "He brought me up also out of an horrible pit, out of the miry clay" (Psalm 40. 2).

Just as when I fell into the water that day, I was completely full of water, but when taken out of the water the water was also taken out of me, even so Christ took my sins from me and saved me from my sins, and God now remembers them against me no more.

Ever since Jesus saved me I have had a second birthday—one of the flesh and the other from above.

Dear young reader, do you know a second birthday? You may know it and at the same time receive the birthday gift, which is eternal life. Why not receive it? It is



A YOUNG AUSTRALIAN IN A GARDEN OF DELIGHT.

for nothing ; all you have to do is to trust in the Lord Jesus Christ ; believe that He died for your sins on the Cross of Calvary.

It will indeed be the happiest moment of your life if you

take Jesus and His gift, and you will be able to joyfully sing:

“Oh happy day! Oh happy day!
When Jesus washed my sins away.”

My dear young reader, do not leave it till too late; do not be like the foolish virgins who had no oil in their lamps when the bridegroom came (see Matthew 25. 1-13). Do not even leave it until to-morrow, for “thou knowest not what a day may bring forth.”

Make your choice to-day for Eternity—eternal life or eternal judgment. Which? There are only two things you can do with God’s Word—believe it or reject it. May you be led to believe it, and then you will with us be able to say:

“Hallelujah! ’tis done, I believe on the Son,
I’m saved by the blood of the Crucified One.”

Clayton,
Victoria, Australia.

M. J. McKELVIE.

Answer to Clock Bible Searching

SEE LAST ISSUE, PAGE 93.

I	1 Peter 1. 17.	VII	Romans 13. 11.
II	Isaiah 49. 8.	VIII	Luke 19. 44.
III	Ephesians 5. 16.	IX	1 Peter 1. 5.
IV	1 Corinthians 7. 29.	X	Job 14. 14.
V	Ecclesiastes 3. 2.	XI	2 Timothy 3. 1.
VI	Galatians 4. 4.	XII	Hebrews 9. 28.

Acrostic Bible Searching

No. 119



Compiled by
J. CLARKE,
Belfast.

Meditations in Leviticus.

WHO burned all upon the altar for a sweet savour,
An offering to the Lord that met His favour?

WHERE was the house scraped where leprosy had been,
The dust poured out upon a place unclean?

A censer full of burning coals, and from the heat
WHAT rose in clouds upon the mercy-seat?

The life of the flesh is in the blood,
WHAT MUST NOT be done with the crimson flood?

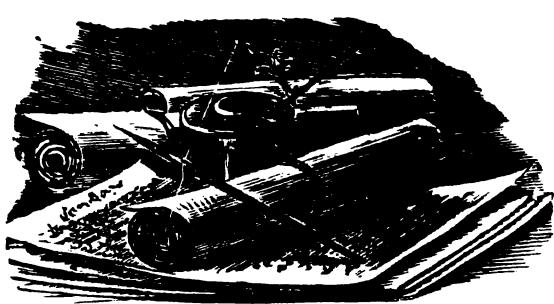
WHICH DAY was the Sabbath and no work to be done,
A day which foreshadowed the good things to come?

HOW MANY would an hundred put to flight
If they walked with God and did the right?

* * * * *

LEVITICUS is the book to scan;
Initial letters tell of the Man
Merciful and faithful, He pleads with God
The virtues of His precious blood.

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



Pen Talks with Young Believers

By J. MONTGOMERIE

No. 178.

The Blind Girl and her Bible.



SOME years ago a blind girl got saved, and having learned to read "Braille" got a Bible in Braille.

This Bible gave her great joy, and many happy hours were spent with her profitable companion. She got work in a factory for the blind, and through the nature of her employment her fingers lost their sensitive touch, and by and by she discovered, to her great grief, that she could no longer read with her fingers. In her distress, which almost amounted to desperation, she shaved the points off her fingers with a razor, hoping that when the new skin grew she would have regained her touch, but to her sorrow they were no better.

When the truth dawned on her she lifted the Bible to her lips and kissed the precious book. As she touched it with her lips she felt quite plainly the words, "Gospel according to St Mark." Oh! how thankful she was and cried out, "Praise the Lord, if I cannot read the Bible with my fingers I can read it with my lips." And this she continued to do to her great joy and spiritual profit.

How many there are amongst the children of God who have been blessed with good eyesight and who yet neglect that most precious of all books. Not only do the blind appreciate the ability to read it, but long ago, when reading it was prohibited by the enemies of light, those who wished

to read had to do it by stealth. The Bible was a locked up treasure, to be brought out at night, and secretly pored over, as a miser would pore over his hoard of gold. Truly "the word of the Lord was precious in those days" (1 Samuel 3. 1). Even when in later days liberty was granted to read the precious book, many could not take advantage of the privilege through not being able to read. Bibles were sometimes put in places of public concourse, chained to a pillar, and if anyone could read the people crowded round to hear the wonderful story.

Job, when seeking for something to shew his desire for God's Word, falls back upon an everyday pleasure which the poorest can enjoy—the pleasure of eating our meals. He says, "I have esteemed the words of His mouth more than my necessary food" (Job 23. 12). Let us compare the time spent consuming food for our body with the time spent consuming food for our souls, and I think we will admire Job's statement all the more, and find in our own negligence much to grieve over.

Paul exhorted his son Timothy to "give attendance to reading" (1 Timothy 4. 13), and not only to read, but to "meditate upon these things, give thyself wholly to them that thy profiting may appear to all" (v. 15).

In the 119th Psalm, where almost every verse speaks of the excellences of God's Word, the Psalmist says, "O how I love thy law!" (verse 97). Several times he speaks of loving the word, the law, the precepts, the testimonies, and many times how much he *delights* in the law of God.

In verse 103 he says, "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth!"

May our God by His Spirit create within us daily a craving for that Word, which alone can be our guide and help through the dangers and difficulties of this wilderness journey.

THE PROMISE

2 Corinthians 12. 7-10.

CONCERNING a promise I witness,

A promise the Lord gave to me :—

“ My strength is made perfect in weakness,
My grace is sufficient for thee.

“ Though the thorn be unrivalled in sharpness,
And pain in the highest degree ;
My strength is made perfect in weakness,
My grace is sufficient for thee.

“ Though the burden be never so heavy,
And the sorrow most bitter may be ;
My strength is made perfect in weakness,
My grace is sufficient for thee.”

Most gladly then, Lord, will we suffer,
In our weakness give glory to Thee ;
Thy strength is made perfect in weakness,
Thy grace is sufficient for *me*.

E. W. F.

“ But the God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.”

1st Peter 5. 10.

A Nobleman's Daughter's Noble Confession.



"SHE SANG WITH AN UNEARTHLY SWEETNESS."

A Nobleman's Daughter's Noble Confession.

THE daughter of an English nobleman was providentially brought under the influence of the followers of the Lord Jesus, and thus came to the knowledge of the truth concerning Him. The father was almost distracted at the event, and by threats, temptations to extravagance in dress, by reading, and travelling in foreign countries and to places of fashionable resort, took every means to divert her mind from things eternal; but her heart was fixed. The God of Abraham had become her shield and her exceeding great reward. And she was determined that nothing finite should deprive her of her infinite and eternal portion in Him, or displace Him from the centre of her heart. At last the father resolved upon a final and desperate expedient by which his end should be gained, or his daughter ruined, so far as her prospects in this life were concerned. A large company of the nobility were invited to his house; it was so arranged that during the festivities the daughters of different noblemen, and, among others, this one, were to be called to entertain the company with singing and music on the pianoforte. If she complied, she forfeited her good conscience, and returned to the world: if she refused compliance, she would be publicly disgraced, and lose, beyond the possibility of recovery, her place in society. It was a dreadful crisis, but with peaceful confidence did she await it. As this crisis approached, different individuals, at the call of the company, performed their

parts with the greatest applause. At last the name of his daughter was announced. In a moment all were in fixed and silent suspense to see how the scale of destiny would turn; without hesitation she rose, and with a calm and dignified composure took her place at the instrument; after a moment spent in silent prayer, she ran her fingers along the keys, and then with an unearthly sweetness, elevation, and solemnity, sung, accompanying her voice with the notes of the instrument, the following stanzas:

“ No room for mirth or trifling here,
For worldly hope or worldly fear,
If life so soon be gone;
If now the Judge is at the door,
And all mankind must stand before
The inexorable throne.

“ No matter which my thoughts employ,
A moment's misery or joy,
But, oh! when both shall end,
Where shall I find my destined place?
Shall I my everlasting days
With fiends or angels spend?

“ Nothing is worth a thought beneath,
But how I may escape the death
That never, never dies;
How make mine own election sure,
And when I fail on earth secure
A mansion in the skies.

“ Jesus vouchsafe a pitying ray,
Be Thou my guide, be Thou my way
To glorious happiness.
Ah! write my pardon on my heart,
And whenso'er I hence depart,
Let me depart in peace.”

The minstrel ceased—the solemnity of eternity was upon that assembly. Without speaking, they dispersed. The father wept aloud, and when left alone sought the counsel and prayers of his daughter for the salvation of his soul.

His soul was saved, and his great estate consecrated to the Saviour.

Reader, see how fidelity to the Lord Jesus tells upon others, and how He helps the weakest of His followers to witness a good confession.

Do YOU, my reader, know Jesus as your Saviour? Are you on His side or on the world's side? There is no neutrality in this important matter, for the words of the Lord Jesus when here on earth are plain and as true to-day as when just spoken by His blessed lips, "He that is not with Me is against Me" (Matthew 12. 30).

Likewise speaks the Apostle James, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4. 4).

There was a notable day when Pilate had to make a solemn decision, and whilst he was halting betwixt two opinions, the mob cried out, "If thou let this man go, thou art not Cæsar's friend" (John 19. 12), and that decided Pilate, and he chose to be Cæsar's friend rather than the friend of Jesus.

Moses also had a fateful decision to make, and of him one reads, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Hebrews 11. 24, 25).

What is your decision, my beloved reader, concerning the One who died for you on Calvary's tree? He wants you to be His. He is graciously calling you to Himself—perhaps through this little paper now in your hand. His blood can cleanse your sins, His love can fill your heart, His peace can calm your mind. His grace can guide and sustain you all through life's changing day, and His glory will be yours when you meet Him in the better land.

What is your decision?

“ This is the True God.”

THE Maker of the Universe

As Man for man was made a curse ;
The claims of laws that He had made
Unto the uttermost He paid.

His holy fingers formed the bough
Where grew the thorns that crowned His brow.
The nails that pierced His hands were mined
In secret places He designed.

He made the forests whence there sprung
The tree on which His body hung.
He died upon a cross of wood,
Yet made the hill on which it stood.

The sun which hid from Him its face,
By His decree was poised in space ;
The sky which darkened o'er His head
By Him above the earth was spread.

The spear that spilt His precious blood,
Was tempered in the fires of God ;
The grave in which His form was laid
Was hewn in rocks His hands had made.

The Throne on which He now appears
Was His from everlasting years :
But a new glory crowns His brow,
And every knee to Him shall bow.

F. W. PITT.

For His Name's Sake

SOME years ago I noticed in the window of a little shop in a small market town in Lincolnshire a note, similar in size and appearance to a £5 Bank of England note, and, indeed, so close was the resemblance that at first I took it to be one. After a more careful inspection, however, I discovered it to be a note of greater value and of higher origin.

The words engraved upon the note were not, "Pay bearer on demand the sum of £5"; but they expressed the glad assurance of Philippians 4. 19, "My God shall supply all your need according to His riches in glory by Christ Jesus."

The note had been the treasure of an old man who had recently left this changing scene to be with Him who changeth not. In this verse he had found a note of great value, the fulness of which was according to God's riches in glory in Christ Jesus, whose worthy name is the only one that availeth anything—the only one that can admit you, my reader, to Heaven. "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Timothy 2. 5). The Virgin Mary with all the saints and angels, combined with the prayers of the Pope, together with your tears, can profit you nothing, but Christ Jesus only. For "neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4. 12). Jesus said, "I am the way, the truth, and the life; no man cometh unto the Father but by Me" (John 14. 6).

And writing to believers, the Apostle John said, " I write unto you, little children, because your sins are forgiven you for His name's sake."

The old man who had possessed the note was poor, but in Christ he had become rich ; and you, my reader, may become both rich and satisfied by accepting the same Saviour.



BOSTON STUMP, A WELL-KNOWN LINCOLNSHIRE LANDMARK.

Christ is the strength and stay of both rich and poor, and neither riches nor satisfaction can be found elsewhere. In none other, and in no other thing, can true hope be built.

Acrostic Bible Searching

No. 120



Compiled by
JOHN M'CRINDLE,
Greenock

A NAME.

A MAN who from God's presence fled,
Into the sea was cast?
That he might back to God be led,
Whose love is, oh, so vast.

ONE who, by faith, his God he pleased?
No pang of death he knew,
He into glory was received,
Most wonderfully true.

"A CHOSEN VESSEL unto Me,"
Said God of one of old,
Meet for the Master's use was he,
And for his Lord was bold.

WHAT CRY were some of olden times
Instructed to emit?
Declaring by such warning signs
Their state to be unfit.

WHAT COMES BY FAITH to those who trust
God's only 'gotten Son,
He died the Just for us unjust
That God's will should be done.

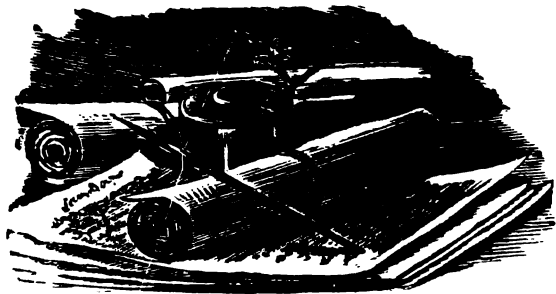
* * * * *

Initial letters tell the Name
Of One who bled and died,
Jehovah's love He did proclaim,
And now is glorified.

Dear boys and girls, that Name is sweet,
None sweeter could we know;
O taste and see, we would entreat,
We're sure you'll find it so.

The hour is at hand, when the trumpet shall sound,
And then all the flock shall "together" be found
Around the Great Shepherd, in glory to dwell,
And so, for a little, my loved ones, Farewell.

— 117 —



Pen Talks with Young Believers

By J. MONTGOMERIE

No. 179.

The Boy who Loved his Bible.



BOY one time, in a south-east fishing village, got saved, and, of course, became very fond of his Bible. He loved it more than he loved his meals, and every morning he would steal away to the seashore that he might read it quietly. The other boys in the village used to annoy him, so to escape their attentions he got into a small boat that was anchored near by, and in the quietness of the boat pursued his studies.

The boys who had been troubling him now conspired together, not altogether through badness, but prompted by a desire for mischief and practical joking, to slip up unperceived and cut the rope holding the anchor. In this they were successful, and soon the boy, so intent on his reading, was carried out to sea on the ebb tide without being aware of it. When he realised what had happened he was far from the shore, darkness was coming down, and a thick evening mist was gathering fast. He was at the mercy of the sea with no sign of help, and only his precious Bible as his companion.

Three days passed and a Norwegian vessel was passing up the Channel when a man at the lookout saw a black object on the water. The captain's telescope was brought out, and the black object was seen to be a small boat. The ship changed its course to come near the boat, and what

was the surprise of the crew to see a small boy in the boat, fast asleep, clasping a Bible. They lifted him out and he awoke, but fainted away directly through weakness from want of food. However, kind hands soon restored him, and he told his story, and what a comfort his loved Bible had been to him in those lonely hours upon the sea. He had read until he became too weak to read any more, and then lay down exhausted, having had neither food nor drink for three days.

The action of the boy was surely most commendable in seeking out a quiet place for daily study of the Scriptures, and many have been like him and have come on to be men of power and usefulness for God. His suffering abuse shewed his courage and determination, and without these Satan will very soon cause public testimony in the believer's life to cease.

The boys who teased him and tried to make a fool of him acted very badly, but just as most boys would do who know not Jesus as Saviour. They could not, being still dead in trespasses and sins, appreciate the deep interest he had in that book which reveals the beauties and excellencies of Christ.

All who love Jesus love the Bible, and all who love the Bible will increase in their love for that wonderful Man who is now in the glory. They will daily have unfolded to them fresh facts concerning the favours so fully bestowed on them by God in Christ, and will be able to keep themselves from the tempting allurements of this present world, which is fast ripening for judgment.

Hold fast to your Bible, and let it be your close companion.

“ This Book shall be my early guide,
My lamp to give me light,
My spring of joy in life's glad day,
My comfort in its night.”

❖ ❖ JUST AS THOU ART ❖ ❖

Matthew 11. 28.

JUST as thou art—without one trace
Of love, or joy, or inward grace,
Or meetness for the heavenly place—
O *guilty* sinner, come.

Burdened with guilt, wouldst thou be blest?
Trust not the world—it gives no rest;
Christ brings relief to hearts opprest—
O *weary* sinner, come.

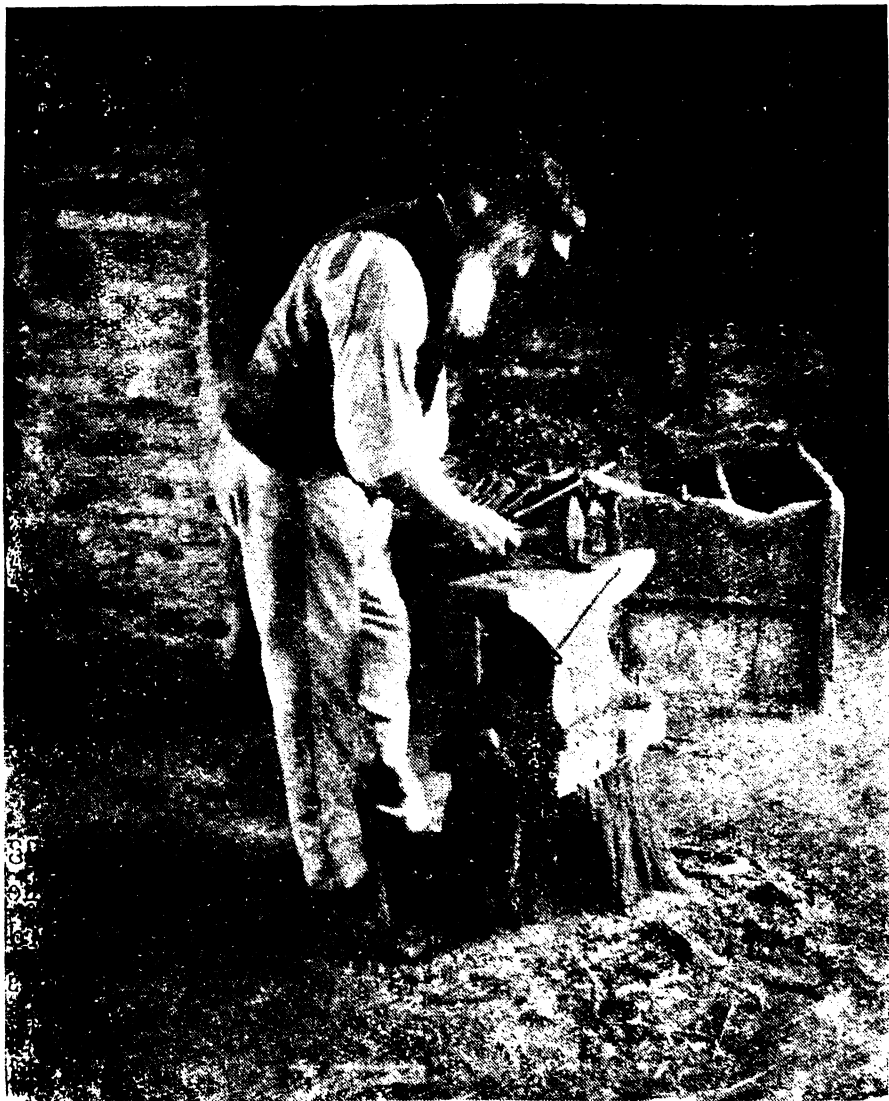
Come, leave thy burden at the cross;
Count all thy gains but empty dross:
My grace repays all earthly loss—
O *needy* sinner, come.

Come, hither bring thy boding fears,
Thy aching heart, thy bursting tears;
'Tis mercy's voice salutes thine ears—
O *trembling* sinner, come.

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

Revelation 22. 17.

The Village Blacksmith



AN OLD BLACKSMITH AT HIS ANVIL

The Village Blacksmith

IN a country village there was a blacksmith who was known as an infidel. He had a great influence over the minds of the young lads of the village, and did his utmost to encourage their unbelief. This was a cause of deep sorrow to the few Christians in the place. Some tried to convince the man of his error, but in vain. Being well acquainted with infidel arguments he was generally able to silence all disputers.

There was one aged Christian who was much concerned. While musing one evening on the condition of the blacksmith he fell on his knees and earnestly besought God to show the infidel his error and save his soul. For several hours he pleaded with God, until he had the conviction that it was his duty to go and speak personally to the man. Next morning he rode down to the smithy, musing as he went on what he should say.

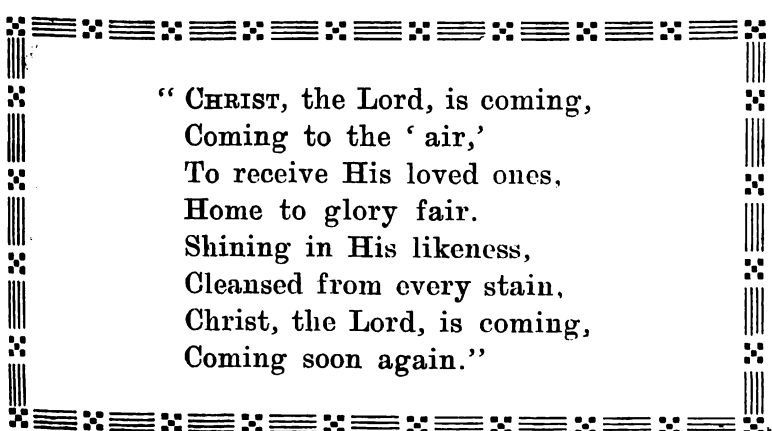
Reaching the place and dismounting, he looked into the eyes of the infidel and tried to unburden his heart, but words failed him, and, bursting into tears, he could only say, "I am so sorry for you." Then, hurrying away, he rode quickly home, disappointed with himself, and thinking his mission an utter failure. But not so; the tears of the man of God astounded the infidel. The words he had heard went down to his very heart. He could not work, he was so upset. That a strong man should weep for him and pity him was something new. Was he really to be pitied? What if, after all, he was wrong, and there should be a God, a Heaven, and a Hell. What if he had a soul and it was journeying on to everlasting woe?

The man's sins rose before him in dread array. The doom he so richly deserved came before him as an awful reality, and the false peace was gone, never to return. How can I be forgiven? How can I be saved? were now the anxious questions that fell from his lips, till at last he turned his eyes from self and sin and looked to Jesus. He looked by faith to Jesus, the One who on Calvary's Cross had done the work that saves. He gladly received Him by faith, and the weary soul found rest. Yes, the infidel found peace and joy in believing.

To-day when people speak of an infidel they mean one who openly denounces the Bible and religion. In our Bibles the word is only twice found, and it just means "unbeliever." Every unsaved boy and girl is an infidel or unbeliever, and the unbeliever's portion is the Lake of Fire. Jesus said to unbelievers, "If ye believe not . . . ye shall die in your sins . . . and whither I go ye cannot come" (John 8. 21, 24). But He says to all who believe, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am there ye may be also" (John 14. 2, 3).

Aberdeen.

WM. ANDERSON.



“CHRIST, the Lord, is coming,
Coming to the ‘air,’
To receive His loved ones,
Home to glory fair.
Shining in His likeness,
Cleansed from every stain,
Christ, the Lord, is coming,
Coming soon again.”



A Pen Picture of Jesus.

THOUGHTS, dear young readers, have come to me because of an occurrence which shews the present-day tendency of a great number of boys and girls. These thoughts I will convey to you by pen.

While working among the young in the Sunday School the teachers asked the boys and girls to meet them in the hall on the night before the treat. Some came and some didn't, and when those absent were enquired for the answer given was, " They are away to

THE PICTURES."

That word " pictures " surely represents the thing that seems to grip as with a vice the hearts of many boys and girls to-day.

Fleeting, fanciful pictures ! flung upon a screen, appearing for a moment, glaring and gaudy, then—gone !

Oh ! dear young reader, let us caution you about being indifferent as to your precious soul's welfare in the Eternity which lies beyond, and also a life of usefulness for God frittered away by indulging in the tinselled pleasures of the world.

Now, let us in a simple way give a pen picture of Jesus. With the Word of God as our guide, and the eyes of faith for our vision, we see the splendid picture of the most beautiful and beneficial life ever lived on earth:

THE LIFE OF JESUS.

Look into yon manger in Bethlehem's stable—see that One, Jesus, whom God sent (John 3. 16) lying there a babe (Luke 2. 12 to 16). Think of the careful nursing of Mary until we see that wonderful boy of twelve years (Luke 2. 42) in the temple at Jerusalem with the wise and learned men of His day, hearing them and asking them questions (Luke 2. 46).

Back now to Nazareth, a little village, and watch that youth, who was obedient to His parents (Luke 2. 51), labouring with Joseph as a carpenter, and, no doubt, adding to the earnings of the household.

Let your eyes, boys and girls, travel *en route* by faith to Jordan's banks (John 1. 28, 29), perceive that same youth coming forth in perfect manhood to start His three and a half years' of service on earth for God His Father and on behalf of sinners. Emerging from the waters of Jordan, we afterwards find Him in the wilderness being

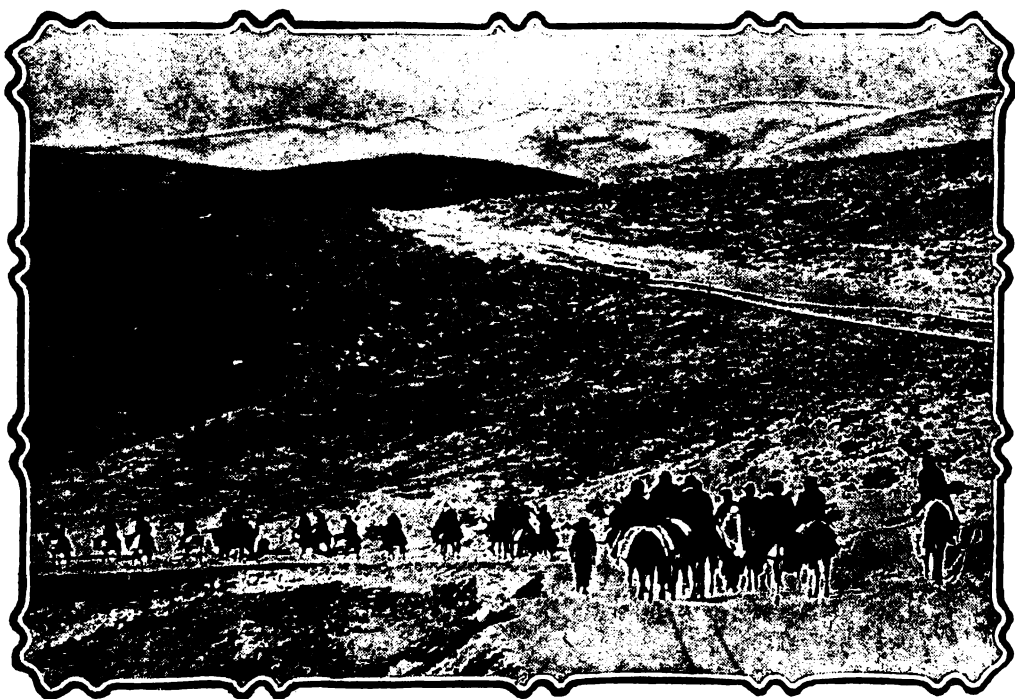
TEMPTED BY SATAN,

whom He courageously sets aside (Luke 4. 1 to 13), and in reading further down we find Him again at Nazareth reading the beautiful words containing His mission on earth (verses 18 and 19). See Him as He fills His hearers first with *wonder* (verse 22), then with *wrath* (verse 28), then with *fear* (Luke 5. 26), and then with *madness* (Luke 6. 11).

Behold Him again at the marriage feast in John 2. turning water into wine, and in John 3. see Him as He converses with Nicodemus, the learned ruler, telling him, "Ye must be born again." Then in John 4. see Him,

footsore and weary, sitting by Samaria's wayside well, bringing Himself home in all His matchless worth to the heart of the poor woman in words like these, "I that speak unto thee am He," causing her to exclaim, "Come, see a man that told me all things that ever I did; is not this the Christ?"

A PALESTINE WILDERNESS



Where Jesus was tempted of Satan. Where Jesus fed the multitude, etc.

Fill in the beautiful picture of His bringing back to life the widow of Nain's son (Luke 7. 11 to 15), the raising up from the sleep of death the daughter of Jairus (Luke 8. 49 to 56), the healing of the woman who "only touched the hem of His garment" (Luke 8. 43 to 48), also the many many other miracles Jesus wrought, and turn now to the final scene of His activities on earth:

CALVARY!

Take a glimpse of yon howling mob, clamouring for His death, their minds made up, as seen in Matthew 26. 66, "He is guilty of death"; Matthew 27. 1, "They took counsel to put Him to death"; verses 22 and 23, "Let Him be crucified"; verse 26, "Pilate delivered Him to be crucified"; verse 35, "And they crucified Him"; verse 36, "And sitting down they watched Him there." What a wonderful sight, boys and girls! What a beautiful "picture" we have beheld in tracing briefly the life of Jesus! Does it melt your heart, young though you be, to see Jesus, the sinless sufferer, dying that you may go free? "He gave His life a ransom for all" (1 Timothy 2. 6).

May God by the Holy Spirit so thrill and enthrall you by the "picture" we have rolled out before you by pen on paper that you will accept Jesus as your Saviour, and let go the trashy pictures of this world, and grasp the unforgettable "picture" of that life of Jesus given for you on Calvary's rugged cross. Then you will sing:

"More about Jesus let me learn,
More of His holy will discern;
Spirit of God my teacher be,
Showing the things of Christ to me.
More, more about Jesus," etc.

Falkirk.

F. S. A. GILLESPIE.

I love to think of Jesus, Of all He did for me— He left His throne in glory That I redeemed might be. He fills my heart with gladness, For this I surely know, He never will forsake me, Because He loves me so.

THE RICH MAN.

Luke 12. 6-21.

“ MY barns are full, my stores increase,
And now, for many years,
Soul, eat and drink, and take thine ease,
Secure from want and fears.”

Thus while a worldling boasted once,
As many now presume,
He heard the Lord Himself pronounce
His sudden awful doom.

“ This night, vain fool, thy soul must pass
Into a world unknown;
And who shall then the stores possess
Which thou hast called thine own?”

Thus blinded mortals fondly scheme
For happiness below;
Till death disturbs their pleasing dream,
And they awake to woe.

Ah! who can speak the vast dismay
That fills the sinner's mind,
When, torn by death's strong hand away,
He leaves his all behind?

For those who cleave to earthly things,
But are not rich to God,
Their dying hour is full of stings,
And Hell their dark abode.

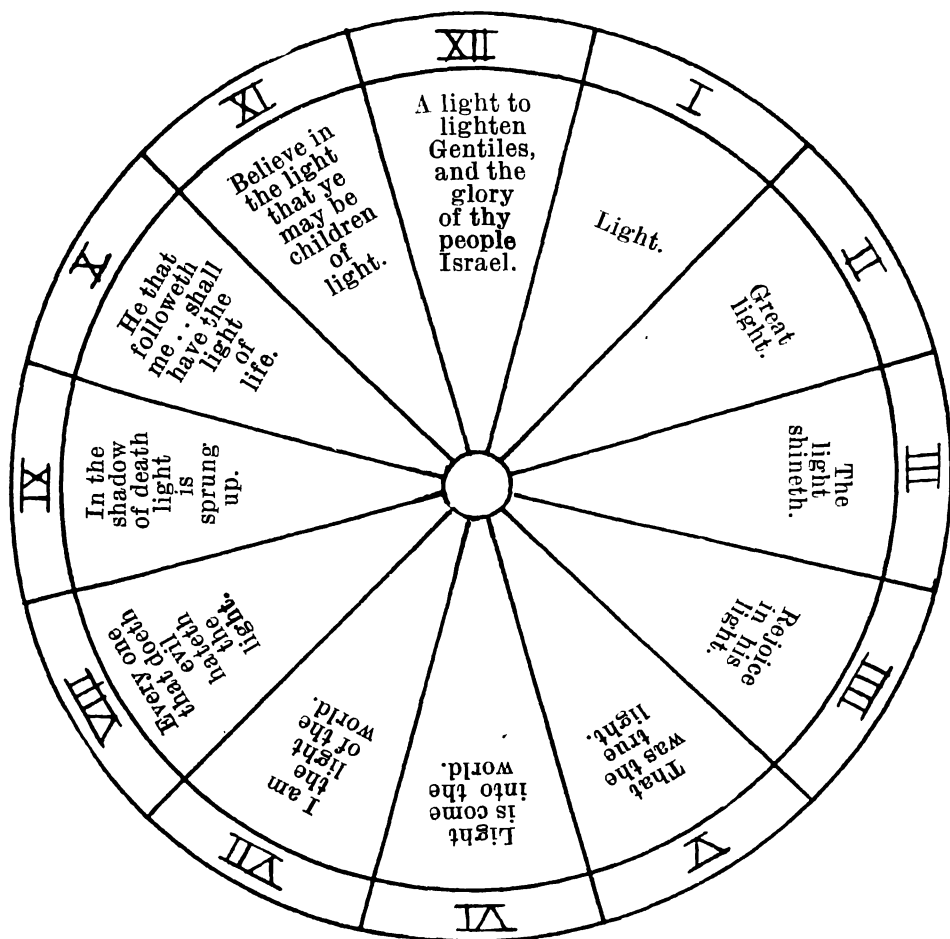
Dear Saviour, make us timely wise
Thy gospel to attend,
That we may live above the skies
When this short life shall end.

By JOHN NEWTON—1779.

Clock Bible Searching.

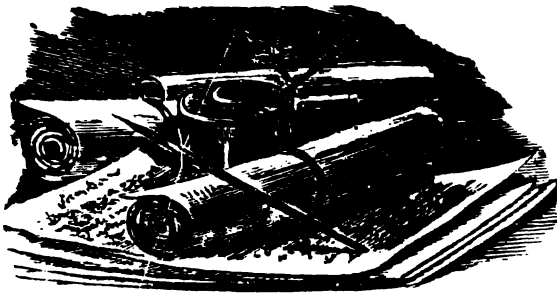
Subject : LIGHT.

Compiled by
R. JEANS. Inverness.



For each hour on the clock we give a text on "LIGHT," and our young searchers are asked to find the corresponding texts in the New Testament and give the chapter and verse.

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



Pen Talks with Young Believers

By J. MONTGOMERIE

No. 180.

Living to Christ.



PHILIP DODDRIDGE, a famous preacher who lived and served the Lord more than 200 years ago, wrote many beautiful hymns, several of which are sung regularly to-day.

How we have felt our hearts thrilled with the words, "Grace, 'tis a charming sound," or, "My God, what cords of love are Thine." Philip Doddridge wrote these hymns, knowing the grace and love of God, not as mere poetic expression, but as a precious spiritual experience. He has given us his testimony, so that we may have no doubt, in that beautiful hymn so loved down these two centuries by the young in Christ, full of the fervour of new life:

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

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

Well, it was not about this I set out to write you, but about a famous saying of Philip Doddridge, which he put in epigrammatic form, and has been considered very clever by clever men of the world. Its cleverness is not what

appeals to me so much as its simple statement of precious truth which I want you, dear young Christian, to learn.

“ Live while you live, the sacred preacher cries,
And *give to God* each moment as it flies.

Live while you live, the Epicure would say,
And catch the *pleasure* of the passing day.

Lord, in my view let both *united* be,
I live for *pleasure* whilst I live to *Thee*.”

When Moses was living in the palace of Pharaoh he had pleasure and he had treasure. He had all the epicure could possibly desire. He was gaining the world, but he was losing his soul. With his companions he was catching the pleasures of the passing day; like a butterfly dancing in the sunshine without a thought of the cloudy and dark days of winter coming, satisfied with present supplies of “ sweet contentments.” Moses “ chose to suffer,” and this is not an attractive alternative to set the heart upon. We know not how his joy found expression in Egypt, or what songs sprang from the hearts of that idolatrous nation: but when he gave up those pleasures and chose to suffer we have him singing, and the subject of his song is *the Lord*. “ Then sang Moses ” (Exodus 15. 1). Yes! and the people joined in the singing, and the song was a song of triumph. No wonder, for we are informed in the song itself “ *the Lord is my strength and my song.*”

Philip Doddridge had simply learned what God’s people in all ages have learned:

“ I live for pleasure whilst I live to Thee.”

We who are saved know that at God’s right hand there are pleasures for evermore (Psalm 16. 11), and we will have an eternal share in these pleasures, but surely now “ we joy in God ”; now, at this present time, we can drink of the rivers of God’s pleasures (Psalm 36. 8).


SEE LAST ISSUE, PAGE 116.



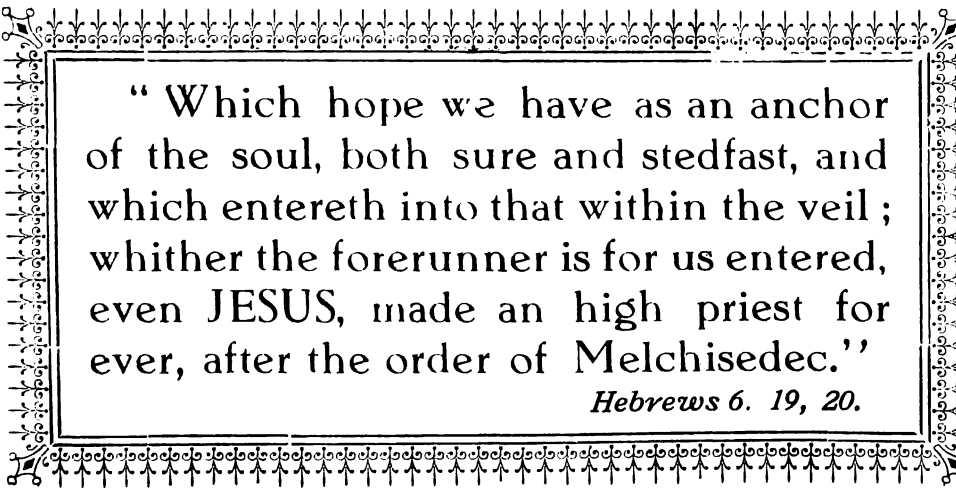

JONAH - - - - Jonah 1. 2, 3.
ENOCH - - - - Gen. 5. 24; Heb. 11. 5.
SAUL - - - - Acts 9. 15; 9. 27-29.
UNCLEAN - - - - Leviticus 13. 45.
SALVATION - - - - Acts 4. 12.

“ JESUS ”—Matthew 1. 21.

JESUS.



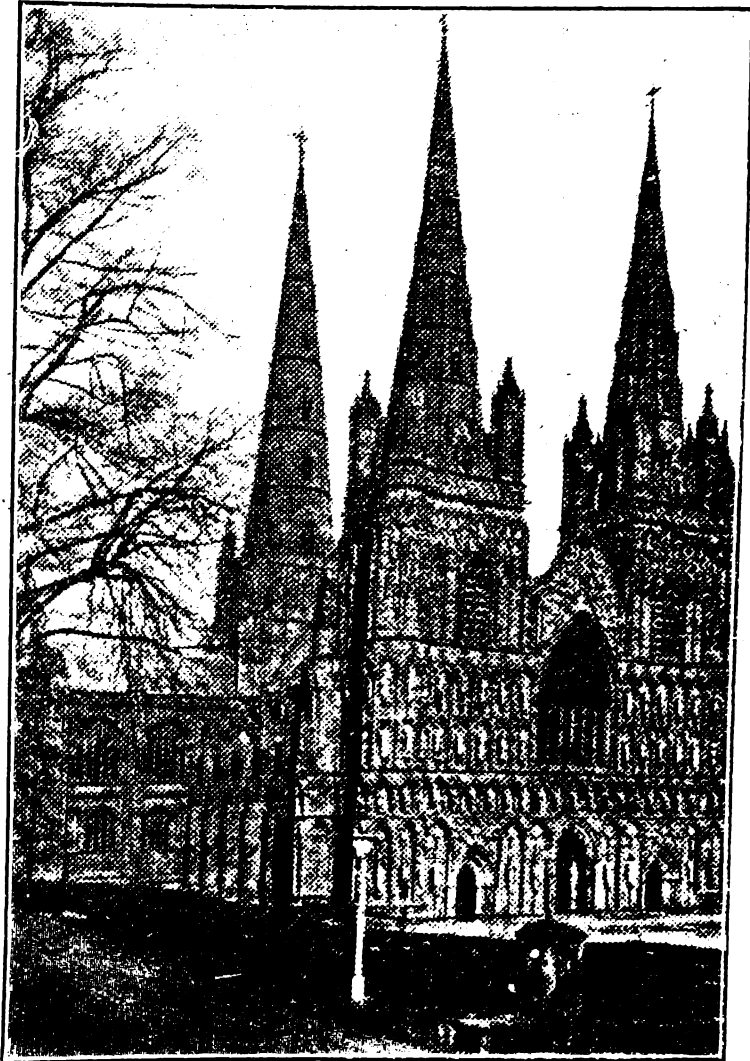
He's the One I love at morning,
He's the One I love at noon;
He's the One at evening twilight,
He's the One at midnight gloom;
He's the Oak, and I'm the ivy,
He's the Potter, I'm the clay,
And for Him and me
There'll never come a parting day.



“ Which hope we have as an anchor
of the soul, both sure and stedfast, and
which entereth into that within the veil;
whither the forerunner is for us entered,
even JESUS, made an high priest for
ever, after the order of Melchisedec.”

Hebrews 6. 19, 20.

My Sermon in Lichfield Cathedral



LICHFIELD CATHEDRAL.



My Sermon in Lichfield Cathedral

MANY years ago I spent a week-end at Lichfield. My wife had an aunt living there, and I was invited to visit her. Her husband was a cab proprietor, and it being the Sunday before Bank Holiday they were very busy, and I was left to go out in the morning by myself.

My relatives were not Christians, and on that Lord's Day morning I was not very happy, as I had nothing in common with them, and I began to wish myself back in Nottingham.

However, in the afternoon I went out and reached in my travels the stately Cathedral and saw people going in. It was not time for service, so I turned in to inspect that wonderful edifice. There were old warriors cut out of marble and many other objects of interest, which the visitors were admiring, although, I must say, they had not much attraction for me.

I was about to pass out, when I saw an old lady enter. She looked rather poor and had an old shawl round her shoulders, which looked as though it had seen better days. She dropped into a back seat, and the bells began to ring for afternoon service. I sat down against her, and asked her if she often came to the services. She said yes; she came regularly; in fact, for forty years she had helped to clean the Cathedral.

I asked her if she was saved? She did not know, but hoped she would be "at the last day."

I told her that I was saved and knew it, and had known it for ten years.

She could not understand how I could know that before the Judgment Day, and so I told her that I knew it because God had said so.

“Has God said so?” she enquired, whereupon I took out my Bible and opened it at John 3. 16: “For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.”

The old lady said, “That sounds nice, where is it?” I told her it was in John’s Gospel, the third chapter and the sixteenth verse. She said she must try to remember that.

We then read together John 5. 24: “Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into judgment, but is passed from death unto life.” I told her how the Lord Jesus suffered on the Cross the judgment that was due to our sins. He had no sins of His own; He was spotless and free from all taint of sin, but He died for our sins.

I turned up several other Scriptures, and the old lady was very earnest; she wanted to be saved and know it, and had longed for years to experience this. So I turned then to 1 John 5. 13: “These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life.”

The old lady ran her fingers over the words of the verse as I read it to her. “Well,” she said, “that is plain enough, and I do believe on Jesus, so I must be saved, thank God.”

The service in the Cathedral was about to commence, and I shook hands with the old lady and passed out into the open-air, meditating on the wonderful grace of God which in so short a time could save a precious soul.

After forty years’ labour and attendance at the

Cathedral, without anyone speaking to her about Jesus or telling her the simple way of salvation through the precious blood, it was my happy privilege to point her to "the Lamb of God who beareth away the sin of the world" (John 1. 29).

I returned to my relatives' house for tea, feeling greatly cheered at what had transpired, but there was further blessing in store that day.

Two young girls from an orphanage at Birmingham were staying at the same house. Any who were willing could take the girls for a fortnight's holiday, and my friends had opened their home to these two orphan girls. They were very nice girls indeed—one was the daughter of a Church of England minister and the other the daughter of a barrister. I stayed in with them for the evening and suggested we had a Bible reading, and they seemed quite willing.

We read the first chapter of John's Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God." And I had to explain to them that this was Jesus. "The same was in the beginning with God."

The two girls got very interested, and we proved from the Word of God that Jesus "came into the world to save sinners" (1 Timothy 1. 15), and shewed from Romans 3. 23 "All have sinned and come short of the glory of God," and therefore all need a Saviour, and that Saviour is Jesus, the One of whom the prophet Isaiah wrote, "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed" (Isaiah 53. 5). From there we turned to Matthew 27. and read how the Lord Jesus was crucified between two thieves, and how God dealt with Him there for our sins when He took our place and died for us.

The two girls broke down as we read these precious

things together, and with tears in their eyes they asked, "What can we do?" I told them just believe that Jesus died there on that Cross for you. I told them I believed it and was saved. I had done nothing towards my salvation, but Jesus had done it all.

"Can you believe it?" I asked them, and both of them there and then took Jesus as their Saviour.

I left Lichfield the next morning, and they came with me to the station. I had several letters from them when they got back to the orphanage, and I sent them some booklets to help them, and they began to work amongst the other girls at the orphanage until the matron came across some of the tracts I had sent them and stopped them writing to me.

The last letter I had from them said they were happy in the Lord Jesus, and I know that He would never forsake them. He has never forsaken me, and He will not forsake you if you trust Him as your own Saviour.

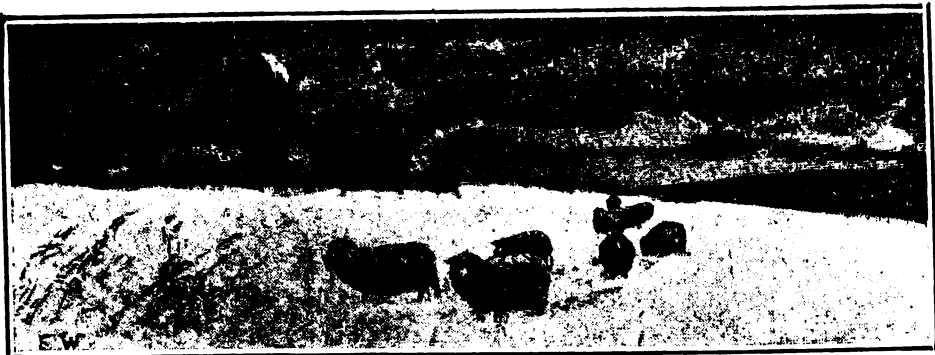
Nottingham.

JOHN MAY.

Answer to Clock Bible Searching

SEE LAST ISSUE, PAGE 129.

I	John 8. 12.	VII	John 8. 12.
II	Acts 22. 6.	VIII	John 3. 20.
III	John 1. 5.	IX	Matthew 4. 16.
IV	John 5. 35.	X	John 8. 12.
V	John 1. 9.	XI	John 12. 36.
VI	John 3. 19.	XII	Luke 2. 32.



Welcomed Home.

COMPASSION-FILLED, the Father hastes
To meet his weary child,
Returning from the dreary wastes
By lust and sin defiled.

No threatening cloud o'ercasts his face
As to his son he speeds,
His heart alive with loving grace,
He only sees his needs.

How often had he mourned his son,
Astray and far from home,
By friends deceived, by sin undone,
And lonely left to roam.

Famished, the son had vainly sought
To earn a crumb of bread,
And fain would eat the husks they brought
On which the swine were fed.

With shame-filled heart he longs for home
Where plenty doth abound,
The place that he had left to roam
And only sorrow found.

I will arise and leave this place,
The scene of my distress,
And go and seek my father's face,
My guilt to him confess.

Welcomed Home.

A servant's place would be my choice
And not the place of son,
If but my father hear my voice
And pardon all I've done.

But ah! the father loved his boy,
And now on his return
His face doth shine with peace and joy,
Love in his breast doth burn.

Bring forth the best robe then, he cried,
A ring place on his hand,
Shoes on his feet; he might have died
In that far-distant land.

Now kill the fatted calf, that we
May feast in joy and bliss,
And all within the house will be
Enjoying happiness.

Thus was the wanderer welcomed back
Into his father's home;
Once he had starved, now nought he lacks,
Joy takes the place of gloom.

And thus God welcomes everyone
Who unto Him will come
Through Christ, His well beloved Son,
And seeks in Him a home.

Joy fills the very courts of heaven
As each repentant one
Seeks unto Christ, and is forgiven,
And has the place of son.

JAMES GILLESPIE.

Shotts.

An Expanding View.

For
our light
affliction,
which is but for
a moment, worketh
for us a far more
exceeding and eternal weight
of glory: while we look not at
the things which are seen, but at the
things which are not seen: for the
things which are seen are temporal; but
the things which are not seen are eternal!

2 Cor. 4. 17, 18.

A Dissolving View.

Seeing then that all these things shall be
dissolved, what manner of persons
ought ye to be in all holy
conversation and godliness,
looking for and hasting the
day of God, wherein the
Heavens being on fire
shall be dissolved
and the elements
shall melt with
fervent
heat?

2 Peter 3. 11, 12.

W. ANDERSON.

Aberdeen.

Missing Word Bible Searching



Compiled by
R. JEANS,
Inverness.

AN INVITATION

A word of warning comes from a very faithful servant of God which should be taken heed to now: "Beware therefore lest that . . . upon you which is spoken in the prophets."

That warning was given after the message of forgiveness was preached for acceptance. "For Christ also hath once suffered . . . sins."

He suffered because "The Scripture hath concluded . . . under sin."

And "Because of these . . . cometh the wrath of God."

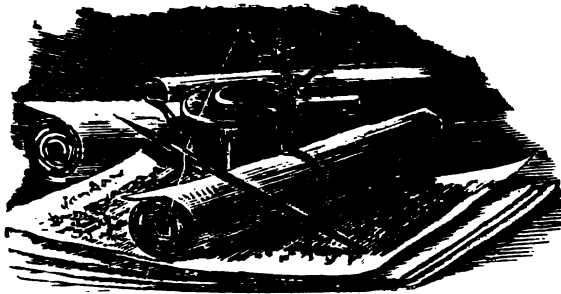
To be exposed to wrath is no trifling matter, and it is made plain that all who continue in sin ". . . without excuse."

None can save themselves, but in the love of God ". . . the righteousness of God without the law is manifested." That righteousness is a Person, even Jesus.

Jesus counselled His disciples, "Be ye also . . . for in such an hour as ye think not the Son of Man cometh."

* * * * *

Find where the Scriptures given are, and the missing words convey a message which should appeal to every searcher.



Pen Talks with Young Believers

By J. MONTGOMERIE

No. 181.

The Old Russian, or Riches Despised.

DOCTOR BAEDER, who spent many years in Russia preaching the Gospel, and who suffered much for his Master, tells us a story concerning a poor man in the South of Russia. He went about the city gathering the refuse of the city and begging crusts from door to door. Clad in rags, he lived in the filthiest conditions in a little hut.

One day the door was kept closed, and the neighbours, becoming concerned about him, burst open the door and found the old man quite dead. A large box was the only piece of furniture in the room, and served for a table and bedstead; upon this the dead body was lying. They decided to put the body, which was in a filthy condition, into the box and bury it therein. When they came to lift the box they found it exceedingly heavy and locked. The key was found hanging round the old man's neck, and the box was unlocked. To the amazement of all, it was found to be full of money; and yet that man had lived on dry crusts. He had great riches stored up, but died a beggar.

When I come to Colossians 2. 9 and read, "For in Him dwelleth all the fulness of the Godhead bodily," I am brought face to face with a store of wealth which is mine, and from which I have a right to draw as my need requires.

The following verse in Colossians 2. says, "And ye are complete in Him." That word "complete" means completely filled up, or completely furnished, in Him. There is nothing which I can need as a Christian but is fully supplied from Christ Himself. Yet is it not possible for many, who have such a wonderful storehouse of wealth, to be living in poverty?

The poor Russian gathered the refuse of the city, and no doubt his mental condition made him value it more than the real wealth stored up in the box, and you and I would say, "How foolish of him."

In Revelation 3. there is a company of Christians in a place called Laodicea who said they were rich and increased with goods, having need of nothing, and yet they knew not that they were poor, and wretched, and miserable, and blind, and naked.

They were afflicted with spiritual dementia as real as the poor Russian's natural dementia. They viewed what was of no value with appreciation, while the real genuine wealth embodied in Christ was despised. "I counsel thee," says Christ, "to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear." Truly their condition was a beggar's condition, yet they were proud of their rags, and glorying in poverty as riches. They were not seeing right, and so were counselled to anoint their eyes with eyesalve that they might see.

If the mind is set on things of earth, and satisfaction is found in the fleeting things of time, then Christ will grow less and less in value to the soul, but if I get a fresh view of Calvary the sight of that dear Cross will wean my heart from earthly things, and teach me to esteem as dross the mirth of fools and pomp of kings.

He is All Things to Me.

JESUS, who on His glorious throne
Rules heaven and earth and sea,
Is pleased to claim me for His own
And give Himself to me.

His Person fixes all my love,
His Blood removes my fear :
And while He pleads for me above
His arm preserves me here.

His word of promise is my food
His Spirit is my Guide,
Thus daily is my strength renewed,
And all my wants supplied.

For Him I count as gain each loss,
Disgrace for Him renown ;
Well may I glory in His Cross,
While He prepares my Crown.

JOHN NEWTON.



“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption : that, according as it is written, He that glorieth, let him glory in the Lord.”

1st Corinthians 1. 30, 31.